

a Form of Prayer and Thanksgiving to Almighty God 'for the Fruits of the Earth, and all the other blessings of His Merciful Providence; to be used yearly on the first Thursday in November, or on such other day as shall be appointed by the civil authority'; 'Forms of Prayer to be used in Families' (morning and evening); the Form of Consecration of a Church or Chapel; and an Office of Institution of Ministers into Parishes or Churches.

The **General Thanksgiving** is so called to distinguish it from the special thanksgivings which follow. There is no authority for repeating it by the whole congregation. It was composed in 1661 by Bishop Reynolds, and appears to have been adapted from a thanksgiving composed by Queen Elizabeth after one of her progresses, which commenced as follows: 'I render unto Thee, O merciful and heavenly Father, most humble and hearty thanks for Thy manifold mercies so abundantly bestowed upon me, as well for my creation, preservation, regeneration, and all other Thy benefits and great mercies exhibited in Christ Jesus.'

For Peace and Deliverance from our Enemies.

'*Apparent*,' i.e., evident. In modern English 'apparent' implies some doubt as to whether semblance is borne out by facts, some contradiction between what *seems* and what *is*. In Old English it implies something that is too evident to be disputed. Cf. 'It is *apparent* foul play' ('King John,' Act IV., Scene 2). So 'apparently' does not mean 'to all appearance,' with an implication that the appearance is misleading, but evidently, manifestly. Thus in Num. xii. 8 we read that God promised to speak with Moses 'mouth to mouth, even *apparently*.'

For restoring Public Peace at Home.—This thanksgiving was added in 1662, and was probably composed by Bishop Cosin.

'*Honesty*' has here the force of the Latin *honestas*, integrity, virtue, the characteristics of an honourable citizen. Cf. 'Provide things *honest* in the sight of all men.'

THE COLLECTS, EPISTLES, AND GOSPELS.

The Collects.—The derivation of the word 'collect' is uncertain. Some suppose that the Collects are so called because in them the priest collects and offers up alone the various suffrages previously said in a versicular form by the priest and people. Archbishop Trench was of opinion that they are so called because they collect, as in a focus, the teaching of the Epistle and Gospel, gathering them into a single petition. Both these opinions are purely conjectural and unsupported by historical evidence. In early times the only prayer that was called a Collect was that which was used when the people were assembled (*collectus*) in

one church, with the whole body of the clergy, for the purpose of going in procession to another church. In the Sacramentary of Gregory (590) we find a prayer used at the Feast of the Purification entitled *Ad Collectam ad S. Adrianum* ('At the gathering at St. Adrian's'), whence the procession was to go to Sta. Maria Maggiore. The word would, therefore, seem to have been applied (1) to the assembly (*collecta*) where the prayer was to be used, and (2) to the prayer itself. It was applied in rituals to (1) the prayer which immediately preceded the Epistle and Gospel in the Mass, and (2) to certain prayers used in the Hour Offices (see 'Dictionary of Christian Antiquities,' *sub voce*). Collects are peculiar to the Western Church. Their essential features are:

1. The invocation of God, with some mention of His glorious attributes, e.g., 'Almighty and Everlasting God.'

2. The ground upon which we are encouraged to offer up the special petition of the Collect, e.g., 'Who hatest nothing that Thou hast made, and dost forgive the sins of all them that are truly penitent.'

3. The petition, e.g., 'Create and make in us new and contrite hearts.'

4. The object with which the petition is preferred, e.g., 'That we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness.'

5. A pleading of Christ's merits, or ascription of praise, often accompanied by an acknowledgment of the Holy Trinity, e.g., 'Through Jesus Christ our Lord' (Collect for Ash Wednesday).

The invariable pleading of Christ's merits in the Collects differentiates them from the prayers of the Eastern Church. Most of the Collects are addressed to the Father, but those for the Third Sunday in Advent, St. Stephen's Day, and the First Sunday in Lent are addressed to our Blessed Lord. No Collect is directly addressed to the Holy Spirit.* The reason why the Collects are nearly all addressed to the First Person of the Holy Trinity is that they were originally composed for use at Holy Communion, in which office we plead before the Father the merits and Passion of His Son, and naturally, therefore, address all our prayers directly to Him. Cf. 'Through Him we both have access

* The hymn *Veni Creator* in the Ordination Service is really a prayer to the Holy Spirit. The third suffrage in the Litany is also addressed to the Holy Spirit. It has been suggested to me that the Collect for the Second Sunday in Advent is addressed to the Holy Spirit, but I can find no support for such a view. The words 'Who hast caused,' etc., might, indeed, be based on 2 St. Peter i. 21. On the other hand, the words, 'Thou hast given us,' etc., seem to be absolutely conclusive that it is the Father who is addressed. Cf. St. John iii. 16.

by one Spirit unto the Father' (Eph. ii. 18). At the Synod of Hippo in 393, at which St. Augustine was present, it was decreed that 'in prayer no one shall address the Son instead of the Father, or the Father instead of the Son, *except at the altar, when prayer shall always be addressed to the Father.*' The canons of Hippo were adopted by the Third Council of Carthage, A.D. 397 (see Goulburn's 'Collects,' i., pp. 90 and 134, note). In the Sarum Missal the Collects for the First, Third, and Fourth Sundays in Advent are all addressed to our Lord, the Mediæval Church identifying itself in imagination with the saints of old who were waiting for the consolation of Israel.

In early times the Office of Holy Communion was contained in four separate volumes, viz., the Epistolarium, containing the Epistles; the Evangelistarium, containing the Gospels; the Gradual, containing the Anthems; and the Sacramentarium, containing the fixed part of the service and the Collects. These were subsequently combined into one volume, called the Missal. **The Collects** are mainly derived from the Sacramentary of Gelasius, A.D. 494, and the Sacramentary of Gregory, A.D. 590, but are probably of much earlier date. The only new Collects framed by the Reformers were those for the first three Sundays in Advent, Christmas Day, the Sixth Sunday after Epiphany, Quinquagesima, Ash Wednesday, the First Sunday in Lent, Easter Even, First and Second Sundays after Easter, and the Feasts of SS. Stephen, Philip and James, Luke, Andrew, Thomas, Matthias, Mark, Barnabas, John Baptist, Peter, Matthew, Simon and Jude, and All Saints. The American Church provides Collects for a second celebration on Christmas Day and Easter Day, and also a Collect for the Feast of the Transfiguration.

Most of the Collects are founded on the Epistle or Gospel, or both. The principles upon which they are constructed and repeated have been already pointed out. It will be observed that the conclusions of the Collects follow definite rules. If the Collect be addressed to the Father, it ends, 'Through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end;' if to the Son, it ends, 'who livest and reignest with the Father and the Holy Ghost, one God, world without end;' if to the Trinity in Unity it ends, 'who livest and reignest, one God, world without end.' These formulæ are occasionally slightly modified to connect them more closely with the foregoing part of the Collect. Thus in prayers to the Father, if our Lord's name has been mentioned, the Collect ends: 'Through the *same* Jesus Christ, our Lord,' etc. Similarly, if the Holy Ghost has been referred to, we say, 'who liveth and reignest with Thee and the *same* Holy Ghost,' etc. In the First Prayer-Book of King Edward VI., Introits, as they were called, were

prefixed to the Collects. These were appropriate psalms, which were sung as the priest entered (*introeo*) within the rails of the altar. As illustrations of their character, we may mention that the Introit for Christmas Day at first Communion was Ps. xcvi. ; at second Communion, Ps. viii. ; for Good Friday, Ps. xxii. ; for Easter Day (first Communion), Ps. xvi. ; (second Communion), Ps. iii.

Wheatly says: 'It is very certain that the use of Introits to begin the Communion Office was not only unexceptionable, but of great antiquity in the Church, Durand proving that they were taken into Divine service before the time of St. Jerome. And it is plain that they would still have been very useful, since the want of them is forced to be supplied by the singing of anthems in cathedrals, and part of a psalm in metre in parish churches. And, therefore, I cannot but think it would have been much more decent for us to have been guided by the Church what psalms to have used in that intermediate time, than to stand to the direction of every illiterate parish clerk, who too often has neither judgment to choose a psalm proper to the occasion, nor skill to sing it so as to assist devotion.' Happily we are no longer dependent upon the parish clerk for either the selection of the hymn or the singing of it

THE EPISTLES AND GOSPELS.

The most ancient collection of Epistles and Gospels is that known as the Lectionary, or 'Comes,' of St. Jerome, which, whether compiled by that saint or not, is of great antiquity. It contains Epistles and Gospels for all the Sundays of the year and most of the festivals and other Holy-days. Where it differs from the Roman Lectionary it closely accords with our own. Thus, the Epistles and Gospels in the 'Comes' for the twenty-five Sundays after Trinity are identical with those in the Sarum Use and our own Prayer-Book, but differ from those in the Roman rite. This would seem to indicate that our arrangement of the Eucharistic Scriptures is based upon the 'Comes.' From Advent to Trinity we commemorate the leading events in our Lord's life, His incarnation, His circumcision, His various manifestations, His fasting and temptations, His crucifixion, His resurrection and ascension, and the descent of the Holy Spirit on the Day of Pentecost. 'The object of the Epistles and Gospels during this time is to remind us of the benefit which we receive from God the Father, through the mediation and atonement of God the Son, and through the ministration of God the Holy Ghost. Hence this part of the Church's course of teaching is fitly ended

with the commemoration of the Blessed Trinity' (Procter, p. 270). From Trinity to Advent the Eucharistic Scriptures set forth our practical duties as Christians. Procter distinguishes these two series as the *doctrinal* and the *practical*. In the arrangement of the Epistles traces will be found of a consecutive order, but the Gospels appear to be chosen either to illustrate the season or as bearing on the subject set forth in the Epistle.

The reading of the Gospel has always been attended with marks of special reverence.* 'In the Eastern Churches the wooden bells were rung and the wax-candles lighted at this part of the service as a token of rejoicing' (Humphry). The Gospel was anciently read from the pulpit, and when the deacon appointed to read it had taken his place, the people rose up and said: 'Glory be to Thee, O Lord.' They remained standing while the Gospel was read, and at its conclusion sang 'Thanks be to Thee, O Lord, for Thy holy Gospel.' In accordance with this ancient usage the following rubrics were inserted in the Scottish Prayer-Book of 1637 respectively before and after the Gospel: 'When the Presbyter or minister readeth the Gospel the people shall stand up. And the Presbyter, before he beginneth to read the Gospel, shall say thus: The Gospel of our Lord and Saviour Jesus Christ, written in such a chapter of such an evangelist, beginning at such a verse. And the people shall answer: "Glory be to God." When the Gospel is ended the Presbyter or minister shall say: "Here endeth the Gospel." And the people shall answer: "Thanks be to Thee, O Lord." And thus at the beginning and ending of the Gospel every Sunday and Holy-day in the year, or when else soever the Gospel is read.' The use of these short anthems of praise should be compared with that of the canticles after the reading of the daily Lessons.

The American Prayer-Book expressly directs that the words 'Glory be to Thee, O Lord' shall be said or sung when the place of Scripture from which the Gospel is taken is announced. It has been inferred from the absence of any concluding words at the end of the Gospel corresponding to the 'Here endeth the Epistle' that the framers of our Prayer-Book intended the old practice of saying or singing 'Thanks be,' etc., to be kept up.

* St. Chrysostom says: 'While the Holy Gospel is reading we do not attend in a careless posture, but standing up with much gravity, we so receive the message of Christ: yea, the greatest potentate on earth stands up also with awful reverence, takes not the liberty to cover his head with his imperial diadem, but in all submissive manner behaves himself in the presence of God, who speaks in these sacred Gospels.'

ADVENT.

Each of the great festivals of the Church is the centre of a sacred season, which begins with a period of solemn preparation and ends with one of holy joy. Thus, Christmas is preceded by the season of Advent, which was formerly observed in much the same way as Lent, though with less strictness, and it is followed by the twelve days of festal joy which terminate with Epiphany.* The services for Advent are intended to prepare us for a devout and profitable celebration of Christmas and for Christ's second coming.

The Collects refer—

1. To His first and final coming in person.
2. To His coming in His Word, and to the hope of everlasting life given us by His coming.
3. To the work of His ministers in preparing for His coming.
4. To His coming with 'grace' to help us and 'mercy' to deliver us in our struggle with sin.

No trace is found of the observance of Advent before the time of St. Jerome. In the Sacramentaries (A.D. 492-590) and in the 'Comes' special Collects, Epistles and Gospels are found for the five Sundays preceding Christmas and for the Wednesdays and Fridays in the period included. Special Collects, Epistles and Gospels for the Wednesdays and Fridays in Advent were used by the Church of England right up to the Reformation. Advent originally commenced from the Feast of St. Martin (November 11), and was hence called *Quadragesima Sancti Martini*. The Greek Church still commences Advent on this day. The present rule is that Advent Sunday is the nearest Sunday, whether before or after, to St. Andrew's Day (November 30). The name 'Advent' does not appear to have come into general use until long after the setting apart of the season which it designates, and the Greek Church to this day has no corresponding name for it.

The First Sunday in Advent.—*Subject*: The Two Comings. Note the title. We speak of the Sundays *in* Advent and Lent—*i.e.*, in the seasons of Advent and Lent.

The Collect, composed in 1549, is based upon the Epistle, and reminds us, that we cannot celebrate aright the first Advent unless we are preparing for the second. It consists of—

1. A prayer for grace to make a right use of this mortal life, in which Christ came to us in great humility, in order—
2. That, at His second coming, we may share in His glory in the life immortal.

The conclusion closely follows a Post-communion Prayer in the

* Blunt, 'A. P. B.,' p. 245.

Sacramentary of Gelasius: 'Ut, qui de adventu Unigeniti Tui secundum carnem latantur, in secundo, cum venerit in majestate Sua, præmium æternæ vitæ percipiant' ('That they who rejoice at the advent of Thy only-begotten Son according to the flesh may at His second advent, when He shall come in His majesty, receive the reward of eternal life'). The phrase 'His glorious majesty' is an echo of an expression, 'The glory of His majesty,' which occurs twice in the First Lesson for the evening. The rubric directs that this Collect shall be repeated 'every day, with the other Collects in Advent, until Christmas Eve.' As it is directed that the Collect for the Nativity shall follow the Collect for St. Stephen's Day, and that the Collect for Ash Wednesday shall be read every day in Lent, 'after the Collect appointed for the day,' it has been inferred that the Collect for Advent Sunday should follow the Collects for the other Sundays in Advent (see Blunt's 'Parish Priest,' p. 320).

'Visit' here denotes the whole range of our Lord's intercourse with men during His incarnate life. Cf. 'Because thou knewest not the time of thy visitation' (St. Luke xix. 44).

The Epistle (Rom. xiii. 8 to end) consists of an exhortation to love and purity of life, based on the nearness of the Second Advent: 'For now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.'

The Gospel (St. Matt. xxi. 1-14) describes our Lord's triumphal entry into Jerusalem and cleansing of the Temple, which may be instructively connected with His second coming to purify His Church and gather out of it all things that offend. It also contains the remarkable prophecy of Zechariah: 'Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass.' Blunt thus connects the various portions of the services of this day: 'Lifting up our eyes to the Holy Child, we behold Him from afar, and "knowing the time, that now it is high time to awake out of sleep," we hear the cry, "Behold, the Bridegroom cometh!" to His Church in a first Advent of Humiliation and Grace, and a second Advent of Glory and Judgment. For each Advent the Church has one song of welcome, "Hosanna to the Son of David! blessed is He that cometh in the Name of the Lord! Hosanna in the highest! Even so come, Lord Jesus."' The Sarum Epistle ended with the words, 'But put ye on the Lord Jesus Christ'; the Sarum Gospel with, 'Blessed is He that cometh in the Name of the Lord.'

Second Sunday in Advent.—*Subject*: Christ's Coming in His Word.

The Collect was composed in 1549, and is founded upon the Epistle. It consists of—

1. A statement of the intention of God's Word.

2. A prayer that we may (a) make a right use of it, and (b) thereby be enabled to lay hold of the hope of everlasting life which is given us in the Saviour whom it reveals. This Collect has a peculiar interest in the light of the fact that, when it was written, the Holy Scriptures had only recently been translated into English and made accessible to the people.

'Blessed' (εὐλογητός), used only of God, who is *blessed* by all creation as the source of all good. A different word from 'blessed' (μακάριος) used in the phrase 'blessed hope.' This distinction is observed in Bright and Medd's Latin version of the Collect, where we read '*Benedicite* Domine,' but '*beatam* spem.'

'*Learning*,' i.e., instruction (ἐς τὴν ἡμετέραν διδασκαλίαν). So *learn* is often used in the sense of *teach*. It is strange that the Revised Version allowed this archaism to stand.

'*In such wise*,' i.e., in such a manner.

'*Patience*.' A comma should be placed after this word. The reference is to the patient waiting for the coming of Christ.

'*The blessed hope*.' Cf. 'Looking for that *blessed hope*, and the glorious appearing of the great God and our Saviour Jesus Christ' (Titus ii. 13).

'*In our Saviour*.' Not 'through,' but '*in* our Saviour,' all our hope being centred in Him.

The Epistle (Rom. xv. 4-14) shows, by quotations from the Law, the Prophets and the Psalms, that the whole of the Old Testament Scriptures announce that the Messiah was to be the Saviour, not of the Jews only, but of the Gentiles also, upon which prophecies the Apostle bases the exhortation, 'Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.'

The Gospel (St. Luke xxi. 25-34) contains our Lord's announcement of the signs of the coming of the Son of Man with power and great glory—an announcement in which prophecies of the destruction of Jerusalem and the deliverance of the Christians interpenetrate prophecies of the destruction of the world and the final deliverance of God's faithful people. The concluding portion of the chapter dwells on the importance of being prepared for the approaching Day of Judgment: 'Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so *that day* come upon you unawares.'

Third Sunday in Advent.—*Subject*: The Forerunners of the Second Advent. The Collect for the Second Sunday in Advent directs our thoughts to the Word of God, that for the Third to the ministry of the Word, this week being one of the Ember Weeks.

The Collect was composed by Bishop Cosin in 1661 in the place of the following one: 'Lord, we beseech Thee give ear to our prayers, and by Thy gracious visitation lighten the darkness of our hearts, by our Lord Jesus Christ.' It is addressed to our Blessed Lord, and consists of:

1. A reference to the sending of the Baptist to prepare for Christ's first coming.

2. A prayer that the ministers of Christ may so prepare us for His second coming.

'*Thy messenger.*' Cf. Mal. iii. 1: 'Behold, I will send My messenger, and he shall prepare the way before Me,' with St. Matt. xi. 10: 'For this is He of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.'

'*Ministers and stewards of Thy mysteries.*' This phrase is taken from the Epistle, which opens: 'Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God.' The 'mysteries' referred to are the truths of the Gospel which, though once hidden, are now revealed.

'*By turning the hearts of the disobedient to the wisdom of the just.*' These words, which were used by the Angel Gabriel in addressing Zacharias, would seem to be an equivalent of the words of Malachi, 'He shall turn the heart of the children to their fathers,' i.e., He shall lead the unbelieving Jews to see the wisdom of their pious forefathers, who, as in the case of Abraham, exulted in anticipation of the coming of the Messiah (see St. John viii. 56).

The Epistle (1 Cor. iv. 1-6) sets forth the duties and responsibilities of Christian ministers. They are only stewards of the sacred mysteries, and must dispense them as men who will have hereafter to give an account of their stewardship. The Epistle concludes with an exhortation as applicable to the laity as to the ministry: 'Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.'

'*I know nothing by myself,*' i.e., against myself. The Apostle does not mean that he knows nothing of the Divine mysteries beyond what had been revealed to him (though this would have been perfectly true), but that he knew nothing with which to reproach himself. This is clear from the words that follow: 'Yet am I not hereby justified.' His unconsciousness of offence was not sufficient to justify him in the sight of that all-seeing Judge who knew the secrets of his heart better than he knew them himself. For this sense of 'by' cf. 'Sometimes I say more by him than I am able to prove' (Latimer, i., 518).

'For all the wealth that ever I did see,
I would not have him know so much by me.'
Love's Labour's Lost, Act IV., Scene 3.

The Gospel (St. Matt. xi. 2-11) gives an account of the conversation between our Lord and the two disciples of John who were sent to inquire of Him whether He was really the Messiah.

Fourth Sunday in Advent.—*Subject:* The Advent of Christ to the individual believer.* (See the Antiphons on p. 93.)

The Collect is an expansion of one in the Sarum Missal, but originally derived from the Sacramentary of Gelasius: 'Excita, quæsumus, Domine, potentiam Tuam et veni, et magna nobis virtute succurre; ut per auxilium gratiæ Tuæ quod nostra peccata præpediunt, indulgentia Tuæ propitiationis acceleret. Qui vivis et regnas cum Deo Patre' ('Stir up, we beseech Thee, O Lord, Thy power and come, and with great might succour us, so that by the help of Thy grace, what our sins hinder, Thy propitiation may mercifully hasten, who livest and reignest with God the Father,' etc.). It will be observed that the Sarum Collect was addressed to God the Son, and had special reference to the constant coming of Christ, with the help of His grace, to the succour of His people. The original Gelasian Collect was addressed, as ours is, to the Father, and is justified by the words of our Lord: 'If a man love Me, he will keep My words; and My Father will love him, and We will come unto him and make Our abode with him' (St. John xiv. 23). It consists of:

1. A prayer that God may come and help us with His power, so that—

2. In spite of the hindrances of our sins, we may run the race set before us, through the grace of the Atonement.

'*Raise up Thy power,*' i.e., stir up (see Ps. lxxx. 2, where the words '*Stir up Thy strength*' are the equivalent of the Vulgate version, '*Excita potentiam Tuam*').

