

sending to them the light of Thy HOLY SPIRIT; Grant us by the same SPIRIT to have a right judgement in all things, and evermore to rejoice in His holy comfort; through the merits of CHRIST JESUS our SAVIOUR, Who liveth and reigneth with Thee, in the unity of the same SPIRIT, one GOD, world without end. *Amen.*

“FOR THE EPISTLE. Acts viii. 14-17.

WHEN the Apostles, which were at Jerusalem, heard that Samaria had received the Word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the HOLY

a 5. 第 第. Rom.
an as P. B. Rom.
Eastern. Matt. 4.
x. 7. 13-17.

GHOST: (for as yet He was fallen upon none of them; only they were baptized in the Name of the LORD JESUS.) Then laid they *their* hands on them, and they received the HOLY GHOST.

“THE GOSPEL. S. John x. 1-10.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep: to him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of

b 5. 第 第. Rom.
an as P. B. Matt. 4.
Eastern. 23-5. 13.

strangers. This parable spake JESUS unto them: but they understood not what *things* they were which He spake unto them. Then said JESUS unto them again; Verily, verily I say unto you, I am the Door of the sheep. All that ever came before Me are thieves and robbers; but the sheep did not hear them. I am the Door; by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it more* abundantly.

TRINITY SUNDAY.

In Die Sanctæ Trinitatis.

THE COLLECT.

ALMIGHTY and everlasting GOD, Who hast given unto us Thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech Thee that Thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, Who livest and reignest, one GOD, world without end. *Amen.*

c 5. 第 第. Greg.
Dom. Oct. Pente-
cost. Mur. ii. 99,
381.

ORATIO.

OMNIPOTENS sempiternæ DEUS, Qui dedisti famulis Tuis, in confessione veræ fidei æternæ Trinitatis gloriam agnoscere, et in potentia Majestatis adorare Unitatem, quæsumus, ut ejusdem fidei firmitate ab omnibus semper munierum adversis. Qui vivis et regnas DEUS. Per.

d Fourteenth century Primer Version. M. R. iii. 31.

[E]UERLASTYNGE almyzti god that gave us thi seruantis in knowlechyng of verrei

their chief Churches for the Ordinations of the following Saturday or Sunday.

It was doubtless with reference to the preparation of the Candidates for Ordination that the Gospel was selected; pointing out, as it does, that there is only one lawful way of entering into the Ministry of Christ; and that those are no true shepherds who do not enter in by the Door, the Chief Shepherd Himself, Whose authority on earth is delegated to the Bishops of His Church. The second lesson at Evensong, 1 John iv. 1-13, points in the same direction.

The Whitsun Ember days are of very ancient institution, probably Primitive. They are alluded to by St. Athanasius [*De fuga sua*] as the fasts of the week following Pentecost, and it is plain that no time of the year would be so naturally chosen for continuing the gift of the Spirit by Ordination, as that which follows immediately upon the day when the Holy Ghost first came to inhabit the mystical Body of Christ, for the purpose of “making able” the Ministers of His Gospel-truth and Sacraments.

INTROIT.—Receive ye the joy of your glory. Alleluia. Giving thanks unto God. Alleluia. Who hath called you into His heavenly Kingdom. Alleluia. Alleluia. Alleluia. Ps. Hear My law, O My people. Incline your ear to the words of My mouth. Glory be.

TRINITY SUNDAY.

The Octave of Pentecost has been observed in honour of the Blessed Trinity from a very early age of the Church. In the

Lectionary of St. Jerome the same Epistle and Gospel are appointed which have always been used in the Church of England; and the Collect is from the Sacramentary of St. Gregory. But the name “Trinity Sunday” was not general until a later period, though it has been used in the English Breviary and Missal since the time of St. Osmund, and may have been adopted by him from still earlier Offices of the Church. In the Eastern Church this day is the Festival of all holy Martyrs; a festival which appears to have been observed at this time in the East, even in the days of St. Chrysostom and the Emperor Leo, who have left respectively a Homily and an Oration upon it. It appears to have been regarded as a separate Festival in the Western world only by the Church of England, and those Churches of Germany which owe their origin to the English St. Boniface, or Winfrid.¹ Both in the ancient English and in the ancient German Office books, all the Sundays afterwards until Advent are named after Trinity; whereas, in all Offices of the Roman type they are named after Pentecost. It seems probable that this distinctive ritual mark is a relic of the independent origin of the Church of England, similar to those peculiarities which were noticed by St. Augustine, and which were attributed by the ancient British Bishops to some connection with St. John. In this case it is, at least, significant that it was St. John through whom the doctrine of the Holy Trinity was most clearly revealed; and also that the early Church of England appears never to

¹ Gervase of Canterbury, a contemporary of St. Thomas, asserts that the Feast of Trinity was instituted by St. Thomas of Canterbury soon after his consecration to that see in A.D. 1162, but there can be little doubt it was in some English Office books before that date.

^a "sadness" = "settledness" or "steadfastness," from *sel-*, to set.

feith to knowe the glorie of the endeles trinite, and in the miȝt of mageste to worchipe thee in oonhede : we biſechen that bi the "sadness of the same feith we be kept and defendid euermore fro alle aduersities. Bi crist.]

^b FOR THE EPISTLE. Rev. iv. 1-11.

AFTER this I looked, and behold, a door which I heard as it were of a trumpet talking with me ; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit ; and behold, a throne was set in heaven, and One sat on the throne : and He that sat was to look upon like a jasper and a sardine stone : and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats ; and upon the seats I saw four and twenty elders sitting, clothed in white raiment ; and they had on their heads crowns of gold : and out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal : and in the midst of the throne, and

^b 多. 聖. 經. Rev. 4. 1-10. Roman. Rom. ii. 33-35. Eastern. Heb. ii. 11. 33-12. 1.

round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him ; and they were full of eyes within : and they rest not day and night, saying, Holy, Holy, Holy, LORD GOD Almighty, Which was, and is, and is to come. And when those beasts give glory, and honour, and thanks, to Him that sat on the throne, Who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O LORD, to receive glory, and honour, and power ; for Thou hast created all things, and for Thy pleasure they are and were created.

^c THE GOSPEL. S. John iii. 1-15.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews : the same came to JESUS by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God : for no man can do these miracles that Thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old ? can he enter the second time into his mother's womb, and be born ? JESUS answered, Verily, verily I say unto thee, Except a man be born of water, and of the SPIRIT, he cannot enter into

^c 多. 聖. 經. as P. B. Roman. Matt. 28. 18-20. Eastern. Matt. 10. 29, 32, 37, 38. & 19. 27-30.

the Kingdom of God. That which is born of the flesh is flesh ; and that which is born of the SPIRIT is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth ; so is every one that is born of the SPIRIT. Nicodemus answered and said unto Him, How can these things be ? JESUS answered and said unto him, Art thou a master of Israel, and knowest not these things ? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our witness. If I have told you

have been infested by the heresies on this subject which troubled other portions of the Christian world.

The general observance of the day as a separate festival in honour of the Blessed Trinity was first enjoined by a Synod of Arles in A. D. 1260. [HARDUIN, *Concil.* iii. 514.] In *Micrologus* it is stated [cap. lx.] that the feast was then observed in some parts on the Octave of Pentecost, and in others on the Sunday next before Advent ; but that the Roman Church had no such custom, for it honoured the Blessed Trinity in its daily worship by Doxologies and the Memoria, our present Collect.¹ It seems to have become generally observed by the Roman as well as other Churches at the end of the fourteenth century ; but the Sundays after it are still named from Pentecost in all the Catholic Churches of the West, except those of England and Germany.

The significance of the festival, as the end of the cycle of days by which our Blessed Lord and His work are commemorated, is very great. The beginning of His acts was associated with a revelation of the Three Persons of the Trinity, and His last command to His Apostles was a commission to make disciples of all nations by baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. The perfect revelation of the Holy Three in One may also be

considered to have been made on the day of Pentecost, when to the work expressed by our Lord in the words, "My Father worketh hitherto, and I work," was added that further operation of the Holy Ghost which was previously unknown even to holy men, but has ever since been familiar to the whole world. On Whitsunday, therefore, we see the crowning point of the work of redemption ; and the feast of Trinity, on the Octave of Pentecost, commemorates the consummation of God's saving work, and the perfect revelation to the Church of the Three Persons in One God, as the sole objects of adoration. The love of each Person had been commemorated in the separate Festivals which memorialize before God and man the Incarnation, Death, Resurrection, and Ascension of our Lord, and the sending forth by the Father and the Son of the Blessed Spirit on Whitsunday. In the festival of Trinity all these solemn subjects of belief are gathered into one act of worship, as the Church Militant looks upward through the door that is opened in Heaven, and bows down in adoration with the Church Triumphant, saying, "Holy, Holy, Holy, Lord God Almighty, Which was, and is, and is to come . . . Thou art worthy, O Lord, to receive glory, and honour, and power ; for Thou hast created all things, and for Thy pleasure they are and were created."

The form of the latter part of the Collect until 1661 was that of the ancient Latin and English : "We beseech Thee that through the stedfastness of this faith we may evermore be defended from all adversity." Why it should have been altered to its present disjointed and pointless form is inexplicable.

¹ The Sunday *Missæ Votivæ* of Salisbury Use was almost identical with the *Mass* for Trinity Sunday, but the Epistle was Rom. xi. 33-36, and 2 Cor. xiii. 14 ; the Gospel being John xv. 26-xvi. 6.

The Trinity Collect was said as a daily memorial (as well as that of Whitsunday), in the Church of England, until 1549. The alteration of the latter part was made by Bishop Cosin in 1661, and is much to be regretted.

earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man,

Who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life.

THE FIRST SUNDAY AFTER TRINITY.

“Dominica I. post Trinitatem.”

THE COLLECT.

O GOD, the strength of all them that put their trust in Thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without Thee, grant us the help of Thy grace, that in keeping of Thy commandments we may please Thee, both in will and deed; through JESUS CHRIST our LORD. *Amen.*

“S. 聖. 聖. But frequently entitled the Sundays after Trinity.” Dom. post 8vas Pentecostes.” *“S. 聖. 聖. Greg. Hebd. ii. post Pentecosten. Gelas. Dom. vi. post claus. Paschae. Mur. i. 587, ii. 164.”*

ORATIO.

DEUS in Te sperantio fortitudo adesto propitiis invocationibus nostris: et quia sine Te nihil potest mortalis infirmitas, præsta auxilium gratiæ Tuæ; ut in exequendis mandatis Tuis, et voluntate Tibi et actione placeamus. Per DOMINUM.

THE EPISTLE. 1 S. John iv. 7-21.

BELOVED, let us love one another: for love is of GOD, and every one that loveth is born of GOD, and knoweth GOD. He that loveth not knoweth not GOD; for GOD is love. In this was manifested the love of GOD towards us, because that GOD sent His only-begotten SON into the world, that we might live through Him. Herein is love, not that we loved GOD, but that He loved us, and sent His SON to be the propitiation for our sins. Beloved, if GOD so loved us, we ought also to love one another. No man hath seen GOD at any time. If we love one another, GOD dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us; because He hath given us of His SPIRIT. And we have seen, and do testify, that the FATHER sent the SON to be the SAVIOUR of

“S. 聖. 聖. 1 John 4. 8-21. Roman. 1 John 3. 13-18. Eastern. Rom. 2. 10-16.”

the world. Whosoever shall confess that JESUS is the SON of GOD, GOD dwelleth in him, and he in GOD. And we have known and believed the love that GOD hath to us. GOD is love; and he that dwelleth in love dwelleth in GOD, and GOD in him. Herein is our love made perfect, that we may have boldness in the day of judgement; because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: He that feareth is not made perfect in love. We love Him, because He first loved us. If a man say, I love GOD, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love GOD, Whom he hath not seen? And this commandment have we from Him, That he who loveth GOD love his brother also.

THE GOSPEL. S. Luke xvi. 19-31.

THERE was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy

“S. 聖. 聖. as P. B. Roman. Luke 14. 16-24. Eastern. Matt. 4. 18-23.”

life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

INTROIT.—Blessed be the holy Trinity, and the indivisible Unity. We will give thanks unto Him, because He hath shewed His mercy towards us. *Ps.* Let us bless the Father, and the Son, with the Holy Ghost.

THE FIRST SUNDAY AFTER TRINITY.

The Sundays and other Festivals from Advent to Trinity form one system of dogmatic illustrations of Christianity: Prayer and the words of Holy Scripture all combining to present the memorial of primary truths before God in acts of worship, and before man as words of instruction. The Sundays after Trinity may be regarded as a system illustrating the practical life of Christianity, founded on the truths pre-

viously represented, and guided by the example of our Blessed Lord. There is a Rubric given on this Sunday in the Salisbury Missal: “Memoria de Trinitate fiat omnibus dominicis usque ad adventum Domini.”

The love of God and the love of man are—one may almost say, of course—the first subject selected for the Eucharistic Scriptures in this system, as shewn in St. John's wonderful definition of love, and in the historical parable of the rich man and Lazarus. In the Epistle St. John shews that God's own love for mankind is the source and spring of all love towards Him, and that all true love towards Him is shewn by the evidence of charity. The Gospel, independently of the revelation made in it concerning the state of the departed, places in the most awful light the sin of being without Chris-

THE SECOND SUNDAY AFTER TRINITY.

Dominica II. post Trinitatem.

THE COLLECT.

O LORD, Who never failest to help and govern them whom Thou dost bring up in Thy stedfast fear and love; Keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy holy Name; through JESUS CHRIST our LORD. *Amen.*

a S. 聖. 聖. Greg. Heb'd. iii. post Pent. Gelas. Dom. Asc. Dom. Mur. i. 590.

ORATIO.

SANCTI nominis Tui, DOMINE, timorem pariter et amorem fac nos habere perpetuum; quia nunquam Tua gubernatione destituis, quos in soliditate Tuæ dilectionis instituis. Per DOMINUM.

THE EPISTLE. 1 S. John iii. 13-24.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down *our* lives for the brethren. But whoso hath *this* world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the

b S. 聖. 聖. 1 John 3. 13-18. Roman. 1 Pet. 5. 6-11. Eastern. Rom. 5. 1-10.

truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence towards God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. And this is His commandment, That we should believe on the Name of His SON JESUS CHRIST, and love one another, as He gave us commandment. And he that keepeth His commandments dwelleth in Him, and He in him: and hereby we know that He abideth in us, by the SPIRIT Which He hath given us.

THE GOSPEL. S. Luke xiv. 16-24.

A CERTAIN man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these

c S. 聖. 聖. as P. B. Roman. Luke 15. 1-10. Eastern. Matt. 6. 22-34.

things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the high-ways and hedges, and compel *them* to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

THE THIRD SUNDAY AFTER TRINITY.

Dominica III. post Trinitatem.

THE COLLECT.

O LORD, we beseech Thee mercifully to hear us; and grant that we, to whom Thou hast

d S. 聖. 聖. Greg. Heb'd. iv. post Pent. Mur. ii. 165.

ORATIO.

DEPRECAATIONEM nostram quæsumus, DOMINE, benignus exaudi; et quibus sup-

tian love; and the utter incompatibility of such a condition with a life that will gain the award of future happiness. In teaching this truth our Blessed Lord also revealed to us the intermediate state. Although the Last Judgement was very distant when He told the Jews this history of two men who had, perhaps, been known to them, yet He put it beyond doubt that the souls which had departed from their bodies were as living and conscious as they had ever been, and that their condition was already that of those upon whom a preliminary judgement had been passed; an award of happiness to the one, of torment to the other.

INTROIT.—My trust is in Thy mercy, and my heart is joyful in Thy salvation. I will sing of the Lord, because He hath dealt so lovingly with me. *Ps.* How long wilt Thou forget me, O Lord, for ever? How long wilt Thou hide Thy face from me? Glory be.

THE SECOND SUNDAY AFTER TRINITY.

The present beautiful version of the ancient Collect for this day was substituted for the literal translation which had

previously been used, in 1661. Cosin added "O Heavenly Father" at the end of the old Collect, as if attempting to remedy its abruptness; but the subsequent remoulding of the whole into its present form was a happy improvement, giving us one of the finest of our English Collects. It will be observed that its tone is in close agreement with that of the INTROIT.

The subject of Active Love is again taken up on this Sunday, the Epistle coming from a preceding chapter of St. John to that used on the previous Sunday, and the Gospel from an earlier chapter of St. Luke.

INTROIT.—The Lord was my upholder. He brought me forth also into a place of liberty; He brought me forth even because He had a favour unto me. *Ps.* I will love Thee, O Lord my Strength; the Lord is my stony rock and my defence, and my Saviour. Glory be.

THE THIRD SUNDAY AFTER TRINITY.

The Christian virtue of Humility is set forth in the Epistle for this Sunday in the words of St. Peter, and illustrated in

given an hearty desire to pray, may by Thy mighty aid be defended and comforted in all dangers and adversities; through JESUS CHRIST our LORD. *Amen.*

plicandi præstas affectum, tribue defensionis auxilium. Per.

“THE EPISTLE. 1 S. Peter v. 5-11.

ALL of you be subject one to another, and be clothed with humility: for GOD resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time; casting all your care upon Him, for He careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist sted-

“ 5. 聖. 經. 1 Pet.
5. 6-11.
Roman. Rom. 8.
18-23.
Eastern. Rom. 6.
18-23.

fast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the GOD of all grace, Who hath called us unto His eternal glory by CHRIST JESUS, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen.

“THE GOSPEL. S. Luke xv. 1-10.

THEN drew near unto Him all the Publicans and sinners for to hear Him. And the Pharisees and Scribes murmured, saying, This Man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost.

“ 5. 聖. 經. as P. B.
Roman. Luke
11. 1-11.
Eastern. Matt. 8.
5-13.

I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of GOD over one sinner that repenteth.

THE FOURTH SUNDAY AFTER TRINITY.

Dominica IV. post Trinitatem.

THE COLLECT.

O GOD, the Protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that, Thou being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly FATHER, for JESUS CHRIST'S sake our LORD. *Amen.*

“ 5. 聖. 經. Greg.
Hebd. v. post
Fent. Mur. II. 166.

“ORATIO.

PROTECTOR in Te sperantium DEUS, sine Quo nihil est validum, nihil sanctum; multiplica super nos misericordiam Tuam, ut Te Rectore, Te Duce, sic transeamus per bona temporalia, ut non amittamus æterna. Per DOMINUM.

“THE EPISTLE. Rom. viii. 18-23.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For

“ 5. 聖. 經. as P. B.
Roman. 1 Pet. 3.
8-15.
Eastern. Rom.
10. 1-10.

the earnest expectation of the creature waiteth for the manifestation of the sons of GOD. For the creature was made subject to vanity, not

the Gospel by the example of our Blessed Lord in receiving sinners and eating with them. The Collect, however, seems to take its tone from the latter portion of the Epistle, which speaks of the afflictions and sufferings to which the early Christians were subjected. The Epistle and the Collect are, in fact, much more frequently associated together in tone and language than the Collect and the Gospel; indicating a probability that the Gospels were not read in the Communion Service until a later period than that in which the Epistles came to be used.

INTROIT.—Turn Thee unto me, and have mercy upon me: for I am desolate and in misery. Look upon my adversity and misery; and forgive me all my sin, O my God. *Ps.* Unto Thee, O Lord, will I lift up my soul; my God, I have put my trust in Thee; O let me not be confounded. Glory be.

THE FOURTH SUNDAY AFTER TRINITY.

In the Gospel for this day, Mercy, another of the Christian virtues, is set forth in the words of our Lord, beginning, “Be ye therefore merciful, as your Father also is merciful,” enforced by the proverbs of the blind leading the blind, the disciple not being above his Master, and of the mote and the beam.

The Collect also refers to the mercy of our heavenly Father, and seems to have been suggested by the Gospel. But, as on the preceding Sunday, the Epistle seems to have been selected with reference to a time when the Church was passing through some great tribulation, and when Christians needed frequently to be reminded that they had here no continuing city, but must look beyond the sufferings of this present time to the glory hereafter to be revealed.

It is possible that the Gospel may have been selected under the influence of similar circumstances, an age of martyrdoms suggesting to those who had so clear a vision of Christ's example the duty of mercy and love towards their persecutors. For themselves they could only look to that future bliss which was to outweigh the present suffering: for the Church of succeeding days they could leave such a legacy as St. Stephen did, when he prayed with his dying lips, “Lord, lay not this sin to their charge.” The INTROIT for the day seems equally to reflect an age of persecution.

INTROIT.—The Lord is my light and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid? When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh, they

Thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at JESUS' knees, saying, Depart from me, for I am a sinful man, O LORD. For he was

astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James and John, the sons of Zebedee, which were partners with Simon. And JESUS said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed Him.