'*Sore let,*' i.e., grievously prevented. 'Let' occurs five times in the Canonical Scriptures (Exod. v. 4.; Numb. xxii. 16, margin; Isa. xliii. 13; Rom. i. 13; 2 Thess. ii. 7), and once in the Apocrypha (Wisdom vii. 22), in this sense. Once it occurs as a substantive in the sense of *hindrance*, viz., in Deut. xv., contents; 'It must be no let of lending.'

'*In running the race that is set before us.*' Added in 1662.

'*Thy bountiful grace and mercy may speedily help and deliver*

* In St. John xiv. 18 our Lord says, 'I will not leave you comfortless (orphans); I will come to you.' So, in St. Matt. xxviii. 20, He says, 'Lo, I am with you always, even unto the end of the world.' The object of the coming of the Comforter was that these promises might be more completely fulfilled. It is the Holy Spirit who enables us to feel the presence and nearness of Christ.

us,' *i.e.*, that Thy grace may help and that Thy mercy may deliver us. Note the construction.

'*Satisfaction.*' This word, which was originally a Roman legal term, was first employed in a theological sense by St. Anselm to designate the effect of our Lord's atonement in satisfying that eternal law which is set forth in the words, 'The soul that sinneth it shall die.' It occurs again in the Prayer of Consecration in the Communion Service: 'A full, perfect, and sufficient sacrifice, oblation, and *satisfaction.*' We should be careful not to understand it as referring to the satisfaction of any desire on the part of God for vengeance.

The **Epistle** is taken from Phil. iv. 4-8, and consists of an exhortation to Christian joy, and moderation, and confidence, based on the announcement that 'the Lord is at hand.'

The **Gospel** (St. John i. 19-29) gives an account of the conversation that passed between the Baptist and the deputation of priests and Levites who were sent to him from Jerusalem by the Pharisees, to ascertain who he was. His reply to their inquiries was: 'I am the voice of one crying in the wilderness, *Make straight the way of the Lord.*'

CHRISTMAS DAY.—*Subject*: Christ's Birth and Man's New Birth. The festival of our Lord's Nativity would appear to have been celebrated from the earliest times in the Christian Church, though not everywhere on the same day. Clement of Alexandria says that some kept it on May 20, while others kept it a whole month earlier. The larger part of the Eastern Church kept it concurrently with the Feast of the Epiphany, on January 6, there being a tradition that our Lord was baptized on that day. On this double festival were commemorated our Lord's manifestation in the flesh (the **Theophania**, as it was called) and His manifestation as the Son of God at His baptism (see Epiphany). The Church of Constantinople altered the day on which the festival was celebrated to December 25, and was soon after followed by other Churches, though to this day the Armenian Church continues to celebrate Christmas and Epiphany on January 6. The Apostolical Constitutions probably followed some ancient tradition in saying, 'Let the Festival of the Nativity be observed by you on the 25th day of the ninth month' (*i.e.*, reckoning from the vernal equinox).

The Latin name of Christmas is *Festum Nativitatis*; the French is *Noël*, a corruption of *Natalis* (*Natalis dies*); the German name is *Weihnacht*, the festival being considered to commence with the night of Christmas Eve, on which our Lord was born (see St. Luke ii. 8).

In the Pre-Reformation Church of England there was a special service on the Eve, Mass soon after midnight, and another at

cock-crow, and a third at the usual hour. In the First Prayer-Book of Edward VI. the first two of these services were omitted. The third was omitted in the Second Prayer-Book. The introit for this early Communion was Ps. xcvi. The Collect, which was that for Christmas Eve in the Salisbury Use, was as follows: 'God, which makest us glad with the yearly remembrance of the birth of Thy only Son Jesus Christ; grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him, when He shall come to be our Judge, who liveth and reigneth,' etc. The Epistle was Tit. ii. 11 to end; the Gospel St. Luke ii. 1-15. In the American Prayer-Book this Collect, with the Epistle and Gospel, may be used at the first Communion in any church where there are two celebrations of Holy Communion on Christmas Day.

The **Proper Psalms** for Matins are the 19th, 45th, and 85th; for Evensong the 89th, 110th, and 132nd.

Ps. xix. celebrates the glory of the Creator as seen in the heavens and in His law, and so, by contrast, suggests the greatness of Christ's humiliation. The opening words, 'The heavens declare the glory of God,' etc., were perhaps considered applicable to the appearance of the star in the East at our Lord's birth. The concluding words are, 'O Lord, my strength and my Redeemer.'

Ps. xlv. was primarily a song celebrating some royal nuptials, but it also predicted the union of Christ with His Church. It is quoted as referring to the Messiah by the author of the Epistle to the Hebrews (Heb. i. 8, 9): 'But unto the Son He saith, Thy throne, O God, is for ever and ever,' etc. The royal bridegroom is typical of the King of kings, the Bridegroom of the Church. *Cf.* St. John iii. 29. 'In this psalm, therefore, the Church ever offers a hymn of thanksgiving to Christ for that betrothal of Himself to His Mystical Body, which will be perfected by the final assumption of the Bride to His right hand in Heaven. Girt with the sword of His human nature, and clad with transfigured garments, which are still perfumed with the myrrh, aloes, and cassia of His atoning work, the King of Glory stands prepared to receive to His side the Church which He has espoused; that as a queen she may enter into His palace, as a queen be crowned with a never-fading beauty, and as a queen reign with Him' (Blunt's 'A. C. P.,' 545).

Ps. lxxv. is supposed to have been written after the return of the Jews from Babylon. The opening words, 'Lord, Thou art become gracious unto Thy land; Thou hast turned away the captivity of Jacob,' lead our minds to think of Christ's mission, 'to preach deliverance to the captives' (St. Luke iv. 18). The concluding verses (10-13), 'Mercy and truth are met together,

righteousness and peace have kissed each other,' etc., have ever been interpreted as describing the work of redemption, in which the meeting of the Divine attributes of mercy and justice was so conspicuously illustrated.

Ps. lxxxix. dwells on the covenant made with David and his family, a covenant which only found its complete and highest fulfilment in the Son of David. *Cf.* St. Luke i. 32, 33.

Ps. cx. consists of two parts, each addressed to the King of Zion. In the former, David says of Him, 'The Lord said unto my Lord, Sit thou on My right hand until I make Thine enemies Thy footstool.' In the latter He is declared to be 'a priest for ever after the order of Melchisedech.' This psalm is ascribed by our Lord to David in St. Matt. xxii. 43, and is again and again quoted in the New Testament as referring to the Messiah.

Ps. cxxxvii. is one of the songs of degrees, and was probably composed for the dedication of Solomon's temple. It dilates on the promise of Divine favour to David and to Zion. Its language would seem extravagant if it did not refer prophetically to the Messiah, the Son of David, and to the Church of which Zion was the type (see Heb. xii. 22). This Psalm is referred to in St. Peter's speech on the Day of Pentecost (Acts ii. 29, 30).

The First Lessons were selected on account of the remarkable prophecies which they contain of the Messiah. That for the morning (Isa. ix. to verse 8) is quoted by St. Matthew, iv. 15, 16. In it occurs the striking announcement, 'For unto us a Child is born, unto us a Son is given,' etc. That for the evening (Isa. vii. 10-17) relates to the sign given to Ahaz: 'Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel' (quoted St. Matt. i. 23).

The Second Lesson for the morning (St. Luke ii. to verse 15) gives an account of the way in which the prophecies of the Messiah's birth were fulfilled. The Second Lesson for the evening (Tit. iii. 4-9) sets forth the kindness and love of God as displayed in the Gospel scheme of salvation. Verse 5 would appear to have suggested the language of the Collect.

The Collect for Christmas Day is that which was prescribed in the Prayer-Book of 1549 for the second Communion. It consists of:

1. A commemoration of the greatest of all God's gifts to us, in the person of His incarnate Son.
 2. A commemoration of our own regeneration and adoption as His children.
 3. A prayer for the daily renewal of the Holy Spirit.
- Thus, as in several other Collects, the event which we are

celebrating in the Church's year is connected with some corresponding event in our own spiritual life.

'*Being regenerate,*' viz., in and by Baptism. By 'regeneration' is to be understood that new relation between God and the baptized which is established in Baptism. It involves, in the language of the Catechism, 'a death unto sin and a new birth unto righteousness; for, being by nature born in sin and the children of wrath, we are *hereby* made the children of grace.' With these words compare the answer: 'My godfathers and godmothers in my Baptism; *wherein* I was made a member of Christ,' etc. Regeneration is distinctly connected with Baptism in Tit. iii. 5: 'According to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost,' and with scarcely less distinctness in our Lord's conversation with Nicodemus. *Cf.* St. John iii. 3 and 5: 'Except a man be born again (margin, from above) he cannot see the kingdom of God. . . . Except a man be born of *water* and of the Spirit, he cannot enter into the kingdom of God.' In both these verses the words rendered 'be born' would be better rendered 'be begotten.' There is no scriptural authority for using the word 'regeneration,' or any of the cognate expressions, 'new birth,' 'born again,' 'born anew,' etc., in the sense of *conversion*. The change of *heart* involved in 'conversion' is quite distinct from the change of *relation* involved in regeneration. Figuratively, conversion may be spoken of as a new birth, but it is not *the* new birth, and it would obviate much confusion and misunderstanding if the words were kept quite apart.

'*By adoption.*' In a general sense we received 'the adoption of sons' when our Lord took upon Himself our human nature (Gal. iv. 4, 5); but the formal act by which we are individually adopted is the act of Baptism. *Cf.* Gal. iii. 26, 27.

'*And grace,*' i.e., not from any merit of our own, but of His own free grace. 'By nature' we are 'the children of wrath.' By Baptism we are 'made the children of *grace*' (see Catechism).

'*Renewed.*' Renovation is the daily continuance of that gracious work which is commenced in regeneration. *Cf.* Col. iii. 9, 10: 'Seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him.' It is expressly connected with the operation of the Holy Spirit in Tit. iii. 5.

Dissenters often suppose that we include renovation under regeneration. This is a great mistake. Regeneration is a single act that takes place once and for all; renovation is a continuous work. 'The inward man is renewed day by day' (2 Cor. iv. 16).

The Epistle (Heb. i. 1-13) sets forth the supreme excellency of the Saviour. God spoke in times past by His prophets; now

He speaks by His Son, who is at once Creator, Preserver, and Redeemer, and, as the Old Testament Scriptures clearly show, infinitely superior to the angels.

The Gospel (St. John i. 1-15) sets forth the eternal existence, and the manifestation in time of the Divine Word. He is designated *the Word*, as being the medium through whom God gave us the fullest revelation of Himself. His share in the creation of the world is referred to as showing that from the beginning He was the Source of 'life and light.'

The three Saints' Days which immediately follow Christmas Day are mentioned by St. Bernard (twelfth century) as forming one connected festival. Various reasons have been assigned for the place they occupy in the ecclesiastical year. L'Estrange supposes that St. Stephen was commemorated first, as being the first Christian martyr; that St. John holds the second place, as being the disciple whom Jesus loved, and that the Innocents are commemorated next, because their massacre followed immediately upon our Lord's nativity. The same author remarks 'that martyrdom, love, and innocence are first to be magnified, as wherein Christ is most honoured.' Wheatly, following Durandus, observes, 'As there are three kinds of martyrdom; the first both in will and in deed, which is the highest; the second in will, but not in deed; the third in deed, but not in will, so the Church commemorates these martyrs in the same order: St. Stephen first, who suffered death both in will and in deed; St. John the Evangelist next, who suffered martyrdom in will, but not in deed, being miraculously delivered out of a cauldron of burning oil, into which he was put before Port Latin in Rome; the Holy Innocents last, who suffered in deed, but not in will.' This explanation, however beautiful, is, we fear, somewhat fanciful. May there not have been an intention on the part of the early Church to set forth the trials by which the blessings of the Gospel are accompanied? 'Prosperity,' says Lord Bacon, 'is the blessing of the Old Testament; adversity is the blessing of the New.' In the midst of our Christmas joy we are reminded that the life of suffering into which the Saviour was introduced must be shared by His people (see the Gospel for St. Stephen's Day).

St. Stephen's Day.—*Subject*: Looking unto Jesus.

The Collect for this festival formerly ran thus: 'Grant us, O Lord, to learn to love our enemies by the example of Thy martyr, St. Stephen, who prayed for his persecutors to Thee, which livest and reignest,' etc. It was recast at the Restoration. It will be observed that in both forms, appropriately following the example of St. Stephen himself, we address the Second Person of the Holy Trinity.

This Collect consists of:

1. A prayer that we may, in all our sufferings for the truth, fix our eyes on the glory that shall be revealed; and on Christ who stands at the right hand of God ready to succour those who suffer for Him.

2. A prayer that, like St. Stephen, we may love and bless our persecutors.

Dean Goulburn thought it possible that the words with which the Collect opens were intended to be addressed to the Father, and that 'only in the concluding clause the Lord Jesus is invoked, the eye of the worshipper seeming to catch His form as He stands, "in fashion as a man," on the right hand of the throne of grace' ('Collects,' i. 155). But this interpretation seems somewhat fanciful.

'*The glory that shall be revealed*' (see Rom. viii. 18).

'*Standest.*' The only occasion on which Christ is represented as standing at the right hand of God is the martyrdom of St. Stephen. St. Gregory the Great gives the reason: 'To *sit* is the attitude of a judge; but to *stand* is the attitude of one fighting or helping. Stephen saw Him standing whom he had for his helper.' Note the expression in the Collect: 'Who standest . . . to succour.' Cf.:

En a dextris Dei stantem
Jesum, pro te dimicantem
Stephane, considera.

Adam of St. Victor.

See Trench's 'Sacred Latin Poetry,' p. 215 and note.

The Epistle (Acts vii. 55 to end) gives an account of St. Stephen's martyrdom. **The Gospel** (St. Matt. xxiii. 34 to end) contains our Lord's prediction of the persecutions which His people should undergo.

St. John the Evangelist's Day.—*Subject*: Light.

The Collect is an expansion of one in the Sacramentary of Gregory. It was altered in 1661 by the insertion, after 'Evangelist Saint John,' of the words: 'may so walk in the light of Thy Truth.' The Collect of 1549 mentions only two lights—the light of the Holy Spirit and the light of the Apostle's teaching; the present Collect introduces a third light, viz., the light of everlasting life. The allusion to 'light' is eminently appropriate in the Collect for this day, for it is St. John who tells us that 'God is light,' and that we must 'walk in the light' (see 1 John i. 5-7). It consists of:

1. A prayer that the Church may be enlightened by the light of God.

2. That it may so profit by the light of St. John's teaching as to attain to the fuller light of everlasting life.

'*Doctrine*,' i.e., teaching.

The Epistle and Gospel are taken from St. John's own writings. The former (1 John i. 1 to end) contains the Apostle's testimony to 'that eternal Life which was with the Father, and was manifested unto us.' The latter (St. John xxi. 19 to end) contains our Lord's prophetic announcement that John should live to see His coming—words that have been interpreted to refer to the overthrow of the Jewish State, which John survived to see. It also reminds us that to John we owe one of the four records of our Lord's life and words: 'This is the disciple which testifieth of these things . . . and we know that his testimony is true.'

The Innocents' Day.—*Subject*: Strength in Weakness.

The Collect is based on one in the Sacramentary of Gregory. Up to 1662 it ran thus: 'Almighty God, whose praise this day the young Innocents Thy witnesses have confessed and showed forth, not in speaking but in dying; mortify and kill all vices in us, that in our conversation [*i.e.*, our conduct] our life may express Thy faith, which with our tongues we do confess, through Jesus Christ our Lord.' It consists of:

(1) An invocation to God, who has shown His strength even in helpless infants, and made them the instruments of setting forth His glory.

(2) A prayer that He may destroy all vice in us, and so enable us to glorify Him also.

'*Hast ordained*' (see Ps. viii. 2). *Cf.* St. Matt. xxi. 16, where we read, 'hast perfected praise.' This clause was introduced in 1662. It had been used in the Sarum Missal as an Introit for Innocents' Day.

'*Strength*.' 'A stronghold for Thyself' (Golden Treasury Psalter). Our Lord applies the words to the Hosannas of the children in the temple.

'*Mortify and kill*.' These two verbs stand in the relation of cause and effect. 'Mortify' denotes the gradual extinction of our vices; 'kill,' the final and complete extermination of them. The conclusion of the Collect is entirely recast. 'The point of the original Collect,' says Dean Goulburn, 'was that as the Innocents "confessed God not by speaking but by dying," so we, by the mortification of our vices, might confess Him not only with our lips but in our lives (observe the antithesis, they by dying, we by living; and, again, they not with their tongues, for they could not speak articulately, we with our tongues indeed, but with our lives as well). The point of the present Collect is that, as the Innocents glorified God by death, so we may glorify Him by the innocency of our lives, to which is very properly added, the constancy of our faith.'

The Epistle (Rev. xiv. 1-6) consists of the apocalyptic vision

of the state of the blessed: 'And in their mouth was found no guile: for they are without fault before the throne of God.' The highest excellence to which we can attain is to become like little children.

The Gospel (St. Matt. ii. 13-19) gives the history of the massacre of the Innocents and of the flight of the Holy Family into Egypt.

The Innocents' Day was formerly called Childermas Day (Cilda Mæsse Dæg). Processions of children on this day were forbidden by a proclamation of Henry VIII. in 1540. 'The mournful character of this day was anciently kept up in England by the use of black vestments and muffled peals' (Blunt, A. C. P., 256).

The Sunday after Christmas Day.—*Subject*: The Adoption of Sons.

The Collect is the same as that for Christmas Day.

The Epistle (Gal. iv. 1-8) sets forth the object of the Incarnation, viz., that we might receive through Christ the adoption of sons and the accompanying inheritance that belongs to us as heirs of God.

The Gospel (St. Matt. i. 18 to end) gives the account of our Lord's nativity.

The Feast of the Circumcision occurs on January 1,* the Octave of the Nativity. It is first referred to under its present name by a writer of the eleventh century. In earlier times the day was known as *Octava Domini* (the Octave of the Lord). The Epistle was inserted in 1549 in place of Titus ii. 11-15.

Subject: In covenant with God.

The Collect is based upon one in the Sacramentary of Gregory. We pray in it that, as Christ submitted to circumcision in order that He might obey the law, so we may undergo that true circumcision of the Spirit which will enable us also to obey in all things God's blessed will.

'*Spirit*.' A question has been raised as to whether the Holy Spirit is here referred to, the word being spelt in the Sealed Books with a small letter. In the Prayer-Book of 1549 the words are, 'Grant us the true circumcision of Thy Spirit.' In 1552 'Thy' was altered to 'the.' The old benediction in the Sacramentary of Gregory, which contains the germ of the Collect, runs: Almighty God, whose only-begotten Son received on this day bodily circumcision, lest He should break the law

* 'New Year's Day is always the Festival of the Circumcision. Thus we enter on the new year with the thought of being in covenant with God. Circumcision was the sign of the old covenant. Christ was obedient to this old covenant in order that by His perfect obedience He might establish the new' (Norris).

which He came to fulfil, purify your minds by *spiritual* circumcision from all incentives of vice, etc. The meaning would not be greatly changed whichever view we take, spiritual circumcision, the mortification of our hearts, being the work of the Holy Spirit. (See Rom. ii. 28, 29.)

'We may in all things obey.' The word 'we' was inserted by the printers in 1662, apparently without authority, for it does not occur in the Black Letter Prayer-Book of 1636, in which the corrections made at the Savoy Conference were inserted.

The Epistle (Rom. iv. 8-15) shows that the blessing pronounced upon those to whom the Lord imputeth no sin does not exclusively belong to the lineal descendants of Abraham, who have received the sign of circumcision, but to all, whether Jews or Gentiles, who reproduce the faith of Abraham.

The Gospel (St. Luke ii. 15-22) gives an account of the circumcision of our Lord.

The rubric at the end was inserted in 1661. The rubric of 1552 ran thus: 'If there be a Sunday between the Epiphany and the Circumcision, then shall be used the same Collect, Epistle, and Gospel at the Communion which was used upon the day of Circumcision.' The modern rubric seems to contemplate daily Communion.

The Proper Lessons for *Matins* are Gen. xvii. 9 to end, which records the institution of the rite of circumcision, and Rom. ii. 17 to end, which shows the emptiness of outward circumcision unless accompanied by the circumcision of the heart, in the spirit and not in the letter. The Proper Lessons for *Evensong* are Deut. x. 12 to end, which shows that under the old covenant the Jews were not to be content with the outward rite (see verse 16), and Col. ii. 8-18, which teaches us that we were circumcised in Christ 'with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.' On this passage Bishop Thorold writes: 'Circumcision, besides other sufficient reasons for it, had (1) a typical value in setting forth the necessity of putting away fleshly sin, even at the cost of bodily pain; and (2) a prophetic value as a shadow of that complete separation from sin which Christ's obedience, commenced at His circumcision and completed by His death, was to effect for His Church' (S.P.C.K. Commentary).

THE EPIPHANY, or the Manifestation of Christ to the Gentiles.—*Subject*: Faith and Fruition.

This festival was formerly closely associated with Christmas, and celebrated in the Eastern Church on the same day. Its most ancient name was Theophania, the name by which it is still

known in the Greek Church. It was also called Epiphania and Bethphania. St. Jerome calls it *dies Epiphaniarum* (the day of the Epiphanies). It commemorated—

1. The Nativity itself.
2. The appearance of the star to the Magi.
3. The manifestation of Christ's Divinity at His baptism.
4. The manifestation of His power on the occasion of His first miracle.

In the Greek Church this feast is also called the Day of Lights, from the array of lights with which the Benediction of the Waters, as it is called, is performed on this day. These lights commemorate the manifestation of Christ as the Light of the world. They were also, doubtless, connected with the old belief that our Lord was baptized upon this day, for baptism was often called 'illumination.' Thus Justin Martyr writes: 'This washing we call *illumination*, because the understanding of those who learn these things is enlightened.' Cf. Heb. vi. 4; x. 32. In the Greek Church, Epiphany is still one of the three great times of baptism. The following hymn, used in that Church, at once illustrates the use of the name Epiphany, and the connection between the manifestation of Christ and the illumination of men: 'Thou who didst make the world, wast *manifested* (ἐπεφάνης) in the world, to *enlighten* those who sat in darkness. Glory to Thee, O lover of men.' Another Greek hymn runs thus: 'O Christ, the true light, which lighteth every man that cometh into the world, let the light of Thy countenance be shown upon us, that thereby we may behold the light that is unapproachable, and guide our steps to fulfil Thy commandments' (quoted in 'Prayer-Book Interleaved').

The Collects for the Sundays after Epiphany are respectively Prayers for (1) Knowledge and Power, (2) Peace, (3) Strength in our Infirmities, (4) Help in Temptation, (5) Protection, (6) Preparation for Christ's second coming.

The First Morning Lesson is Isa. lx., in which occur the appropriate words, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee;' and the prophecy, which began to be fulfilled in the adoration of the Magi, 'And the Gentiles shall come to thy light, and kings to the brightness of thy rising.' **The Second Morning Lesson** (St. Luke iii. 15-23) gives an account of the manifestation of our Lord's Divinity at His baptism, when 'the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven which said, Thou art My beloved Son; in Thee I am well pleased.' **The First Evening Lesson** is Isa. xlix. 13-24, which contains numerous prophecies of the conversion of the Gentiles. Cf. verse 6: 'I will also give thee for a light to the Gentiles, that

thou mayest be My salvation unto the end of the earth ;' also verses 22, 23 : ' Behold, I will lift up Mine hand to the Gentiles, and set up My standard to the people ; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And *kings* shall be thy nursing fathers, and their queens thy nursing mothers,' etc. There was an ancient belief that the wise men were kings. **The Second Evening Lesson** (St. John ii. to verse 12) gives an account of the Bethphany, *i.e.*, the manifestation in the house, *viz.*, at the marriage of Cana of Galilee.

The Collect is taken from the Sacramentary of Gregory.

It consists of :

1. A commemoration of the manifestation of Christ to the Gentiles.

2. A prayer that we, seeing Him now by faith, may hereafter see Him in glory as He is.

' *Fruition*, *i.e.*, full enjoyment, the beatific vision. Knowledge by *sight* is here contrasted with knowledge by *faith*, the fruit with the blossom (2 Cor. vi. 7).

The original closes thus : ' Concede propitius, ut qui jam Te ex fide cognovimus, usque ad contemplandum speciem Tuæ celsitudinis *perducamur*.' (' Mercifully grant that we, who know Thee now by faith, may be led onwards, until we come to gaze upon the beauty of Thy Majesty by sight. ') This happy reference to the Divine leading of the Magi is lost in our version. ' The thought of the wise men, their occupation, their pilgrimage, and the blessed end of their pilgrimage is carried right through the original Collect ' (Goulburn, i. 187, 188). The word *contemplor* in the Latin was used to denote the marking out of a space for observation. Hence to gaze upon the heavens as augurs and astrologers did.

The Epistle (Eph. iii. 1-13) gives St. Paul's account of the revelation of the ' mystery ' that the Gentiles should be fellow-heirs with the Jews, and of the same body, and partakers of the promise in Christ by the Gospel.

The Gospel (St. Matt. ii. 1-13) gives an account of the adoration of the Magi.

An interesting custom, commemorating the offerings of the Magi, has long been observed at the Chapel Royal in the Palace of St. James on this festival. The Sovereign, or a representative of the Sovereign, proceeds to the altar at the time of the offertory, and, kneeling down, makes an offering of gold, frankincense, and myrrh, which is then laid upon the altar.

It should be noted that from Christmas to Epiphany the intention of the services is to bring before us the manifestation of our Lord's *humanity*, as seen in His birth, infancy, and circum-

cision ; from Epiphany to Septuagesima the intention is to set before us the manifestation of His *divinity*, as seen in His miracles. The Gospels set before us His manifestation (1) as a child to the doctors in the temple ; (2) in His first miracle ; (3) in the healing of the Jewish leper and the Centurion's servant ; (4) in the control of the laws of Nature as seen in the calming of the sea, and in the calming of the minds of the demoniacs ; (5) at the final separation of the wheat from the tares ; (6) at His second coming with power and great glory. The Epistles inculcate those Christian virtues in the cultivation of which our discipleship is most clearly manifested. Those for the first four Sundays are taken continuously from Rom. xii. 1 to xiii. 8.

First Sunday after the Epiphany.—*Subject* : Knowing and Doing.

The Collect is taken from the Sacramentary of Gregory, and consists of a prayer :

1. That we may *perceive and know* what we ought to do.

2. That we may have *grace and power to fulfil* the same.

' *Mercifully*.' Lat., '*colesti pietate*,' with the compassion of a heavenly Father (Goulburn).

' *Prayers*.' Lat., *vota*, vows or desires.

' *And know*.' Added by the translators. The original has only ' may see.'

The Epistle (Rom. xii. 1-6) exhorts us to present our bodies a living sacrifice, holy and acceptable unto God.

The Gospel (St. Luke ii. 41 to end) sets before us the *manifestation of Christ in the temple*, where, at the age of twelve, He was found by His parents in the midst of the doctors, ' both hearing them and asking them questions,' already anxious to be about His Father's business (R. V., ' in My Father's house '), and showing that, young as He was, He already *knew* what He ought to do, and had *grace* to act upon His knowledge. The Epistle illustrates the first part of the Collect, the Gospel the second.

Second Sunday after the Epiphany.—*Subject* : Christ the Creator.

The Collect is taken from the Sacramentary of Gregory, and is evidently based on the Gospel. It consists of :

1. An invocation to the Lord of Creation, who ' governs all things in heaven and earth.'

2. A prayer that He will hear our supplications, and give us peace.

The Epistle (Rom. xii. 6-16) exhorts to the practice of the Christian virtues, and, in calling upon us to rejoice with them that do rejoice,' reminds us of Him who was as ready to join in the festivity of the marriage board at Cana as in the mourning of the bereaved sisters at Bethany.

The Gospel (St. John ii. 1-12) sets before us Christ as manifesting His power as *the Lord of creation*, by turning the water into wine. Note the words 'He manifested forth His glory' (*καὶ ἐφανερώσε τὴν δόξαν αὐτοῦ*). Archdeacon Norris says: 'The same Divine power which, by a slow process of secretion in the vine, turns the raindrops into the juices of the grape, had wrought that self-same change instantaneously.' The same writer remarks elsewhere: 'To identify Himself with His Father, by showing that He could do visibly what His Father was ever doing invisibly, was doubtless the first great purpose of Christ's miracles.'

Third Sunday after the Epiphany.—*Subject*: Christ the Healer.

The Collect, with the exception of the phrase, 'in all our dangers and necessities,' is from the Sacramentary of Gregory. It consists of a single petition, based upon the Gospel, that, as the Saviour extended His hand to convey health to the leper, so God will 'in all our dangers and necessities stretch forth His right hand to help and defend us.' The ancient offertory sentences for this day kept up the thought: 'The *right hand* of the Lord hath the pre-eminence; the *right hand* of the Lord bringeth mighty things to pass. I shall not die, but live, and declare the works of the Lord.' By 'the right hand of the Lord' we are, of course, to understand the Holy Spirit, who 'helpeth our infirmities.' Cf. 'Tu septiformis munere, Dextræ Dei Tu digitus' (*Veni Creator*).

'*All our dangers.*' Whether of body or mind. 'In all our dangers and necessities' was added by the translators.

'*Thy right hand.*' Lat., *dexteram Tuæ Majestatis* ('the right hand of Thy Majesty'). Cf. Collect for Third Sunday in Lent, where the same words are so translated.

'*Help and defend,*' viz., *help* in our necessities and *defend* in our dangers.

The Epistle (Rom. xii. 16 to end) carries on the exhortations to manifest our membership in Christ by leading His life.

The Gospel (St. Matt. viii. 1-14) manifests Christ as *the Healer* of our infirmities, as shown:

1. In healing the leper.
 2. In healing the servant of the Gentile centurion.
- The words 'many shall come from the east and the west' revive the thought of the Feast of the Epiphany.

Fourth Sunday after the Epiphany.—*Subject*: In danger.

The Collect is an expansion of one in the Sacramentary of Gregory. The latter half was rewritten at the last review of the Prayer-Book. It previously ran: 'Grant to us the health of body and soul, that all those things which we suffer for sin, by Thy help we may well pass and overcome; through,' etc. The whole Collect is founded on the teaching of the Gospel for the

day. The words 'pass and overcome' in the old version would seem to refer to the safe arrival of the apostles after the storm at the haven where they would be. It consists of:

1. An introduction referring to our spiritual dangers and natural frailty.

2. A prayer for Divine strength and protection.

The Epistle (Rom. xiii. 1-8). See note on Epistle for Third Sunday after the Epiphany. Up to 1549 the Epistle for this day was Rom. xiii. 8-10. The change was probably made because the latter partly coincided with the Epistle for Advent Sunday.

The Gospel (St. Matt. viii. 23 to end) illustrates the frailty of man as seen:

1. In the helplessness and want of faith exhibited by the disciples in the tempest.

2. In the subjection of the demoniacs to the devils by whom they were possessed.

It also manifests Christ as *the Saviour of men in times of danger*. His stilling the tempest shows His power over the world of matter; His casting the devils out of the demoniacs His power over the world of spirits. The old Collect seems to refer to the latter miracle: 'Deus qui nos in tantis periculis constitutos, pro humana scis fragilitate non posse subsistere, *da nobis salutem mentis et corporis* (give us health of mind and body), ut ea, quæ pro peccatis nostris patimur, Te adjuvante vincamus.'

Fifth Sunday after the Epiphany.—*Subject*: Christ the Protector of the Church.

The Collect is taken from the Sacramentary of Gregory. The opening is identical in the original Latin with that of the Collect for the Twenty-second Sunday after Trinity. It consists of:

1. A recognition that the purity of the Church depends on Divine grace.

2. A prayer that we may evermore be defended by the Divine power.

'*Thy Church and household.*' Lat. 'familiam.' Simply *household*

'*In Thy true religion.*' Lat., *continua pietate* ('with continual loving-kindness'). The Collect for the Fourth Sunday after the Epiphany recognizes the dangers of Christians as individuals; the Collect for this Sunday recognizes the dangers of the Church as a family. The original seems to refer to the *pietas*, the Fatherly love, of God towards His Church, not to the filial love of God's children towards their heavenly Father. In the Collect for the Twenty-second Sunday after Trinity the same phrase is translated 'in continual godliness.'

'*Only,*' i.e., exclusively. Lat., *in sola spe*.

'*The hope of Thy heavenly grace,*' i.e., the grace from heaven which Thou hast taught us to hope for and to depend upon.

The Epistle (Col. iii. 12-18) seems intended as a continuation of that for the Twenty-fourth Sunday after Trinity (Col. i. 3-13) which, whenever there are *twenty-seven* Sundays after Trinity, precedes it. It relates to our duties one towards another as *members of the Church*, and shows wherein the 'true religion' of the Collect consists.

The Gospel (St. Matt. xiii. 24-31) manifests Christ as *the Governor and Preserver of His Church* against the secret malignity to which it is exposed. One great danger of the Church is lest the Tempter should sow tares among the wheat. We are here taught that though in this life good and evil are intermixed in the Church, yet at the time of harvest the Church shall be finally purified, the tares shall be separated from the wheat, to be burnt, and the wheat shall be gathered into the heavenly garner. The Gospel has an Advent character, and carries our minds forward to the time when Christ will be manifested as *the righteous Judge*.

The Sarum Missal reckoned only five Sundays after Epiphany, the counting being made from the Octave of Epiphany. In 1549 the counting was made from the Epiphany itself, and provision had to be made for the occurrence of a sixth Sunday. This was effected by the following rubric: 'The Sixth Sunday (if there be so many) shall have the same Psalm [*i. e.*, *Introit*], Collect, Epistle, and Gospel, that was upon the Fifth Sunday.' The present Collect, Epistle, and Gospel for the Sixth Sunday were added in 1661, the Collect proceeding probably from the pen of Bishop Cosin. A rubric at the end of the Gospel for the Twenty-fifth Sunday after Trinity provides that '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.' The services for the Sixth Sunday are very appropriate as an introduction to Advent.

Sixth Sunday after the Epiphany.—*Subject*: The Object of all the Epiphanies.

The Collect consists of:

1. A recognition of the true object of all Christ's manifestations, viz.:

- (a) That He might destroy the works of the devil;
- (b) That He might make us the heirs of eternal life.

2. A prayer that we may—

- (a) Purify ourselves, as He is pure. See Epistle.
- (b) Enter, at His final epiphany and second advent, upon our heavenly inheritance. See Gospel.

It will be observed that the services for this day have a two-fold aspect, like those for the Fifth Sunday, viz.:

1. As the last of the Sundays after the Epiphany, and

2. As introductory to Advent.

The Collect is based on the Epistle and Gospel.

It was a happy thought to close the series of Christ's Epiphanies by His final manifestation in glory.

The Epistle (1 John iii. 1-9) sets forth the love of God in willing that we should be called 'the sons of God,' directs our minds to Christ's second coming, when we shall be like Him and see Him as He is, and reminds us of our consequent obligation to purify ourselves as He is pure, and renounce the devil, whose works the Son of God was manifested to destroy. Note the concluding verse: 'For this purpose the Son of God was manifested (*Eis touto éφανέρωθη*), that He might destroy the works of the devil.'

The Gospel (St. Matt. xxiv. 23-32) announces the final epiphany and advent of Christ, when He shall manifest His glory at His coming to judge.

Septuagesima Sunday.—*Subject*: Man's Guilt and God's Goodness.

The Sundays immediately following the season of Epiphany are reckoned with reference to the coming Easter. The first Sunday in the *quadragesimal*, or forty-day fast of Lent, was designated *Quadragesima*. The Sunday before Ash Wednesday, being exactly fifty days before Easter, was called *Quinquagesima*. *Septuagesima* and *Sexagesima* Sundays, which are respectively sixty-four and fifty-seven days before Easter, are supposed to have been called, by analogy, from the next decades. According to Durandus, monastics were wont to begin the observance of the Lenten fast at *Septuagesima*, the Greeks at *Sexagesima*, and the secular clergy at *Quinquagesima*. The time of observing Lent varied very considerably in the early Church, according to the rule laid down for fast-days. In some parts fasting was not allowed on Sundays, Thursdays, or Saturdays, and in order to make the Lent include forty fast-days, it would be necessary to commence it at *Septuagesima* Sunday. Possibly *Sexagesima* and *Quinquagesima* marked the beginning of Lent when different rules obtained.

The intention of the services for the three Sundays before Lent is to prepare us for the observance of Lent, and to supply a connecting-link between Lent and Christmas. They direct our minds to the original cause of our Lord's coming into the world, and to the necessity imposed upon Christians for emancipating themselves, through His power, from the sins on account of which He died. The First Lessons set forth the fall and rapid degeneracy of man; the Epistles and Gospels inculcate self-discipline and the cultivation of charity, as the necessary complement of all other virtues.

The Collect for Septuagesima is found in the Sacramentary of Gregory, and consists of:

1. A confession that we are justly punished for our offences.
2. A prayer that we may be mercifully delivered by God's goodness.

'Justly punished.' Lat., *juste affligimur*, justly cast down.

'By Thy goodness.' Added by translators.

The services of this day direct our minds to the Eden we have justly lost, and the Eden to which, by God's mercy and goodness, we may yet look forward.

The First Morning Lesson is Gen. i., ii. to verse 4, which gives an account of the creation of the world. **The Second Morning Lesson** (Rev. xxi. to verse 9) opens with the Apocalyptic vision of the new heavens and the new earth. **The First Evening Lesson** (Gen. ii. 4 to end) gives an account of Paradise, which is paralleled in the **Second Lesson** (Rev. xxi. 9, to xxii. 6) by the vision of the Paradise of the blessed, in which St. John saw the river of life and the tree of life, and the curse of the Fall undone: 'And there shall be *no more curse*: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face' (verses 3, 4). The alternative **First Evening Lesson** is Job xxxviii., a sublime psalm, setting forth the greatness and wisdom of the Creator as contrasted with the finite powers and knowledge of man.

The Epistle (1 Cor. ix. 24 to end) sets before us the temperance and self-mastery we must practise if we would win the incorruptible crown which is held out to the successful Christian athlete.

The Gospel (St. Matt. xx. 1-17) is the Parable of the Labourers who were hired for a penny a day, a parable setting forth on its human side the virtue of *justice*, on its divine side the truth that God's gifts are bestowed out of His sovereign *grace*.

Sexagesima Sunday.—*Subject*: Trust in God.

The Collect, with the exception of the clause 'by Thy power,' which was substituted for 'by the protection of the teacher of the Gentiles,' is found in the Sacramentary of Gregory. It consists of:

1. A declaration that we do not put our trust in anything we do.
2. A prayer that we may be defended by God.

It seems to look forward to the discipline of Lent, and warns us not to trust to the merits of any good works in which we may engage during that season.

The First Morning Lesson (Gen. iii.) gives an account of the fall of man and his expulsion from Eden. The alternative **First Evening Lessons** (Gen. vi. and viii.) set forth respectively the

corruption of mankind, which led to the Deluge, and the deliverance of Noah.

The Epistle (2 Cor. xi. 19-32) recounts the trials and sufferings through which the Apostle of the Gentiles passed. In the original form of the Collect he was distinctly referred to, the conclusion of it being, 'Concede propitius, ut contra omnia adversa *Doctoris gentium protectione* muniamur' ('Mercifully grant that we may be defended against all adversities by the protection of the teacher of the Gentiles'). Quignon allowed this allusion to St. Paul to stand, but the Parisian Missal has *Gratiae Tuae protectione* ('by the protection of Thy grace').

The Gospel (St. Luke viii. 4-16) consists of the Parable of the Sower, which teaches the reasons why the preaching of the Word of God produces such divers results on those who hear it.

Quinquagesima Sunday.—*Subject*: Charity.

The Collect was composed in 1549, and was entirely new. It is based on the Epistle, and consists of:

1. A declaration of the worthlessness of all our doings in the absence of charity.*
2. A prayer for charity.

The old Collect contained a reference to the practice of Confession as a preparation for the proper observance of Lent, and ran as follows: 'Preces nostras, quæsumus, Domine, clementer exaudi; atque a peccatorum vinculis absolutos ab omni nos adversitate custodi' ('O Lord, we beseech Thee favourably hear our prayers, and having loosed us from the bonds of our sins, keep us from all adversity'). The allusion to the *bond of peace* and of all virtues, viz., charity, was perhaps intended to contrast with the *bonds of our sins* mentioned in the old Collect. It is based on Col. iii. 14: 'And above (*ἐπι*) all these things, put on charity, which is the bond of perfectness.' On this passage Alford remarks: 'The idea of an upper garment, or perhaps of a girdle, seems to have been before the Apostle's mind. This completes and keeps together all the rest, which, without it, are but the scattered elements of completeness.'

The First Morning Lesson (Gen. ix. to verse 20) relates to God's covenant with Noah. The alternative **Evening Lessons** (Gen. xii., xiii.) record respectively the call of Abram and the ill choice of Lot. **The Epistle** (1 Cor. xiii. 1 to end) is St. Paul's glorious psalm of Christian love, in which he declares that though he should bestow all his goods to feed the poor, and give his body to be burned, and yet had not charity, his sacrifices would profit him nothing. **The Gospel** (St. Luke xviii. 31 to end)

* *Charity, i.e.*, Christian love in its widest sense, including love to God as well as love to man.

contains our Lord's announcement of the sufferings that awaited Him at Jerusalem, and an account of the healing of the blind man at Jericho.

LENT.

From the earliest times a fast would appear to have been observed before Easter, though it was long before the limits of it were authoritatively prescribed. Irenæus, referring to the differences of opinion with regard to the celebration of Easter, says: 'For the difference of opinion is not about the day alone, but about the manner of fasting; for some think they are to fast one day, some two, some more; some measure their day as forty hours of the day and night.' The Church historian, Socrates, says: 'The Romans fast three weeks before Easter, the Sabbath and Lord's Day excepted. The Illyrians and all Greece, and the Alexandrians, fast six weeks, and call it the Quadregesimal fast. Others begin their fast seven weeks before Easter, only fasting, however, fifteen days by intervals; but they also call this the Quadregesimal fast.' Origen speaks of a fast of forty days before Easter, and in the fourth century that period appears to have been commonly observed. The present mode of observance, according to which Lent is made to begin on Ash Wednesday, was stamped with the authority of Gregory the Great, towards the close of the sixth century, and appears to have been thenceforward generally followed in the Western Church. In this mode of computing the forty days the Sundays are excluded. Some ancient churches omitted Thursdays, Saturdays, and Sundays; others, Saturdays and Sundays. The Eastern Church begins Lent on the Monday after Quinquagesima.