THE SIXTH SUNDAY AFTER TRINITY.

Dominica VI. post Trinitatem.

THE COLLECT.

O GOD, Who hast prepared for them that love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through JESUS CHRIST our LORD. Amen.

a 多. 聖. 經. Greg. Heb'd. vii. post Pent. Gelas. iii. 1. Mur. i. 67.

ORATIO.

DEUS Qui diligentibus Te bona invisibilia præparasti; infunde cordibus nostris Tui amoris affectum; ut Te in omnibus et super omnia diligentes, promissiones Tuas, quæ omne desiderium superant, consequamur. Per DOMINUM.

THE EPISTLE. Rom. vi. 3-11.

KNOW ye not, that so many of us as were baptized into JESUS CHRIST were baptized into His death? Therefore we are buried with Him by baptism into death; that like as CHRIST was raised up from the dead by the glory of the FATHER, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth

b 多. 聖. 經. as P.B. Roman. Rom. 6. 19-23. Eastern. Rom. 15. 1-7.

we should not serve sin. For He that is dead is freed from sin. Now if we be dead with CHRIST, we believe that we shall also live with Him; knowing that CHRIST being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through JESUS CHRIST our LORD.

THE GOSPEL. S. Matt. v. 20-26.

[JESUS said unto His disciples,] Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire.

c 多. 聖. 經. Matt. 5. 20-24. Roman. Matt. 7. 15-21. Eastern. Matt. 9. 27-35.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

THE SEVENTH SUNDAY AFTER TRINITY.

Dominica VII. post Trinitatem.

THE COLLECT.

LORD of all power and might, Who art the Author and Giver of all good things; Graft

d 多. 聖. 經. Greg. Heb'd. viii. post Pent. Gelas. iii. 2. Mur. i. 67.

ORATIO.

DEUS virtutum, Cujus est totum quod est optimum; insere pectoribus nostris amorem

THE SIXTH SUNDAY AFTER TRINITY.

This day sets forth the principle that the obligation of the old law is heightened under the New Dispensation: as also that the stricter obligation of the new law is accompanied by a proportionate increase in the grace by which the duty of obedience to God may be fulfilled. Christ's law extends to the wilful conception of an act as well as to the act itself, and accounts the one a sin as well as the other. But Christ's death and resurrection extend themselves to the sacrament of Baptism, making it the means of a death unto sin and a new birth unto righteousness: and thus endowing Christians with a power to fulfil the requirements of His law which otherwise they could not possess. The power of Christ against sin becomes thus not only a power external to the

soul, but an inward capacity, the practical use or disuse of which is at the will of those to whom it is given.

INTROIT.—The Lord is my strength, and He is the wholesome defence of His Anointed. O save Thy people, and give Thy blessing unto Thine inheritance; feed them, and set them up for ever. Ps. Unto Thee will I cry, O Lord, my strength; think no scorn of me, lest if Thou make as though Thou hearest not, I become like them that go down into the pit. Glory be.

THE SEVENTH SUNDAY AFTER TRINITY.

The Collect for this day has expressions in it which seem to connect its prayer with both the Epistle and the Gospel. The petition, "Graft in our hearts the love of Thy Name,"

in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through JESUS CHRIST our LORD. *Amen.*

Tui nominis, et præsta in nobis religionis augmentum, ut quæ sunt bona nutrias, ac pietatis studio quæ sunt nutrita custodias. Per DOMINUM.

THE EPISTLE. Rom. vi. 19-23.

I SPEAK after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit

a S. 聖. 書. as P. B. Roman. Rom. 8. 12-17. *b* Eastern. 1 Cor. 1. 10-17.

had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through JESUS CHRIST our LORD.

THE GOSPEL. S. Mark viii. 1-9.

IN those days the multitude being very great, and having nothing to eat, JESUS called His disciples unto Him, and saith unto them, I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And His disciples answered Him, From whence can a man satisfy these men with bread here in the wilderness? And He asked them, How many loaves have ye?

b S. 聖. 書. as P. B. Roman. Luke 16. 1-9. *c* Eastern. Matt. 14. 14-22.

And they said, Seven. And He commanded the people to sit down on the ground. And He took the seven loaves, and gave thanks, and brake, and gave to His disciples to set before them; and they did set them before the people. And they had a few small fishes; and He blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And He sent them away.

THE EIGHTH SUNDAY AFTER TRINITY.

Dominica VIII. post Trinitatem.

THE COLLECT.

O GOD, Whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech Thee to put away from us all hurtful things, and to give us those things which be profitable for us; through JESUS CHRIST our LORD. *Amen.*

c S. 聖. 書. Greg. Hebd. ix. post Pent. Gelas. iii. 3. Mur. i. 688.

ORATIO.

DEUS, Cujus providentia in sui dispositione non fallitur, Te supplices exoramus, ut noxia cuncta submoveas, et omnia nobis profutura concedas. Per DOMINUM.

THE EPISTLE. Rom. viii. 12-17.

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the SPIRIT do mortify the deeds of the body, ye shall live. For as many as are led by the SPIRIT of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but

d S. 聖. 書. as P. B. Roman. 1 Cor. 10. 6-13. *e* Eastern. 1 Cor. 3. 9-17.

ye have received the spirit of adoption, whereby we cry, ABBA, FATHER. The SPIRIT itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with CHRIST: if so be that we suffer with Him, that we may be also glorified together.

THE GOSPEL. S. Matt. vii. 15-21.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they

f S. 聖. 書. as P. B. Roman. Luke 19. 41-47. *g* Eastern. Matt. 14. 22-34.

are ravening wolves. Ye shall know them by their fruits: do men gather grapes of thorns, or

appears to be suggested by the idea of good and evil fruit contained in the former; while "Giver of all good things" and "nourish us with all goodness" plainly point out a devotional application of the narrative which the Gospel gives of the Good Shepherd feeding His flock of four thousand with seven loaves and a few small fishes. The bondage of sin and the service of Christ are contrasted in the Epistle, which seems to be the source of the beautiful expression, "Whose service is perfect freedom," in the second Collect at Mattins. The same idea may be also found in the Gospel, where Christ's command that the people should sit down (though it seemed a mere arbitrary command) was followed by the reward of obedience, His bounty.

INTROIT.—O clap your hands together, all ye people; O sing unto God with the voice of melody. *Ps.* He shall subdue the people under us, and the nations under our feet. *Glory be.*

THE EIGHTH SUNDAY AFTER TRINITY.

The Service of Christ is set forth in the Epistle of to-day

as no slavery, but a sonship. Those who do the works of a true obedience to Him do them by the help of the Spirit of God; those who are led by the Spirit of God are adopted children of Him whose Only-begotten received the same Spirit without measure; those who are adopted sons of God are heirs of His eternal gifts, joint-heirs with Christ Himself, reigning with Him as priests and kings for ever. Such is the course of the Apostle's reasoning and revelation; and it is further illustrated by the words of our Lord in the Gospel, which, as the saying of the Eternal Word, living and powerful and sharper than any two-edged sword, discriminates between those who only say unto Him, "Lord, Lord," by an outward profession, and those whose sonship is made evident by their fruits, the doing of the will of God.

INTROIT.—We wait for Thy loving-kindness, O God, in the midst of Thy temple. O God, according to Thy Name, so is Thy praise unto the world's end; Thy right hand is full of righteousness. *Ps.* Great is the Lord, and highly to be praised; in the city of our God, even upon His holy hill. *Glory be.*

figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them. Not every one that saith unto Me, LORD, LORD, shall enter into the Kingdom of Heaven; but he that doeth the will of My FATHER Which is in Heaven.

THE NINTH SUNDAY AFTER TRINITY.

Dominica IX. post Trinitatem.

THE COLLECT.

GRANT to us, LORD, we beseech Thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without Thee, may by Thee be enabled to live according to Thy will; through **JESUS CHRIST** our LORD. Amen.

^a S. 聖. 聖. Greg. Heb. x. post Pent. Gelas. iii. 4. Leo. Mur. i. 434. 689; ii. 168.

"ORATIO.

LARGIRE nobis, quæsumus, DOMINE, semper spiritum cogitandi quæ recta sunt, propitius, et agendi; ut qui sine Te esse non possumus, secundum Te vivere valeamus. Per DOMINUM.

THE EPISTLE. 1 Cor. x. 1-13.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was CHRIST.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed,

^b S. 聖. 聖. : Cor. 10. 6-13. Roman. : Cor. 12. 2-11. Eastern. : Cor. 4. 9-16.

and fell in one day three and twenty thousand. Neither let us tempt CHRIST, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

THE GOSPEL. S. Luke xvi. 1-9.

[JESUS] said unto His disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou

^c S. 聖. 聖. as P. B. Roman. Luke 18. 9-14. Eastern. Matt. 27. 14-23.

unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are, in their generation, wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

THE NINTH SUNDAY AFTER TRINITY.

The keynote of the Office for this day is struck by our Lord's words in the end of the Gospel, "Make to yourselves friends of the Mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." For by the unjust steward in the parable, of which these words give the application, is represented the Christian in his way through this life; and the children of Israel are represented to us in the Epistle on their way through the wilderness. By the temptations to which the latter were subjected are set forth as in a living parable the lot of the "children of light," who also must pass through such temptations as are "common to man." The worldly wisdom of the steward our Lord uses as an example of the manner in which the children of light are to use the temptations of life as a means by which they may make friends in heaven among the angels and saints. Out of the Mammon of unrighteousness—the idols of this

life which men are tempted to fall down and worship—this profit may arise to him who is tempted, that his trial by their means is like our Lord's temptation by Satan, a trial which will result in greater perfection and fitness for the further work set before him to do, if due use is made of that way of escape by which he may be able to bear it. Such temptations were offered to the first Israel, and the people gave way before them; they are also offered to God's new Israel, and the words of our Lord are an exhortation to them, that as "children of light" they should be as wise for spiritual objects as "the children of this world" (recklessly irreligious, yet provident and politic, men) are for the objects which they set themselves to attain as the desire of their life.

INTROIT.—Behold, God is my helper: the Lord is with them that uphold my soul. He shall reward evil unto mine enemies; destroy Thou them in Thy truth. Ps. Save me, O God, for Thy Name's sake; and avenge me in Thy strength. Glory be.

THE TENTH SUNDAY AFTER TRINITY.

Dominica X. post Trinitatem.

THE COLLECT.

LET Thy merciful ears, O LORD, be open to the prayers of Thy humble servants; and that they may obtain their petitions make them to ask such things as shall please Thee; through JESUS CHRIST our LORD. *Amen.*

a S. 聖. 聖. Gelas. iii. 5. Leo. Mur. i. 364, 689; ii. 169.

ORATIO.

PATEANT aures misericordiæ Tuæ, DOMINE, precibus supplicantium; et ut petentibus desiderata concedas, fac eos quæ Tibi placita sunt postulare. Per DOMINUM nostrum.

THE EPISTLE. 1 Cor. xii. 1-11.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the SPIRIT of GOD calleth JESUS accursed; and that no man can say that JESUS is the LORD, but by the HOLY GHOST. Now there are diversities of gifts, but the same SPIRIT. And there are differences of administrations, but the same LORD. And there are diversities of operations, but it is the same GOD, Which worketh all in all

b S. 聖. 聖. i Cor. 12, 2-11. Roman. i Cor. 15, 1-10. Eastern. i Cor. 9, 2-12.

But the manifestation of the SPIRIT is given to every man to profit withal. For to one is given by the SPIRIT the word of wisdom; to another the word of knowledge by the same SPIRIT; to another faith by the same SPIRIT; to another the gifts of healing by the same SPIRIT; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same SPIRIT, dividing to every man severally as He will.

THE GOSPEL. S. Luke xix. 41-47.

AND when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within

c S. 聖. 聖. as P. B. Roman. Mark 7. 31-37. Eastern. Matt. 18, 23-25.

thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And He went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And He taught daily in the temple.

THE ELEVENTH SUNDAY AFTER TRINITY.

Dominica XI. post Trinitatem.

THE COLLECT.

O GOD, Who declarest Thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through JESUS CHRIST our LORD. *Amen.*

d S. 聖. 聖. Greg. Hebd. xii. post Pent. Gelas. iii. 6. Mur. i. 690, ii. 169.

ORATIO.

DEUS, Qui omnipotentiam Tuam parcendo maxime et miserando manifestas; multiplica super nos gratiam Tuam, ut ad Tua promissa currentes, cœlestium bonorum facias esse consortes. Per.

THE TENTH SUNDAY AFTER TRINITY.

There is a touching connection between the Epistle and Gospel of this day which seems as if it could hardly be accidental; or, if it is, offers an illustration of the manner in which all Holy Scripture gives evidence that it is drawn from one Fountain of truth. The Gospel shews our Blessed Lord weeping over Jerusalem, because she had failed to recognize the things that belonged to her peace. The Prince of Peace had come to her, offering the good gifts which are ever the fruits of His Presence, but her eyes had been blinded by her wilfulness, those gifts of peace had been rejected, and now they were hid from her. Our Lord's last words of warning a few days afterwards were in the same strain, "Walk while ye have the light, lest darkness come upon you. . . . While ye have light, believe in the light, that ye may be the children of light." They were the last public words of the Light of the world before His Passion began; and when He had spoken them, He "departed, and did hide Himself from them" [John xii. 36]. With such an experience before the new Israel of God, the Apostle St. Paul exhorts them not to be ignorant of the spiritual gifts with which they have been blessed: those manifold operations of the Holy Ghost on the souls of men, by which they are fitted for the work of

the ministry, or for that of ordinary Christian life. And the association of these two portions of Holy Scripture comes as a perennial warning to Churches in their corporate capacity, and to individual Christians, calling them to remember that as Jesus had cause to weep over the neglect of His gifts when offered to the Jews, so is such a neglect cause of sorrow even now in Heaven, and may be followed by the judgement which fell upon her of old who knew not the time of her visitation. The enemies of the Church are ever ready to dig their trenches and compass her around, and lay her even with the ground. Her true strength is, that she should ever remember and use her spiritual gifts, and know the value of Christ's Presence in the time when He visits her with His salvation.

INTROIT.—When I cried unto the Lord, He heard my voice in the battle that was against me: yea, even God that endureth for ever shall hear me and cast them down. O cast thy burden upon the Lord, and He shall nourish thee. Ps. Hear my prayer, O Lord, and hide not Thyself from my petition. Take heed unto me, and hear me. Glory be.

THE ELEVENTH SUNDAY AFTER TRINITY.

The subject of this Sunday is the mercy and pity of Almighty God in bestowing the power of supernatural grace.

“THE EPISTLE. 1 Cor. xv. 1-11.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that CHRIST died for our sins, according to the Scriptures; and that He was buried; and that He rose again the third day, according to the Scriptures; and that He was seen of Cephas, then of the twelve: after that, He was seen of above five-hundred brethren at once; of whom the greater part remain unto

^a S. 聖. 書. 1 Cor. 15. 1-11. Roman. 1 Cor. 3. Eastern as P. B.

this present; but some are fallen asleep: after that, He was seen of James; then of all the Apostles: and last of all, He was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

“THE GOSPEL. S. Luke xviii. 9-14.

[JESUS] spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, GOD, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all

^b S. 聖. 書. as P. B. Roman. Luke 10. 23-37. Eastern. Matt. 19. 16-26.

that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, GOD be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

THE TWELFTH SUNDAY AFTER TRINITY.

Dominica XII. post Trinitatem.

THE COLLECT.

ALMIGHTY and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of JESUS CHRIST, Thy SON, our LORD. Amen.

^c S. 聖. 書. Greg. Hebd. xiii. post Pent. Gelas. iii. 7. Leo. Mur. i. 418, 690; ii. 170.

“ORATIO.

OMNIPOTENS sempiternæ DEUS, Qui abundantia pietatis Tuæ et merita supplicum excedis et vota; effunde super nos misericordiam Tuam; ut dimittas quæ conscientia metuit, et adjicias quæ oratio non præsumit. Per DOMINUM.

“THE EPISTLE. 2 Cor. iii. 4-9.

SUCH trust have we through CHRIST to Godward: not that we are sufficient of ourselves; but our sufficiency is of GOD. Who also hath made us able ministers of the New Testament; not of the letter, but of the SPIRIT: for the letter killeth, but the SPIRIT giveth life. But if the ministration of death written and engraven in stones

^d S. 聖. 書. as P. B. Roman. Gal. 3. 16-22. Eastern. 1 Cor. 16. 13-24.

was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the SPIRIT be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

as a free and undeserved gift upon sinners. St. Paul's "I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God," is a parallel to the Publican's "God be merciful to me a sinner:" and our Lord's declaration that the Publican went down to his house justified because of his humility, is a parallel to the inspired words of the Apostle, "By the grace of God I am what I am . . . yet not I, but the grace of God which was with me." "Ancient writers, as St. Augustine and others," says Isaac Williams, "delight to dwell on these words of St. Paul, as so expressive of his sweet, trembling humility, fearing to contemplate himself, except in his sins and infirmities, and losing all sense of his greatness in God; fearful lest he should presume, and so lose by presumption all that crown of hope and joy which by humility he had gained." This tone of the holy Apostle, and that of the Publican, is strikingly taken up by the Collect, which offers also a fine specimen of the fulness of devotion which may be gathered into this form of prayer. Short as it is, this Collect contains five several subjects, each of which is like the condensation of a volume of devotion. Those subjects are [1] the mercy of God; and let it be noted, how suggestive is the idea that this mercy is the chief manifestation of Almighty Power: [2] the grace of

God, as His gift, according to the measure of our necessities; [3] obedience, as accomplished only by the power of grace; [4] the fulfilment of the Divine promises; [5] the "great recompence of reward," the "heavenly treasures," of which Isaiah and St. Paul wrote, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." Such fulness of meaning approaches very nearly to that of inspiration, and may well lead us to the belief that a special blessing from God rested upon the intellect and devotional instinct of the original writer.

INTROIT.—It is God that maketh men to be of one mind in an house. He will give strength and power unto His people. Ps. Let God arise, and let His enemies be scattered: let them also that hate Him flee before Him. Glory be.

THE TWELFTH SUNDAY AFTER TRINITY.

The contrast between the Old and New Dispensations is vividly set forth in the Gospel and Epistle for this Sunday. Glorious as the former was in its origin and in its continuation, it was a ministration of condemnation, with sacrifices of atonement, but with no sacraments of life. The Incarnation

THE GOSPEL. S. Mark vii. 31-37.

[JESUS,] departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hand upon him. And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue; and looking up to heaven, He sighed, and saith unto him, *Ephphatha*, that

α. 聖. 書. 聖. 經. 卷. 第. 七. 章. 第. 三. 十. 一. 至. 三. 十. 七. 節. 羅. 馬. 人. 傳. 道. 書. 卷. 第. 一. 章. 第. 一. 節. 東. 方. 聖. 經. 卷. 第. 一. 章. 第. 一. 節. 馬. 太. 傳. 道. 書. 卷. 第. 九. 章. 第. 一. 節.

is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And He charged them that they should tell no man: but the more He charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; He maketh both the deaf to hear, and the dumb to speak.

THE THIRTEENTH SUNDAY AFTER TRINITY.

Dominica XIII. post Trinitatem.

THE COLLECT.

ALMIGHTY and merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; Grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through the merits of JESUS CHRIST our LORD. Amen.

δ. 聖. 經. 聖. 書. 卷. 第. 一. 章. 第. 一. 節. 希. 伯. 來. 人. 傳. 道. 書. 卷. 第. 一. 章. 第. 一. 節. 東. 方. 聖. 經. 卷. 第. 一. 章. 第. 一. 節. 馬. 太. 傳. 道. 書. 卷. 第. 九. 章. 第. 一. 節.

ORATIO.

OMNIPOTENS et misericors DEUS, de Cujus munere venit, ut Tibi a fidelibus Tuis digne et laudabiliter seruiatur, tribue nobis, quæsumus, ut ad promissiones Tuas sine offensione curramus. Per DOMINUM nostrum.

THE EPISTLE. Gal. iii. 16-22.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy Seed, which is CHRIST. And this I say, That the covenant that was confirmed before of God in CHRIST, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the Law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the Law? It was added because of transgres-

ε. 聖. 經. 聖. 書. 卷. 第. 三. 章. 第. 一. 十六. 至. 二十二. 節. 羅. 馬. 人. 傳. 道. 書. 卷. 第. 三. 章. 第. 一. 十六. 至. 二十二. 節. 東. 方. 聖. 經. 卷. 第. 三. 章. 第. 一. 十六. 至. 二十二. 節. 哥. 林. 多. 前. 書. 卷. 第. 三. 章. 第. 一. 十六. 至. 二十二. 節.

sions, till the Seed should come, to Whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the Law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the promise by faith of JESUS CHRIST might be given to them that believe.