The original intention of the fast before Easter was probably to commemorate those forty hours of gloom and sorrow which intervened between the Crucifixion and Resurrection; but sorrow over the Passion and Death of Christ was wisely connected by the Church with sorrow for the sin which rendered the Sacrifice of the Cross necessary; and in this way the fast, which might have been productive of little more than unprofitable indulgence in idle emotions, was converted into a period for careful self-discipline. Moreover, throughout the Christian year the Church would have us follow, with a sacred sympathy, the example of our Divine Head, and share in His sufferings as in His exaltation. We also need to follow the leading of the Spirit, and retire to the wilderness of solitude for fasting and communion with God. Thus only may we hope to crucify the flesh, with its affections and lusts.

The rule of fasting for Lent varied widely, some Christians abstaining altogether from all food for considerable intervals, others abstaining only from luxurious food. St. Chrysostom says: 'There are those who rival one another in fasting, and show a marvellous emulation in it; some indeed who spend two whole days without food; and others who, rejecting from their tables not only the use of wine and of oil, and of every dish, and taking only bread and water, persevere in this practice during the whole of Lent.' Our Church lays down no definite rules on the mode of fasting, but leaves it for each individual to settle with himself. The objects of fasting are thus stated in the First Homily on Fasting:

1. 'To chastise the flesh, that it be not too wanton, but tamed and brought in subjection to the spirit.
2. 'That the spirit may be more fervent and earnest in prayer.
3. 'That our fast be a testimony and witness with us before God of our humble submission to His high Majesty.'

Cf. Collect for First Sunday in Lent.

The name Lent (O.E. *Lencten*) = Spring.

The Collects for this season consist for the most part of confessions of our own weakness and sinfulness, and prayers for Divine grace and pardon.

The Epistles and Gospels set before us the necessity for self-denial and humiliation, and the example furnished for our imitation in the history of our Lord.

ASH WEDNESDAY.

Subject: Contrition and Forgiveness. The first day of Lent was formerly called *Caput Jejuniæ*, i.e., the head or beginning of the Fast, and sometimes *Dies Cinerum*, i.e., the Day of Ashes (Fr. *Mercredi des Cendres*). The latter name is said to have originated in a custom which used to be observed on this day in the primitive Church, and which is thus described by Gratian: On the first day of Lent the penitents were to present themselves before the Bishop, clothed with sackcloth, with naked feet, and with eyes turned to the ground, and this was to be done in the presence of the clergy of the diocese, who were to judge of the sincerity of their repentance. These introduced them into the church, where the Bishop, in tears, and the rest of the clergy repeated the seven penitential psalms; then, rising from prayers, they threw ashes upon them, and covered their heads with sackcloth; and then, with mournful sighs, declared to them that, as Adam was thrown out of Paradise, so they must be thrown out

of the church. Then the Bishop commanded the officers to turn them out of the church doors, and all the clergy followed after, repeating that curse upon Adam, '*In the sweat of thy face shall thou eat thy bread.*' The like penance was inflicted upon them the next time the Sacrament was administered, which was the Sunday following. The Commination Service was intended as a provisional substitute for the 'godly discipline' to which notorious offenders were formerly subjected on Ash Wednesday.

In the Morning and Evening Service for Ash Wednesday we read through the whole of the seven penitential psalms, the 51st Psalm being included in the Commination Service. In Psalm li. 9 the word 'away' is not found in the Prayer-Book version.

The Collect was composed in 1549. It consists of:

1. A confession of God's readiness to forgive the penitent.
2. A prayer for new and contrite hearts.

The opening closely resembles that in the Sarum Missal: 'Omnipotens, sempiternus Deus, qui miseris omnium et nihil odisti eorum quæ fecisti, dissimulas peccata hominum propter penitentiam' ('Almighty and everlasting God, who pitiest all men and hatest nothing of those things which Thou hast made, hiding the sins of men on account of their repentance').

'*Who hatest nothing that Thou hast made.*' This expression is taken from Wisdom xi. 24, and is noteworthy as one of the rare instances of the adoption in the Prayer-Book of language taken from the Apocrypha. It occurs again in the third Collect for Good Friday and in the Commination Office.

'*Create and make in us new and contrite hearts.*' These words are an echo of Psa. li. (A.V.). Cf. '*Create in me a clean heart, and renew a right spirit within me.*' 'A broken and a contrite heart Thou wilt not despise.'

'*Wretchedness*' denotes here (1) the inherited corruption of our nature; (2) our own personal transgressions.

'*Remission and forgiveness.*' The same thing regarded from two different points of view. We usually speak of the remission of a *debt* and the forgiveness of an *offence*. Cf. '*Forgive us our debts*' (St. Matt.) with '*Forgive us our sins*' (St. Luke).

The First Lesson for the Morning (Isa. lviii. 1-13) distinguishes between a counterfeit fast and a true; that for the Evening (Jonah iii.) shows the efficacy of a fast that is sincere, as instanced in the case of the people of Nineveh.

The Second Lesson for the Morning (St. Mark ii. 13-23) points out the true explanation of Christian fasting; viz., the separation of the Divine Bridegroom from the children of the bridechamber; that for the Evening (Heb. xii. 3-18) explains the purpose of God's chastisements, and reminds us, as a warning against the neglect of opportunities, of the case of Esau, who found no means

of changing his father's mind, though he sought it carefully with tears.

The Epistle (Joel ii. 12-18) consists of the exhortation of the prophet Joel to the people of Judah to approach God with fasting and prayer, that the threatened visitations upon the nation might be averted. **The Gospel** (St. Matt. vi. 16-22) contains our Lord's warning against that obtrusive fasting which the Pharisees practised.

THE COMMINATION SERVICE.

This Service derives its name from the *comminations* or threatenings (Lat. *minor*, I threaten) against sinners, which are recited in the opening address. The title of the Service in the Prayer-Book of 1552 ran: 'A Commination against Sinners, with Certain Prayers, to be used Divers Times in the Year.' Archbishop Grindal, in the reign of Elizabeth, directed the Service to be used four times a year. The comminations were probably suggested by the Form of the Greater Excommunication, which was used in the mediæval Church on the first Sundays in Advent and Lent, and the Sundays after Whit-Sunday and the Assumption. On the subject of the 'godly discipline' formerly exercised in the Church, Bingham says: 'The performance of penance anciently was a matter of considerable length and time, to examine men's behaviour and sincerity, and make them give just testimony and evidence of real sorrow and hearty abhorrence of their sins; to satisfy the Church that they were sincere converts, by submitting to go through a long course of penance, according as the wisdom of the Church thought fit to impose it upon them.' The penitents were divided into four classes, viz., *flentes* (the mourners), *audientes* (the hearers), *substrati* (the kneelers), and *consistentes* (the co-standers). The following extract from St. Basil, A.D. 370, shows how these terms were applied: 'The first year they [*i.e.*, the penitents] are to *weep* before the gate of the church; the second year to be admitted to *hearing*; the third year to *genuflexion*, or repentance properly so called; and the fourth year to *stand with the faithful at prayers*, without partaking of the oblation.' The Commination Service differs from every other service in the Prayer-Book in being entirely of a supplicatory character, even the psalm being said by the priest and people kneeling.

The service may be thus analyzed:

1. Introductory address on the danger of impenitence.
2. God's 'general' denunciation upon sin read and assented unto by the people.
3. Exhortation to repentance.
4. Ps. li.

5. Lesser Litany, Lord's Prayer, and Versicles.
6. Two Collects.
7. Prayer for Pardon, to be said by the people 'after,' not with, the minister.
8. Blessing.

'General sentences,' *i.e.*, sentences pronounced not against individual offenders, but against classes of offenders. The 'cursings' are declaratory, not precatory, and so are the *Amens* in which the people assent to them. Their object is not to denounce, but to admonish. See the words that follow: 'To the intent that being admonished,' etc. With this use of 'general' *cf.* 'We must receive God's promises in such wise as they be generally set forth to us in Holy Scripture' (Art. XVII.).

'Penance,' *i.e.*, repentance. Lat. *penitentia*. *Cf.* 'Penance is a turning from sin unto God' (Latimer).

'Betime,' *i.e.*, in good time.

'Utter,' *i.e.*, outer. *Cf.* 'Achilles left that utter tent' (Chapman's 'Homer').

'Who hatest nothing,' etc. See note on Collect for Ash Wednesday.

'Property,' *i.e.*, distinctive characteristic.

'Turn Thou us,' etc. This supplication, which is to be said, like the Confession, clause by clause after the minister, is a collection of ancient antiphons. The rubric in the Prayer-Book of 1549 says: 'Then shall this *anthem* be said or sung.'

'After the multitude of Thy mercies,' *i.e.*, according to, in accordance with.

'The Lord bless us,' etc. The abbreviation of the Levitical blessing (Numb. vi. 24-26), says the Rev. F. E. Warren, is a perpetuation of a shortened formula in the Sarum Service-Books (Processional of 1544). It was added in 1662.

The American Prayer-Book has substituted 'A Penitential Office' for the Commination Service, and directs that it shall be used after the prayer 'We humbly beseech Thee' in the Litany. It omits the Address, the Comminations, and the Exhortation to Repentance. It interpolates the Collect 'O God, whose nature,' etc., before the Aaronic Blessing.

THE SUNDAYS IN LENT.

First Sunday in Lent. *Subject:* The Purpose of Fasting.

The Collect* was composed in 1549, and consists of:

* The following Collect is found in the Ambrosian Missal: 'Da nobis quæsumus, Domine, per gratiam Spiritus sancti novam Tui Paracliti spiritualis observantiæ disciplinam, ut mentes nostræ sacro purgatæ jejunio cunctis

1. A commemoration of our Lord's fast of forty days.

2. A prayer for grace to use such abstinence that we may respond to the Divine impulses to righteousness and holiness.

'*The Spirit.*' The word 'Spirit' was printed with a small letter in the earliest edition of the Prayer-Book of 1549, with a small letter in the book of 1552, and remained without a capital until the last revision. No inference can be safely drawn from the small letter, which was often used in printing the Divine names. If the 'spirit' of man be referred to, it must mean the spiritual or highest part of our nature. The American Prayer-Book prints with a capital.

'*Thy godly motions,*' *i.e.*, the impulses of the Holy Spirit. See p. 99. We pray that our flesh may be *subdued* to the Spirit in order that we may obey the Spirit.

It might have been expected that the subject of fasting would have been introduced into the Collect for Ash Wednesday. The explanation is that Ash Wednesday and the three following days are a comparatively recent addition to Lent. This is one of the Collects addressed to our Lord. (See Introduction to the Collects.)

The Epistle (2 Cor. vi. 1-11) sets forth the trials which, through 'watchings and fastings,' the Apostle Paul was enabled to successfully pass.

The Gospel (St. Matt. iv. 1-12) records our Lord's fasting and temptation, and shows how, by subduing the flesh to the spirit, He was enabled to resist (1) the temptation of the flesh; (2) the temptation of the spirit; (3) the temptation of the world.

'Here the Arch-fiend, and here the Incarnate Son;
And in their strife all human issues close!
Lust of the flesh, lust of the eyes, life's pride—
Each weapon that o'erwhelmed the primal world—
'Gainst Him in vain, and thrice in vain, are hurled.
Then lo, He rests with angels at His side.
So wars and rests His Church. In Him she goes
Through fasting, prayer, and conflict, to repose.'

Rev. S. J. Stone, 'Sonnets of the Sacred Year.'

Second Sunday in Lent. *Subject:* God our Protector.

reddantur ejus muneribus aptiores. Per Dominum' ('Give us, we beseech Thee, O Lord, through the grace of the Holy Spirit, the new teaching of Thy Comforter's spiritual worship, so that our minds being cleansed by the holy fast may be rendered fitter for all His gifts. Through,' etc.). The Collect in the Sarum Missal was: 'Deus, qui Ecclesiam Tuam annua quadragesimali observatione purificas; præsta familiæ Tuæ, ut quod a Te obtinere abstinendo nititur hoc bonis operibus exequatur. Per Dominum.' ('O God, who dost cleanse Thy Church by the yearly observance of Lent, grant to Thy family that what it strives to obtain from Thee by fasting, it may follow up by good works. Through,' etc.)

The Collect is taken, with the exception of two clauses ('of ourselves' and 'which may assault and hurt the soul'), from the Sacramentary of Gregory. It consists of:

1. A declaration of our inability in ourselves to help ourselves.

2. A prayer to be kept from harm in body and soul.

'No power of ourselves to help ourselves.' An amplification of the original, which says simply that 'we are destitute of all power.'

'Inwardly in our souls.' There is a reference in the Collect to the miracle recorded in the Gospel, the restoration of the Syro-Phœnician woman's daughter who was possessed of a devil. The original runs: 'Keep us both inwardly and outwardly.'

'Defended.' The original runs: 'That we may be defended from all adversities in body, and cleansed from evil thoughts in mind.'

The Epistle (1 Thess. iv. 1-9) contains a warning against the indulgence of sinful lusts of the flesh. We are to possess our 'vessels,' *i.e.*, our bodies, which are the vessels that contain our souls, in sanctification and honour; in sanctification, because it is God's will that we should be freed not only from the guilt, but the power of sin; in honour, because of the respect due to it 'as the garment which the Son of God stooped to wear while on earth, and will wear for ever in heaven; as the temple which God inhabits through His Spirit; and as that which will be raised in the resurrection, immortal and incorruptible' (Bishop Thorold).

The Gospel (St. Matt. xv. 21-29) records the casting out of the devil from the Syro-Phœnician woman's daughter.

Thus the Epistle illustrates the dangers which arise from the body; the Gospel the dangers which beset the soul. The sanctification of the Spirit is our protection against the former; the prayer of faith our protection against the latter.

Third Sunday in Lent. Subject: The Christian's Defence.

The Collect is expanded from the Sacramentary of Gregory, and consists of a prayer that:

1. God may look upon our hearty desires;

2. Defend us against our enemies, with especial reference, perhaps, to our spiritual enemies. (See Gospel.)

The Epistle (Eph. v. 1-15) contains an exhortation to purity in word and deed, and a warning against fellowship 'with the unfruitful works of darkness.' The unclean body invites unclean spirits to take up their abode in it.

The Gospel (St. Luke xi. 14-29) illustrates the power which the devil, the 'strong man armed,' is permitted to exert, the superior power of Christ, and the great danger of imperfect reformation of character. 'The sense of Satan's power was so strong in the early Church as to lead it to make exorcism an invariable preliminary of Baptism. Every act of penitence is a

kind of exorcism, and every absolution is the conquest of Satan by Christ. But unless the swept and garnished soul is preoccupied with good, evil will return to it. In all Lenten discipline, therefore, the occupation of the soul by the sevenfold gifts of the Spirit is the true bar to the entrance of the seven evil spirits, and works of mercy will guard against the dangers and deadly sins to which inactive devotion makes it liable' (Blunt, 'A. C. P.', 271).

Fourth Sunday in Lent. Subject: Refreshment.

The Collect is found in the Sacramentary of Gregory. It consists of:

1. A confession that we are worthily punished for our sin.

2. A prayer that we may be mercifully relieved.

'Deserve to be punished.' Lat. *affligimur* (are punished). The original represents us as already undergoing punishment. Cf. Collect for Septuagesima.

'Comfort.' Lat. *consolatione*. The English word conveys the idea of strength as well as of comfort in the modern sense. Cf. *Confortare in gratia* (Vulgate, 2 Tim. ii. 1) with 'Be strong in the grace' (A. V.).

'Relieved,' *i.e.*, refreshed, allowed a breathing time for respite. Lat. *respiremus*.

The Epistle (Gal. iv. 21) is St. Paul's allegory of the two covenants, *viz.*, that of the law and that of grace. It reminds us of our Christian freedom and its obligations.

The Gospel (St. John vi. 1-15) records the feeding of the five thousand in the wilderness, and teaches us to look up in our Lenten fast to Christ as the true Bread of Life, on whom our spiritual sustenance depends. We have, as it were, followed our Lord into a 'desert place' (St. Matt. xiv. 13), and are here reminded that God is able to 'furnish a table in the wilderness' (Ps. lxxviii. 19, A. V.). Necessity brings its own temptations. The foil to them is the deep conviction that man does not live by bread alone, but by every word that proceedeth out of the mouth of God. He will provide. The Passover is nigh at hand* (see verse 4). This Sunday is variously called 'Mid-Lent Sunday,' 'Refreshment Sunday' (*Dominica Refectionis*—probably from the

* St. John is the only one of the Evangelists who notes that the Passover was at hand. He evidently intended to connect the miracle with the discourse on the Bread of Life, and, perhaps, with the Last Passover, when the Sacrament of the Lord's Supper was instituted. The thoughts suggested by the service for this day are well summed up in the lines:

'O Food that weary pilgrims love,
O Bread of angel hosts above,
O Manna of the saints,
The hungry soul would feed on Thee;
Ne'er may the heart unsolaced be
Which for Thy sweetness faints,'

subject of the Gospel, though some think from the old practice of feasting on rich cakes and spiced ale on this day), and 'Mothering Sunday.' The last name is said to have originated in the custom of visiting the mother church of the diocese on this day, and making offerings at the high altar. In some parts of England it is customary for servants and apprentices living from home to visit their parents on this day and bring them some present. The present often takes the form of what is called a 'Mothering cake.'

Fifth Sunday in Lent, or Passion* Sunday. *Subject:* Governed by God; preserved by God.

The Collect is taken from the Sacramentary of Gregory. It is a prayer of God's people that He would (1) govern and (2) preserve them both in body and soul. *Cf.* Collect for Second Sunday in Lent. The Latin original connects the 'government' with the body, and the 'preservation' with the soul ('ut Te largiente regatur in corpore, et Te servante custodiatur in mente,' that by Thy bounty it may be governed in body, and by Thy watchful care preserved in mind).

'Thy people.' Lat. *familiam Tuam* (Thy household). The same expression occurs in the first Collect for Good Friday, and in the Collects for the Fifth Sunday after Epiphany and the Twenty-second Sunday after Trinity.

The Commissioners of 1688 proposed to substitute the following Collect as more suitable for the day: 'O Almighty God, who hast sent Thy Son Christ to be an High Priest of good things to come, and by His own blood to enter in once into the holy place, having obtained an eternal redemption for us; mercifully look upon Thy people, that by the same blood of our Saviour, who through the eternal Spirit offered Himself without spot unto Thee, our consciences may be purged from dead works, to serve Thee, the living God, that we may receive the promise of eternal inheritance, through Jesus Christ our Lord.' The promise alluded to is that in the Gospel: 'If a man keep My saying, he shall never see death.'

The Epistle (Heb. ix. 11-16) reminds us of the mediatorial work of our great High Priest, and the efficacy of His *sinless* sacrifice in purging our consciences from dead works to serve the living God.

The Gospel (St. John viii. 46-59) records our Lord's conversation with the Jews, when, in spite of their inability to convince Him of sin, they charged Him with having a devil, and took up stones to cast at Him. This rejection of Him by 'His own' naturally leads up to, and prepares us for, His final rejection.

* So called because on this day our Lord 'began to make open predictions of His coming sufferings' (Blunt). The Epistle sets forth the object of His Passion. His blood was shed that He might obtain eternal redemption for us.

The First Lessons for the day (Exod. iii. ; v., and vi. 1-14) relate to the sufferings of the chosen people in Egypt and the mission of Moses for their deliverance. The typical character of these Scriptures will be obvious. The First Lesson for the morning records God's revelation of Himself to Moses as '*I am that I am*'—words which at once occur to our minds when we hear our Lord's announcement in the Gospel of the day: 'Before Abraham was, *I am*.'

Sixth Sunday in Lent. *Subject:* No Cross, no Crown. This Sunday is commonly called **Palm Sunday**, from the ancient practice of bearing branches of palms and of other trees on this day, in commemoration of our Lord's triumphal entry into Jerusalem, when the people 'took branches of palm-trees and went forth to meet Him' (St. John xii. 13).

The Collect is taken from the Sacramentary of Gelasius. It consists of:

1. A commemoration of the love of God in sending His Son to die for us.

2. A prayer that we may (a) follow the example of His patience; and (b) be made partakers of His resurrection.

'Who of Thy tender love.' This happy phrase, which, as Bishop Dowden says, 'suffuses the whole prayer with its flush of emotion,' was inserted by the translators.

'The example of His patience.' Lat. '*Patientiæ ipsius habere documenta*' (to learn the lessons of His patience). Christ's humility was seen in His patient endurance of sufferings that He might at any moment have terminated.

The Epistle (Phil. ii. 5-12) exhorts us to imitate the humility involved in the incarnation of our blessed Lord, who, though He was in the form of God, thought not His equality with God a matter for clinging to, but took upon Him the form of a servant and descended step by step to the degradation of the death of the cross. It encourages us at the same time by reminding us of His subsequent exaltation.

The Gospel (St. Matt. xxvii. 1-55) gives an account of the sufferings in which our Lord's 'patience' was so conspicuously seen.

The Proper Second Lesson for the evening is St. Luke xix. 28, recording our Lord's triumphal entry into Jerusalem, or St. Luke xx. 9-21, the prophetic parable of the vineyard, announcing the rejection and murder of the heir of the lord of the vineyard.

In the Romish Church branches of palms and olives are solemnly blessed on this day, and distributed among the congregation. In the English Church the benediction of the palms took place before the beginning of Holy Communion. First, an acolyte read Exod. xv. 27 to xvi. 10, giving an account of Israel's

encamping by the palm-trees of Elim; then a deacon read St. John xii. 12-19, the narrative of our Lord's triumphal entry into Jerusalem. The remainder of the service is thus described in 'The Doctrine of the Masse Booke,' etc., 1554, quoted in Brand's 'Antiquities':

'The Halowing of Palmes.'