THE GOSPEL. S. Luke x. 23-37.

BLESSED are the eyes which see the things that ye see. For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain

ζ. 聖. 經. 聖. 書. 卷. 第. 十. 章. 第. 二十三. 至. 三十七. 節. 羅. 馬. 人. 傳. 道. 書. 卷. 第. 十. 章. 第. 二十三. 至. 三十七. 節. 東. 方. 聖. 經. 卷. 第. 十. 章. 第. 二十三. 至. 三十七. 節. 馬. 太. 傳. 道. 書. 卷. 第. 十. 章. 第. 二十三. 至. 三十七. 節.

Lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? how readeest thou? And he answering said, Thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy strength,

of the Son of God was the origin, and the Mystical Presence of Christ the continuation, of a spiritual life which the world had not before known since the Fall. The Church of God had grown deaf, and heard not the Voice from Heaven as that Voice had been heard of old; there was an impediment in her speech, so that the Word of God did not go forth from her lips in prophecy. The Son of God came down on earth, and touched her by making Himself one with her through His human nature; the sigh of His Passion was followed by the "Ephphatha" of the Resurrection; and as soon as His work was perfected by the looking up to Heaven of His Ascension and Session at the right hand of God, the ears of the deaf were unstopped to receive the Inspiration of Pentecost, and the tongue of the dumb loosed, so that "their sound is gone out into all lands, and their words into the ends of the world." The same Touch of Christ and communication of grace in the communication of that which forms part of His Person, is still the means by which the Church as a corporate body, and every individual member of it as a living member, is vivified and sustained; and He Who gives spiritual ability to the ministers of the New Testament, that their acts and words may be the means by which His Presence is continued in the Church, is making the ministration of righteousness, even in the by-places of the earth, to exceed in glory the ministration of Moses at the foot of Sinai.

my soul. Ps. Let them be turned backward and put to confusion, that wish me evil. Glory be.

THE THIRTEENTH SUNDAY AFTER TRINITY.

The glory of the New Dispensation is again set forth in the Scriptures for this day, but the parable of the Good Samaritan comes in with singular fitness, since the Thirteenth Sunday after Trinity almost always occurs during the harvest (at some time between August 17th and September 19th), when the Christian charities of social life are a subject that should mingle with our thanksgivings for God's goodness in giving us the fruits of the season. The parable sets forth, in its mystical phase, the exceeding goodness and charity of the Lord Himself, Who became the good Samaritan to human nature at large when it had fallen into the hands of spiritual foes, had been stripped of the clothing of original righteousness, and left half dead in trespasses and sins. But out of the love which Christ bore springs our love both to Him and to our neighbour. We love Him because He first loved us; and our love for others is the necessary fruit of our love for Him. It is the application of this principle which forms the literal teaching of the parable; the extreme case given being given for that very reason to shew how extensive is the bond of neighbourliness; and how extensive, in consequence, the character of the duties which spring out of it. If a Jew and a Samaritan are set forth for our example as neighbours in

INTROIT.—Haste Thee, O God, to deliver me: make haste to help me, O Lord. Let them be ashamed that seek after

and with all thy mind; and thy neighbour as thyself. And He said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto JESUS, And who is my neighbour? And JESUS answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way, and, when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain

Samaritan, as he journeyed, came where he was; and, when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said JESUS unto him, Go, and do thou likewise.

THE FOURTEENTH SUNDAY AFTER TRINITY.

Dominica XIV. post Trinitatem.

THE COLLECT.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through JESUS CHRIST our LORD. Amen.

α 5. 聖. 經. Greg. Heb. xv. post. Pent. Leo. Mur. i. 374, 692; ii. 170.

ORATIO.

OMNIPOTENS sempiternae DEUS, da nobis fidei, spei, et charitatis augmentum; et ut mereamur assequi quod promittis, fac nos amare quod praecipis. Per DOMINUM.

THE EPISTLE. Gal. v. 16-24.

I SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife,

β 5. 聖. 經. as P. B. Roman. Gal. 5. 25-6. 10. Eastern. 2 Cor. 4. 6-15.

seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, That they which do such things shall not inherit the Kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are CHRIST'S have crucified the flesh, with the affections and lusts.

THE GOSPEL. S. Luke xvii. 11-19.

AND it came to pass, as JESUS went to Jerusalem, that He passed through the midst of Samaria and Galilee. And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, JESUS, Master, have mercy on us. And when He saw them, He said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when

γ 5. 聖. 經. as P. B. Roman. Luke 7. 11-16. Eastern. Matt. 22. 35-46.

he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks; and he was a Samaritan. And JESUS answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And He said unto him, Arise, go thy way, thy faith hath made thee whole.

the Christian sense, what Christians are not neighbours to each other?

The temporal gifts of God's good Providence suggest, then, an awakening of the spirit of kindness, that those who are among the less "fortunate" may be looked upon by those who are more so as sent to test their practical Christianity: and those who read the parable rightly can hardly fail to find some occasion for an active obedience to our Lord's precept, "Go, and do thou likewise."

TROIT.—Look upon Thy covenant. Forsake not for ever the souls of the poor. Arise, O Lord, and maintain Thine own cause, and forget not the voice of them that seek Thee. Ps. O God, wherefore art Thou absent from us so long: why is Thy wrath so hot against the sheep of Thy pasture? Glory be.

THE FOURTEENTH SUNDAY AFTER TRINITY.

The Gospel for this Sunday, like the last, is a memorial of

harvest, setting forth the duty of Christian thanksgiving by the example of the one leper out of the ten cleansed who returned to give glory to God in Christ. Leprosy being incurable, except by a miracle, the act of our Lord is typical of that continual wonder-working by which He sustains our life, and gives to us the bounties of His Providence; and the act of thanksgiving suggests the recognition, at this time of the year, of the hand of God prospering by its mysterious operation the work of man in producing the great necessary of life. Such a recognition involves falling down at the feet of God in thankful adoration: the absence of it leads men to depart on their way unheeding of the supernatural character which is involved in even the most ordinary provision for the necessities of life.

TROIT.—Behold, O God, our Defender, and look upon the face of Thine Anointed. For one day in Thy courts is better than a thousand. Ps. O how amiable are Thy dwellings, Thou Lord of Hosts! Glory be.

THE FIFTEENTH SUNDAY AFTER TRINITY.

Dominica XV. post Trinitatem.

THE COLLECT.

KEEP, we beseech Thee, O LORD, Thy Church with Thy perpetual mercy: and, because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through JESUS CHRIST our LORD. Amen.

a S. 聖. 觀. Greg. Heb. xvi. post Pent. Gelas. iii. 10. Mur. i. 692.

ORATIO.

CUSTODI, quæsumus, DOMINE, ecclesiam Tuam propitiatione perpetua; et quia sine Te labitur humana mortalitas, Tuis semper auxiliis et abstrahatur a noxiis, et ad salutaria dirigatur. Per.

THE EPISTLE. Gal. vi. 11-18.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of CHRIST. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But GOD forbid that I should glory, save in the cross of our LORD JESUS CHRIST, by Whom the world is

b S. 聖. 觀. Gal. 5. 25-6. 10. Roman. Eph. 3. 13-21. Eastern. 2 Cor. 6. 1-10.

crucified unto me, and I unto the world. For in CHRIST JESUS neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of GOD. From henceforth let no man trouble me; for I bear in my body the marks of the LORD JESUS. Brethren, the grace of our LORD JESUS CHRIST be with your spirit. Amen.

THE GOSPEL. S. Matt. vi. 24-34.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve GOD and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly FATHER feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin:

c S. 聖. 觀. Matt. 6. 24-33. Roman. Luke 14. 1-11. Eastern. Matt. 25. 14-30.

and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if GOD so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly FATHER knoweth that ye have need of all these things. But seek ye first the Kingdom of GOD, and His righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

THE SIXTEENTH SUNDAY AFTER TRINITY.

Dominica XVI. post Trinitatem.

THE COLLECT.

OLORD, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through JESUS CHRIST our LORD. Amen.

d S. 聖. 觀. Greg. Heb. xvii. post Pent. Gelas. iii. 11. Mur. i. 692.

ORATIO.

ECCELSIAM Tuam, quæsumus, DOMINE, miseratio continuata mundet et muniat; et quia sine Te non potest salva consistere, Tuo semper munere gubernetur. Per DOMINUM.

THE FIFTEENTH SUNDAY AFTER TRINITY.

The Gospel for this Sunday is also a harvest Gospel, pointing out that true Christian forethought is that which is intimately associated with dependence on the Providence of GOD. When the stores of the principal provision for the year are gathered in, then comes the lesson taught by Christ's own words, that sowing, and reaping, and gathering into barns, is not the chief work of a Christian's life; and that GOD's bounty, which feeds the birds of the air, and clothes the lilies of the field by other means than their own toil, is the same bounty which is feeding and clothing us by means of our toil. Forethought in respect to such things should therefore be a forethought which is consistent with trust in GOD, and with seeking first the things of His Kingdom.

INTROIT.—Bow down Thine ear, O Lord, and hear me.

My God, save Thy servant that putteth his trust in Thee. Be merciful unto me, for I will call daily upon Thee. Comfort the soul of Thy servant: for unto Thee do I lift up my soul. Glory be.

THE SIXTEENTH SUNDAY AFTER TRINITY.

The compassion of Christ is illustrated by the Gospel of this Sunday, which is that narrating the restoration to life of the widow's son; the pity of the Father is besought for the Church; and the earnest prayer of St. Paul in the Epistle exemplifies the spirit in which such a prayer should be offered, as well as the nature of the blessings to be prayed for.

Our Lord's meeting with the funeral procession at the gate of the city may be taken as a beautiful precedent for the custom ordered in the second Rubric of the Burial Service: and when mourners hear Christ's ministers, on such an occa-

THE EPISTLE. Ephes. iii. 13-21.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the FATHER of our LORD JESUS CHRIST, of Whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His SPIRIT in the inner man; that CHRIST may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints,

a S. 聖. 對. as P. B. Roman. Eph. 4. 26. Eastern. 2 Cor. 6. 16-17. 1.

what is the breadth, and length, and depth, and height; and to know the love of CHRIST, which passeth knowledge, that ye might be filled with all the fulness of GOD. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by CHRIST JESUS, throughout all ages, world without end. Amen.

THE GOSPEL. S. Luke vii. 11-17.

AND it came to pass the day after, that JESUS went into a city called Nain; and many of His disciples went with Him, and much people. Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the LORD saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier, (and they that bare him

b S. 聖. 對. Luke 7. 11-16. Roman. Matt. 22. 35-46. Eastern. Matt. 15. 21-28.

stood still,) and He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and He delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us, and that God hath visited His people. And this rumour of Him went forth throughout all Judæa, and throughout all the region round about.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

Domìnica XVII. post Trinitatem.

THE COLLECT.

LORD, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through JESUS CHRIST our LORD. Amen.

c S. 聖. 對. Greg. Orationes Quotidianæ. Mur. ii. 172. *d* 聖. 對. omit "semper."

ORATIO.

TUA nos, DOMINE, quæsumus, gratia semper et præveniat et sequatur; ac bonis operibus jugiter præstet esse intentos. Per DOMINUM.

THE EPISTLE. Ephes. iv. 1-6.

I THEREFORE the prisoner of the LORD beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the

e S. 聖. 對. as P. B. Roman. 1 Cor. i. 4-8. Eastern. 2 Cor. 9. 6-11.

unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one LORD, one faith, one baptism, one GOD and FATHER of all, Who is above all, and through all, and in you all.

THE GOSPEL. S. Luke xiv. 1-11.

IT came to pass, as JESUS went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched Him. And behold, there was a certain man before Him which

f S. 聖. 對. as P. B. Roman. Matt. 9. 1-8.

had the dropsy. And JESUS answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And He took him, and healed

sion, saying, "I am the Resurrection and the Life," they may remember with thankful hope that these are the words of Him Who, saying, "Weep not . . . came and touched the bier," and said also, "Young man, I say unto thee, Arise."

INTROIT.—Be merciful unto me, O Lord, for I will call daily upon Thee. For Thou, Lord, art good and gracious, and of great mercy unto all them that call upon Thee. Ps. Bow down Thine ear, O Lord, and hear me, for I am poor and in misery. Glory be.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

The idea of the Epistle and Gospel for this Sunday appears to be that of gaining liberty and victory through becoming the humble servants of Christ. St. Paul writes out of his prison, "I the prisoner of the Lord," as he writes in another place, "Remember my bonds:" and one who was in the bonds of an infirmity was brought to Christ, "and He took him, and healed him, and let him go," setting him free from his disease on the instant in a manner which cannot be explained by physiological science. Afterwards our Lord speaks of the humane work of setting free on the Sabbath an ox or an ass that had fallen into a pit; and of one being bidden to go up higher through his humility in taking the lowest room at a wedding feast. All these may be taken as illustrations of the way in which our Lord's service becomes perfect freedom to those who humbly take His yoke upon them. They offer also

a further illustration of the principle stated in the end of the Epistle, "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in you all." This principle is of a restrictive character: bringing the world out of a free worship of many gods to the worship of One; limiting it to one faith, and to one only means of initiation into the family of the one God. The idea conveyed is one of a bondage to rule and law which leaves no room for invention or wild development and speculation. But as Christ reigned from His Cross; as St. Paul governed the churches of Ephesus and other cities from his prison in Rome; as one who sits down in the lowest room will hear the Host say to him, "Friend, go up higher;" so limitations and restrictions of this kind are a means of real spiritual freedom, however much they may seem an irksome bondage to those who regard them superficially. The Christian who worships the One God is more free than the heathen who worshipped many; and the believer in a Faith once for all given is more free than he who is continually looking for new developments and open to the bondage of every novel speculation.

INTROIT.—Righteous art Thou, O Lord, and true is Thy judgement. O deal Thou with me according unto Thy mercy. Ps. Blessed are the undefiled in the way, who walk in the law of the Lord. Glory be.

him, and let *him* go; and answered them, saying, Which of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer Him again to these things. And He put forth a parable to those which were bidden, when He marked how they chose out the chief rooms, saying unto them, When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden

of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that, when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

Dominica XVIII. post Trinitatem.

THE COLLECT.

LORD, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow Thee the only God; through JESUS CHRIST our LORD. *Amen.*

a 五. 聖. 對. Greg. Heb. xxi. post Pent. Gelas. iii. 13. *al.* "puro corde." Mur. l. 693. ii. 173.

ORATIO.

DA, quæsumus, DOMINE, populo Tuo diabolica vitare contagia, et Te solum DEUM pure mente sectari. Per.

THE EPISTLE. 1 Cor. i. 4-8.

I THANK my God always on your behalf, for the grace of GOD which is given you by JESUS CHRIST; that in every thing ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of CHRIST was confirmed

b 五. 聖. 對. as P.B. Roman. Eph. 4. 23-28. Eastern. 2 Cor. ii. 31-12. 9.

in you; so that ye come behind in no gift; waiting for the coming of our LORD JESUS CHRIST, Who shall also confirm you unto the end, that ye may be blameless in the day of our LORD JESUS CHRIST.

THE GOSPEL. S. Matt. xxii. 34-46.

WHEN the Pharisees had heard that JESUS had put the Sadducees to silence, they were gathered together. Then one of them, which was a Lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the Law? JESUS said unto him, Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law

c 五. 聖. 對. Matt. 22. 35-46. Roman. Matt. 22. 1-14.

and the Prophets. While the Pharisees were gathered together, JESUS asked them, saying, What think ye of CHRIST? whose Son is He? They say unto Him, The son of David. He saith unto them, How then doth David in spirit call Him LORD, saying, The LORD said unto my LORD, Sit Thou on My right hand, till I make Thine enemies Thy foot-stool? If David then call Him LORD, how is He his son? And no man was able to answer Him a word; neither durst any *man* from that day forth ask Him any more questions.

THE NINETEENTH SUNDAY AFTER TRINITY.

Dominica XIX. post Trinitatem.

THE COLLECT.

O GOD, for as much as without Thee we are not able to please Thee; Mercifully grant, that Thy HOLY SPIRIT may in all things direct and rule our hearts; through JESUS CHRIST our LORD. *Amen.*

d 五. 聖. 對. Greg. Heb. xiii. post Pent. Gelas. iii. 14. Mur. l. 693. ii. 173.

ORATIO.

DIRIGAT corda nostra, quæsumus, DOMINE, Tue miserationis operatio; quia Tibi sine Te placere non possumus. Per DOMINUM nostrum.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

Two comprehensive Christian formulæ are given in the Gospel and the Collect for this Sunday. That in the former sets forth the whole duty of the servant of Christ, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "thou shalt love thy neighbour as thyself." The formula of the English Collect is that familiar one of "the world, the flesh, and the devil," which represents all the temptations to which a Christian is liable. To these may also be added the words of the Epistle, "waiting for the coming of our Lord Jesus Christ," as an expression which comprehensively states the whole object of the Christian life. The duties, the difficulties, and the purpose of the Christian life are thus made the subjects of commemoration and prayer; and the connection of each with the grace of God and the Person of Christ is illustrated by the words of St. Paul in the Epistle, and of our Lord in His confutation of the unbelievers as narrated in the Gospel.

INTROIT.—Give peace, O Lord, to them that wait for Thee, and let Thy prophets be found faithful. Hear the prayers of Thy servant, and of Thy people Israel. *Ps.* I was glad when they said unto me, We will go into the house of the Lord. Glory be.

THE NINETEENTH SUNDAY AFTER TRINITY.

The forsaking of sins, and the forgiveness of sins, are the subjects of the Epistle and Gospel for this Sunday. St. Paul writes to the Ephesians in much detail concerning the Christian moral law, and shews its relation to the newness of nature which belongs to those who are new born by Baptism into Christ. In the miracle by which our Blessed Lord restored to life the dead limbs of a paralytic this change from the old man to the new man is vividly illustrated. We also see in the circumstances attending this miracle two other illustrations of the relation between our Lord and His people. First, in His words, "Thy sins be forgiven Thee," He shews that His forgiveness is the highest good that can be desired on earth;

THE EPISTLE. Ephes. iv. 17-32.

THIS I say therefore, and testify in the LORD, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned CHRIST; if so be that ye have heard Him, and have been taught by Him, as the truth is in JESUS: that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbour:

^a 多. 聖. 經. Eph.
^{4. 23-32.} Roman. Eph. 5.
^{15-21.} Eastern. Gal. 1.
^{11-19.}

for we are members one of another. Be ye angry and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with *his* hands the *thing* which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the HOLY SPIRIT of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for CHRIST'S sake hath forgiven you.

THE GOSPEL. S. Matt. ix. 1-8.

[JESUS] entered into a ship, and passed over, and came into His own city. And behold, they brought to Him a man sick of the palsy, lying on a bed. And JESUS, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And JESUS, knowing their thoughts, said, Wherefore think ye evil in

^b 多. 聖. 經. as P. B.
^{4. 23-32.} Roman. John 4.
^{15-21.} Eastern. Luke
^{5. 1-11.}

your hearts? For whether is easier to say, *Thy* sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, Which had given such power unto men.

THE TWENTIETH SUNDAY AFTER TRINITY.

Dominica XX. post Trinitatem.

THE COLLECT.

O ALMIGHTY and most merciful GOD, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that Thou wouldest have done; through JESUS CHRIST our LORD. Amen.

^c 多. 聖. 經. Greg.
^{Hebr. xliii. post} Pent. Gelas. iii. 15.
^{Mur. l. 694. ii. 174.}

ORATIO.

OMNIPOTENS et misericors DEUS, universa nobis adversaria propitiatus exclude; ut mente et corpore pariter expediti, quæ Tua sunt liberis mentibus exequamur. Per DOMINUM.

THE EPISTLE. Ephes. v. 15-21.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the LORD is. And be not drunk with wine, wherein is excess; but be filled with the SPIRIT; speak-

^d 多. 聖. 經. as P. B.
^{10-17.} Roman. Eph. 6.
^{15-21.} Eastern. Gal. 2.
^{16-20.}

ing to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the LORD; giving thanks always for all things unto GOD and the FATHER, in the Name of our LORD JESUS CHRIST; submitting yourselves one to another in the fear of GOD.

and that although He may also see fit to say, "Arise, and walk," it is this blessing that is to be sought before all others. Secondly, His peculiar expression, "that the Son of Man hath power on earth to forgive sins," shews that this power, which originates only in the Godhead (as the Scribes truly thought), extended to the human nature of our Lord, that sins might be forgiven *on earth* as well as at the last judgement before the throne of God. These words thus contain a statement of the whole principle of Absolution.

INTROIT.—I am the Saviour of My people, saith the Lord: out of whatsoever tribulation they call unto Me, I will hear them, and I will be their Lord for ever. Ps. Hear My law, O My people: incline your ears unto the words of My mouth. Glory be.

THE TWENTIETH SUNDAY AFTER TRINITY.

The prophetic parable of the Marriage Supper of the Only-begotten is the subject of the Gospel for this Sunday: and to

it may be referred the words of the Collect, "that we, being ready both in body and soul, may cheerfully accomplish those things that Thou wouldest have done." The Epistle seems to be chosen as an illustration of the festivity of Christ's Kingdom, in which the sensual pleasures of heathen rites are superseded by the psalms and hymns and spiritual songs of Divine worship, which is chiefly made up of singing and making melody to the Lord, and is ever consecrated by the "giving of thanks," or offering of the Holy Eucharist, to God the Father, in the Name of our Lord Jesus Christ. Of this latter, as well as of the call of the Jews and the Gentiles, and the final marriage supper of the Lamb in Heaven, the Gospel ought to be interpreted; and it is so applied in the second Exhortation to the Holy Communion.

INTROIT.—In all the things that Thou hast brought upon us, O Lord, Thou hast executed true judgement; for we have sinned, and have not obeyed Thy commandments. Yet give glory to Thy Name, and do to us according to the multitude

THE GOSPEL. S. Matt. xxii. 1-14.

[JESUS said,] The Kingdom of Heaven is like unto a certain king, which made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his ser-

⁴ 宗. 聖. 觀. as P. B. Roman. Matt. 18. 23-35. Eastern. Luke 6. 31-36.

vants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find bid to the marriage. So those servants went out into the high-ways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

THE ONE-AND-TWENTIETH SUNDAY AFTER TRINITY.

Dominica XXI. post Trinitatem.

THE COLLECT.

GRANT, we beseech Thee, merciful LORD, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through JESUS CHRIST our LORD. Amen.

⁴ 宗. 聖. 觀. Greg. Hebd. xxiv. post Pent. Celas. iii. 15. Mur. i. 694, li. 374. c imminētibus. 聖. 觀.

ORATIO.

LARGIRE, quæsumus, DOMINE, fidelibus Tuis indulgentiam placatus et pacem; ut pariter ab omnibus mundentur offensis, et secunda Tibi mente deserviant. Per.

THE EPISTLE. Ephes. vi. 10-20.

MY brethren, be strong in the LORD, and in the power of His might. Put on the whole armour of GOD, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of GOD, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breastplate of righteousness; and your feet shod with

⁴ 宗. 聖. 觀. Eph. 6. 10-17. Roman. Phil. i. 6-11. Eastern. Gal. 6. 11-18.

the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the SPIRIT, which is the Word of GOD: praying always with all prayer and supplication in the SPIRIT, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

THE GOSPEL. S. John iv. 46-54.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that JESUS was come out of Judæa into Galilee, he went unto Him, and besought Him that He would come down and heal his son; for he was at the point of death. Then said JESUS unto

⁴ 宗. 聖. 觀. John 4. 46-53. Roman. Matt. 22. 15-21. Eastern. Luke 8. 5-16.

him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto Him, Sir, come down ere my child die. JESUS saith unto him, Go thy way, thy son liveth. And the man believed the word that JESUS had spoken unto him, and he went his way. And, as he was now

of Thy mercies. Ps. Great is the Lord, and highly to be praised: in the city of our God, even upon His holy hill. Glory be.

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

The connection between the Epistle for this Sunday, which is that beautiful passage wherein St. Paul describes the whole armour of God, and the Gospel, in which is given the narrative of our Lord healing the nobleman's son, appears to lie chiefly in the words "above all, taking the shield of faith." The hard, unimpressible generation of the Jews, among whom our Lord came, would not believe in "signs and wonders" on any evidence but that of their senses; and this placed a bar in the way of His blessing, so that He sometimes could not do mighty works among them, because there was no co-operation of faith on their part with power on His. The nobleman whose child was healed at a long distance by the will of Christ was a conspicuous illustration of the opposite type of character. He believed, in the face of all improbabilities, because he knew that the holy Jesus was not one to say that

which was not true. To such minds faith in Christ is a shield indeed against the fiery darts of the Wicked One; for their belief enables Him to do signs and wonders of a spiritual nature, and establishes a power of co-operation between the weak servant and the Almighty Lord. Thus not only is faith a defence against the enemy of souls, but it draws down Christ Himself to be a "Defence and a Shield;" so that they can say, "The Lord is my Saviour, my God, and my might, in Whom I will trust, my buckler, the horn also of my salvation, and my refuge." As humble service of Christ is the most perfect freedom, because it frees from the bondage of the Evil One, so humble faith in Christ, the spirit which says not "seeing is believing," but, "Lord, I believe, help Thou mine unbelief," is the surest path to the revelation of the signs and wonders of His kingdom.

INTROIT.—O Lord, the whole world is in Thy power, and there is no man that can gainsay Thee. For Thou hast made heaven and earth, and all the wondrous things under the heaven. Thou art Lord of all. Ps. Blessed are the undefiled in the way, who walk in the law of the Lord. Glory be.

going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew

that *it was* at the same hour, in the which JESUS said unto him, Thy son liveth; and himself believed, and his whole house. This *is* again the second miracle *that* JESUS did, when He was come out of Judæa into Galilee.

THE TWO-AND-TWENTIETH SUNDAY AFTER TRINITY.

Dominica XXII. post Trinitatem.

THE COLLECT.

LORD, we beseech Thee to keep Thy household the Church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through JESUS CHRIST our LORD. *Amen.*

a S. 聖. 教. Greg. Super popul. Heb. xxv. post Pent. Mur. ii. 175.

ORATIO.

FAMILIAM Tuam, quæsumus, DOMINE, continua pietate custodi; ut a cunctis adversitatibus Te protegente sit libera, et in bonis actibus Tuo nomini sit devota. Per DOMINUM.

THE EPISTLE. Phil. i. 3-11.

I THANK my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now; being confident of this very thing, that He Which hath begun a good work in you will perform it until the day of JESUS CHRIST; even as it is meet for me to think this of you all, because I have you in *my* heart, inasmuch as both in my bonds, and *in* the defence and confirmation of

b S. 聖. 教. Phil. 1. 6-11. Roman. 17-21. Eastern. Eph. 4-10.

the Gospel, ye all are partakers of my grace. For GOD is my record, how *greatly* I long after you all in the bowels of JESUS CHRIST. And this I pray, that your love may abound yet more and more in knowledge, and *in* all judgement: that ye may approve *things* that are excellent, that ye may be sincere, and without offence, till the day of CHRIST: being filled with the fruits of righteousness, which are by JESUS CHRIST, unto the glory and praise of GOD.

THE GOSPEL. S. Matt. xviii. 21-35.

PETER said unto JESUS,] LORD, how oft shall my brother sin against me, and I forgive him? till seven times? JESUS saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the Kingdom of Heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants which owed him an hundred pence; and he laid hands on him, and took

c S. 聖. 教. Matt. 18. 23-35. Roman. 17-21. Eastern. Eph. 4-10.

him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O *thou* wicked servant, I forgave thee all that debt because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall My heavenly FATHER do *also* unto you, if ye from your hearts forgive not every one his brother their trespasses.

THE THREE-AND-TWENTIETH SUNDAY AFTER TRINITY.

Dominica XXIII. post Trinitatem.

THE COLLECT.

O GOD, our Refuge and Strength, Who art the Author of all godliness; Be ready, we

d S. 聖. 教. Greg. Heb. xxvi. post Pent. Mur. ii. 175.

ORATIO.

DEUS, refugium nostrum et virtus, adesto piis Ecclesiæ Tuæ precibus, Auctor Ipse

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

Christian love is here, as on the first Sunday after Trinity, the subject of the Epistle and Gospel; but in the present instance it is illustrated by the tender words of St. Paul in his Epistle to the Philippians, and by our Lord's parable of the two debtors, which He spoke as a reply to St. Peter's question, "Lord, how oft shall my brother sin against me, and I forgive him?" This question was asked by one who was accustomed to the Jewish practice, which was ostentatious of its seven times' forgiveness, but yet unforgiving in reality. Our Lord's law of forgiveness had no limits, "Not until seven times, but until seventy times seven." The for-

giveness of the debt of ten thousand talents represents the infinite mercy of God, and is given as the true Example and Standard towards which His absolved servants should reach upward.

INTROIT.—If Thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it? For there is mercy with Thee, O Lord God of Israel. Ps. Out of the deep have I called unto Thee; Lord, hear my voice. Glory be.

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

Our Lord is set forth in the Gospel of this Sunday as teaching that duties towards the civil power are part of our

beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully we may obtain effectually; through JESUS CHRIST our LORD. *Amen.*

pietatis; et præsta, ut quod fideliter petimus, efficaciter consequamur. Per DOMINUM nostrum JESUM CHRISTUM.

THE EPISTLE. Phil. iii. 17-21.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of CHRIST; whose end is destruction, whose god is their belly, and whose glory is in their shame,

^a S. as P. B. 3. 17
 羅. 書. Phil. 3. 17
 4. 3
 Roman. [Next Sunday before Advent.] Col. 1. 9-14. Eastern. Eph. 2. 14-22.

who mind earthly things.) For our conversation is in heaven; from whence also we look for the SAVIOUR, the LORD JESUS CHRIST; Who shall change our vile body, that it may be fashioned like unto His glorious Body, according to the working whereby He is able even to subdue all things unto Himself.

THE GOSPEL. S. Matt. xxii. 15-22.

THEN went the Pharisees and took counsel how they might entangle Him in His talk. And they sent out unto Him their disciples, with the Herodians, saying, Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man: for Thou regardest not the person of men. Tell us therefore, what thinkest Thou? Is it lawful to give tribute unto Cæsar, or not? But JESUS perceived their wickedness, and said, Why tempt ye Me, ye

^b S. 聖. 書. Matt. 22. 15-21. Roman. Matt. 24. 15-25. Eastern. Luke 8. 27-39.

hypocrites? shew Me the tribute-money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, Cæsar's. Then saith He unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left Him, and went their way.

THE FOUR-AND-TWENTIETH SUNDAY AFTER TRINITY.

Dominica XXIV. post Trinitatem.

THE COLLECT.

O LORD, we beseech Thee, absolve Thy people from their offences; that through Thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly FATHER, for JESUS CHRIST's sake, our blessed LORD and SAVIOUR. *Amen.*

^c S. 聖. 書. On this day 聖. 書. has "Ex-cita, quæsumus, . . . majora percipiant." [See p. 322.] Greg. Hebd. xviii. post Feat. Mur. ii. 121.

ORATIO.

ABSOLVE, quæsumus, DOMINE, Tuorum delicta populorum; et a peccatorum nostrorum nexibus, quæ pro nostra fragilitate contraximus, Tua benignitate liberemur. Per DOMINUM.

THE EPISTLE. Col. i. 3-12.

WE give thanks to GOD and the FATHER of our LORD JESUS CHRIST, praying always for you, since we heard of your faith in CHRIST JESUS, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit,

^d S. 聖. 書. Col. 1. 9-12. Roman as on some Sunday after Epiphany. Eastern. Eph. 4. 1-7.

as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of CHRIST; who also declared unto us your love in the SPIRIT. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of

heavenly citizenship; St. Paul also, in the Epistle, referring to the true Christian life on earth as having already many things in common with the life of heaven. None ever set a higher example of obedience to the laws than He Who is the Eternal Lawgiver and Ruler: and He inculcates an honest submission to them even in such a case as that on which an appeal was made to Him, where the law was that of a conqueror against whom rebellion seemed to be a duty. One deduction to be drawn from the words of Christ and of His Apostle is that the Church has little to do with politics or questions of secular government. The things of Cæsar and the things of God were confused together by the Jews, and they ended by rejecting the Lord, and saying, "We have no king but Cæsar." So it has happened at other times, that a want of zeal for God in carefully distinguishing what is His, has led the Church into bondage to civil rulers until its spiritual character has been almost obliterated. The Church of England has been mercifully guided into a just discrimination of the things of Cæsar and the things of God; and while rendering strictest obedience to the Sovereign, has not suffered an excessive loyalty to yield up spiritual rights. Nor does it ever, in modern days, seek to interfere in matters of civil government. Such a just consideration of the respective duties which are

owing towards Cæsar and towards God, and such a persevering determination to render to each their proper dues, is a sure way of promoting both the security and the happy progress of Christ's Church.

INTROIT.—I know the thoughts that I think towards you, saith the Lord; thoughts of peace, and not of evil. Ye shall call upon Me, and I will hearken unto you. I will turn away your captivity, and will gather you from among all nations. Ps. Lord, Thou hast become gracious unto Thy land; Thou hast turned away the captivity of Jacob. Glory, be.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

This Sunday offers another illustration of the faith of man co-operating with the will and power of Almighty God, in the two cases of the ruler whose young daughter was dead, and of the woman whose issue of blood was stayed through her faith in touching the hem of our Lord's garment. "My daughter is even now dead," said the former, "but come and lay Thy hand upon her, and she shall live;" "If I may but touch His garment," said the latter, "I shall be whole." These instances of recovery from disease and death are devo-

His will in all wisdom and spiritual understanding: that ye might walk worthy of the LORD unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His

glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the FATHER, Which hath made us meet to be partakers of the inheritance of the saints in light.

“THE GOSPEL. S. Matt. ix. 18-26.

WHILE [JESUS] spake these things unto [John's disciples,] behold, there came a certain ruler, and worshipped Him, saying, My daughter is even now dead; but come and lay Thy hand upon her, and she shall live. And JESUS arose, and followed him, and so did His disciples. And behold, a woman, which was diseased with an issue of blood twelve years, came behind Him, and touched the hem of His garment; for she said within herself, If I may but touch His garment, I shall be whole. But

a S. 聖. Matt. 9. 18-22. 聖. as P. B. Roman as for some Sunday after Epiphany. Luke 16. 18-23.

JESUS turned Him about, and, when He saw her, He said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour. And when JESUS came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed Him to scorn. But when the people were put forth, He went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

THE FIVE-AND-TWENTIETH SUNDAY AFTER TRINITY.

b *Dominica proxima ante Adventum.*

THE COLLECT.

STIR up, we beseech Thee, O LORD, the wills of Thy faithful people; that they, plentifully bringing forth the fruit of good works, may of Thee be plentifully rewarded; through JESUS CHRIST our LORD. Amen.

b S. 聖. Dom. xxv. post 8vas Pent. 聖. The Collect in 聖. for this day is, "Excita, quæsumus, Domine, potentiam Tuam, et veni: et quod Ecclesie Tuæ promissisti, usque in finem seculi clementer operare, Qui vivis.

“ORATIO.

EXCITA, quæsumus, DOMINE, Tuorum fidelium voluntates: ut divini operis fructum propensius exequentes, pietatis Tuæ remedia majora percipiant. Per DOMINUM nostrum.

c S. 聖. Greg. Hebd. xxvii. post Pent. Mur. ii. 176.

“FOR THE EPISTLE. Jer. xxiii. 5-8.

BEHOLD, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute judgement and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His Name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come,

a S. 聖. 聖. as P. B. Roman as for some Sunday after Epiphany.

saith the LORD, that they shall no more say, The LORD liveth, Which brought up the children of Israel out of the land of Egypt; but, The LORD liveth, Which brought up, and Which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

“THE GOSPEL. S. John vi. 5-14.

WHEN JESUS then lift up His eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread

c S. 聖. 聖. as P. B. Roman as for some Sunday after Epiphany.

that these may eat? (And this He said to prove him; for He Himself knew what He would do.) Philip answered Him, Two hundred peny-worth

tionally applied in the Collect: where the expressive phrase, “the bands of those sins, which by our frailty we have committed,” has a double reference: first, to the bondage of sin in its spiritual sense; and, secondly, to the physical evils which bind us around with chains that are forged by sin.

INTROIT.—I know the thoughts that I think towards you, saith the Lord; thoughts of peace, and not of evil. Ye shall call upon Me, and I will hearken unto you. I will turn away your captivity, and will gather you from among all nations. Ps. Lord, Thou hast been gracious unto Thy land; Thou hast turned away the captivity of Jacob. Glory be.

THE SUNDAY NEXT BEFORE ADVENT.

In St. Jerome's Lectionary twenty-five Sundays after Pentecost are provided with Epistles and Gospels. In the Sacramentary of St. Gregory there are Collects for twenty-seven Sundays. In the Salisbury Missal twenty-four Sundays were reckoned as after Trinity, and one as the next before Advent: and there was a Rubric directing that if there were more than twenty-five Sundays between Trinity Sunday and Advent Sunday, the Office for the Twenty-fourth Sunday was to be repeated on each Sunday until the last, when that for the Sunday before Advent was to be said. In the Prayer Book of 1549 no Rubric of this kind was provided, but the old usage would, doubtless, be adopted. In 1552, however, a Rubric was inserted to this effect: “¶ If there be any

more Sundays before Advent Sunday, to supply the same shall be taken the Service of some of those Sundays that were omitted between the Epiphany and Septuagesima.” This Rubric was altered into its present form in the Durham book of Bishop Cosin, having already appeared in a similar but more cumbersome form in 1637.

If there are two of these *Dominicæ Vagantes* (as they were anciently called), the Services for the fifth and sixth Sundays after Epiphany should be used; if only one, that for the sixth Sunday, which has evidently been appointed with a view to its fitness for use on the Sunday next but one to Advent. The rule expressed in this Rubric is a very ancient one, being found in *Micrologus*, c. lxiii.

The Office of this day represents that for the fifth Sunday before the Nativity of our Lord in the Comes of St. Jerome, which appoints the same Epistle and Gospel, and in the Sacramentary of St. Gregory, though a different Collect is appointed for that day in the latter. Its tone is that of Advent rather than Trinity, commemorating as it does the first coming of the King Whose Name is “The Lord our Righteousness,” and looking forward to that second coming when the true restoration of Israel will be effected. The Gospel is the same as that for Mid-Lent Sunday, where some notes upon it will be found. The rationale of its appointment for to-day is to be found in the last words of it, “This is of a truth that Prophet that should come into the world.”

The alteration of the Collect from its old form, “That they more readily following the fruit of the Divine work” in the

of bread is not sufficient for them, that every one of them may take a little. One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here which hath five barley-loaves and two small fishes; but what are they among so many? And JESUS said, Make the men sit down. Now there was much grass in the place. So the men sat down, *in* number about five thousand. And JESUS took the loaves, and, when He had given thanks, He distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, He said unto His disciples, Gather up the fragments that remain,

that nothing be lost. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley-loaves which remained over and above unto them that had eaten. Then *those* men, when they had seen the miracle that JESUS did, said, This is of a truth *that* Prophet that should come into the world.

¶ If there be any more Sundays before Advent Sunday, the service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.

SAINT ANDREW'S DAY

† *Dies Sancti Andree.*

THE COLLECT.

ALMIGHTY God, Who didst give such grace unto Thy holy Apostle Saint Andrew, that he readily obeyed the calling of Thy SON JESUS CHRIST, and followed Him without delay; Grant unto us all, that we, being called by Thy holy Word, may forthwith give up our selves obediently to fulfil Thy holy commandments; through the same JESUS CHRIST our LORD. *Amen.*

⁴ S. 聖. 聖.
⁵ A. D. 1552.
Common Prayer
Book of 1549. [Also
in Latin book of
1560.] Comp. Pre-
fat. in Greg. Nat.
S. Andree.

ALMIGHTY God, Which hast given such grace to Thy Apostle Saint Andrew, that he counted the sharp and painful death of the cross to be an high honour and a great glory: Grant us to take and esteem all troubles and adversities which shall come unto us for Thy sake as things profitable for us toward the obtaining of everlasting life: through JESUS CHRIST our LORD.

THE EPISTLE. Rom. x. 9-21.

IF thou shalt confess with thy mouth the LORD JESUS, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart *man* believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same LORD over all is rich unto all that call upon Him. For whosoever shall call upon the Name of the LORD shall be saved. How then shall they call on *Him*, in Whom they have not believed? And how shall they believe in *Him*, of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How

⁴ S. 聖. 聖. Rom.
an. Rom. 10. 10-18.
Eastern. 1 Cor.
4. 9-16.

beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, LORD, who hath believed our report? So then faith *cometh* by hearing, and hearing by the Word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them* that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought Me not; I was made manifest unto them that asked not after Me. But to Israel He saith, All day long have I stretched forth My hands unto a disobedient and gainsaying people.

heart, to its present form, "plenteously bringing forth the fruit of good works," is very strange.

INTROIT.—I know the thoughts that I think towards you, saith the Lord; thoughts of peace, and not of evil. Ye shall call upon Me, and I will hearken unto you. I will turn away your captivity, and will gather you from among all nations. Ps. Lord, Thou art become gracious unto Thy land; Thou hast turned away the captivity of Jacob. Glory be.