'When the Gospel is ended, let ther folow the halowing of flouers and branches by the priest, being araid with a redde cope, upon the thyrd step of the altare, turning him toward the south; the palmes, wyth the flouers, being fyrst laied aside upon the altere for the clarkes, and for the other upon the steppe of the altere on the southe syde.'

'I conjure the, thou creature of flouers and branches, in the name of God the Father Almighty, and in the name of Jesu Christ hys Sonne our Lord, and in the vertue of the Holy Gost. Therefore be thou rooted out and displaced from this creature of flouers and branches, al thou strength of the Adversary, al thou host of the Divell, and al thou power of the enemy, even every assault of Divels, that thou overtake not the foote steps of them that haste unto the grace of God. Throw Him that shal come to judge the quicke and the dead, and the world by fyre. Amen.'

Then are prayers sayd without Dominus vobiscum, but onely with Oremus.

A Prayer.

Almighty eternal God, who at the pouring out of the floude diddest declare to thy servaunt Noe by the mouthe of a dove, bearing an olive branch, that peace was restored agayne upon earth, we humblye beseeche the that thy truthe may ✠ sanctifie this creature of flouers and branches and slips of palmes, or bowes of trees, which we offer before the presence of thy glory; that the devoute people bearing them in their hands, may neryte to optayne the grace of thy benediccion. Thorowe Christe,' etc.

Then follow other prayers, after the flowers and branches are sprinkled with holy water, in which occur these passages:

'✠ Blesse and ✠ sanctifie these branches of palmes, and other trees and flouers.'

Concluding with this rubric:

'So whan these thinges are fynished, let the palmes immediately be distributed.'

'Traces of this old practice may be found in many parts of England. In some parts the churches are decked with willow-branches on Palm Sunday; in others, boys and girls carry slips of willow in their hands. In Monmouthshire and South Wales it is customary to strew the graves with flowers on this day. Indeed, the name 'Flowering Sunday' has, in these parts, almost superseded the name 'Palm Sunday.'

On this day penitents were reconciled.

THE GREAT WEEK, PASSION WEEK, or HOLY WEEK.

The last week of the Lenten fast was, from the earliest times, observed with great strictness. St. Chrysostom (A.D. 400) says that it was called 'the great week' because 'great things were wrought at this time by the Lord. Therefore,' he adds, 'many increase their religious earnestness, some adding to their fasting, others to their watching, others to their almsgiving. The emperors of the world also do honour to this week by making it a time of vacation from all civil business. Let the doors of the courts, say they, now be shut up, let the executioner's hands rest a little; common blessings were wrought for us by our common Lord, let some good be done by us His servants. The imperial letters are sent abroad at this time, commanding all prisoners to be set at liberty from their chains.' The old character of this week is maintained in our Church by the assignment of special services to each day in it.

The English Church has no special Collects for the Monday, Tuesday, Wednesday and Thursday of this week. The following Collects were proposed for insertion in the revised American Prayer-Book, but were not adopted:

Monday before Easter.—'Almighty and Everlasting God, grant us so to celebrate the mysteries of our Lord's Passion, that we, obtaining pardon through His precious Blood, may come with joy to the commemoration of that Sacrifice by which Thou hast been pleased to redeem us; through the same Thy Son our Saviour Jesus Christ.'

Tuesday before Easter.—'O Lord God, whose blessed Son our Saviour gave His back to the smiters, and did not hide His face from shame; grant us grace to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed; through the same Jesus Christ our Lord.'

Wednesday before Easter.—'Merciful Father, give us grace that we never presume to sin through the example of a fellow creature; but, if we be led at any time to offend Thy Divine Majesty, vouchsafe us to repent with Peter rather than to despair with Judas, so that by a godly sorrow and a lively faith, we may obtain remission of our sins; through the only merits of Thy Son, Christ our Lord.'

Thursday before Easter.—'Almighty Father, whose dear Son did in the garden of Gethsemane accept the cup Thou gavest Him to drink, that so He might taste death for every man; mercifully grant that we to whom He ministers the cup of blessing may thankfully receive it in remembrance of Him, and show our Lord's death till He come; who liveth and reigneth with Thee and the Holy Ghost, one God, world without end.'

The Epistles for this week are, with one exception, descriptive of the humiliation and sufferings endured by the God-Man by reason of His obedience unto death. Some of them are chosen from the prophetic Scriptures, that so both Old Testament and New may testify of Christ (St. John v. 39). Thus we have brought before us the subject of His humiliation generally (*Sunday*); His loneliness in suffering (*Monday*); the indignities that were heaped on Him (*Tuesday*); and His death—the last and greatest

of His humiliations (*Wednesday*), the same subject being continued on the *Friday*; and on the *Saturday* we have an allusion to the exemplary, as also the atoning character of that death—the practical application of the week's teaching. The exception alluded to above is the Epistle for the *Thursday*, which is an account of the institution of the Lord's Supper on the evening of that day. It may be observed that though the basis of this arrangement is doctrinal, the Epistles for the last three days are appropriate when regarded from an historical point of view' (Kyle's 'Lessons on the Collects'). The Epistle for Thursday is really no exception to the general teaching of the week, for the institution of the Lord's Supper* was at once prophetic and commemorative of the Sacrifice of the Cross: 'This is My body, which is broken for you.' 'This is My blood of the New Testament, which is shed for you.'

The Gospels set before us the various incidents in our Lord's Passion and crucifixion as recorded by the four Evangelists, and are to be read as continuations of the Lessons.

St. Matthew's record is read in the Second Lesson, and in the Gospel on Palm Sunday; St. Mark's in the Gospels for Monday and Tuesday; St. Luke's on Wednesday and Thursday; and St. John's on Good Friday. This was the order prescribed in the Lectionary of St. Jerome. The Sarum Missal directed that the History of the Passion should be said by the choir-men. The words that were spoken by the Jews or the disciples were directed to be sung or said by an alto voice; the words of our Lord were to be sung by a bass voice; those of the Evangelists by a tenor. Some such principle regulates the allocation of the parts in Bach's 'Passion Music.'

The Thursday in Holy Week was observed with greater solemnity than the preceding days, as being the day on which the Sacrament of the Holy Eucharist was instituted. In early times it was variously known, in consequence, as *Dies Cæne Domini*, *Natalis Eucharistiæ*, and *Natalis Calicis*. The English name, **Maundy Thursday**, is variously explained. Some suppose Maundy to be a corruption of *Mandati* (*dies Mandati*, the Day of the Commandment), and to refer to the commandment given on this night by our Lord to His disciples to wash one another's feet, even as He had washed theirs. The old rubric confirms this view. It says, '*Convenient clericis . . . ad faciendum mandatum.*' It was formerly customary, not only for the clergy, but the richer laity also, to wash the feet of the poor on this day, singing at the

* Thursday of Holy Week being the anniversary of the Last Supper, we read St. Paul's account of it (1 Cor. xi. 17). It is the earliest record of it, and was revealed to him by Christ Himself. It is, therefore, our Lord's own account of it.

same time the anthem, '*Mandatum novum do vobis*,' etc. ('A new commandment I give unto you,' etc.). The rite itself was called *mandatum* or *lavapedium*. In England the Sovereign was wont to wash upon this day the feet of as many poor men as equalled in number the years he or she had lived or sat on the throne. This ceremonial was observed by Queen Elizabeth in 1572, when she washed the feet of thirty-nine poor persons at her palace at Greenwich. James II. was the last Sovereign who kept up the practice in person. In the early part of the last century it was performed by the Archbishop of York, as the Sovereign's representative. The 'Office for the Royal Maundy,' still used at Westminster Abbey, is as follows: Exhortation, Confession, Absolution; Proper Psalm, xci.; First Lesson, St. John xiii. 1-16; first anthem; distribution—to each woman, £1 15s., to each man, £2 5s., in lieu of clothing; second anthem; distribution of woollen and linen clothes; third anthem; distribution of purses, £2 10s. and as many pence as the Queen is years of age to each person; Second Lesson, St. Matt. xxv. 31-46; fourth anthem; Two special prayers. Another derivation of Maundy is from *maund*, a basket, the royal gifts bestowed on this day being carried away in baskets. Another is from the Fr. *maundier*, to beg. But neither of these derivations is satisfactorily supported. A common popular name for Maundy Thursday is Shere Thursday, which is said to have been applied to it, 'For in olde faders dayes men wold make hem that day shere hem and pollen her heedes and clippen her berdes, and so make hem honeste [seemly] ageyn ester day' ('Liber Festivalis,' 1483).

On Maundy Thursday catechumens were required to repeat the creed (*redditio symboli*) which they had been given to learn (*traditio symboli*); penitents were publicly absolved; the chrism needed for the following year was consecrated (large quantities being needed for the Easter baptisms); the Eucharist was celebrated in the evening (the only occasion throughout the year); the bells ceased to ring; the tapers were extinguished, and the ornaments were removed from the altar. The evening celebration was prohibited by the Trullan Council, A.D. 692.

GOOD FRIDAY.

Subject: The Redeemer and the Redeemed.

The name Good Friday is peculiar to the Church of England. It refers to the blessings conferred upon mankind by the sacrifice of Christ, which we on this day celebrate. In early Christian writings the day is spoken of as the Paschal Day. Later still it was called *Dies Parasceves*, i.e., the Day of Preparation; *Dies*

Dominicæ Passionis, the Day of our Lord's Passion; and *Dies Absolutionis*, the Day of Absolution. In the early English Church it was called 'Long Friday.' This day has always been observed with strict abstinence and humiliation, the intention of the Church being that we should realize the magnitude and heinousness of the sins which rendered the Sacrifice of the Cross necessary, and the infinite love which led the Redeemer to become obedient unto death to take our sins away. 'On the Paschal Day' [*i.e.*, Good Friday], says Tertullian, 'the strict observance of the fast is general, and, as it were, public.' Eusebius, writing in the early part of the fourth century, says that long before his time the day had been observed with watching and fasting. Constantine made it a general day of rest. To commemorate the absolution procured by the death of Christ, a general absolution was pronounced over all ecclesiastical offenders who were sincerely penitent.

In the pre-Reformation services for Good Friday a cross was set up in front of the altar, and the clergy and the people prostrated themselves before it. This ceremony was popularly known by the name of 'creeping to the cross.' A proclamation dated 30 Henry VIII. orders: 'On Good Friday it shall be declared howe creepynge of the Crosse signifyeth an humblynge of ourselfe to Christe before the Crosse, and the kissinge of it as a memorie of our redemption, made upon the Crosse.'

Whilst the prostrations went on before the cross the 'Reproaches,' an expansion of Mic. vi. 3, 4, were sung. During this ceremony black copes were substituted for the red copes, and the Altar was draped with black hangings.

It was customary from very early times to have no consecration of the Lord's Supper on Good Friday, a portion of the bread consecrated on Maundy Thursday being reserved for Holy Communion on the following day. This Communion came to be called the Mass of the Presanctified, *i.e.*, of the previously consecrated gifts (*Missa Præsanctificatorum*), though, strictly speaking, there is no *Missa* without a consecration at the time. The principle underlying the restriction is that the Holy Eucharist is a feast, and, therefore, not appropriate for a fast day. The Council of Laodicea (probably about A.D. 365) says: 'It is not lawful to offer bread in Lent except on the Sabbath and the Lord's Day alone.' A decree of Constantinople in A.D. 691 says: 'Let the sacred liturgy of the presanctified be performed on all the days of the fast of the Holy Forty Days, except the Sabbath' (*i.e.*, Saturday) 'and the Lord's Day and the Holy Day of the Annunciation.' The earliest notice of a restriction on celebrations in the West occurs in the letter to Decentius ascribed to Innocent I. (about A.D. 402): 'It is an established fact that the Apostles were in grief

during those two days' (Good Friday and Easter Eve), 'and also that they hid themselves from fear of the Jews; nor, indeed, is it doubtful that during the said two days they fasted to such a degree that the tradition of the Church holds that the Sacraments of the Church should not be celebrated at all during those two days.' The Gelasian Sacramentary, the MS. of which dates from the eighth century, directs that on Good Friday 'the deacons go into the sacarium and come forth with the Body and Blood of the Lord, left from the preceding day, and set them on the altar.' All then communicated. The Roman *Order of a Pontifical Mass* (compiled about A.D. 730) recognizes the same procedure: 'The Bishop, when they have said *Amen*, takes of the *Sancta*' (*i.e.*, the previously consecrated gifts) 'and puts it into the cup, saying nothing, and they all communicate in silence.' The Gallican Church received the rite from Rome. No trace of the rite is found in the early Gallican books; nor is there trace of it in the early Spanish books, but it appears from a decree of the Council of Toledo (A.D. 633) that there was no celebration on Good Friday in Spain. The Council complains that throughout some churches the doors of the basilicas were closed, and 'neither was office celebrated nor the Passion of the Lord preached.' The Council ordained, not that there should be a mass of the presanctified, but that the doctrine of the Cross should be preached on that day, 'and that all the people should in a loud voice implore the pardon of their sins' as a preparation for Communion on Easter Day. A later Council of Toledo (A.D. 693) orders that on Good Friday the altars should be stripped and no one allowed to celebrate Mass. The silent Communion by all prescribed by the *Roman Order* had entirely ceased when Amalarius visited Rome about A.D. 820. At the present day, in the Roman Church no one receives on Good Friday except the celebrant. (See Smith's 'Dictionary of Christian Antiquities,' articles 'Good Friday' and 'Mass, or Liturgy of Presanctified.')

Both clergy and laity would appear to have communicated originally, but for some time before the Reformation in one kind only. Bishop Tunstal, replying, on behalf of Henry VIII., to the German princes who had addressed a letter to the King, pleading, among other things, for Communion in both kinds for the laity, urged that Communion in one kind, though not primitive, was sufficient, and gave various reasons, concluding with the following words: 'Lastly, it ought to be particularly observed that through all Christendom upon Good Friday, both the Priest and the people communicate only in the bread, and not in the wine' (Collier's 'Ecl. Hist.,' vol. iv., p. 421, ed. 1840). The Prayer-Book contains a special Epistle and Gospel for Good Friday, and might seem to contemplate, therefore, a consecration on that day. On

the other hand, it is strange that no proper preface should be provided for this day, though it should not be forgotten that there was no proper preface for Good Friday in the old service for this day.

Post-Reformation usage seems to indicate that, in certain churches at any rate, there was a Communion on Good Friday. Bishop Andrewes says in a Good Friday sermon (1597), speaking of Christ upon the cross, 'Now, inasmuch as His heart is pierced and His side opened, the opening of the one and the piercing of the other is to the end somewhat may flow forth. . . . Mark it running out, and suffer it not to run waste, but receive it. Of the former, the water, the Prophet speaketh in the first words of the next chapter (the 13th of Zechariah), that out of His pierced side God "opened a fountain of water to the house of Israel for sin and for uncleanness," of the fulness whereof we all have received in the Sacrament of our Baptism. Of the latter, the blood, which the Prophet in the ninth chapter before calleth "the blood of the New Testament" *we may receive this day*, for it will run in the high and holy mysteries of the Body and Blood of Christ. There may we be partakers of the flesh of the Morning Hart, as upon this day killed. There may we be partakers of "the cup of salvation," "the precious Blood," "which was shed for the remission of our sins." In the 'Diary' of John Evelyn we read: '17 April (1685), Good Friday. Dr. Tenison preached at the new church at St. James's on 1 Cor. xvi. 22, upon the infinite love of God to us, which he illustrated in many instances. *The Holy Sacrament followed*, at which I participated.' The custom has been kept up at St. James's Church, Piccadilly, down to the present time. The churchwardens' accounts at Wantage show that Communion on Good Friday was an old tradition there. (The foregoing quotations and statements are derived from an interesting little monograph on the subject by the late Prebendary Wilson, Vicar of Tottenham, entitled 'Celebration of Holy Communion on Good Friday, the Rule of the Church of England.')

There are three Collects for Good Friday. The first is from the Sacramentary of Gregory; the second is from that of Gelasius; the third is based upon three Collects found in both Sacramentaries. The first is a prayer for *the family of Christ* as a whole, the second for *all estates of men in the Church*, the third for all who are *outside the Church*, 'Jews, Turks, infidels, and heretics.' They may be thus analyzed:

- I. (a) A commemoration of our Lord's betrayal and crucifixion.
- (b) A prayer that God may graciously behold the 'family' for which Christ suffered and died.
- II. (a) A commemoration of the work of the Holy Spirit in governing and sanctifying the Church;
- (b) A prayer that all estates of men in the Church may serve God faithfully.
- III. (a) A declaration of God's common Fatherhood of the human race and universal love.
- (b) A prayer for the conversion of all who have left their 'home' in the 'family' of God.

In the mediæval Church there were eighteen Collects used.

The Collects for the Jews were *not* to be said kneeling, so completely did prejudice triumph over the teaching of the day.

'*Was contented.*' Lat., *non dubitavit*, did not hesitate.

'*To suffer death upon the cross.*' Lat., *crucis subire tormentum*, to undergo the torment of the cross.

'*All estates of men,*' *i.e.*, 'all sorts and conditions of men.'

'*Vocation and ministry,*' *i.e.*, calling and service. *Cf.*, 'Do my duty in that state of life unto which it shall please God to call me' (Catechism). The Prayer-Book teaches us to look on every position in life (which is not sinful) as one to which God has called us, and in which we have a service to render as unto Him.

'*And hatest nothing that Thou hast made*' (Wisdom xi. 24). See Collect for Ash Wednesday and the second of the three final prayers in the Communion Office.

'*But rather,*' etc. (See Ezek. xxxiii. 11, 18, 19.)

'*Converted,*' *i.e.*, turned back. Note the expressions used in the foregoing quotations.

'*Turks,*' *i.e.*, Mohammedans, the Turks being the chief Mohammedan power with which Western Europe in the sixteenth century was brought into contact.

'*Infidels,*' *i.e.*, unbelievers of all kinds. The Jews believe in God but reject Christ; the Mohammedans believe in God and honour Christ, but do not pay Him Divine honour; infidels are all who do not believe the fundamental doctrines of Christianity; heretics are all who, while professing to be Christians, do not hold the Articles of the Catholic faith.

The Epistle (Heb. x. 1-26) sets forth the superiority of Christ's one sacrifice over the often-repeated sacrifices of the Law, and the effect of the blood of Jesus in opening 'a new and living way' to enter into the holiest, a way thrown open to all who choose to approach it in the full assurance of faith.

The Gospel (St. John xix. 1-38) gives St. John's account of the Crucifixion. In the time of St. Augustine the history of the Passion was read from St. Matthew's Gospel. St. John's was, perhaps, substituted for the reason that he was a witness of the Crucifixion.

The Proper Psalms for Good Friday are the 22nd, 40th, 54th, at Matins, and the 69th and 88th at Evensong. With the exception of the 69th, they were all prescribed in the old offices for Matins. The present selection and distribution date from the last revision. The 22nd is full of Messianic allusions, and predicts the details of the Crucifixion even to minute particulars. The 40th sets forth the real nature of the Sacrifice of Christ and the secret of its inestimable efficacy. It was a voluntary Sacrifice of perfect obedience. The 54th was composed by David when persecuted by Saul and his partisans. The third verse, 'For

strangers are risen up against me; and tyrants, which have not God before their eyes, seek after my soul,' suggests the corresponding combinations and machinations of the persecutors of the Son of David. The 69th was probably written by David on the occasion of his son Absalom's rebellion. It contains many expressions that apply to the position and sufferings of our Lord; e.g., 'They that hate me without a cause are more than the hairs of my head: they that are mine enemies and would destroy me guiltless are mighty. . . . They gave me gall to eat: and when I was thirsty they gave me vinegar to drink.' The 88th, the saddest in the Psalter, was probably written by some faithful partisan of David during the usurpation of Absalom. It looks forward to death as imminent, but seems to contemplate the possibility of deliverance even from the grave. 'My soul is full of trouble; and my life draweth nigh unto hell. . . . Dost Thou show wonders among the dead; or shall the dead rise up again and praise Thee? Shall Thy lovingkindness be showed in the grave, or Thy faithfulness in destruction?' Several of these Psalms are applied by our Lord to Himself, and others are quoted by the New Testament writers. Cf. St. Matt. xxvii. 46; Heb. x. 5, etc. That we are justified in a Messianic interpretation of the Psalms is clear from our Lord's own words: 'These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the *Psalms* concerning Me' (St. Luke xxiv. 44).

The First Lesson for Matins is Gen. xxii. 1-20, giving an account of the readiness of Abraham to offer up 'his only begotten son' (Heb. xi. 17), a type in so many respects of the sacrifice of the Son of God. **The Second Lesson** (St. John xviii.) gives the narrative of the beloved Apostle of our Lord's betrayal, examination before Caiaphas, and arraignment before Pilate.

The First Lesson for Evensong (Isa. lii. 13 and liii.) is Isaiah's detailed prediction of our Lord's Passion and death. **The Second Lesson** (1 Pet. ii.) proposes Christ as an example of patient endurance under undeserved injuries, and as the innocent victim 'who His own self bare our sins in His own body on the tree.'

EASTER EVEN.

The Saturday of Holy Week. *Subject:* Death the Gate of Life.