SAINT ANDREW.

[NOVEMBER 30.]

The Feast of St. Andrew is one of those for which an Epistle and Gospel are provided in the Lectionary of St. Jerome, and which has also prayers appointed for it in the Sacramentary of St. Gregory. It is therefore of very ancient date in the Church, and one of the most ancient of the Apostles' festivals, only nine being named (on six days) in the Lectionary referred to. Its position may be at the beginning or at the end of the Christian year, according as Advent Sunday happens in November or December. It has usually been considered that it comes at the beginning, and that it is placed there because the Apostle thus commemorated was the

first-called disciple of our Lord; but tradition points out the day as that of his death.

It may be remarked here, as applicable to all the Apostles, that little has been told us of any except St. Peter and St. Paul in Holy Scripture; and that what has come down to us in uninspired history does not throw much more light upon their personal character or the details of their work. The latter fact may, perhaps, be accounted for from the circumstance that most of the Apostles, except St. Peter, St. Paul, and St. John, laboured among nations of whose records, previous to the quiet settlement of the Church, nothing, or next to nothing, remains; and that in the wild and lawless times which accompanied the breaking up of the Roman Empire, even lingering traditions about them would pass away. With respect to the paucity of details given about the Apostles in the New Testament, there seem to be two reasons which offer a sufficient explanation. For [1] the purpose of Holy Scripture is to set before us the Person of Christ, and the Law of Christ; and whatever else enters into the four Gospels is merely incidental; and [2] in the Acts of the Apostles the object is to shew the work of the Church, and not to give us the history of individuals; so that the latter also is merely incidental.

Hence, probably, the reason why we gather hardly any

"THE GOSPEL. S. Matt. iv. 18-22.

JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers;) and He saith unto them, Follow Me; and I will make you fishers of men. And they straightway left *their* nets, and followed

a ܣ. ܩܪܝܢܐ. Rom.
an as P. B.
Eastern. John x.
35-51.

Him. And going on from thence He saw other two brethren, James the *son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they immediately left the ship and their father, and followed Him.

SAINT THOMAS THE APOSTLE.

"Dies Sancti Thomæ Apostoli.

"THE COLLECT.

ALMIGHTY and everliving God, Who for the more confirmation of the faith didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's resurrection; Grant us so perfectly and without all doubt to believe in Thy SON JESUS CHRIST, that our faith in Thy sight may never be reproved. Hear us, O LORD, through the same JESUS CHRIST, to Whom, with Thee and the HOLY GHOST, be all honour and glory, now and for evermore. *Amen.*

b ܣ. ܩܪܝܢܐ.
c A.D. 1549.

"THE EPISTLE. Ephes. ii. 19-22.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of GOD; and are built upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the chief

d ܣ. ܩܪܝܢܐ. Rom.
an as P. B.
Eastern. Acts 5.
12-20.

Corner-Stone; in Whom all the building, fitly framed together, groweth unto an holy temple in the LORD; in Whom ye also are builded together for an habitation of GOD, through the SPIRIT.

particulars from Scripture about the life of St. Andrew. He was a brother of St. Peter, and therefore a son of Jonas or John; and probably younger than St. Peter. The ancients used to give him the surname of Protocletos, or First-called, from the circumstances told us in St. John i. 40-42; and, having been a disciple of John the Baptist, he was one of those who were prepared to receive Christ by the teaching and Baptism of His Forerunner. There are only two other circumstances of his life mentioned in the Gospels: the first in St. John xii. 21, where it is St. Andrew and St. Philip who tell Jesus of the inquiring Greeks; and the second in St. Mark xiii. 3, where Andrew and his brother, with the two sons of Zebedee, are found in close companionship with the Lord, asking Him privately respecting the time when Jerusalem should be destroyed.

Ecclesiastical history records that this Apostle was engaged after the dispersion of the Apostles in evangelizing that part of the world which is now known as Turkey in Asia, and the portion of Russia which borders on the Black Sea: and indeed that he was the first founder of the Russian Church, as St. Paul was of the English Church. Sinope and Sebastopol are both especially connected with the name of St. Andrew. In his later days he returned to Europe, consecrated the "beloved Stachys," first Bishop of Constantinople—then named Byzantium—and after travelling about Turkey in Europe, eventually suffered martyrdom at Patras, a town in the north of the Morea, nearly opposite to Lepanto.

The traditional account of this Apostle's martyrdom is very touching. At a great age he was called before the Roman viceroy at Patræ (now Patras), and required to leave off his Apostolic labours among the heathen Greeks. Instead of consenting, he proclaimed Christ even before the judgement-seat; and after imprisonment and submitting patiently to a seven-times-repeated scourging upon his bare back, he was at last fastened to a cross by cords, and so left exposed to die. The cross on which he suffered was of a different form from our Lord's, like this X, and is known by the name of the *cross decussate*. It is the distinctive symbol of the Scotch order of St. Andrew: the Apostle being always especially revered in connection with the Scottish, as with the Russian Church; and consequently forms a part of the national banner of Great Britain. It has also been observed that it is an integral part of the monogram of Christ X, which was so familiar to the early Christians.

"Hail, precious cross!" is the substance of the words attributed to the aged Apostle as he came to it, "that hast been consecrated by the Body of my Lord, and adorned with His limbs as with rich jewels. I come to thee exulting and glad; receive me with joy into thy arms. O good cross, that hast received beauty from our Lord's limbs! I have ardently loved thee; long have I desired and sought thee; now I have found thee, and thou art made ready for my longing soul; receive me into thy arms, taking me from among men, and present me to my Master, that He Who redeemed me on thee may receive me by thee." For two days the dying martyr exhorted the people from the cross after His example Who stretched out His arms all the day long to an ungodly and gainsaying people. At the end of that time he prayed to the Crucified One that he might now depart in peace, when his prayer was heard, and his spirit went home on the day observed as his festival, A.D. 70.

INTROIT.—Thy friends are exceeding honourable unto me, O God: greatly is their beginning strengthened. *Ps. O Lord, Thou hast searched me out and known me: Thou knowest my downsitting and mine uprising. Glory be.*

SAINT THOMAS.

[DECEMBER 21.]

The Festival of St. Thomas the Apostle is not noticed by any writer until Theodoret, who names it with that of St. Peter and St. Paul. [*De Græc. Affect. vii.*] It seems to have been generally observed in the time of St. Gregory, who has provided for it in his Sacramentary. In the Eastern Church it is kept on October 6th. Although our Collect is not derived from that source, the leading idea of it is found in a Homily of St. Gregory [*Hom. in Evang. 26*], where he says that "by this doubting of St. Thomas we are more confirmed in our belief than by the faith of the other Apostles."

There are but four sayings of St. Thomas recorded in the Gospels, two just before the death of our Lord, and two just after His Resurrection; but there is a remarkable consistency in these sayings, one in each case shewing want of faith, and the other a warm, zealous, and faithful love. These sayings are as follows:—

"Lord, we know not whither Thou goest; and how can we know the way?" [John xiv. 5.]

"Let us also go, that we may die with Him." [John xi. 16.]

THE GOSPEL. S. John xx. 24-31.

THOMAS, one of the twelve, called Didymus, was not with them when JESUS came. The other disciples therefore said unto him, We have seen the LORD. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe. And after eight days again His disciples were within, and Thomas with them: then came JESUS, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and

a S. 聖. 觀. John 20. 24-29. Roman. John 20. 19-31. Eastern. John 20. 9-31.

behold My hands; and reach *hither* thy hand, and thrust it into My side; and be not faithless, but believing. And Thomas answered and said unto Him, My LORD, and my GOD. JESUS saith unto him, Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did JESUS in the presence of His disciples, which are not written in this book. But these are written, that ye might believe that JESUS is the CHRIST, the SON of GOD; and that believing ye might have life through His Name.

THE CONVERSION OF SAINT PAUL.

In Conversione Sancti Pauli.

THE COLLECT.

O GOD, Who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through JESUS CHRIST our LORD. Amen.

b S. 聖. 觀. Greg. Comp. S. Pauli. Sar. Menard. 22. Mur. ii. 104.

ORATIO.

DEUS, Qui universum mundum beati Pauli Apostoli Tui prædicatione docuisti: da nobis, quæsumus, ut qui ejus hodie conversionem colimus: per ejus ad Te exempla gradiamur. Per DOMINUM.

FOR THE EPISTLE. Acts ix. 1-22.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the LORD, went unto the high priest, and desired of him

c S. 聖. 觀. Rom. an as P. B.

letters to Damascus to the synagogues, that, if he found any of *this* way, whether they were men or women, he might bring them bound

"Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." [John xx. 25.]

"My Lord, and my God." [John xx. 28.]

In these four sayings we have all that Holy Scripture tells us of the Apostle's companionship with our Lord; but they seem to give more than the outline of a spiritual character in which there were the mingled elements of [1] obstinacy, in not believing, though prophets had foretold of the Resurrection, and the other Apostles were eye-witnesses of its certainty; [2] presumption, in requiring such a proof, even perhaps in the face of the "Touch Me not," which had been made known by Mary Magdalen; [3] of a warm and loving heart, open to the strongest faith as well as to despairing doubt; and which could lead the Apostle to that full confession of faith contained in the words, "My Lord, and my God." But it may have been the touch of Christ's wounds which healed the Apostle's doubt, and made his faith what it was.

It was not granted to St. Thomas to have his loving and courageous aspiration fulfilled, by dying with Christ, but the servant followed the Master afterwards. It is recorded by Eusebius that he received a direction from our Lord, after His Ascension (as St. Peter in the case of Cornelius), to send Thaddeus, one of the seventy disciples, to Abgarus, tributary king of Edessa in Mesopotamia, who was thus miraculously cured of a disease, and converted, with his subjects, to Christianity. After this St. Thomas went to the Parthians, Medes, Persians, and Chaldeans, founding the Church of Christ among them until he came to India. The Christians of St. Thomas still bear witness to his work in that great and populous land in the south, and in the north there appear to be relics of the Christian faith mixed up with the strange religion of Thibet; but the diabolical systems of Brahma and Buddh, and the Antichristianism of Mahomet, have long ago erased all other traces of it; and India appears to be one of those unhappy countries which, having wilfully rejected the Apostolic ministry, have ceased to be capable of receiving Christ and His Gospel.

St. Thomas was martyred by the Brahmins at Taprobane, now called Sumatra. Having been assailed with stones, he was at last killed by the thrust of a spear: the manner of his

death offering a striking comparison with his words, "Except I thrust my hand into His side," and those of our Lord, "Reach hither thy hand, and thrust it into My side, and be not faithless, but believing." As the Lord said to St. Peter, so were the words true of St. Thomas, "Thou canst not follow Me now, but thou shalt follow Me afterwards."

INTROIT.—Thy friends are exceeding honourable unto me, O God: greatly is their beginning strengthened. Ps. O Lord, Thou hast searched me out and known me: Thou knowest my downsitteing and mine uprising. Glory be.

CONVERSION OF SAINT PAUL

[JANUARY 25.]

This festival does not appear to have been generally observed until about the twelfth century, although the Collect for it is found in St. Gregory's Sacramentary. It is said [Laterculum of Silvias, A.D. 448] that there was anciently a festival of St. Peter and St. Paul on February 22nd (now "Cathedra Petri"), and there may have been some connection between it and the present festival, but this is only conjecture. The principal, if not the only, day observed to the honour of St. Paul was that on which St. Peter was associated with him, the 29th of June; although, on the following day, a "Commemoration of St. Paul" was made, which is marked in the Salisbury and Roman Calendars, and mentioned in the Rubrics of the Missal; and which, in Menard's edition of St. Gregory's Sacramentary, is called "Natale Sancti Pauli." It is a pious instinct which has led the Church to thank God in this festival for the wonderful conversion of the Apostle of the Gentiles; but there is something to regret in the loss of the ancient custom by which his noble martyrdom was also commemorated, and by which the unity of the two principal Apostles was so significantly set forth.

Both the conversion and the missionary work of St. Paul are narrated with much detail in the Acts of the Apostles; and the whole of his life and labours has been minutely investigated in the well-known work of Conybeare and Howson. To attempt even a sketch of so marvellous a career in these notes would be to occupy space that cannot be spared;

unto Jerusalem. And, as *he* journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art Thou, LORD? And the LORD said, I am JESUS Whom thou persecutest: *it is hard* for thee to kick against the pricks. And he, trembling and astonished, said, LORD, what wilt Thou have me to do? And the LORD *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened he saw no man; but they led him by the hand, and brought *him* into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the LORD in a vision, Ananias. And he said, Behold, I *am here*, LORD. And the LORD *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting *his* hand on him, that he might receive his sight. Then Ananias answered, LORD, I have heard by many of this man, how

much evil he hath done to Thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on Thy Name. But the LORD said unto him, Go *thy way*; for he is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for My Name's sake. And Ananias went his way, and entered into the house; and, putting his hands on him, said, Brother Saul, the LORD, (*even* JESUS that appeared unto thee in the way as thou camest,) hath sent me, that thou mightest receive thy sight, and be filled with the HOLY GHOST. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached CHRIST in the synagogues, that He is the SON OF GOD. But all that heard *him* were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that *intent*, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is *very* CHRIST.

*THE GOSPEL. S. Matt. xix. 27-30.

PETER answered and said unto [JESUS,] Behold, we have forsaken all, and followed Thee; what shall we have therefore? And JESUS said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones,

^a S. 聖. Rom. an. Matt. 19. 27-29.

judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many *that are first* shall be last, and *the last shall be first*.

THE PRESENTATION OF CHRIST IN THE TEMPLE,

COMMONLY CALLED

THE PURIFICATION OF SAINT MARY THE VIRGIN.

In Purificatione Beatæ Mariæ Virginis.

THE COLLECT.

ALMIGHTY and everliving GOD, we humbly beseech Thy Majesty, that, as Thy only-begotten SON was this day presented in the

^b S. 聖. Greg. Purif. S. Mariæ V. Mur. ii. 23. Comp. i. 639.

*ORATIO.

OMNIPOTENS sempiternæ DEUS, Majestatem Tuam supplices exoramus, ut sicut unigenitus Filius Tuus hodierna die cum nostræ carnis

and such a sketch is rendered unnecessary by the elaborate but yet very accessible work just mentioned.

INTROIT.—Let us all rejoice in the Lord, commemorating this day, the day in which the blessed St. Paul adorned the world by his conversion. *Ps.* For the conversion of the blessed St. Paul, and for the bright beams of light shed by his preaching. Glory be.

THE PURIFICATION.

[FEBRUARY 2.]

This festival has the same Epistle and Gospel which are now in use appointed for it in the Lectionary of St. Jerome, and the germ of the present Collect is found in the Sacramentary of Gelasius.¹ St. Cyril of Alexandria, and others of an equally early date refer to it; and there is little doubt that it was the first festival instituted in memory of the Blessed Virgin. The ancient and present name for it in the Eastern Church is the Hypapante of our Lord Jesus Christ; that is,

the *ὑπαπή* or *ὑπαπάντη*, the meeting of our Lord with Simeon and Anna in the Temple. It is said to have been observed on the 14th day of February until the time of Justinian [A.D. 542], but in the Comes of St. Jerome it precedes the festival of St. Agatha, which is dated on the Nones, or 5th of February, the day on which that Saint is still commemorated; and probably it was so observed only by those who kept Christmas Day on the 6th of January, as a part of the Eastern Church has always done.

The popular name of this festival (Candlemas Day) perpetuates the memory of a very ancient custom, that of walking in procession with tapers, and singing hymns. In a Homily on the Purification Aleuin says [A.D. 790], "The whole multitude of the city collecting together devoutly celebrate the solemnity of the Mass, bearing a vast number of wax lights; and no one enters any public place in the city without a taper in his hand." St. Bernard also [A.D. 1153] gives the following description of the practice, as carried out in his day:—

"We go in procession, two by two, carrying candles in our hands, which are lighted, not at a common fire, but at a fire first blessed in the church by a Bishop. They that go out first return last; and in the way we sing, 'Great is the glory

¹ Until 1661 the Epistle was that for the Sunday. Bishop Cosin introduced the one now used. He also prefixed the first title to the day.

temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same Thy SON JESUS CHRIST our LORD. Amen.

substantia in templo est presentatus, ita nos facias purificatis Tibi mentibus presentari. Per eundem.

FOR THE EPISTLE. Mal. iii. 1-5.

BEHOLD, I will send My messenger, and he shall prepare the way before Me: and the LORD, Whom ye seek, shall suddenly come to His temple; even the Messenger of the Covenant, Whom ye delight in; behold, He shall come, saith the LORD of Hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap. And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver,

a 瑪. 三. 1-5. *Rom.*
an. Mal. 3. 1-4.
Eastern. Heb. 7.
7-17.

that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. And I will come near to you to judgement, and I will be a swift witness against the sorcerers, and against the adulterers, and against false-swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the LORD of Hosts.

THE GOSPEL. S. Luke ii. 22-40.

AND when the days of her purification, according to the Law of Moses, were accomplished, they brought Him to Jerusalem, to present Him to the LORD; (as it is written in the Law of the LORD, Every male that openeth the womb shall be called holy to the LORD;) and to offer a sacrifice, according to that which is said in the Law of the LORD, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Symeon; and the same man was just and devout, waiting for the consolation of Israel: and the HOLY GHOST was upon him. And it was revealed unto him by the HOLY GHOST, that he should not see death, before he had seen the LORD'S CHRIST. And he came by the SPIRIT into the temple; and when the parents brought in the Child JESUS, to do for Him after the custom of the law, then took he Him up in his arms, and blessed GOD, and said, LORD, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people

b 瑪. 三. 1. *Rom.*
an. Luke ii. 22-32.
Eastern as P. B.

Israel. And Joseph and His mother marvelled at those things which were spoken of Him. And Symeon blessed them, and said unto Mary His mother, Behold, this Child is set for the fall and rising again of many in Israel; and for a Sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity: and she was a widow of about fourscore and four years; which departed not from the temple, but served GOD with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the LORD, and spake of Him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the LORD, they returned into Galilee to their own city Nazareth. And the Child grew, and waxed strong in spirit, filled with wisdom; and the grace of GOD was upon Him.

of the Lord.' We go two by two in commendation of charity and a social life; for so our Saviour sent out His disciples. We carry lights in our hands; first, to signify that our light should shine before men; secondly, this we do this day especially in memory of the Wise Virgins (of whom this blessed Virgin is the chief) that went to meet their Lord with their lamps lit and burning. And from this usage and the many lights set up in the church this day, it is called Candelaria, or Candelmas. Because our works should be all done in the holy fire of charity, therefore the candles are lit with holy fire. They that go out first return last, to teach humility, 'in honour preferring one another.' Because God loveth a cheerful giver, therefore we sing in the way. The procession itself is to teach us that we should not stand idle in the way of life, but 'go from strength to strength,' not looking back to that which is behind, but reaching forward to that which is before."

The festival is placed at forty days' distance from Christmas, as that was the interval directed by the law between the day of birth and the day when the mother presented herself for readmission to the congregation, and her infant son for an offering to the Lord. [Lev. xii. 4; Exod. xxii. 29; Numb. viii. 17.] It was on this occasion that Simeon gave to the Church the Nunc Dimittis, in which he proclaimed the glorious and universal Epiphany of the Holy Child, when he prophesied of Him as "a light to lighten the Gentiles, and the glory of God's people Israel." It was then also that the Virgin Mother first learned that sorrow as well as joy was in

the wonderful lot assigned her: "Yea, a sword shall pierce through thy own soul also."

The submission of the Blessed Virgin to the ceremony of purification, and of her Divine Son to that of presentation in the Temple, were each of them an illustration of the perfect humiliation of our Lord to the likeness of sinful man. The miraculous conception of the Virgin had been unattended by that for which a ceremonial purification was ordained; and our Blessed Lord, having no original sin, needed not to be offered (or presented) and bought back again. But, as at His Baptism, so now, for Himself and for His holy Mother He says by their acts, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." In the price of redemption (the representative sacrifice offered in the early dawn of the Holy Child's life, to be followed by a more perfect Sacrifice in its eventide) it has been noticed that there was a typical meaning, now for the first and only time finding its true signification. The two turtle-doves, or young pigeons, were expressive of lowliness at all times, as offerings of the poor; but in the offering of one by fire, and the eating of the other by the priest, or those who offered it, are now to be seen a type of Christ offering Himself for sin, and also giving Himself to be the spiritual food and sustenance of His people.

It is worthy of remark, as a happy token of the unity which is possible in spite of disagreement, that although the *cultus* of the Blessed Virgin was and is one principal cause of difference between the Church of England and other Catholic

SAINT MATTHIAS' DAY.

Sanctus Matthias Apostolus.

THE COLLECT.

O ALMIGHTY God, Who into the place of the traitor Judas didst choose Thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that Thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors; through JESUS CHRIST our LORD. Amen.

a S. 聖. 聖.
b A. D. 1549.

FOR THE EPISTLE. Acts i. 15-26.

IN those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty.) Men and brethren, this Scripture must needs have been fulfilled, which the HOLY GHOST by the mouth of David spake before concerning Judas, which was guide to them that took JESUS: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man

c S. 聖. 聖. Rom.
an as P. B. Eastern. Acts i.
12-17, 21-26.

dwell therein; and, His bishoprick let another take. Wherefore, of these men which have companied with us all the time that the LORD JESUS went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, LORD, Which knowest the hearts of all men, shew whether of these two Thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

THE GOSPEL. S. Matt. xi. 25-30.

AT that time JESUS answered and said, I thank Thee, O FATHER, LORD of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, FATHER, for so it seemed good in Thy sight. All things are delivered unto Me of My FATHER: and no man knoweth the SON, but the FATHER; neither knoweth any man the

d S. 聖. 聖. Rom.
an as P. B. Eastern. Luke
10. 16-21.

FATHER, save the SON, and he to whomsoever the SON will reveal Him. Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.

Churches of Europe, yet we retain old Collects for both the Annunciation and the Purification, while nearly all the other Saints'-day Collects are modern.

INTROIT.—We wait for Thy loving-kindness, O God: in the midst of Thy temple. O God, according to Thy Name, so is Thy praise unto the world's end: Thy right hand is full of righteousness. Ps. Great is the Lord, and highly to be praised: in the city of our God, even upon His holy hill. Glory be.

SAINT MATTHIAS.

[FEBRUARY 24.]

This is not one of the most ancient of the festivals generally observed by the Church, as there is no provision for it in the Lectionary of St. Jerome; but there is a Collect for it in the Sacramentary of St. Gregory, and in a German martyrology of about the same period. It comes first in order after the Festivals of the Incarnation, perhaps because St. Matthias represents the earliest independent action of the Church as that spiritual body which was to exercise the authority of Christ, and to become the substitute, in some measure, for His Visible Presence. But in the Eastern Church it is August 9th.

St. Matthias' Day was formerly changeable in Leap Year, when the intercalated day was added between February 23rd and 24th, and the 25th became the festival of St. Matthias. But at the revision of the Calendar in 1661 the intercalary day was placed at the end of the month, and the festival of St. Matthias fixed permanently to the 24th day. This is the day

(VI. Kalend. Martii) appointed for the Festival in the Sacramentary of St. Gregory.

Nothing more is recorded of St. Matthias in the New Testament than that he was chosen to be an Apostle in the place of Judas Iscariot, the account of his ordination to that high office being given in Acts i. 15-26, the Epistle of the day throughout the world. The Eastern Gospel contains the same solemn prayer of our Lord as that does which is used in the Western Church, though taken from a different Evangelist; and the coincidence is a striking illustration of the unity of mind by which the whole Catholic Church is pervaded. It is plain also that this Gospel is intended to shew that the Apostle, on whose day it is used, was as much "numbered with" the other Apostles, although ordained by men, as any of those were who were ordained by our Lord Himself; and thus illustrates the great truth, that the Great High Priest Himself declared, "As My Father hath sent Me, even so send I you."

The tradition of the Church respecting St. Matthias' Apostolic labours is, that after ministering for some years among his countrymen the Jews, he went to Cappadocia, and was eventually crucified there about the year of our Lord 64. The manner of his death was not very unlike that of the traitor Judas, but the one found the tree on which he hung the way "to his own place;" the other, his Master's own road to the Paradise of God.

INTROIT.—Thy friends are exceeding honourable unto me, O God: greatly is their beginning strengthened. Ps. O Lord, Thou hast searched me out and known me: Thou knowest my downsitting and mine uprising. Glory be.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

In Annuntiatione Beate Mariae.

THE COLLECT.

WE beseech Thee, O LORD, pour Thy grace into our hearts; that, as we have known the incarnation of Thy SON JESUS CHRIST by the message of an angel, so by His cross and passion we may be brought unto the glory of His resurrection; through the same JESUS CHRIST our LORD. Amen.

^a S. 聖. Greg. super Oblata. Ann. Angeli ad B. Mariam. Mur. ii. 26.

POSTCOMMUNIO.

GRATIAM Tuam, quæsumus, DOMINE, mentibus nostris infunde: ut qui angelo nuntiante CHRISTI FILII Tui incarnationem cognovimus, per passionem Ejus et crucem ad resurrectionis gloriam perducamur. Per eundem.

^b Fourteenth century Prymer version. M. R. iii. 72.

LORD, we bisechen helde yn thi grace to oure inwittis, that bi the message of the aungel we knowe the incarnacioun of thi sone iesu crist, and by his passioun and cross be ledde to the glorie of his resurreccioun. Bi the same iesu crist oure lord, that with thee lyueth and regneth in oonhede of the hooly goost, god, bi alle worldis of worldis. So be it.

FOR THE EPISTLE. Isa. vii. 10-15.

MOREOVER, the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy GOD; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; Is it a small

^c S. 聖. Rom. au as P. B. Eastern. Heb. 2. 11-18.

thing for you to weary men, but will ye weary my GOD also? Therefore the LORD Himself shall give you a sign; Behold, a Virgin shall conceive, and bear a Son, and shall call His Name Immanuel. Butter and honey shall He eat, that He may know to refuse the evil, and choose the good.

THE GOSPEL. S. Luke i. 26-38.

AND in the sixth month the angel Gabriel was sent from GOD unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the LORD is with thee; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with GOD. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His Name JESUS. He shall be great, and shall be called the SON of the Highest; and the LORD GOD shall give unto

^d S. 聖. Rom. au as P. B. Eastern. Luke 1. 24-33.

Him the throne of His father David. And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The HOLY GHOST shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the SON of GOD. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren: for with GOD nothing shall be impossible. And Mary said, Behold the handmaid of the LORD; be it unto me according to thy word. And the angel departed from her.

THE ANNUNCIATION.

[MARCH 25.]

There is no mention of the festival of the Annunciation in the Lectionary of St. Jerome, although there are days in honour of the Purification and the Nativity and the Death or Assumption of the Blessed Virgin. It is however of very early date, as Proclus, Patriarch of Constantinople, who died A.D. 446, has left a homily on the day, which was preached in the presence of Nestorius, and against his heresy. It is also mentioned by St. Athanasius, St. Chrysostom, St. Augustine, and other writers as early; and the Collect is found in the Sacramentary of Gelasius, at the end of the fifth century, as well as in that of St. Gregory. In the Council of Toledo, A.D. 656, the first of seven Canons orders that the Feast of the Annunciation shall, in future, be kept on the 18th of December, so as not to interfere with the celebration of Good Friday or the observance of Lent. But this day was afterwards appropriated to the festival named "the Expectation of the Blessed Virgin," and the old day was restored.

In the Consuetudinary of Sarum this festival is called "Our Lord's Annunciation," and Bishop Cosin proposed to alter the title both here and in the Table of Lessons to "The Annunciation of our Lord to the Blessed Virgin Mary:" in both cases his alteration was inserted in the MS. of the Prayer Book, but subsequently crossed out, and the authorized

title is "The Annunciation of our Lady," or "The Annunciation of the Blessed Virgin Mary."

The Church of England commemorates the Mother of our Lord on five days in the year, the Annunciation, the Purification, the Visitation, the Nativity of the Blessed Virgin, and her Conception. The three latter are Black Letter Days in July, September, and December: the two former, as days which commemorate events that associated her with the Person of our Lord and the work of our salvation by His human Nature, are provided with special services as days of obligation.

If our Blessed Lord's Nativity occurred on the 25th of December, as there are sound chronological reasons for supposing, this may be taken as the true time when the angel Gabriel first gave to the Church the words, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women;" words which have been associated with errors in doctrine and practice, but which are still words that come from God. It must have been about this time also, "in those days," that the Blessed Virgin was inspired to give to the Church the Canticle which has ever since been so dear to every generation. The words which she was thus inspired to speak respecting herself, and those which were spoken of her by the angel "sent from God," shew to what an exalted place she was raised by the Providence of Almighty God: and her meek reception of the wonderful revelation

SAINT MARK'S DAY.

Sanctus Marcus Evangelista.

THE COLLECT.

O ALMIGHTY GOD, Who hast instructed Thy holy Church with the heavenly doctrine of Thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of Thy holy Gospel, through JESUS CHRIST our LORD. Amen.

^a S. 聖. Greg. Nat.
S. Marc. Ev.

ORATIO.

DEUS, Qui beatum Marcum evangelistam Tuum evangelicæ prædicationis gratia sublimasti: tribue, quæsumus, ejus nos semper et eruditione perficere et oratione defendi. Per DOMINUM.

^b DEUS, Qui nobis per ministerium beati Marci, evangelistæ et martyris, Tui veritatem evangelii patefieri voluisti; concede, quæsumus, ut quod ab illius ore didicimus, gratia Tua adjuti operari valeamus. Per.

THE EPISTLE. Ephes. iv. 7-16.

UNTO every one of us is given grace, according to the measure of the gift of CHRIST. Wherefore *He* saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.) And He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of CHRIST; till we all come in the unity of the faith, and of

^c S. 聖. 聖. as P. B.
Roman. Ezech. i.
10-14.
Eastern. 1 Pet.
5. 6-14.

the knowledge of the SON of GOD, unto a perfect man, unto the measure of the stature of the fullness of CHRIST; that we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, Which is the Head, even CHRIST: from Whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

shews a holiness in the subjection of her will to the will of the Lord, Whose handmaid she was, that no saint ever surpassed. Holy in her original character, her holiness was made more perfect by that most intimate union with Jesus which existed for nine months of her life. Little children were brought to Jesus that He might lay His hands on them, and thus sanctify them by the touch of a passing moment; but the same Jesus abode long in His Mother's bosom, His spotless Body was formed of her substance, and sanctified her both in what He received from her as Man, and what He gave to her as God. Not Eve when she was in Paradise could have been so holy as the Virgin Mary when she became a Paradise herself. Not even the glorified saints who have attained to the purity and bliss of heaven are raised to higher blessedness and purity than that saintly maiden was whom Elisabeth was inspired to speak of as "the Mother of my Lord."

This sanctity of the Blessed Virgin Mary through her association with her Divine Son has always been kept vividly in view by the Church: but, while excess of sentiment on the one hand has led to an irreverent dishonour of her name by associating it with attributes of Deity, so want of faith in the principle of the Incarnation has led, on the other hand, to an irreverent depreciation of her sanctity. Our two principal and three minor festivals in honour of the Virgin and her work in the Incarnation point out the true course; to esteem her very highly above all other saints; but yet so that her honour may be to the glory of God.

INTROIT.—Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let it bring forth salvation. [Alleluia. Alleluia.—If in Easter season.] Ps. And let righteousness spring up together; I the Lord have created it. Glory be.

SAINT MARK.

[APRIL 25.]

The festival of St. Mark is provided for in the Sacramentary of St. Gregory, although not in the Comes of St. Jerome. Like others, it probably began in a local observance by the Church of a particular country (in this case, Egypt), and was gradually extended to all other Churches throughout the world.

Of the Saint commemorated on this day there can be no doubt; but it is not quite certain which of the Marks named in the Acts of the Apostles is Saint Mark the Evangelist. It seems most probable that he was not the John Mark of Acts xii. 12 and Acts xv. 37 (who was the ἀνεψιός of St. Barnabas, and about whose conduct the sharp dissension arose between St. Paul and St. Barnabas), but that the Evangelist was the "Marcus, my son," of whom St. Peter writes in 1 Pet. i. 13 as being his companion at Babylon. It was his association with St. Peter which led St. Mark to be the writer of the Gospel that goes by his name, and which is always connected with the name of St. Peter as well as of St. Mark by ancient writers. The later years of his ministry were spent at Alexandria, where he founded the Church of Christ among the intellectual men of that learned city, and originated among them that class of Christian scholars which afterwards gave such a prominent place to Alexandria in the theological history of the Church. The Evangelist carried the knowledge of Christ and the ministry of the Church into less civilized parts of Africa, but Alexandria was the central point of his labours; and there he was martyred on a day when the heathen feast of Serapis was being observed, and which also appears to have been Easter Day, probably April 25th, and perhaps late in the first century, after most of the Apostles had gone to their rest. He was dragged from his place at the altar through the streets of the city, and over the rough cliffs adjoining, to prison; from whence the next morning he was again tortured in the same manner until his soul departed to spend a second and glorious Easter with his risen and ascended Lord.

One of the ancient Apostolic Liturgies goes by the name of St. Mark; and his festival was formerly the day on which the Greater Litanies or Processions were said; but these latter originated with St. Gregory in the sixth century. [See Introduction to Litany, p. 222.]

It will be observed that the English Epistle and Gospel for this day were anciently, as they still are, different from those of the Latin and Oriental Churches.

INTROIT.—Hide me, O God, from the gathering together of the froward, and from the insurrection of wicked doers. Alleluia. Alleluia. Ps. Hear my voice, O God, in my prayer; preserve my life from fear of the enemy. Glory be.

THE GOSPEL. S. John xv. 1-11.

I AM the true Vine, and My FATHER is the Husbandman. Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the Vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch,

a S. 聖. John 15.
1-7. Luke 9. 1-6.
Roman. Luke 10.
1-9. Luke
10. 16-21.

and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My FATHER glorified, that ye bear much fruit; so shall ye be My disciples. As the FATHER hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My FATHER'S commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.

SAINT PHILIP AND SAINT JAMES' DAY.

Dies Apostolorum Philippi et Jacobi.

THE COLLECT.

OMNIPOTENT God, Whom truly to know is everlasting life; Grant us perfectly to know Thy SON JESUS CHRIST to be the Way, the Truth, and the Life; that, following the steps of Thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same Thy SON JESUS CHRIST our LORD. Amen.

b S. 聖. 聖.
c A. D. 1549.

THE EPISTLE. S. James i. 1-12.

JAMES, a servant of GOD and of the LORD JESUS CHRIST, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers tempta-

d S. 聖. 聖. Rom.
1-5. Acts 8.
26-30.
e Wisd. 1-5.

tions; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom,

SAINT PHILIP AND SAINT JAMES.

[MAY 1.]

In the Lectionary of St. Jerome and the Sacramentary of St. Gregory the names of these two Apostles are associated together as they are in the Latin and English Churches of modern times: and the day of the festival is in both cases the same as that now observed. But in the Eastern Church St. Philip's Day is November 14th, and St. James' Day October 23rd. It will also be observed that the Apostle St. Philip alone is named for May 1st in the ancient Calendar of the Venerable Bede; and in some early Calendars of the English Church, June 22nd is dedicated to "Jacobus Alfei." [See pp. 146, 151.]

The Epistle for the day in the Eastern Church is the same portion of Scripture that was read for the Second Morning Lesson in our own Church until 1661: but it seems clear that the Philip there mentioned is Philip the Deacon, since St. Peter and St. John were sent to Samaria to confirm those whom he had baptized, which would not have been necessary in the case of an Apostle. It is curious to observe that the same error should have occurred in both the Eastern and the English Church; but there seems to have been much confusion among the ancients between St. Philip the Apostle and Philip the Deacon and Evangelist, arising out of a generally received opinion that the former was married [Euseb. v. 24], while it is recorded of the latter in Acts xxi. 9 that he had "four daughters, virgins, which did prophesy."

St. Philip was one of the first of our Lord's disciples, and is thought to have accompanied Him for some time when St. Andrew and St. Peter had returned to their occupation of fishing after their first call. It may have been this faithful companionship which led to the loving rebuke of our Lord recorded in the Gospel of the day, "Have I been so long time with you, and yet hast thou not known Me, Philip?" For the Apostle's zeal in bringing Nathanael and the Greeks to his Master appears to indicate a trained faith in the Person of the holy Jesus, as does even his aspiration, "Shew us the Father, and it sufficeth us!" In the account of the miracle of the loaves and fishes St. Philip also seems to have been

specially under the loving eye of his Master, who sought to "prove him" before He tried the faith of the others. After the dispersion of the Apostles, St. Philip carried Christ and the Church to Northern Asia, and his name has also been connected with the early Church of Russia. St. Chrysostom and Eusebius both record that he was crucified and stoned on the cross, at Hierapolis, a great stronghold of idolatry, in Phrygia; and the tradition of the Church is, that his martyrdom took place immediately after he had procured by his prayers the death of a great serpent which was worshipped by the people of the city.

St. James the Less was son of Alphæus, or Cleophas, and of Mary, and nephew to Joseph the husband of the Blessed Virgin. Hence he was, in the genealogical phraseology of the Jews, a "brother of our Lord," as is shewn in the table at page 253. It was also thought by the ancients that his mother Mary was cousin, or as the Hebrews would say "sister," to the Blessed Virgin Mary, and this would establish a double legal affinity between James and Joseph, her sons, and the holy Jesus. St. James the Less is mentioned by Josephus and in the Talmud, being well known to the Jews from his position as Apostle of the Church of Jerusalem up to the beginning of its last troubles: and having won even from them the name of "the just," a name shadowing that of his Master, so often called "the Righteous" in the Psalms. It is he whose name is several times mentioned by St. Paul; and he was the writer of the Catholic Epistle of St. James. He went to his rest by martyrdom [A.D. 62], in Jerusalem, being thrown down from a pinnacle or wing of the Temple by some of the persecuting Scribes and Pharisees, and slain, as he lay bruised on the ground below, with a fuller's club.

The only reason that can be suggested for coupling together St. Philip and St. James is, that by thus doing the manner in which our Lord sent forth His Apostles two and two is illustrated. St. Simon and St. Jude, St. Peter and St. Paul, St. Barnabas and St. Bartholomew are parallel instances.

INTROIT.—They cried unto Thee in the time of their trouble, and Thou heardest them from heaven. Alleluia. Alleluia. Ps. Rejoice in the Lord, O ye righteous, for it becometh well the just to be thankful. Glory be.

let him ask of God, that giveth to all *men* liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the LORD. A double-minded man *is* unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the

grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich *man* fade away in his ways. Blessed *is* the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the LORD hath promised to them that love Him.

^aTHE GOSPEL. S. John xiv. 1-14.

[AND JESUS said unto His disciples,] Let not your heart be troubled; ye believe in God, believe also in Me. In My FATHER'S house are many mansions; if *it were* not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, *there* ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto Him, LORD, we know not whither Thou goest, and how can we know the way? JESUS saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the FATHER but by Me. If ye had known Me, ye should have known My FATHER also: and from henceforth ye know Him, and have seen Him. Philip saith unto Him, LORD, shew us the FATHER, and it sufficeth us. JESUS saith unto him, Have I been so

^a 聖. 約. 羅. 門. 約. 14. 1-13. Eastern. John 1. 44-51.

long time with you, and *yet* hast thou not known Me, Philip? He that hath seen Me hath seen the FATHER; and how sayest thou *then*, Shew us the FATHER? Believest thou not that I am in the FATHER, and the FATHER in Me? The words that I speak unto you I speak not of Myself; but the FATHER that dwelleth in Me, He doeth the works. Believe Me, that I *am* in the FATHER, and the FATHER in Me; or else believe Me for the very works' sake. Verily, verily I say unto you, He that believeth on Me, the works that I do shall He do also; and greater *works* than these shall He do; because I go unto My FATHER. And whatsoever ye shall ask in My Name, that will I do, that the FATHER may be glorified in the SON. If ye shall ask any thing in My Name, I will do *it*.

SAINT BARNABAS THE APOSTLE.

^b Sanctus Barnabas Apostolus.

^cTHE COLLECT.

O LORD God Almighty, Who didst endue Thy holy Apostle Barnabas with singular gifts of the HOLY GHOST; Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them alway to Thy honour and glory; through JESUS CHRIST our LORD. *Amen.*

^b 聖. 約. 羅. 門. c. A. D. 1549.

^dFOR THE EPISTLE. Acts. xi. 22-30.

TIDINGS of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that *he* should go as far as Antioch. Who, when he came, and

^a 聖. 約. 羅. 門. 11. 22-30. Acts 11. 21-13. 3. Eastern. [with St. Bartholomew]. Acts 11. 29-30.

had seen the grace of God, was glad; and exhorted *them* all, that with purpose of heart *they* would cleave unto the LORD. For he was a good man, and full of the HOLY GHOST, and of faith:

SAINT BARNABAS.

[JUNE 11.]

This festival is not of primitive antiquity, being unnoticed in the ancient Lectionaries and Sacramentaries. In the Calendar of the Venerable Bede it is the 10th instead of the 11th of June; and in the Eastern Church the name of St. Barnabas is associated with that of St. Bartholomew, the latter being also commemorated on August 25th. The day was omitted from the English Calendar of 1552, but the Service was retained. In Fothergill's MS. it is stated that the day was not observed because St. Barnabas was not one of the twelve.¹

The name of St. Barnabas derives its chief lustre from his association with St. Paul; yet, independently of this, he was one worthy to be ranked among the saints of the Church as an Evangelist, Apostle, and Martyr.