This day was universally observed as a fast day, being one of the days during which the Bridegroom was taken away from His disciples. It specially commemorates His descent into hell. In the Epistle of the Church of Smyrna relating the martyrdom of

St. Polycarp it is called the 'Great Sabbath.' It was one of the chief times in the ecclesiastical year for baptism, to which allusion is made in the Collect. The service of the vigil consisted of singing, prayer, and reading the Scriptures, and was kept up until the dawn of the Resurrection morning. In the time of Constantine 'lofty pillars of wax were set up to burn as torches all over the city, and lamps were lit in all places, so that the night seemed to outshine the sun at noonday. Lamps and torches were placed both in churches and in private houses, which was done as a *prodromus* of that great Light or Sun of Righteousness, arising upon the world on Easter Day' (Prayer-Book Interleaved). In the mediæval English Church 'the new fire, the Paschal candle and the incense, all received benediction on this day for use in the succeeding year' (Blunt). The ancient Collect probably alluded to this practice. It ran, 'O God, who dost *illuminate* this most holy night by the glory of our Lord's resurrection; preserve in the children newly brought into Thy family the spirit of adoption which Thou hast given, that being renewed both in body and mind, they may render unto Thee a pure service, through the same our Lord.' No Collect was provided in the reformed Prayer-Book of the Church of England until the revision of 1662. The American Church provides Proper Psalms for Easter Even, viz., Matins, 4th, 16th, 17th; Evensong, 30th, 31st.

The Collect is attributed to Bishop Cosin, and is adapted from one composed for the Scottish Liturgy in 1637, probably by Archbishop Laud. It is based on Rom. vi., and consists of:

1. A commemoration of our baptism into Christ's death.
2. A prayer that we may, by mortifying our affections, be buried with Him, and for His merits pass to our joyful resurrection.

The Collect in the Scottish Prayer-Book runs: 'O most gracious God, look upon us in mercy, and grant that as we are baptized into the death of Thy Son our Saviour Jesus Christ, so by our true and hearty repentance all *our sins may be buried* with Him, and we not fear the grave; that as Christ was raised up from the dead by the glory of Thee, O Father, so we also may walk in newness of life, but *our sins never be able to rise* in judgment against us; and that for the merit of Jesus Christ, that died, was buried, and rose again for us. Amen.' It will be observed that in this Collect prayer was made that our *sins* might be buried, but that in the Prayer-Book Collect we pray that *we ourselves* may be buried with Christ.

'*Baptized.*' Easter was one of the sacred seasons at which Baptism was administered, the catechumens having been prepared in the previous season of Lent.

'*Into the death of Christ,*' i.e., into fellowship with Christ who died for us. Cf. Rom. vi. 3.

The Epistle (1 Pet. iii. 17) relates to the mysterious subject of our Lord's preaching to the spirits in prison. The framers of the Prayer-Book evidently understood this passage to refer to our Lord's descent into Hades. Pearson explains it as referring to the preaching of Noah (Christ's representative) to those who, for their disregard of his warnings, were, when St. Peter wrote, shut up in the prison-house of the unrepentant.

The Gospel (St. Matt. xxvii. 57) records the entombment of our Lord, the sealing the stone, and the setting the watch.

The First Lesson for the Morning (Zech. ix.) seems to have been chosen on account of the prophecy: 'By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope.'

The Second Lesson (St. Luke xxiii. 50) is St. Luke's narrative of the Burial, and of the vigil of the two Marys.

The First Lesson for the Evening is Hos. v. 8 to vi. 4, and is a denunciation of God's judgment on Israel for their manifold sins, terminating with a tender exhortation to repentance. It contains the remarkable words: 'After two days will He revive us: in the third day He will raise us up, and we shall live in His sight.'

The Second Evening Lesson (Rom. vi. 1-14) teaches us the significance of Baptism in connection with our dying therein to sin and rising again to live to God.

EASTER DAY.

Subject: 'The Three* Resurrections' (Kyle).

On Easter morn we throw aside the gloom and austerities of Lent to rejoice in a risen Saviour, 'whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it.' This festival has doubtless been observed from the Apostolic age, though the time of its celebration varied very considerably in different parts of the Church. The Asiatic Christians, claiming for their practice the authority of St. John, celebrated Easter on the third day after the Jewish Passover, the fourteenth day of the month Nisan, whatever that day might be; the Western Churches celebrated it on the Sunday after the Passover, Sunday being the day on which our Lord actually rose. Polycarp visited Rome in A.D. 158 to confer with Anicetus as to the proper day on which the festival should be celebrated, but the conference was not successful in establishing uniformity of practice. It did more good, perhaps, by showing to the Church the power of Christian charity. Polycarp, though he

* Viz.: (1) The resurrection of Christ, (2) our spiritual resurrection to newness of life, (3) the resurrection of the body.

had come to Rome expressly to defend the Eastern practice, celebrated the Holy Eucharist on the Western Easter at the church of Anicetus. In a very different spirit Victor, Bishop of Rome, in A.D. 196, excommunicated all Christians who did not conform to the usage of the West. The first canon of the Council of Arles (A.D. 314) directed that Easter should be celebrated everywhere on one and the same day. The Council of Nicæa finally ruled that it should be observed universally on the Lord's Day only. The same Council directed that the Church of Alexandria should determine year by year which Sunday was to be observed (a somewhat difficult scientific question), and give timely notice thereof to the other Churches of Christendom. Thenceforward the **Quartodecimans**, as those Christians were called who clung to the Eastern practice, were regarded as schismatics, and in A.D. 341 they were excommunicated by the Council of Antioch. The Church of Britain, which would appear to have been in close connection with the Asiatic Church of Ephesus, followed the Eastern practice until the arrival of Augustine, and did not wholly abandon it until the eighth century.

The original name of the festival was Pascha, which was applied, however, not merely to Easter Day, but to the previous week, and the following week also, the whole commemoration including fifteen days. This period was divided into the Pasch of the Crucifixion and the Pasch of the Resurrection. The French still call the festival *Pâques*. To mark it with special honour, prisoners were liberated, debts remitted, slaves set free, and law-suits suspended. Bede, speaking of the names of the months among the Saxons, says: 'Eostur month, which is now interpreted Paschal month, had formerly its name from a goddess of theirs who was called Eostre, whose festivals they used to celebrate in it. From whose name they now designate the Paschal season, giving to the rejoicings of the new solemnity the accustomed name of the old observance.*' The name Eostre has probably the same derivation as *east*, viz., *us*, a root meaning to shine, 'with reference to the increasing light and warmth of the spring-season' (Skeat). *Eastro* and *Eastron* (plural forms) occur in the sense of Passover in the Anglo-Saxon Gospels. Cf. 'Wite ge that æfter twam dagum beoþ *Eastro*' (St. Matt. xxvi. 2). See also St. Mark xiv. 1, 'æfter twam dagum wæron *Eastron*.'

In the North of England boys beg eggs to play with on Easter Eve. These eggs are hardened by boiling, and tinged with

* Wedgwood remarks: 'The reasons for doubting the authority of Bede upon such a point are very slight, the main objection instanced by Adeling being the unlikelihood that the name of a Pagan deity should be transferred to a Christian feast. But the same thing seems to have taken place with the term Yule, which, from designating the midwinter feast of the Pagans, was transferred to the Christian feast of the Nativity.'

various colours. The boys then go out and play with them in the fields, rolling them up and down like bowls upon the ground, or throwing them up, like balls, into the air. The words commonly used in asking for the eggs are: 'Pray, dame, a pask egg.' 'Pask'* is clearly the same word as *pasque*. The origin of this custom is unknown, but the egg was regarded as emblematical of the Resurrection, inasmuch as it contains within itself the elements of a future life. A prayer contained in the Ritual of Pope Paul V. for the use of England, Ireland and Scotland, runs as follows: 'Bless, O Lord, we beseech Thee, this Thy creature of eggs, that it may become a wholesome sustenance to Thy faithful servants, eating it in thankfulness to Thee, *on account of the resurrection of our Lord.*'

In the Eastern Church Christians salute each other on Easter Day with the words: 'Jesus Christ is risen from the dead'; to which the answer is made: 'He is risen indeed.'

The anthems prescribed for Easter Day to be used instead of the *Venite* are intended to give expression to the same spirit of joyfulness and thanksgiving as dictated the Eastern salutations. The first two verses remind us how we should keep the feast; the next three that Christ can die no more, and that we died unto sin in Baptism; the last three that Christ's resurrection was the pledge of ours. 'Easter is the feast upon Good Friday's sacrifice. We must keep it with pure hearts, putting away all leaven of malice. This first; then follows the glorious thought that Good Friday's bitterness can never be repeated (Christ liveth for evermore); and, thirdly, His resurrection brings our resurrection in its train' (Norris). In the Sarum Breviary a short service was appointed to be used as introductory to Matins on Easter Day. The Host and the crucifix were taken from the 'sepulchre,' where they had been deposited on Good Friday, and placed on the altar; then an anthem and Collect were said. In 1549 an introductory service 'afore Matins,' partly identical with this, was retained. The Collect was: 'O God, who for our redemption didst give Thine only-begotten Son to the death of the cross, and by His glorious resurrection hast delivered us from the power of our enemy, grant us so to die daily from sin that we may evermore live with Him in the joy of His resurrection, through the same Christ our Lord.' The first of the present three anthems was inserted in 1662. Previous to 1552 the place of the *Gloria Patri* was occupied by the following versicle and response: *P.* 'Show forth to all nations the glory of God.' *A.* 'And among all people His wonderful works;' and each anthem was followed by 'Alleluia.'

* In some parts of England they are called *paste* or *pace* eggs. The custom referred to is, in some form or other, common all over the Continent. (See Brand's 'Pop. Antiq.,' i. 172.)

In the Prayer-Book for 1549 Collects, Epistles and Gospels were appointed for two communions on Easter Day. At the first Communion Ps. xvi. was used, and at the second Ps. iii. The Collect for the first Communion was appointed for Monday, and that for the second Communion for Tuesday in 1549, and in all the books till the last revision. The Collect for the second Communion is now used on Low Sunday, as it was in 1549, but in the intermediate books the Easter Day Collect was repeated. In 1552 the introductory anthems were substituted for the *Venite*; the Collect for the first Communion was appointed for Easter Day, Easter Monday and Low Sunday, and the Collect for the second Communion for Easter Tuesday. In 1662 the Collect for Easter Day was directed to be used throughout the week, and that for Easter Tuesday on Low Sunday. The American Church provides a Collect, Epistle and Gospel for a second celebration of Holy Communion. The Collect is taken from the early service mentioned above: 'O God, who for our redemption didst give,' etc. The Epistle for the second Communion is 1 Cor. v. 6-9, the Gospel St. Mark xvi. 1-9.

The Proper Psalms for Matins are the 2nd, 57th and 111th; for Evensong, the 113th, 114th and 118th. The 2nd was probably composed by David after his victories over surrounding countries. It sets forth the powerlessness of the enemies of God against His anointed Son. The Messianic significance of this Psalm is distinctly asserted by St. Peter (Acts iv. 25-27). The 57th related primarily to David's deliverance from Saul, and its tone of triumph happily accords with our joy over Christ's deliverance from death and the grave. The 111th is a song of thanksgiving for the 'marvellous works' which God has wrought for His people, and more particularly for the work of redemption. See verse 9: 'He sent redemption unto His people.' The Proper Psalms for the evening form part of the Hallel, or Hymn of Deliverance from Egypt, which was sung in the Temple service at the Passover, and was probably sung by our Lord and His disciples at the Last Supper. The 113th celebrates the goodness and condescension of God, as seen in His care of the poor and simple, and pre-eminently in the incarnation of His Son. See verse 5: 'Who is like unto the Lord our God, that hath His dwelling so high, and yet humbleth Himself to behold the things that are in heaven and earth?' The 114th is a thanksgiving for the deliverance of Israel out of Egypt, which was typical both of our deliverance from the bondage of sin and of our Lord's deliverance from the power of the grave. The 118th celebrates some great national mercy, and contains many passages highly appropriate to the day—*e.g.*, 'I shall not die, but live, and declare the works of the Lord. The Lord hath chastened and corrected me,

but He hath not given me over unto death. . . . This is the day which the Lord hath made; we will rejoice and be glad in it.'

The First Lessons (Matins, Exod. xii. to ver. 29; Evensong, Exod. xii. 29, or xiv.) contain an account of the institution of the Feast of the Passover and of the passage of the Red Sea, the former reminding us of 'Christ our Passover,' and the latter of our deliverance from the death of sin. *Cf.* 'We are buried with Him by baptism into death, that like as Christ was raised,' etc. (Rom. vi. 4). **The Second Lessons** are Rev. i. 10-19, containing the words, 'I am He that liveth and was dead, and behold I am alive for evermore;' St. John xx. 11-19 (our Lord's appearance to St. Mary Magdalene); and Rev. v. (the vision of the opening of the book of the seven seals by Him who was slain).

The Collect is an expansion of one contained in the Sacramentary of Gelasius. The petition in the original was: 'Grant us, we beseech Thee, that we who celebrate the festival of the Lord's resurrection may, through the renewal of Thy Spirit, rise from the death of the soul.' This was altered in the Sacramentary of Gregory to 'Those our desires, which, by preventing [us with Thy grace], Thou dost infuse in us, further also, we beseech Thee, by Thy help.'

The connection between the preface of the present Collect and the petition would seem to be this: Christ has opened unto us the gate of everlasting life, but we pray for preventient and co-operating grace, so that we may be enabled to enter that gate. It consists of:

1. A commemoration of the resurrection of our Lord.
2. A prayer for preventient and co-operating grace to lead the new life in Christ to which we are already risen.

'*Thy special grace preventing us,*' *i.e.*, going before us, helping us. Art X. teaches us:

1. That by our own natural strength and good works we cannot turn and prepare ourselves to faith and calling upon God.
2. That we must have God's preventient grace that we may have a good will.
3. And His co-operating grace working with us when we have that good will.

St. Gregory's modification of the Collect was doubtless made to counteract the Pelagian heresy, which taught that man is capable in his own strength of doing good works that are well-pleasing to God.

'*Continual.*' Inserted by the translators to remind us that we need God's help at every stage in our spiritual life.

The Epistle (Col. iii. 1-8) is an exhortation to Christians, inasmuch as they have risen *with* Christ, to seek those things which

are above, and mortify their members which are on the earth. **The Gospel** gives us St. John's narrative of the Resurrection (xx. 1-11).

The Octave of Easter. The great festivals—viz., Christmas, Easter, Ascension, and Whitsunday—were from a very early period prolonged, like the great Jewish feasts, through seven days. The observance of the Easter Octave is mentioned by St. Augustine and St. Chrysostom; and the Code of Theodosius prescribed rest from labour during the whole week.

Monday in Easter Week. The First Lesson for *Matins* (Exod. xv. 1-22) is Moses' song of thanksgiving after the crossing of the Red Sea, with which *cf.* 1 Cor. x. 2. The Second Lesson (St. Luke xxiv. 1-13) records the appearance of our Lord to the women who came to the sepulchre, 'last at the cross and earliest at the grave.'

The First Lesson for Evensong (Cant. ii. 10) sets forth mystically Christ's joyful restoration to His Church: 'Rise up, my love, my fair one, and come away. For, lo, the winter is past.' The Second Lesson (St. Matt. xxviii. 1-10) gives St. Matthew's account of the appearance to the women.

The Epistle (Acts x. 34-44) gives St. Peter's discourse on the Resurrection in the house of Cornelius.

The Gospel (St. Luke xxiv. 13-36) records the conversation with the two disciples going to Emmaus.

In the American Book Annexed (1883) special Collects were provided for Monday and Tuesday, but they were not adopted in the Revised Prayer-Book. They ran as follows: (Monday) 'O God, who hast called us to be children of the Resurrection, and hast made us citizens of the Jerusalem which is above; grant that whensoever in the dimness of this life present our eyes are holden that we see Thee not, our hearts may always be attentive to Thy Holy Word, and burn within us, as it is opened by Thy Son, our Saviour, Jesus Christ. Amen.' (Tuesday) 'O holy Jesus, who by the travail of Thy soul hast made a people to be born out of every kindred and nation and tongue; grant that all those who are called into the unity of Thy Church to be the children of God by the washing of regeneration, may have one faith in their hearts, and one law of holiness in their lives; through Thy merits who livest,' etc.

Tuesday in Easter Week. The First Lessons are 2 Kings xiii. 14-22 (the miracle wrought by touching Elisha's bones), and Ezek. xxxvii. 1-15 (the resurrection of dry bones). The Second Lessons are St. John xxi. 1-15 (our Lord's appearance to His disciples at the Sea of Tiberias), and St. John xxi. 15 (our Lord's parting injunctions to St. Peter).

The Epistle (Acts xiii. 26-42) gives that part of St. Paul's speech at Antioch in which he shows that the Psalmist had foretold the Resurrection.

The Gospel (St. Luke xxiv. 36-49) records our Lord's appearance to the Apostles.

'The "forty days" between the feast of the Resurrection and

the feast of the Ascension are devoted to a consideration of the *Risen Life* from various points of view—that life which those lead who are “alive unto God through Jesus Christ our Lord” (Kyle, ‘Lessons on the Collects’).

The First Sunday after Easter. *Subject*: Purity.

This Sunday was anciently called *Dominica in Albis*, because on this day the newly-baptized appeared for the last time in the chrisoms or white robes which they had worn during the Easter week. The English name Low Sunday is supposed by some to have been applied to it in contrast with the great festival with which the octave opens; but it seems more probable that ‘Low’ is a corruption of *Laudes*, the first words of the Sequence for the day being, ‘*Laudes Salvatori voce modulemur supplicii.*’ The French call this Sunday *Pâque close* (*Pascha clausum*), because on this day the celebration of the Easter festivities closed (Ducange). The Greek Church calls this day New Sunday, in allusion to the new life entered upon by the neophytes.

The Collect was written in 1549 for the second Communion on Easter Day, and was also used on Easter Tuesday. In 1552, when this service was struck out, the Collect was omitted with it, and the Collect for Easter Day was used on the Octave. It was inserted here in 1662. It is based on the first of the Easter anthems, and consists of:

1. A declaration of the object of Christ’s death and resurrection, viz., our justification.

2. A prayer that our risen life may be one of purity.

‘*Leaven of malice and wickedness.*’ See 1 Cor. v. 7, 13. The reference is to the Jewish practice of scrupulously removing all traces of leavened bread from the house at the Feast of Passover. This ceremony was prefaced by the Prayer, ‘Blessed be Thou, O Lord our God, the King everlasting, Who hast sanctified us by Thy commandments, and hast enjoined the putting away of leaven.’

‘*Malice and wickedness.*’ The first word denotes uncharitable feelings towards our neighbours; the second, all wicked thoughts and deeds in our relations towards God.

‘*In pureness of living and truth*’—i.e., in moral soundness and in doctrinal soundness. The Latin translation of 1560 renders this ‘in puritate fidei et vitæ’ (in purity of faith and of life). Later translations made ‘truth’ dependent not on ‘of,’ but on ‘in’ (‘in puritate vitæ et veritate’). The framer of the Collect would seem to have had in view 1 Cor. v. 8, ‘with the unleavened bread of sincerity and [of] truth.’

The Epistle (1 St. John v. 4-13) sets forth the obligation of those who are born of God to overcome the world through faith, and would seem to have been selected with special reference to

the newly-baptized and those who were celebrating the anniversary of their baptism.

The words ‘of God,’ verse 12, were omitted in the A.V. of 1611, and are dropped in the Prayer-Book.

The Gospel (St. John xx. 19-24) records the appearance of our Lord after His resurrection to the ten disciples, and His bestowal upon them of authority to remit sin.

Second Sunday after Easter. *Subject*: Christ our Sacrifice and Example.

The Collect was written in 1549, and is based on the Epistle. It consists of:

1. A declaration of the object of the Incarnation, viz., that Christ might be to us (a) a Sacrifice for sin; (b) an Example of godly life.

2. A prayer that we may (a) thankfully receive the benefits conferred in this great gift; (b) follow His example.

‘*Thine only Son.*’ Down to 1572 the words were ‘Thy holy Son.’ This was undoubtedly a misprint. Cf. Collect for First Sunday after Easter.

‘*Endeavour ourselves.*’ In Old English ‘endeavour’* is used as a reflexive verb. No emphasis, therefore, should be laid on the pronoun. We ‘ourselves’ can do nothing without the prevenient and co-operating grace of God. Indeed, the Prayer is for ‘grace’ that we may endeavour to follow the blessed steps of our Divine Master. Cf. the language of the Preface in the Order of Confirmation: ‘and also promise that by the grace of God they will evermore *endeavour themselves* faithfully to observe such things as they, by their own confession, have assented unto.’ ‘I will *endeavour myself* so to do, the Lord being my Helper’ (Ordination Service).

Both the Collect and the Eucharistic Scriptures for this day would seem to have been intended to have special reference to the duties of the pastors of Christ’s flock.

The Epistle (1 St. Pet. ii. 19) sets forth Christ as the Shepherd and Bishop of our souls, and an *Example* of patient endurance under undeserved sufferings.

The Gospel (St. John x. 11-17) consists of Christ’s discourse on the Good Shepherd, and reminds us of the work of evangelization which the Church has to carry on. ‘Other sheep I have which are not of this fold. Them also I must bring.’ Our thoughts are thus carried forward to Whitsunday.

Third Sunday after Easter. *Subject*: Consistency.

The Collect is from the Sacramentary of Gelasius. It consists of:

* The derivation of this word is instructive. To *endeavour* is to make a thing our *devoir*, or duty.

1. A declaration of the object of God's revealed Word: viz., to restore those in error to the way of righteousness.

2. A prayer for the newly baptized, that they may eschew those things that are contrary to their profession.

The petition of this Collect had formerly special reference to the neophytes who were baptized during the sacred season between Easter and Pentecost.

'May return.' The original is 'may be able to return' (*possint redire*). The light of God's truth is indispensable to the restoration of those who are in error. The 'error' referred to is not error of life but of belief, though we ought not to forget that error of conduct is often consequent upon error of belief.