The Apostle St. Barnabas was born at Cyprus, but was a Jew of the tribe of Levi, and his original name was Joses or Joseph. Some of the Fathers record that he was one of the seventy disciples, and that he was brought up with St. Paul at the feet of Gamaliel. After our Lord's Ascension

he received the name of Barnabas, or "Son of Consolation," from the Apostles; and shewed his zeal for Christ by selling his property that the Apostles might distribute the proceeds among the poor; an act which possibly originated the name by which he has ever since been known. St. Chrysostom hands down a tradition that he was a man of very amiable disposition but commanding aspect. Having brought St. Paul to the Apostles he was associated with him for about fourteen years, and on several missionary journeys. After their separation nothing further is recorded of St. Barnabas in Holy Scripture; but the traditions of the Church represent that he spent the remainder of his life among his fellow-countrymen at Cyprus, and that he was stoned by the Jews at Salamis under circumstances somewhat similar to those which brought St. Stephen to his death. What was supposed to be the body of St. Barnabas was discovered four centuries after his martyrdom, a Hebrew copy of St. Matthew's Gospel lying next his heart, which was believed to have been written by himself. An Epistle is extant bearing the name of St. Barnabas, but it is not now considered to be his work.

The Gospel for the day is evidently selected with reference to the act of St. Barnabas in consoling the poor disciples in their poverty. He acted upon the command of our Lord in the spirit with which the example of the Good Samaritan is

¹ Hence we find Bishop Wren in 1636 giving direction that "ministers forget not to read the collects, epistles, and gospels appointed for the Conversion of St. Paul... and for St. Barnaby's Day." [CARD. Doc. Ann. ii. 202.]

and much people was added unto the LORD. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them

named Agabus, and signified by the SPIRIT, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

“THE GOSPEL. S. John xv. 12-16.

THIS is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you

^a S. as P. B. 24-30. Roman. Matt. 10. 16-22. Eastern [with St. Bartholomew]. Luke 10. 16-21.

friends; for all things that I have heard of My FATHER I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the FATHER in My Name, He may give it you.

SAINT JOHN BAPTIST.

^b *Dies Sancti Johannis Baptista.*

“THE COLLECT.

ALMTIGHTY GOD, by Whose providence Thy servant John Baptist was wonderfully born, and sent to prepare the way of Thy SON our SAVIOUR, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through JESUS CHRIST our LORD. Amen.

^c S. 聖. 聖. A.D. 1549.

“FOR THE EPISTLE. Isa. xl. 1-11.

COMFORT ye, comfort ye My people, saith your GOD. Speak ye comfortably to Jerusalem, and cry unto her, That her warfare is accomplished; that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a high-way for our GOD. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the LORD shall be revealed, and all

^d S. 聖. 聖. Rom. 11. 13. Eastern. Rom. 11. 14. 4.

flesh shall see it together: for the mouth of the LORD hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the SPIRIT of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our GOD shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto

commended to us, and shewed his love by going and doing likewise.

INTROIT.—Thy friends are exceeding honourable unto me, O God: greatly is their beginning strengthened. Ps. O Lord, Thou hast searched me out and known me: Thou knowest my down-sitting and mine uprising. Glory be.

SAINT JOHN THE BAPTIST.

[JUNE 24.]

This festival is in the Comes of St. Jerome, as also another commemorating the Beheading of St. John the Baptist, but the date is not indicated in either case. Mabillon says that the festival of this day was in the Carthaginian Calendar before A.D. 434; and it is mentioned [circ. A.D. 400] by Maximus, Bishop of Turin, as also by St. Augustine, in several Homilies. In the Eastern Church it is kept on January 7th, the day after the holy Theophany; and the festival of the Decollation is also fixed, as in the Latin Church and our own, for August 29th. The day on which our principal Festival of St. John the Baptist is kept has been supposed to be connected with his words, “He must increase, but I must decrease;” the days of the Bridegroom are growing longer,

but those of the friend of the Bridegroom are beginning to wane. So St. Augustine says [Hom. 287], “John was born to-day, and from to-day the days decrease; Christ was born on the eighth of the kalends of January, and from that day the days increase.” But the 24th of June is also the proximate day of the Baptist's birth, since he was six months older than our Lord.

Although the martyrdom of St. John Baptist is one of the four recorded in Holy Scripture (the other three being those of the Holy Innocents, St. Stephen, and St. James), yet the present festival, which commemorates his Nativity, appears to be the more ancient of the two dedicated to his name, and the one more generally observed. So we may judge from the Sermons both of Maximus and St. Augustine, each of whom accounts for the custom of observing the Birth and not the Martyrdom of the Precursor of our Lord as if no other festival in his honour had yet been established. “The prophets who had gone before were first born, and at a later day prophesied, but St. John Baptist heralded the Incarnation of our Lord when His Virgin Mother came to visit Elisabeth, and both the Precursor and the Holy Child were yet unborn.”

The miraculous birth of St. John the Baptist, and all that we know of his subsequent history, is told us in the opening

the cities of Judah, Behold your God. Behold, the LORD GOD will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He

shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.

“THE GOSPEL. S. Luke i. 57-80.

ELISABETH'S full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the LORD had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised GOD. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judæa. And all they that had heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the LORD was with him. And his father Zacharias was filled with the HOLY GHOST, and prophesied, saying, Blessed be the LORD GOD

a 聖. 聖. Rom. an. Luke i. 57-68. Eastern. Luke i. 24. 25. 57-68.

of Israel: for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He sware to our father Abraham, that He would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the LORD to prepare His ways; to give knowledge of salvation unto His people, by the remission of their sins, through the tender mercy of our God, whereby the Day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

SAINT PETER'S DAY.

b Dies Apostolorum Petri et Pauli.

“THE COLLECT.

O ALMIGHTY GOD, Who by Thy SON JESUS CHRIST didst give to Thy Apostle Saint

b 聖. 聖. c A. D. 1549.

chapters of the four Gospels, in the 11th of St. Matthew, and the 9th of St. Luke. By comparing our Lord's words in Matt. xi. 14, those of the angel in Luke i. 16, 17, of Zacharias in Luke ii. 76, and those of St. John himself in announcing his mission, with preceding prophecies, we see that the prophets had spoken of him more than seven hundred years before he was born, and that the very last words of the Old Testament, written about four hundred years previously, were concerning him. And, comparatively little as is said about St. John in Holy Scripture, what is said shows how important his office was, and illustrates the words of our Lord, that among all previously born of women, none was ever greater than John the Baptist.

He appears to have spent his childhood, at least, with our Blessed Lord and His mother, and it is natural to suppose that his parents lived but a few years after his birth. But when the time for his ministry came, he adopted the ancient prophetic mode of life; such as is indicated in the case of Elijah the Tishbite, who is said [2 Kings i. 8] to have been “an hairy man, and girt with a girdle of leather about his loins.” As a prophet, and the greatest of all,—the last prophet of the old dispensation, and the first of the new,—he assailed the vices of the generation in which our Lord came, as Elijah himself had assailed those of Ahab and the Israel of that day; and so doing he brought many to repentance, and initiated a new moral life by that ordinance of Baptism with which the dispensation of Sinai ended and that of Calvary began. And when by the power of his preaching he had prepared the hearts of the people to receive Christ as a blessing, and not as one “come to smite the earth with a curse” [Mal. iv. 6], the other part of his office was brought into exercise, that of baptizing our Lord, and witnessing to the descent of the Holy Spirit on His human nature.

Powerful as the effect of St. John the Baptist's ministrations evidently was, we have very little information given us about it. He proclaimed the coming of Christ, rebuked all

classes of the people for their sins, shewed them the way to turn from them, and baptized with a Baptism of water which foreshadowed the Baptism with the Holy Ghost as well as water. All people seem to have come readily to him, for the “offence of the Cross” had not yet begun, and the prophet who attracted was no “carpenter's son,” but “a prophet indeed,” the son of a man well known among them, a priest of the regular succession of Aaron, prophesying as Elijah, Isaiah, or Ezekiel, with the outward appearance and habit of a “man sent from God,” and telling of that which they longed for, the near approach of their Messiah. This is all we learn of the ministry of the Baptist from Holy Scripture, and tradition has added little or nothing more. His martyrdom appears to have taken place very early in our Lord's ministry, and when St. John himself was only about thirty years of age; and since his work was done, we may see in it the manner in which the course of even the evil of this world is so regulated, that it ministered by a quick death to the rapid removal of a saint from the Church on earth to the Church in heaven when the time of his reward was come.

INTROIT.—The Lord hath called me by name from the womb of my mother. He hath made my mouth like a sharp sword. In the shadow of His hand hath He hid me: He hath made me like a polished shaft, and in His quiver hath He concealed me. Ps. It is a good thing to give thanks unto the Lord, and to praise Thy Name, O Thou most highest. Glory be.

SAINT PETER.

[JUNE 29.]

This day is one of the oldest of Christian festivals, and one that was from the beginning of its institution celebrated with great solemnity. Ruinart [617] traces it back as far as the third century, and it is probably of even more primitive antiquity. In St. Jerome's Lectionary there are two Gospels

Peter many excellent gifts, and commandedst him earnestly to feed Thy flock; Make, we beseech Thee, all Bishops and Pastors diligently to preach Thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through JESUS CHRIST our LORD. *Amen.*

“FOR THE EPISTLE. Acts xii. 1-11.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the LORD came upon him, and a light shined in the prison; and

a S. H. Roman as P. B. Acts 3. 1-10. Eastern. 2 Cor. 11. 21-22. 9.

he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the LORD hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

“THE GOSPEL. S. Matt. xvi. 13-19.

WHEN JESUS came into the coasts of Cæsarea Philippi, He asked His disciples, saying, Whom do men say that I, the Son of Man, am? And they said, Some say that Thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But Whom say ye that I am? And Simon Peter answered and said, Thou art the CHRIST, the SON of the living GOD. And JESUS answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh

b S. H. Roman. Eastern. John 21. 15-19.

and blood hath not revealed it unto thee, but My FATHER Which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

c The omitted article is in all printed Prayer Books.

and two Epistles, the one pair under the name of St. Peter, the other under that of St. Paul. As there is only one Vigil, and one Octave, which is called the Octave of the *Apostles*, the day was evidently then dedicated to both Apostles, as it was in the English Church until the Reformation [a “Commemoration” of St. Paul following on the 30th], and as it still is in the Latin and the Eastern Church. It was a very early custom for the Bishops of Rome to celebrate the Holy Communion in both St. Peter's and St. Paul's Churches on this day, a custom which is mentioned [A. D. 348] by Prudentius [*Peristephano*, carm. xii.].

*Transtyberina prius solvit sacra pervigil sacerdos,
Mox huc recurrit, duplicatque vota.*

He also speaks of the whole city frequenting each church, as if the festival was kept very generally and with great solemnity. St. Augustine, St. Leo, and several others of the Fathers have left sermons preached on the day of St. Peter and St. Paul; and no doubt the two, from their relative positions as the chief Apostles of the Jews and the Gentiles, from their joint ministrations at Rome, and from their martyrdom together there on the same day, have always had this day dedicated in their united names. Bishop Cosin restored the title “Saint Peter's and Saint Paul's Day” in his Durham Prayer Book, and added to the Collect, so that it should read “. . . commandedst him earnestly to feed Thy flock, and madest Thy Apostle St. Paul a choice vessel to bear Thy Name before the Gentiles, make, we beseech Thee, all Bishops and all other ministers of Thy Church, diligently to preach Thy holy Word. . .” He also altered the Epistle to 2 Tim. iv. 1-9; but none of these changes were adopted.

St. Peter was one of the first-called of our Lord's disciples [John i. 35-42], and as soon as he had come to follow Christ, he was marked out by a new name, that of Cephas, the

Syriac equivalent of the one by which he has since been so familiarly known to the Church. Our Lord did nothing without a meaning, and in giving this new name to His disciple, He appears to have prophetically indicated the strong, immovable faith in Him which that disciple was to exhibit, and the firmness of which is not contradicted even by that temporary want of courage which led him to try and save his life by denial of his Master in the bitter hour of His Passion. Such instances of faith as St. Peter's attempt to walk on the water, and his confession of Christ as the Son of the living God, seem to set him at the head of the Apostles, as one whom no shock could move from his belief in the Lord; and the striking words of our Lord which are recited in the Gospel for this day shew that a special revelation had been vouchsafed to the Apostle to give him that knowledge of Christ on which his faith rested. It was perhaps because St. Peter's faith was stronger than that of the other Apostles that he had to undergo greater temptation. Satan desired to “sift him as wheat,” as he had desired to tempt Job; but one look from Jesus brought him to himself and counteracted the temptation. A similar temptation is said to have assailed him just before his martyrdom, as our Lord's agony was a kind of second temptation. St. Peter too desired that the cup might pass from him, and endeavoured to escape from Rome. But as he was leaving the city he had such a vision of his Master as St. Paul had on his way to Damascus. “Lord, whither goest Thou?” were the words of the Apostle, and the reply was a question whether that Master must go to Rome and again suffer, since His servants were afraid to die for His sake. As when Jesus had “looked on” the Apostle years before in the hall of Pilate, so now, the trial of faith ended in a victory, and the servant returned to follow the Master by being girded by another than himself, and led whither he would not at the first have gone, to the Cross. At his own request

SAINT JAMES THE APOSTLE.

a Dies Sancti Jacobi Apostoli.

THE COLLECT.

GRANT, O merciful God, that as Thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of Thy SON JESUS CHRIST, and followed Him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments; through JESUS CHRIST our LORD. *Amen.*

a S. 聖. 雅.
b A. D. 1549.

FOR THE EPISTLE.

Acts xi. 27, and part of Chapter xii. 3.

IN these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the SPIRIT, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa.

c S. 聖. 雅. Eph.
2. 19-22.
Roman. 1 Cor.
4. 9-15.
Eastern. Actis 12.
1-11.

Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also.

THE GOSPEL. S. Matt. xx. 20-28.

THEN came to Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a certain thing of Him. And He said unto her, What wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom. But JESUS answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able. And He saith unto them, Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with: but to sit on My right hand, and on My

d S. 聖. 雅. Rom.
an. Matt. 20. 20-23.
Eastern. Lukey.
1-6.

left, is not Mine to give; but *it shall be given to them* for whom it is prepared of My FATHER. And when the ten heard *it*, they were moved with indignation against the two brethren. But JESUS called them *unto Him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.

he was crucified with his head downwards to make the death more ignominious and painful; and as being unworthy to suffer the same death as his Lord. This was in the year 68; and while St. Peter was being crucified at the Vatican, St. Paul was being beheaded at *Aquæ Salvæ*, three miles from Rome.

Our Lord's remarkable words, "I will give unto thee the keys of the Kingdom of Heaven," do not seem to be wholly explained by saying that St. Peter represented all the Apostles, and that these words represented the power given to all. But if they implied any distinction of authority between St. Peter and his brethren, they do not give any foundation whatever to the claims which the Bishops of Rome have made as successors of St. Peter: for [1] there is no evidence that they are in any special sense successors of St. Peter, and [2] if our Lord's words cannot clearly be applied to the other Apostles, much less can they be applied to Bishops of later days who were not Apostles. There is nothing in the Scriptural account of St. Peter's Apostolic work which adequately explains these words; nor does the tradition of the Church respecting that work shew anything that at all helps to do so. He presided over the Church at Antioch for some time,—a fact commemorated by the festival of St. Peter's Chair at Antioch,—assisted, as it appears, in evangelizing Chaldaea, and was probably some years at Rome before his death. During these years it seems most likely that he was all the while acting chiefly as the Apostle of the Circumcision, having charge of Jewish Christians: and, while great works were undoubtedly assigned to the other Apostles, there are evident traces of a providential disposition of duties by which Jewish Christianity became the field of St. Peter's labours; Gentile Christianity being assigned to St. Paul, who seems to have been called to the place of St. James the Great on his martyrdom; and the general government of the Church, when Jewish and Gentile

Christianity were merging into one, the work of St. John, when the others had passed away from their labours.

INTROIT.—Now I know of a surety that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the Jews. *Ps.* And when Peter was come to himself he said. Glory be.

SAINT JAMES THE GREAT.

[JULY 25.]

The festival of St. James, the brother of St. John the Divine, is not noticed in the Lectionary of St. Jerome, but has a Collect appointed in St. Gregory's Sacramentary, and is also in the ancient English Calendars of Bede and of King Athelstan's Psalter. In the Eastern Church it is kept on April 30th, but in the Western it has always been observed on July 25th.

St. James being a brother of the beloved disciple, his relationship to our Lord may be seen in the table printed under that Apostle's day [p. 253]. With St. John he received the appellation of Boanerges from our Lord, and has always been surnamed the Great, or the Greater, by the Church; but neither of these designations can be satisfactorily accounted for. Some special position was given to St. James and St. John, as well as to St. Peter, by their Divine Master; and the request of their mother, probably Salome, that they might sit on either hand of our Lord in His Kingdom, was doubtless founded on the choice thus made by Him, coupled with such a strong faith in His Person and Power as was displayed on another occasion, when the sons of Zebedee sought authority from Christ to destroy the Samaritan city that had rejected Him. [Luke ix. 52.] Their Master had told His servants that they should eat and drink at His table in His Kingdom, and

SAINT BARTHOLOMEW THE APOSTLE.

In Die S. Bartholomæi Apostoli.

THE COLLECT.

O ALMIGHTY and everlasting God, Who didst give to Thine Apostle Bartholomew grace truly to believe and to preach Thy Word; Grant, we beseech Thee, unto Thy Church, to love that Word which he believed, and both to preach and receive the same; through JESUS CHRIST our LORD. *Amen.*

⁴ 聖. 聖. Greg. Nat. S. Barth. Ap. Menard, 125.

“ORATIO.

O MNIPOTENS sempiternè DEUS, Qui hujus diei venerandam sanctamque lætitiã in beati Bartholomæi Apostoli Tui festivitãte tribuisti; Da Ecclesiæ Tuæ, quæsumus, et amare quod credit, et prædicare quod docuit. Per DOMINUM nostrum.

⁵ FOR THE EPISTLE. Acts v. 12-16.

BY the hands of the Apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch: and of the rest durst no man join himself to them: but the people magnified them: and believers were the more added to the LORD, multitudes both of men and women:) insomuch that they brought forth the sick into the streets,

⁵ 聖. 聖. Eph. 2. 19-22. 聖. as P. B. Roman. 1 Cor. 12. 27-31. Eastern. [See St. Barnabas' Day.]

and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

⁶ THE GOSPEL. S. Luke xxii. 24-30.

AND there was also a strife among them, which of them should be accounted the greatest. And He said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he

⁶ 聖. 聖. as P. B. Roman. Luke 6. 12-19. Eastern. [See St. Barnabas' Day.]

that serveth? is not he that sitteth at meat? but I am among you as He that serveth. Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My FATHER hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.

sit on thrones judging the twelve tribes of Israel; and since He had given to St. Peter the Keys of the Kingdom of Heaven, the other two favoured Apostles besought that to them might be given the two posts of honour and suffering next to His Person.

St. James was the first of the Apostles who suffered Martyrdom, and the only one whose death is recorded in the New Testament. The fact of his death is told us in the modern English Epistle of the day, but of its circumstances nothing more is known than that he suffered through the hatred of Herod Agrippa. Tradition says that his accuser repented as the Apostle was on his way to the place of execution, and that having received the blessing of the servant of Christ, he professed himself a Christian, and was baptized in the blood of martyrdom at the same time with St. James. [EUSEB. *Ecl. Hist.* ii. 9.] The Apostolic mantle of St. James appears to have fallen upon St. Paul, and perhaps we may look upon the latter as fulfilling the expectations which must have been raised by the place which the elder son of Zebedee occupied near the Person of our Lord, and by the title of Boanerges which was given to him.

St. James the Great is the patron saint of Spain, and his remains are supposed to be preserved at Compostella. “St. Iago of Compostella” holds the same relation to the history of that kingdom which St. George does to that of England: and both names have been used as the battle-cry of Christian hosts when they went forth to stem the torrent of that Mahometan and Moorish invasion which once threatened to drive Christianity from its throne in Europe as it has driven it from Asia.

INTROIT.—Thy friends are exceeding honourable unto me, O God: greatly is their beginning strengthened. Ps. O Lord, Thou hast searched me out and known me: Thou knowest my downsitting and mine uprising. Glory be.

SAINT BARTHOLOMEW.

[August 24.]

There is no festival of St. Bartholomew in the Lectionary of St. Jerome, but it appears in the Sacramentary of St. Gregory. In the Eastern Church this Apostle is com-

memorated on the same day with St. Barnabas, as St. Simon and St. Jude are connected in the Western Church; but on this day there is also a commemoration of the Translation of St. Bartholomew. There is absolutely nothing but his name recorded of St. Bartholomew in the New Testament (though it has usually been supposed that Nathanael and Bartholomew are two names for the same person); but the Gospel of the day perpetuates an old tradition that St. Bartholomew was of noble birth, and that hence arose the “strife” among the Apostles, “which of them should be accounted the greatest” in their Master's expected kingdom.

The reasons why Nathanael and Bartholomew are supposed to be the same person are as follows: [1] The call of St. Bartholomew is nowhere mentioned, while that of Nathanael appears to be the call of an Apostle. [2] The Evangelists who mention Bartholomew do not name Nathanael, while St. John, who tells us of the latter, does not name Bartholomew. [3] Bar-Tholmai may be only an appellation of Nathanael, as Bar-Jona is of St. Peter, since it signifies “the son of Tholmai,” as the latter does “the son of Jonas,” and as Barnabas means “the son of consolation.” But strong as these reasons seem, there is the strong testimony of the Fathers against them. St. Augustine, St. Chrysostom, and St. Gregory the Great all declare that Nathanael was not one of the twelve: and the opinion that he was identical with Bartholomew is first found in a Benedictine author named Rupert, who wrote in the twelfth century. St. Augustine uses the fact that Nathanael was not an Apostle as a proof of his great holiness and ready perception of Christ:—“This was not said to Andrew, nor said to Peter, nor to Philip, which is said to Nathanael, ‘Behold an Israelite indeed, in whom is no guile:’”—and assigns his learning and position in life as a reason why He Who chose the weak things of the world to confound the strong did not make him an Apostle.

The common tradition of the Church respecting St. Bartholomew is that he evangelized Northern India, leaving there a Hebrew copy of St. Matthew's Gospel, which afterwards came into the hands of Pantænus, head of the college of Alexandria, about A.D. 190. It is believed that, having once escaped crucifixion at Hierapolis in Phrygia, through the remorse of his persecutor, St. Bartholomew was afterwards martyred at Albanopolis on the Caspian Sea, where

SAINT MATTHEW THE APOSTLE.

“Dies Sancti Matthei Apostoli.

‘THE COLLECT.

O ALMIGHTY God, Who by Thy blessed SON didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same Thy SON JESUS CHRIST, Who liveth and reigneth with Thee and the HOLY GHOST, one God, world without end. *Amen.*

“ ܣ. ܘܢܝܢܝܢ. Eph.
2. 19-22.
Roman. Ezek. i.
10-14.
Eastern. 1 Cor.
4. 9-16.

‘THE EPISTLE. 2 Cor. iv. 1-

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath

ܣ. ܘܢܝܢܝܢ. Eph.
2. 19-22.
Roman. Ezek. i.
10-14.
Eastern. 1 Cor.
4. 9-16.

blinded the minds of them which believe not, lest the light of the glorious Gospel of CHRIST, Who is the image of God, should shine unto them. For we preach not ourselves, but CHRIST JESUS the LORD; and ourselves your servants for JESUS' sake. For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of JESUS CHRIST.

‘THE GOSPEL. S. Matt. ix. 9-13.

AND as JESUS passed forth from thence, He saw a man named Matthew, sitting at the receipt of custom: and He saith unto him, Follow Me. And he arose, and followed Him. And it came to pass, as JESUS sat at meat in the house, behold, many Publicans and sinners came, and sat down with Him and His disciples. And when the Pharisees saw *it*, they said unto His

ܣ. ܘܢܝܢܝܢ. Rom.
an. Eastern as P. B.

disciples, Why eateth your Master with Publicans and sinners? But when JESUS heard *that*, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice; for I am not come to call *the* righteous, but sinners to repentance.

SAINT MICHAEL AND ALL ANGELS.

In Festo Sancti Michaelis Archangeli.

THE COLLECT.

O EVERLASTING God, Who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that

ܣ. ܘܢܝܢܝܢ. Greg.
Dedicatio Basilicæ
S. Arch. Michaelis.
Mur. ii. 125.

‘ORATIO.

DEUS, Qui in miro ordine Angelorum ministeria hominumque dispensas; concede propitius, ut quibus Tibi ministrantibus in celo

the king Astyages ordered him to be flayed alive (perhaps on the cross), a mode of punishment not uncommon among Oriental nations.

INTROIT.—Thy friends are exceeding honourable unto me, O God: greatly is their beginning strengthened. *Ps.* O Lord, Thou knowest my downsitting and mine uprising. Glory be.

SAINT MATTHEW.

[SEPTEMBER 21.]

The festival of this Apostle has Gospel and Epistle appointed for it in the Comes of St. Jerome, but it does not seem to have been celebrated in September; and in the Oriental Church it is still observed on November 16th. In his double capacity of Apostle and Evangelist, the first who was inspired to write the Holy Gospel, and who tells us more than all of our Lord's human life, his name has ever been much honoured in the Church. Of the four “living creatures” by whom the Apocalypse is believed to symbolize the Evangelists or their Gospels, the “likeness of a man” is the one assigned to St. Matthew, as significant of the prominence which his Gospel gives to our Lord's human nature.

This holy Apostle and Evangelist is first mentioned in his own Gospel and by the other Evangelists as a Roman toll-gatherer, though he himself was a Jew. His office was to collect tolls and customs from those who passed over the sea of Galilee, and it appears to have been near Capernaum that he was engaged in this duty when he heard the words of Jesus, “Follow Me.” [Matt. ix. 9.] As the sons of Zebedee had left their ships, their nets, and their occupation, to obey

those words, so did St. Matthew give up his profitable employment to do the bidding of Him Who had “not where to lay His head:” and, as it seems to have been immediately afterwards that our Lord made him one of His Apostles, the forsaking of all that he had must have been as final as it was sudden, shewing how entirely obedient he became to his Lord. After the dispersion of the Apostles St. Matthew took part in the evangelization of Chaldæa, and gave up his life to his Master's service by martyrdom at Nadabar. His Gospel is supposed to have been written by him originally in Hebrew for the Jewish Christians, but the Hebrew version appears to have been soon superseded by one in Greek, which was doubtless the work of the Evangelist himself, for it has always been received into the Canon of Holy Scripture. A copy of the Hebrew text is said to have been found in the grave of St. Barnabas A.D. 485, but it is not now extant.

INTROIT.—Thy friends are exceeding honourable unto me, O God: greatly is their beginning strengthened. *Ps.* O Lord, Thou hast searched me out and known me: Thou knowest my downsitting and mine uprising.

MICHAELMAS DAY.

[SEPTEMBER 29.]

There were anciently two days dedicated to St. Michael, May 8th and September 29th: and in mediæval times a third, to St. Michael *in monte tumba*,¹ on October 16th. But the

¹ Churches dedicated to St. Michael are often on elevated spots, as at St. Michael's Mounts in Normandy and Cornwall.

as Thy holy Angels alway do Thee service in heaven, so by Thy appointment they may succour and defend us on earth; through JESUS CHRIST our LORD. Amen.

a Fourteenth Century Prymer version. M. R. lii. 33.

semper assistitur, ab his in terra vita nostra muniatur. Per DOMINUM.

[“GOD, that in a merueilous ordre ordeynedist seruisys of aungels and of men, graunte thou mercifulli that oure liif be defendid in erthe bi hem that stonden ny; euermore seruyng to thee in heuvene. Bi crist.]

FOR THE EPISTLE. Rev. xii. 7-12.

THERE was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our GOD, and the power of His CHRIST: for the

b 5. 聖. Rom. an. Rev. 1. 1-5. Eastern. Heb. 2. 3-10.

accuser of our brethren is cast down, which accused them before our GOD day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

THE GOSPEL. S. Matt. xviii. 1-10.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of Heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven. And whoso shall receive one such little child in My Name, receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo

c 5. 聖. Rom. an. as P. B. Eastern. Luke 10. 16-21.

unto the world because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My FATHER Which is in heaven.

day most generally observed was that which we now keep, and which appears both in the Lectionary of St. Jerome and in the Sacramentary of St. Gregory, as the Dedication of the Church of St. Michael. This basilica may have been that of Constantine near Constantinople, or that of Boniface at Rome, the latter being dedicated A.D. 606. In the Eastern Church St. Michael's Day is November 8th, July 13th and March 28th being also observed in honour of the Archangel Gabriel. These two are the only angels or archangels who are made known to us by name in the Canonical Scriptures, though Raphael and Uriel are named in the Book of Tobit and in Esdras.

The holy angels in general are commemorated by the Church from a deeply-rooted feeling of their communion with the saints, and of their ministrations among mankind on earth. Such a feeling is warranted by the words, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and Church of the Firstborn . . ." [Heb. xii. 22]: and, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" [Heb. i. 14.] The holy Son of God condescended to be ministered to by angels in His Temptation and Agony; they waited upon Him at His Birth and Resurrection; and at His Second Advent He will come with "all the holy angels." St. Peter was set free from prison by an angel, and one stood by St. Paul in the ship, thus illustrating their ministration to Christ's servants. Our Lord Himself spoke of their rejoicing over penitent sinners; and said of the little ones who had passed under His hand and benediction, that "their angels do always behold the face of My Father Which is in heaven," as if indicating many ministrations to those who are His,—some known, and some that are not made evident to sight or other

sense. It has been a constant tradition of Christianity that angels attend at the ministration of Holy Baptism, and at the celebration of the Holy Communion; and that as Lazarus was the object of their tender care, so in sickness and death they are about the bed of the faithful, and carry their souls to the presence of Christ in Paradise.

Without taking into account, therefore, any of the many unveilings to our sight of holy angels and their ministrations recorded in the Old Testament, we have ample ground for believing that they are joined in a very close communion with those who have been redeemed by the blood of Christ. But whereas the saints were once sinners, and yet God is pleased that we should honour Him through them, the angels have never inherited unholiness or fallen from holiness, and still more shall we honour Him by venerating these pure and spotless servants of His who do His pleasure. And as our Lord has taught us to pray that we may do the will of our Father on earth as it is done in heaven, so may we take their example as the highest, next to His, of perfect submission to the will of God. While in respect to our worship on earth we may reckon it an exalted privilege to have such communion with them as to be able to say, "Therefore with angels and archangels, and all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High."

INTROIT.—O praise the Lord, ye angels of His, ye that excel in strength: ye that fulfil His commandment, and hearken unto the voice of His words. Ps. Praise the Lord, O my soul: and all that is within me praise His holy Name.

SAINT LUKE THE EVANGELIST.

Sanctus Lucas Evangelista.

THE COLLECT.

ALMIGHTY God, Who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please Thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of Thy SON JESUS CHRIST our LORD. Amen.

St. Luke's Ep. A.D. 1549.

THE EPISTLE. 2 Tim. iv. 5-15.

WATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the LORD, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this pre-

St. Luke's Ep. Ezek. 1. 10-14. Eph. 2. 19-22. Roman. 2 Cor. 8. 16-24. Eastern. Col. 4. 5-13.

sent world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments. Alexander the coppersmith did me much evil: the LORD reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

THE GOSPEL. S. Luke x. 1-7.

THE LORD appointed other seventy also, and sent them two and two before His face into every city and place whither He Himself would come. Therefore said He unto them, The harvest truly is great, but the labourers are few; pray ye therefore the LORD of the harvest, that He would send forth labourers into His harvest. Go your ways; behold, I send you forth as lambs

St. Luke's Ep. Roman. Luke 10. 1-9. Eastern. Luke 10. 16-21.

among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

SAINT SIMON AND SAINT JUDE, APOSTLES.

Dies Apostolorum Simonis et Judæ.

THE COLLECT.

ALMIGHTY GOD, Who hast built Thy Church upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself

St. Luke's Ep. A.D. 1549.

SAINT LUKE.

[OCTOBER 18.]

A festival was dedicated in honour of St. Luke, as of the other Evangelists, at a very early period of Christian history, and is found in an ancient Calendar [earlier than A.D. 484] of the Church of Carthage. St. Jerome says [De Script. Ecc.] that the remains of St. Luke were translated to Constantinople in the twentieth year of Constantine the Great, and there laid in the magnificent church which he had built in honour of the Apostles; but whether the present festival commemorates this event or not there is no evidence to shew.

Little is indicated to us by Holy Scripture of St. Luke's personal history. His native place appears to have been Antioch; and as St. Paul calls him "the beloved physician" [Col. iv. 14], it seems clear that these words represent his profession. Yet ancient traditions have connected him with the art of painting, and several portraits exist which are attributed to him, shewing how general this tradition is. The Evangelist was probably one of St. Paul's converts; for though there is a tradition that he was one of the seventy, the dedication of his Gospel seems to exclude himself from the number of those who had been eye-witnesses of our Lord's life and works. After the separation of St. Paul from St. Barnabas, the Evangelist constantly accompanied the former in his journeyings and missions; and the latter half of the Acts of the Apostles records not only what he heard from others, but

the events which had occurred within his own experience while sharing St. Paul's work and dangers. Hence St. Paul speaks of him in affectionate terms as his "fellow-labourer," "the beloved physician," and "the brother whose praise is in the Gospel throughout all the churches." He continued his missionary labours long after the death of St. Paul, and is believed to have reached his rest through martyrdom, being crucified upon an olive-tree at eighty years of age.

INTROIT.—The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgement. The law of his God is in his heart. Ps. Fret not thyself because of the ungodly, neither be thou envious against the evil doers. Glory be.

SAINT SIMON AND SAINT JUDE.

[OCTOBER 28.]

The festival of St. Simon and St. Jude appears in the Lec-tionary of St. Jerome, but it is only in the Western Calendars that the two Apostles are commemorated on the same day. In the Eastern St. Simon Zelotes' festival is May 10th, and St. Jude's June 19th. They appear to have been sons of Cleophas, or Alphæus, and nephews of Joseph, and hence they are called brethren of our Lord,—the word brethren being taken in a wider sense among the Jews than with us.

Of St. Simon we have no notice in Holy Scripture beyond

being the head Corner-Stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through JESUS CHRIST our LORD. Amen.

THE EPISTLE. S. Jude 1-8.

JUDE, the servant of JESUS CHRIST, and brother of James, to them that are sanctified by GOD the FATHER, and preserved in JESUS CHRIST, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our GOD into lasciviousness, and denying the only LORD GOD, and our LORD JESUS CHRIST. I will therefore

a S. 聖. Rom. 8.
28-30.
b 聖. Acts 5. 17-21.
c Roman. Eph. 4.
7-13.
d Eastern. Jude.

put you in remembrance, though ye once knew this, how that the LORD, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

THE GOSPEL S. John xv. 17-27.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord: if they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep your's also. But all these things will they do unto you for My Name's sake, because they know not Him that sent Me. If I had not come and spoken unto them, they had

b S. 聖. Rom. an. John 15. 17-25.
c Eastern. John 14. 21-24.

not had sin: but now they have no cloke for their sin. He that hateth Me hateth My FATHER also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both Me and My FATHER. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated Me without a cause. But when the Comforter is come, Whom I will send unto you from the FATHER, even the SPIRIT of truth, Which proceedeth from the FATHER, He shall testify of Me. And ye also shall bear witness, because ye have been with Me from the beginning.

ALL SAINTS' DAY.

c Dies Omnium Sanctorum.

THE COLLECT.

ALMIGHTY GOD, Who hast knit together Thine elect in one communion and fellow-

c S. 聖. 聖. d A.D. 1549.

the fact that he was surnamed in Hebrew the Cananite, or in Greek Zelotes, both words signifying a zealot; but in what sense is not apparent, unless the appellation is given him because he was one of a strict sect of Pharisees.

St. Jude, Judas, Thaddæus, or Lebbæus, calls himself "the brother of James," apparently to distinguish himself from Judas Iscariot; and it is probably for the same reason that these other names are put prominently forward, as on one occasion when his name Judas is used, a parenthesis is added, "not Iscariot." He was a married Apostle, and Eusebius mentions two of his grandsons who were brought before Domitian as confessors for Christ's sake [iii. 20]. St. Jude wrote the Epistle going under his name, which is read on this day.

St. Simon Zelotes is supposed to have ministered chiefly in Egypt and parts of Africa adjoining. Some early Greek writers state that he visited Britain, and suffered martyrdom there by crucifixion. But the more probable account is that he was sawn asunder (a mode of martyrdom named in Heb. xi. 37, and that by which Isaiah is believed to have suffered) in Persia, at the same time with St. Jude, who ministered chiefly in that country, and who was martyred by the Magi.

It may be in illustration of that unity of the faith for which the Epistle of St. Jude so strongly contends, that these two Apostles, ministering and suffering, are also honoured together.

O God: greatly is their beginning strengthened. Ps. O Lord, Thou hast searched me out and known me: Thou knowest my downsitting and mine uprising. Glory be.

ALL SAINTS.

[NOVEMBER 1.]

This festival is not of the highest antiquity. It appears to have originated in the Western Church at Rome in the seventh century, when the Pantheon was dedicated as a Christian church under the name of the Church of the Blessed Virgin Mary and all Martyrs. This is said to have taken place on November 1st, A.D. 608, and the festival to have been kept on that day ever since. But in the Martyrology of the Venerable Bede (though not in his Calendar) there are two days dedicated to All Saints, one on the 13th of May, "Dedicatio Sanctæ Mariæ ad Martyres," and the other on the 1st of November. In the Eastern Church, the festival of All the Martyrs is observed on the octave of Pentecost, our Trinity Sunday; and this, as it appears, since the time of St. Chrysostom, who has left a homily preached upon the day. It may well be concluded that when the number of martyrs increased so rapidly as it did in the great persecutions, Christian common-sense suggested such a feast as that of All Saints, in addition to special days of commemoration for the more illustrious martyrs; and that the dedication of the Pantheon took place on a festival already familiar to the Church, rather than as the foundation of a new one. In the

INTROIT.—Thy friends are exceeding honourable unto me,

ship, in the mystical body of Thy SON CHRIST our LORD; Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee; through JESUS CHRIST our LORD. *Amen.*

*FOR THE EPISTLE. Rev. vii. 2-12.

AND I saw another angel ascending from the east, having the seal of the living GOD; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our GOD in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthalim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

a S. 聖. 書. Rom.
an as P. B.
Eastern. Heb. ii.
33-42. 1.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our GOD Which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped GOD, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our GOD for ever and ever. Amen.

†THE GOSPEL. S. Matt. v. 1-12.

[JESUS,] seeing the multitudes, went up into a mountain; and when He was set, His disciples came unto Him. And He opened His mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the Kingdom of Heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are

b S. 聖. 書. Rom.
an as P. B.
Eastern. Matt.
10. 34, 33; 37, 38;
19. 27-30.

the pure in heart: for they shall see GOD. Blessed are the peace-makers: for they shall be called the children of GOD. Blessed are they which are persecuted for righteousness' sake: for their's is the Kingdom of Heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

Sacramentary of St. Gregory both days have Collects, etc., provided for them, that in May being entitled "Natale Sanctæ Mariæ ad Martyres," and that in November, "Natale Omnium Sanctorum," the latter having also a service provided for its vigil.

Whatever may have been the origin of the festival, it has become one very dear to the hearts of Christians, and is made, both by the character of the Service for the day, and by the meaning of it, one of the most touching of all holydays; a day on which are gathered up the fragments of the "one bread" of Christ's mystical Body, that nothing be lost of the memory and example of His Saints. First among the "cloud of witnesses" are they of the white-robed army of martyrs who are not otherwise commemorated, whose names are not noted in the diptychs of the Church, but are for ever written in the Lamb's book of life. Next are a multitude of those who were called to wait with St. John, rather than to follow their Master with St. Peter, but who are not less surely numbered among the children of God, and have their lot among the saints. Among that holy company are some who are dear to the memory of a whole Church; good bishops and

priests, whose flocks are around them in the book of remembrance; saintly men and women, whose lives have been devoted to works of love, although not ministering at the altar; hidden saints of God, whose holiness was known within the narrowest circle on earth, but who will shine like stars in the firmament before the throne.

When the Church thanks God on this day for All Saints, many an one among them should be remembered by those who are left on earth. At the Holy Communion, and in private devotions, their names should be used in memorial before God; and prayers should be offered by those to whom they are still dear, and with whom they are still in one fellowship, that all loved ones departed may have more and more of the Light, Peace, and Refreshment which the Presence of Christ gives in Paradise.

INTROIT.—Rejoice we all in the Lord while we celebrate this day the honour of all the saints: for in them the angels have joy and give glory to the Son of God. Ps. Rejoice in the Lord, O ye righteous: for it becometh well the just to be thankful. Glory be.