'Admitted into the fellowship of Christ's religion,' i.e., into the Church. Lat., 'Qui Christiana professione censetur' ('Who are enrolled as Christians by profession').

The Epistle (1 St. Pet. ii. 11-18) is an exhortation to the practical duties of Christianity, and was probably selected with a view to the instruction of the newly baptized. It shows what faults are contrary to our profession.

The Gospel (St. John xvi. 16-23) contains our Lord's assurance to His disciples that though He was going in a little while to His Father, He would still be mystically present with His Church. The sorrow of separation should be converted into the joy of reunion—'I will see you again.'

Fourth Sunday after Easter. *Subject:* The Christian's Anchorage.

The Collect is from the Sacramentary of Gelasius. It consists of:

1. A declaration that God alone can order aright our wills and affections.

2. A prayer that we may love what He commands, and desire what He promises.

'Order,' i.e., control.

'Affections,' i.e., desires.

'Sundry and manifold.' *Sundry*, of various kinds; *manifold*, many in number.

'Changes of the world' (Lat., *ut inter mundanas varietates*). The amplification of the original here is singularly happy.

'Surely.' Not merely safely, but with the feeling of safety, confidently. *Securus* meant free from care, and *surely* retains something of this meaning, as in the Collect for Peace. The original has simply 'nostra fixa sint corda' ('our hearts may be fixed').

The Collect begins in the original, 'O God, who makest the minds of the faithful to be of one will,' and was similarly translated in the Prayer-Book of 1549. It is much to be regretted that

this reminder of Christian unity was dropped out of the Collect, especially as the Gospel relates to the gift of the Holy Spirit, by Whom alone the unity of the Church can be restored and maintained.

The Epistle (St. Jas. i. 17-22) leads us to look forward to the approaching festival of Whitsuntide, by reminding us that every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom, unlike the lights of heaven, is no change, no uncertainty, no obscuration.

The Gospel (St. John xvi. 5-16) contains our Lord's promise of the Comforter.

Fifth Sunday after Easter. *Subject:* Inspiration.

The Collect is from the Sacramentary of Gelasius. It consists of:

1. An acknowledgment that from God alone all good things come.

2. A prayer for Divine inspiration* (*a*) to think what is good: (*b*) to perform the same.

'Those things that be good.' Lat., 'quæ recta sunt' ('those things which are right'). The word was altered in order to bring the petition into closer connection with the opening words, 'O Lord, from whom all good things do come.' The wider word 'good' may have been preferred for the further reason that this Sunday introduces Rogation Week.

This Sunday is called Rogation Sunday, from the three Rogation Days occurring in the week which it introduces.

The Epistle (St. James i. 22) reminds us that we must be doers, and not merely hearers, of the Word.

The Gospel (St. John xvi. 23) contains our Lord's promise that whatsoever we shall ask in His name His Father will give us, and is particularly appropriate when considered in connection both with the gifts of Pentecost and with the Days of Asking which follow this Sunday. It also distinctly announces the approaching Ascension—'I leave the world and go to the Father.'

THE ROGATION DAYS.

The Monday, Tuesday, and Wednesday preceding the Ascension Day derive their name of Rogation Days from the fact that Mamertus, Bishop of Vienne (A.D. 467), appointed special Litanies

* 'Inspiration' is commonly restricted to the agency of the Holy Spirit in the composition of the Scriptures, but in the Prayer-Book it denotes the grace of the Holy Spirit, whereby alone we can think and do those things that be good. Cf. 'Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit.' (First Collect Com. Ser.). 'Come, Holy Ghost, our souls inspire.' *Veni Creator Spiritus*.

to be used on these days.* No special service is provided for the Rogation Days, but it would appear from an Injunction of Queen Elizabeth in 1559 that some order of prayer was intended to supersede the old Rogation services. The injunction runs thus: 'The curate . . . at certain convenient places shall admonish the people to give thanks to God, in the beholding of God's benefits, . . . with the saying of Ps. civ., *Benedic, anima mea*. At which time also the same minister shall inculcate these or such sentences: "Cursed be he which translateth the bounds and doleth of his neighbour"; or *such other order of Prayers as shall be hereafter appointed*.' This intention was never carried out. The custom of perambulating parishes, or 'beating the bounds,' as it is popularly called, is all that survives of the old processions that were observed on Rogation Days. There is, however, a Homily in three parts 'for the days of Rogation week,' and there is an 'Exhortation to be spoken to such Parishes where they use their Perambulation in Rogation Week, for the Oversight of the Bounds and Limits of their Town.' A special Collect, Epistle, and Gospel were proposed in 1661, and again in 1689, but not adopted. The portion of Scripture appointed for the Epistle was Deut. xxviii. 1-10. The Gospel was St. Matt. vi. 25 to end. The Collect has been adopted, with some slight verbal alterations, in the American Prayer-Book, where it is included among the special prayers. The Collect framed in 1689 will show the leading idea of the proposed service: 'Almighty God, who hast blessed the earth that it should be fruitful and bring forth every thing that is necessary for the life of man, and hast commanded us to work with quietness and eat our own bread; bless us in all our labours, and grant us such seasonable weather that we may gather in the fruits of the earth and ever rejoice in Thy goodness, to the praise of Thy holy Name, through Jesus Christ our Lord. Amen.'

ASCENSION DAY.

Subject: Christ's Ascension and Man's Ascension.

The festival of the Ascension, though in modern times much neglected in comparison with the other great festivals of the Church, was evidently intended by the framers of the Prayer-

* See Preface to Litany, p. 189.

† *Doles*, dools, or dolles, are 'slips of pasture left between furrows of ploughed lands. A *dole-meadow* is a meadow in which the shares of different proprietors are marked by doles or landmarks. Now, the simplest division of property would be a strip of turf left unploughed. Pl. D. *dole*, a small ditch with the sod turned up beside it for a landmark' (Wedgwood). The word seems to be from the same source as *dole*, a portion, viz., O.E. *dælan*, to divide.

Book to be celebrated with special honour. It has assigned to it Proper Psalms, Proper Lessons, a special Collect, Epistle, and Gospel, and a Proper Preface, and stands, therefore, in the same rank with Christmas, Easter Day, and Whitsunday. St. Augustine speaks of it as universally observed in the Church, and argues that it must have been instituted either by the Apostles themselves, or by Church Councils. He says: 'For those things which are received and observed over all the world, not as written in Scripture, but as handed down to us by tradition, we conceive to be instituted by the Apostles themselves or some numerous Council whose authority is of very great use in the Church. Such are the anniversary solemnities of our Saviour's passion and resurrection, and *ascension into heaven*, and the coming of the Holy Ghost from heaven' (Ep. liv.). Ascension Day is observed as an official holy-day in Austria, Italy, Sweden and Norway, France, Spain and Portugal, and Syria. It is also widely observed in Germany and the Netherlands.

The Proper Psalms for Matins are the 8th, 15th, and 21st; for Evensong, the 24th, 47th, and 108th. The 8th is a song of praise for the special honour shown by God to man in exalting him above the other works of His hands. It receives its highest interpretation in the exaltation of the Son of Man, who, though for a time lower than the angels, was at His ascension crowned with glory and worship (verse v). The 15th was probably composed to celebrate the bringing of the ark to the city of David from the house of Obed-Edom. It sets forth the requisites of those who would dwell in the tabernacle of the Lord and rest upon His holy hill, and suggests the perfect satisfaction of these requirements in the person of our Lord. The 21st is a song of thanksgiving for some great mercy granted in answer to the Psalmist's prayer. Its expressions are peculiarly appropriate to the day: 'His honour is great in Thy salvation. Glory and great worship shalt Thou lay upon Him' (verse 5). **Psalms for Evensong.** Psalm xxiv. was probably composed on the same occasion as the 15th, and has always been regarded as prophetic of the Ascension. See vv. 3, 4, 7, 9: 'Who shall ascend into the hill of the Lord, or who shall rise up in His holy place? Even he that hath clean hands,' etc. 'Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.' Ps. xlvii. is a song of thanksgivings celebrating the triumphs of Israel over the heathen. Its language is applicable to the triumphs of the Church of Christ. See verse 9: 'The princes of the people are joined unto the people of the God of Abraham; for God, which is very high exalted, doth defend the earth, as it were with a shield.' Ps. cviii. thankfully commemorates David's victories over surrounding peoples, and reminds the

Church that it is 'through God we shall do great acts, and it is He that shall tread down our enemies.'

The First Lessons (Dan. vii. 9-15, and 2 Kings ii. 1-16) set forth respectively Daniel's prophecy of the exaltation of the Messiah—'one like the Son of Man'—and the assumption of Elijah, with the outpouring of a double portion of his spirit upon Elisha, a type of the ascension of our Lord, and the subsequent outpouring of the Holy Ghost on the Day of Pentecost. **The Second Lesson for Matins** gives St. Luke's account of the Ascension (xxiv. 44); **the Second Lesson for Evensong** (Heb. iv.) reminds us of the mediatorial work which our 'great High Priest that is passed into the heavens' is now engaged in.

The Collect is found in the Sacramentary of Gregory, but the leading thought is found in the Sacramentary of Gelasius. It consists of:

1. A confession of our belief in Christ's ascension into heaven.
2. A prayer that we may ascend thither in heart and mind, and with Him continually dwell.

The Epistle (Acts i. 1-12) records the Ascension, and the conversation between our Lord and His Apostles which immediately preceded it. **The Gospel** gives St. Mark's account of the same incident (xvi. 14).

The Sunday after Ascension (*Subject*: Not Orphans) was formerly called Expectation Sunday (*Dominica expectationis*). During the ten days between the Ascension and Whitsunday the Apostles were waiting for the promised gift of the Holy Spirit. The Collect was adapted in 1549, from an antiphon formerly sung at Vespers on Ascension Day, which ran, 'O King of Glory, Lord of Hosts, who to-day didst ascend in triumph far above all heavens, do not leave us orphans, but send upon us the promise of the Father, even the Spirit of Truth.' This antiphon, which, it will be observed, is addressed to the Son, has a peculiar interest attaching to it, having been used by the Venerable Bede on his death-bed. (See pp. 80, 81.) **The Collect** consists of:

1. An invocation addressed to God, as the King of glory, who has exalted His Son to His kingdom in heaven.
2. A prayer that He will send us His Comforter and exalt us to heaven also.

'*Leave us not comfortless.*' Lat., 'Ne derelinquas nos orphanos.' Cf. St. John xiv. 18, 'I will not leave you comfortless' (Margin, orphans).

The Epistle (1 St. Pet. iv. 7-12) reminds us that 'the end is at hand,' and directs us to use the gifts of the Holy Spirit 'as good stewards of the manifold grace of God.' It is clearly intended to direct our thoughts to the Pentecostal gifts. **The**

Gospel (St. John xv. 26 to xvi. 4) contains our Lord's promise of the Comforter.

The First Lesson for Matins (Deut. xxx.) is part of Moses' final exhortation to the people of Israel, in which he reminds them that the commandments he had given them were not hidden from them, but were in their mouth and in their heart—a description still more applicable to the new law given at the Christian Pentecost, a law written in 'fleshy tables of the heart.' **The First Lessons for Evensong** are Deut. xxxiv. and Josh. i., which relate respectively how, when Moses was taken away, Joshua was endued with the spirit of wisdom, and how God promised to assist him: 'I will not fail thee nor forsake thee.' The parallel of the promise of the Comforter is obvious.

WHITSUNDAY.

Subject: The Comforter.

The Christian festival of Whitsuntide corresponds to the Jewish festival of Pentecost, as the Christian Easter corresponds to the Passover. As Pentecost was instituted to commemorate the giving of the Law on Mount Sinai and a day of thanksgiving for harvest, so Whitsuntide commemorates the outpouring of the Holy Spirit and the ingathering of the firstfruits of the Church of Christ. Further, as the giving of the Law converted the Hebrews from being a mere people into an organized nation, so the gift of the Holy Spirit converted the disciples into a Church. In the Early English Church the festival of Whitsuntide is invariably spoken of under the Greek name Pentecost, which means fiftieth, Pentecost being the fiftieth day from the morrow of the Sabbath following the Passover. In ecclesiastical language this name continued to be used right down to the Reformation, but the popular name Whitsunday had come into use even before the Conquest. In the A.-S. Chronicle we find under A.D. 1067 the following: 'Ealdred arceb. hig gehalgode to cwene on Westmynstre on Hwitan Sunnan dæg.' [Ealdred the Archbishop hallowed her Queen at Westminster on *Hwitan Sunnan dæg*.] This passage shows that, when the chronicler wrote, the first syllable of our Whitsunday was a distinct word, having a separate existence. In Layamon's Brut (A.D. 1205) we find *White-sunedaeie*, *Witesonedaiye*, *Whiten-sunedaeie*, *Whitensunedaei*, *Witesonmeday*, *White-sune tide* and *Witsontime* (vol. ii., 308, 309; vol. iii., 267, ed. Sir F. Madden). In a MS. of the 'Ancrer Riwle' (about A.D. 1225) the word is spelled *hwitesunedei*. In an apparently later MS. of the same treatise we find *witsunnedei*. In the 'Passion of our Lord' (thirteenth century) we find *wit-*

sunneday. In MSS. written about 1300 we have *Witesontyd*, *Witesonetid*, *Witesoneday*. A century later we find *Whitsonelyd* and *Witsonenday*. In the four versions of the 'Cursor Mundi' (fourteenth century) we find respectively *Wijt sundai*, *Wit-sunday*, *Wittsunday*, *Witsonen day* (line 18,914). Wiclif writes *Witsuntide*; the 'Romaunt of the Rose,' *Whitsonday* (Skeat's edit.), or *Wissonday* (Glasgow MS.). In the 'Promptorium Parvulorum' (A.D. 1440) we find *Whysson tyde* and *Whitsontyde*. By the sixteenth century the redundant form 'Whytson Sunday' had come into use. (See 'Confutacyon of Tyndale's Answer,' Preface).

The derivation of Whitsunday is unquestionably from *White Sunday*, as we might infer from the form in which the word first appears. This derivation is supported by the fact that the Icelandic name *Heita-sunnudagr* and the Welsh name *Sul Gwyn*, which goes back as far as the laws of Howel the Good, who ascended the throne A.D. 907, both mean *White Sunday*. Whitsuntide, it will be remembered, was one of the great seasons for baptism, when neophytes put on their *white* chrisoms (see p. 276). In the South of Europe baptisms would appear to have been more frequently celebrated at Easter, for there the name *Dominica in Albis* was given to the first Sunday after Easter, when the chrisoms were worn for the last time. Whitsuntide may have been preferred in the north on account of the cold at Easter.* A writer of the fourteenth century says:

'This day Witsonday is cald
For wisdom and wit seene fold
Was gounen to the Apostles a this day
For wise in alle thingis wer they ;
To speke with-outen mannes lore
Mauer langage everi wher.'

This derivation, though plausible, is entirely unsupported by the earlier forms of the word. All the Latin or Romance languages

* 'The great festivals Yule, Easter, and Pentecost, but especially the two latter, were the great seasons for christening; in the Roman Catholic Church especially Easter, whence in Roman usage the First Sunday after Easter was called *Dominica in Albis*, but in the Northern Churches, perhaps owing to the cold weather at Eastertime, Pentecost, as the birthday of the Church, seems to have been specially appointed for christening and for ordination. . . . Hence Pentecost derived its name from the white garments, and was called *Hvitadagor*, the white days.' (Cleasby and Vigfusson's Icelandic Dictionary, *sub voce*.) In the 'Hungra-Vaka; or, Lives of the first Bishops of Skalholt' (in Iceland), mention is made of the wearing of white robes at Pentecost by the newly-baptized converts, and in several sagas, etc., reference is made to that custom. It is highly probable that there was a close connection between the Scandinavian Church and the English Church in early times (probably dating from the rule of the Danish Kings of England), for the Icelandic Church counts by Sundays after *Trinity*, as we do, and not after Pentecost. *Hvit-Sondag* is still used in the Swedish dialect of West Gothland (Rietz).

have some form of *Pentecosta*, and Neale was of opinion that *Whitsun*, like the German *Pfingsten*, was a corrupt form of *Pentecost*. This view has been adopted by numbers of recent writers, but no evidence has been adduced of the intermediate changes by which *Pentecost* was converted into *Whitsun*.

Keeping to facts, *hwit*, the earliest known form of the first syllable, is the O.E. word, corresponding to the modern *white*. The change from the long *i* sound to the short *i* is exactly what has taken place in numbers of other words. Cf. *whitlow*, O.E. *whytflawe*; *whitster*, a bleacher; *whittle*, originally a white mantle; *Whitchurch*, *Whitby*, *Whitacre*, *Whitbeck*, *Whitbourne*, *Whitcombe*, *Whitfield*, etc. There can be no doubt, therefore, that the derivation from *hwit*, *white*, is correct. The wearing of the white chrisoms by the newly baptized on Whitsunday must have been one of the most conspicuous features in the services for the day, and probably overshadowed in the popular mind the great truths which Whitsuntide commemorates. The changes in the spelling from *hwit* to *wit*, and from *wit* to *whit*, are exactly what all our words beginning with *wh* underwent. The derivation from *Pentecost* is, in spite of the great names by which it is supported, absolutely untenable. Such a change of form as this derivation involves could not be explained by any known law of language; and it is incredible that it could have occurred without leaving behind it any trace of intermediate forms. An interesting parallel to the contraction *Whitsun* is found in *Palmson*, the name given to a horse-fair held at Maldon, in Yorkshire, on the Saturday before *Palm Sunday*. So the eve of Low Sunday was called *Lowsun Eve*. The derivation from *wit* probably dates from the period when the initial *h* was dropped. The happy coincidence of the fact with the theory would soon give the derivation popular currency. The facsimile of the House of Lords MS. of the Prayer-Book of 1662, has 'Whitsunday' in all five places where the word occurs. Modern Prayer-Books vary greatly. The division of the word by a hyphen after *Whitsun* should be abandoned. It is based upon an exploded derivation, and upon the misleading analogy of such names as *Whitsun-Monday* and *Whitsun-Tuesday*.

The Proper Psalms appointed for **Matins** are the 48th and 68th. The 48th is a song in praise of Jerusalem as the city of God. The words 'We wait for Thy lovingkindness, O God, in the midst of Thy temple,' ver. 8, may have been regarded as applicable to the waiting of the Apostles at Jerusalem for the promise of the Comforter. The 68th is prophetic of the triumphs of the Church. 'The Lord gave the word: great was the company of the preachers,' etc. (verse 11). The Psalms for **Evensong** are the 104th and 145th. The former is a hymn celebrating the glories

of the Creator, who 'maketh His angels spirits and His ministers a flaming fire' (verse 4). The 145th is a thanksgiving for the 'marvellous acts' which God has wrought for His people.

The Collect is from the Sacramentary of Gregory, and consists of :

1. A commemoration of the gift of the Holy Spirit on the Day of Pentecost.

2. A prayer that God may grant us the same Spirit (*a*) to have a right judgment, (*b*) to rejoice evermore in His comfort.

'*In the unity of the same Spirit.*' This conclusion, which occurs only in this Collect, is peculiarly appropriate on the festival of the Holy Ghost, leading up as it does to the great truth commemorated on the following Sunday (Trinity).

The First Lessons (Deut. xvi. 1-18; and Isa. xi.) contain respectively an account of the institution of Pentecost, and a prophecy of the outpouring of the Holy Spirit and of the conversion of both Jews and Gentiles. The alternative **First Lesson for Evensong** is Ezek. xxxvi. 25, containing the promises, 'I will put *My Spirit* within you,' and 'As *the flock of Jerusalem in her solemn feasts*; so shall the waste cities be filled with flocks of men.'

The Second Lessons (Rom. viii. 1-18, and Gal. v. 16) set forth respectively the effect of the law of the Spirit of life in setting us free from the law of sin and death, and an enumeration of the works of the Spirit contrasted with the works of the flesh. The alternative **Lesson for Evensong** is Acts xviii. 24 to xix. 21, showing the value of the Word of God as an instrument of conversion in the case of Apollos, and relating the outpouring of the Holy Spirit on the converts at Ephesus.

The Scripture appointed for **The Epistle** is Acts ii. 1-12, recording the descent of the Holy Spirit on the Day of Pentecost.

The Gospel (St. John xiv. 15) contains our Lord's promise of the Comforter.

Monday in Whitsun Week. **The First Lesson for Matins** is Gen. xi. 1-10, the narrative of the confusion of tongues; for **Evensong**, Num. xi. 16-31, recording the appointment by Moses of the seventy elders, and the outpouring of the Spirit upon them: 'Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them.' **The Second Lesson for Matins** is 1 Cor. xii. 1-14, which sets forth the diversity of the gifts of the Spirit, and the object with which they are bestowed, viz., for 'every man to profit withal'; for **Evensong**, 1 Cor. xii. 27 and xiii., which teaches that, though the best gifts are to be coveted, yet there is 'a more excellent way,' viz., charity.

The Epistle is Acts. x. 34, recording the descent of the

Holy Spirit upon the household of the Gentile Cornelius. **The Gospel** (St. John iii. 16-22) reminds us that light is come into the world, and that, if we love darkness rather than light, it is because our deeds are evil. It seems to have been selected as bearing witness to the *illumination* of the baptized. God is light, and the newly baptized (at this season) are to learn that they are thereby admitted into light, and must walk as children of light' (Norris).

Tuesday in Whitsun Week. **The First Lesson for Matins** is Joel ii. 21, containing the prophecy quoted by St. Peter on the Day of Pentecost, 'I will pour out My Spirit upon all flesh,' etc.; for **Evensong**, Micah iv. 1-8, a prophecy of the glory of the Church, and of its spread from Jerusalem: 'The law shall go forth of *Zion*, and the word of the Lord from Jerusalem.' **The Second Lesson for Matins** (1 Thess. v. 12-24) exhorts us not to quench the Spirit nor despise prophesying; for **Evensong**, 1 John iv. 1-14, which directs us to test our teachers, whether they be of God or not, by appealing to the fundamental article of the Christian faith: 'Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God.'

The Epistle (Acts viii. 14-18) records the outpouring of the Holy Spirit on the Church of Samaria.

The Gospel (St. John x. 1-11) is our Lord's discourse on True and False Shepherds. It was probably selected as suitable for candidates for ordination, this being an Ember Week.

The following Collects were suggested in the American Prayer-Book Annexed (1883), for Whit-Monday and Whit-Tuesday respectively, but were not adopted: Monday, 'O Lord Jesus Christ, who didst send from the Father the Comforter, even the Spirit of Truth, grant that He may enlighten our minds with the teaching of Thy truth and sanctify our hearts with the power of Thy grace, so that evermore abiding in Thee we may be found steadfast in faith and holy in life, being conformed unto Thine image, who art with the Father and the Holy Ghost ever one God, world without end. Amen.' Tuesday, 'O God, the light and life of all believers, grant that they whom the Holy Ghost hath made Thy children by adoption and grace, loving Thee without lukewarmness, and confessing Thy faith without dissension, may obtain that peace which our Lord Jesus Christ promised to all those who truly follow Him, through the same Jesus Christ our Lord. Amen.'

TRINITY SUNDAY.

Subject: The Three in One; the One in Three.

The festival of Trinity Sunday is of comparatively recent institution. Every Sunday was formerly regarded as commemorating the Holy Trinity, but there is reason for believing that from a very early date the doctrine of the Holy Trinity had

a special prominence assigned it in the services for this day. Durandus ascribes the institution of the festival to Gregory the Fourth, A.D. 834, and says that the object of it was to counteract the effects of the Arian heresy, which had almost led to the extinction of the true faith in the Holy Trinity. Pope Alexander II. (1061-1073) discouraged the festival on the ground that it was needless, as the doctrine of the Holy Trinity was daily recognized in the *Gloria Patri*. In spite of this the festival was gradually adopted by various Churches in Western Europe. Thomas à Becket, who was consecrated on the Octave of Whitsunday, 1162, appointed that Sunday for the feast of Trinity. At this period it would seem that some Churches observed the feast on this day, while others celebrated it on the Sunday next before Advent. The Synod of Arles (1260) directed that the feast should be observed in that province on the Sunday after Whitsunday, but Pope John XXII., in 1334, was the first to enforce the universal observance of this day as Trinity Sunday. There is no corresponding festival to Trinity Sunday in the Eastern Church, the Octave of Whitsunday being observed in that Church as the Festival of all Holy Martyrs.

The term Trinity is first applied to the Godhead by Theophilus, Bishop of Antioch, about A.D. 170 (see note on the Athanasian Creed).

The expediency of the festival, and the appropriateness of the day set apart for it, can scarcely be questioned. The two opposite tendencies, to recognize the Unity without the Trinity, and the Trinity without the Unity of the Godhead, are as strong as ever, and underlie many dangerous theological errors of our own day. In the Incarnation, Death, Resurrection, and Ascension of our Lord we see the love of both the Father and the Son, for it was the Father who sent His Son into the world. In the marvellous works wrought on the Day of Pentecost we see the special work of the Holy Spirit. Now, acknowledging the glory of the eternal Trinity, we worship Father, Son, and Holy Spirit, as one God, of one substance, power, and majesty, equally concerned in our redemption.

The Collect is from the Sacramentary of Gregory, and consists of:

1. A confession of the doctrine of the Trinity in Unity, and the Unity in Trinity.

2. A prayer that we may be kept steadfast in this faith.

This Collect was altered for the worse in 1662. The original runs: 'Almighty, eternal God, who hast granted Thy servants in the confession of the true faith to acknowledge the glory of the eternal Trinity, and in the power of majesty to adore the Unity, we beseech Thee, that by steadfastness in the same faith, we

may ever be defended from all adversities. Through,' etc. The point of the Collect is not that we may be kept steadfast in the faith *and* defended from all adversities, but that *by* the steadfastness of our faith we may be defended.

It will be observed that this Collect is addressed to the entire Trinity, and that there is no mediation clause at the end. On this day we do not say, 'Through,' etc., but, 'Who livest and reignest, one God,' etc. Cf. the Proper Preface for this day.

The words, 'in the power of the Divine Majesty to worship the Unity,' are somewhat obscure. They may mean that we worship the Unity as displayed in the power of the Divine Majesty, or, as Humphry suggests, that we 'worship the Three Persons as being one in power and in majesty.' In an old English Primer of the fourteenth century this portion of the Collect stands thus: 'And in the might of mageste to worchipe thee in oonheede.' The Latin original is, 'Et in potentia Majestatis adorare Unitatem.'

'From all adversities.' The Latin original connects our deliverance with holding by the true faith: 'Quæsumus ut ejusdem fidei firmitate ab omnibus semper muniamur adversis.' Up to 1661 the petition ran: 'We beseech Thee that *through* the steadfastness of this faith we may evermore be defended from all adversity.' Our Creed was, as Canon Bright says, to be the shield of our life.

The First Morning Lesson (Isa. vi. 1-11) relates the vision of Isaiah in which he heard the seraphim crying, 'Holy, Holy, Holy,' and the voice of God asking, 'Whom shall I send, and who will go for *Us*?' (See note on the Ter Sanctus.)

The First Evening Lesson (Gen. xviii.) relates the appearance of the mysterious 'three men' to Abraham.

The Alternative Lesson is Gen. i. and ii. 1-4, which contains two references to the plurality of Persons in the Godhead. Cf. i. 2, 'And the Spirit of God moved on the face of the waters,' with i. 26, 27, 'Let *Us* make man in *Our* image; . . . so God created man in *His* own image.'

The Second Morning Lesson (Rev. i. 1-9) contains a salutation referring directly or indirectly to each one of the three Persons of the Holy Trinity.

The Second Evening Lesson (Eph. iv. 1-17) is an exhortation to Christian unity based upon the one body, *one Spirit*, one hope, *one Lord*, one faith, one baptism, one God and *Father* of all. The **Alternative Lesson** is St. Matt. iii., which records the baptism of our Lord, an occasion on which all three Persons of the Holy Trinity were plainly manifested—the Father speaking from heaven, the Son standing in the water, the Holy Spirit descending like a dove and lighting upon Him.

The Epistle (Rev. iv. 1) contains an account of the vision in which St. John heard the four beasts saying, 'Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come,' a salutation which has always been interpreted as referring in its three-fold repetition to the Holy Trinity. The Gospel (St. John iii. 1-16) mentions the Three Persons of the Trinity by name; but this, perhaps, was not the reason why it was appointed to be read this day. The language used by our Lord in speaking to Nicodemus on the mysterious subject of the new birth is equally applicable to the doctrine of the Trinity: '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.' Our power to comprehend the mode is not to be the measure of our acceptance of the fact.

SUNDAYS AFTER TRINITY.

The first half of the ecclesiastical year is devoted to setting forth the great doctrines of the Christian religion, the second half to setting forth its practical duties. Neither would be complete without the other. Religion consists of *credenda*, things to be believed; *agenda*, things to be done; but belief is unreal unless it is made the basis of action; and action cannot commence without the stimulus supplied by belief. The Collects for this season are prayers for the Divine help and guidance to enable us to bring forth the fruits of Christianity. The Gospels bring before us the teaching and example of our Blessed Lord; the Epistles exhort us to the practice of Christian virtues. The latter are all, with the exception of those for the first three, fifth, and twenty-fifth Sundays, taken from St. Paul's writings, and generally follow the order in which they stand in the New Testament. The Roman Missal counts the Sundays after Pentecost, not after Trinity. We follow the Sarum Missal in counting them after Trinity.

First Sunday after Trinity. *Subject:* Grace and Obedience.

The Collect is from the Sacramentary of Gelasius. It consists of:

1. An address to God as our Strength.
2. An acknowledgment of our own natural inability to do good without His assistance.
3. A prayer for the help of His grace to keep His commandments both in will and deed.

'No good thing without Thee.' Cf. St. John vi. 44. 'No man can come to Me, except the Father which hath sent Me draw him.' The same doctrine is set forth in many other

Collects. See Collects for 2, 5, after Easter; 9, 17, 19, after Trinity.

'In will and deed.' Outward obedience is not enough. The heart must go with the hand. Circumstances may often prevent us from rendering to God such service as we wish, but, 'If there be first a *willing* mind, it is accepted according to that a man hath, and not according to that he hath not' (2 Cor. viii. 12).

The Epistle (1 St. John iv. 7) sets forth the love of God to man as the originating source of man's love of God and of his fellow-man: 'We love Him because He first loved us.' We love our brother because we cannot love God without loving our brother.

The Gospel (St. Luke xvi. 19) is the parable of the Rich Man and Lazarus,* which shows the danger of neglecting our duty towards our neighbour. We do not read that the rich man was a wicked man; he may have been most attentive to the externals of religion; but he paid no heed to the necessities of the poor beggar at his gate, and so showed that his heart was not possessed with the love of God. The heart that is fully conscious of God's love feels bound to show its gratitude in deeds of love to man. Thus, while in the Collect we pray for grace to keep God's commandments in will and deed, in the Epistle and Gospel we are directed to the love of God as the great motive power of Christian charity.

Second Sunday after Trinity. *Subject:* Fear and Love.

The Collect is adapted from the Sacramentary of Gelasius, and up to 1661 ran thus: 'Lord, make us to have a perpetual fear and love of Thy holy Name; for Thou never failest to help and govern them whom Thou dost bring up in Thy steadfast love.' It consists of:

1. An address to God as our never-failing Help.
2. A prayer that we may never fail in our fear and love of His Name.

'Govern,' i.e., direct, guide (see note on 'governance,' p. 181). Cf. St. James iii. 4, where 'governor' is used in the sense of the Lat. *gubernator*, a pilot. We need the restraint inspired by a sense of Divine government, as well as the encouragement inspired by the knowledge of Divine love.

'Thy steadfast fear and love,' i.e., the 'steadfast fear and love of Thee.' The words 'steadfast' and 'perpetual,' applied to our duty in the latter part of the Collect, correspond to 'never failest,' applied to Divine grace in the former part.

'Fear,' i.e., the reverent fear of love. Cf. Heb. xii. 28, 'Let us have grace whereby we may serve God acceptably with rever-

* Lazarus is an abbreviated form of Eleazar, which signifies 'God is my help.' The shortened form means 'helpless.'

ence and godly fear (εὐλάβεια).’ In the Epistle for the First Sunday after Trinity we are told that ‘perfect love casteth out fear,’ but the fear there referred to is the servile fear (φόβος) of punishment, the fear that hath torment—ὅτι ὁ φόβος κόλασιν ἐχει (1 St. John iv. 18). The more perfect our love, the more we fear to grieve the object of it.

The original is : ‘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’ (‘Lord, make us to have equally a perpetual fear and love of Thy holy name, because Thou never failest to govern those whom Thou dost bring up in the steadfastness of Thy love’). The idea conveyed by the word *pariter* (equally, concurrently) has, unfortunately, been dropped. The fear and love of God must advance with equal step.

The Epistle (1 St. John iii. 13) relates to the same subject as that for the previous Sunday. It again reminds us that the love of our neighbour is the test of our love of God.

The Gospel (St. Luke xiv. 16-25) is the parable of the Great Supper, in which is illustrated the conduct of those who neither love nor fear God, and disregard His gracious invitations. Their conduct is not attributed to exceptional wickedness or unbelief, but to undue absorption in worldly cares and pleasures.*

Third Sunday after Trinity. Subject: The Desire to Pray.

The Collect is an expansion of one in the Sacramentary of Gregory. It consists of:

1. A pleading of the fact that our desire to pray is itself given of God.

2. A prayer that He may hear the prayers He has Himself inspired, and defend and strengthen us with His ‘mighty aid.’

‘An hearty desire to pray.’ The Epistle bids us ‘cast all our care on God,’ i.e., look to Him in all our necessities, whether small or great, bodily or spiritual. This is the spirit out of which prayer naturally springs.

‘Comforted,’ i.e., strengthened. Cf. ‘Comfort is it by which, in the midst of all our sorrows, we are *confortati*, that is, strengthened, and made the better able to bear them all out’ (Bishop Andrewes, ii 145. Quoted in Davies’s ‘Bib. Eng.’). ‘Defended’ should be coupled with ‘dangers,’ and ‘comforted’ with ‘adversities.’ The clause ‘and comforted,’ etc., was added in 1662.

The Epistle (1 St. Pet. v. 5-12) teaches us to look up to God in all our dangers and adversities, and to cast all our care upon

* Archbishop Trench quotes the following rhyme of Hildebert in illustration of these hindrances:

‘Villa, boves, uxor, cenam clausere vocatis ;
Mundus, cura, caro, cælum clare renatis.’

Him, for He careth for us (verse 7). It also teaches us the intention of these trials, viz., that we may be perfected by them (verse 10), and the spirit in which we should submit to them, viz., of humility (verse 6).

The Gospel (St. Luke xv. 1-11) consists of the parables of the Lost Sheep and the Lost Piece of Money, in which we are taught the loving care with which God follows lost and perishing sinners, and the ‘mighty aid’ with which He brings them back to their true home.

Fourth Sunday after Trinity. Subject: ‘Things Temporal’ and ‘Things Eternal.’

The Collect is from the Sacramentary of Gregory. It consists of:

1. An address to God as our sole Protector and Sanctifier. -

2. A prayer for mercy that we may so pass through time that we lose not the all-important things of eternity.

‘Increase and multiply.’ Increase the mercies we already enjoy and add to their number.

‘Things temporal.’ Lat., *bona temporalia* (‘the good things of time’). The English version is preferable. We are in danger not only from temporal prosperity, but from temporal sufferings. Cf. 2 Cor. iv. 18.

The Epistle (Rom. viii. 18-24) contrasts the sufferings of this present time with the glory that shall be revealed, and directs our minds from the present bondage of corruption to the glorious liberty of the sons of God.

The Gospel (St. Luke vi. 36-43) teaches us to show mercy to our fellow-men, even as God, our Father, is merciful to us, and reminds us that with what measure we mete it shall be measured to us again. The prayer for mercy in the Collect is clearly based upon the Gospel; the reference to ‘the things eternal’ is based upon the Epistle.

Fifth Sunday after Trinity. Subject: Peace Without and Within.

The Collect is found in the Sacramentaries of Leo and Gregory. It consists of:

1. A prayer for the peace of the world.

2. The object of the prayer, viz., that the Church may peacefully serve God.

‘Ordered,’ directed. Lat., *dirigatur*.

‘Godly quietness.’ Lat., *tranquilla devotione*. Undisturbed by persecution and strife from without, and by ungodly divisions within.

This Collect contains within itself lasting evidence of the troublous times in which it was composed. ‘When the Goths, the Huns, and Vandals were hovering over the moribund Roman

Empire, like a flight of vultures preparing to pounce upon a dying camel in the desert as soon as the breath is out of his body, there was certainly some point, and there was likely to be some sincerity, in such a prayer' (Goulburn's 'Collects,' i. 30).

The Epistle (1 St. Pet. iii. 8-15) shows how largely the peace of the world is dependent on the love and forbearance of Christians themselves; and how little, on the other hand, persecution can touch the Christian's real happiness.

The Gospel (St. Luke v. 1-12) is the account of the first miraculous draught of fishes, which would seem to have been intended to teach the Apostles that the fishers of men might, if they obeyed and trusted in God, look for success where there was seemingly the least promise of it. The Church cannot but prosper so long as she preserves a godly peace within her own borders, and diffuses it in the world around her; nor will the Gospel net ever be brought up empty, if it be let down at God's command and in loving confidence in His promises.

Sixth Sunday after Trinity. *Subject:* God's Love to Man; and Man's Love to God.

The Collect is from the Sacramentary of Gelasius, and is based upon the Epistle. It consists of:

1. A pleading of the good things which God has prepared for those who love Him.

2. A prayer for the love of God, that we may obtain His promises.

'*Good things.*' Lat., *bona invisibilia* ('the good things that are unseen').

'*Pass man's understanding.*' Cf. 1 Cor. ii. 9: '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 love toward Thee.*' Lat., 'Infunde cordibus nostris Tui amoris affectum' ('Pour into our hearts the affection of Thy love'). The love of God referred to is man's love of God which originates in God's love of man.

'*That we, loving Thee above all things.*' The original is 'ut Te in omnibus et super omnia diligentes' ('that we, loving Thee in all things and above all things'). In this Collect it is implied that the love of God Himself must precede the love of those good things which He has destined for us; and that our love towards God is itself a gift from God.*

* Cf. Browning's beautiful lines:

'O heart I made, a heart beats here!
Face my hands fashioned, see it in myself.
Thou hast no power nor may'st conceive of mine,
But love I gave thee with myself to love,
And thou must love me who have died for thee.'

AN EPISTLE

The Epistle (Rom. vi. 3-12) connects our baptism with our spiritual resurrection in this life, and with our hopes of a future resurrection to that life with Christ in which the 'good things' mentioned in the Collect await us. When baptism was by immersion the appropriateness of the Apostle's metaphor must have been more obvious than it is now. The old man was buried beneath the waters; the new man rose out of them as from a grave.

The Gospel (St. Matt. v. 20-27) reminds us that except our righteousness exceed the righteousness of the Scribes and Pharisees we cannot enter the kingdom of heaven. They contented themselves with a mere formal compliance with the letter of the Law; we must show our love towards God by recognizing the spirit that pervades it. The law took cognizance of overt acts, though, as we see from the Tenth Commandment, not exclusively; the Gospel takes cognizance of thoughts and affections.

Seventh Sunday after Trinity. *Subject:* The Author and Giver of all Good Things.

The Collect is from the Sacramentary of Gelasius, and consists of:

1. An address to God as the Source of all power and all good.

2. A prayer that He may:

(a) Graft in our hearts the love of His Name.

(b) Increase in us true religion.

(c) Nourish us with all goodness.

(d) Keep us in this love, and religion, and goodness.

'*Lord of all power and might.*' Lat., 'Deus virtutum, cujus est totum quod est optimum' ('O God of hosts, to whom belongeth everything that is best'). 'Deus virtutum' is the rendering of 'God of hosts' in the Latin Psalter. See Ps. lviii. 6 (English Version Ps. lix. 6).

'*Power and might,*' i.e., authority and strength.

'*Author,*' i.e., Originator, Source.

'*Graft.*' The Latin is *insere*, which may mean either to plant or to graft. This clause may have been suggested by the reference to the different fruits of the natural man and the spiritual man referred to in the Epistle. It implies that the love of God must be engrafted in us by God Himself.

'*Thy Name,*' i.e., all that Thou art, and all on which Thou hast set Thy Name.

'*Increase in us true religion.*' Lat., 'Præsta in nobis religionis augmentum' ('Supply in us an increase of religion'). Cf. 1 Cor. iii. 6, 'I have planted, Apollos watered, but God gave the increase.'

'*Nourish us with all goodness,*' etc. The Latin is 'ut quæ sunt bona nutrias, ac pietatis studio quæ sunt nutrita custodias'

(‘that Thou mayest foster those things which are good in us, and with Thy Fatherly care keep those things which Thou hast fostered’). This might seem to imply that there may be good in us which was not originally planted by God, and which only needs His fostering care. The English Collect avoids the possibility of this misconstruction.

The Epistle (Rom. vi. 19) sets forth (1) the condition of the natural man, the fruit of whose life is death; (2) the duty imposed upon those who have been freed from sin to bring forth fruit unto holiness, the end of which is everlasting life.

The Gospel (St. Mark viii. 1-10) is the record of the feeding of the four thousand, a miracle which strikingly illustrates the opening words of the Collect, ‘Lord of all power and might, who art the Author and Giver of all good things.’ It is from Him we derive the daily bread which we need both for our souls and bodies. Cf. our Lord’s discourse on the Bread of Life, St. John vi. 31.

Eighth Sunday after Trinity. *Subject:* Divine Providence.

The Collect is from the Sacramentary of Gelasius. It consists of:

1. An address to God as the Providential Orderer of all things.
2. A prayer that He may (a) put away from us all hurtful things and (b) give us all things that are profitable.

‘*Never-failing,*’ not only *unceasing,* but never *deceived.* The original is, ‘Deus, cujus providentia in sui dispositione non fallitur’ (‘God, whose providence in ordering that which is His own is not deceived’). Until 1662 the first clause in the English Version ran, ‘God, whose providence is never deceived.’

The Epistle (Rom. viii. 12-18) teaches us that, to put away all things hurtful to us, we must through the Spirit ‘mortify the deeds of the body.’ We must co-operate with God. We cannot live after the flesh and at the same time live after the Spirit. Life according to the one involves death according to the other.

The Gospel (St. Matt. vii. 15-22) teaches us that the fruits of our lives will be hurtful or profitable according as we regard or disregard the will of our Father who is in heaven. Thus, while we recognize a never-failing Providence, we also recognize the indispensability of bringing our wills into accord with God’s will.

Ninth Sunday after Trinity. *Subject:* Grace Preventive and Co-operative.

The Collect is from the Sacramentary of Leo. It consists of:

1. A prayer for the spirit to think and do what is right.
2. The reason for the prayer, viz., that we may be enabled to live according to God’s will.

‘*That we, who cannot do anything that is good without Thee.*’ The original is ‘ut qui sine Te esse non possumus’ (‘that we, which

cannot be’ [*i.e.*, cannot exist] ‘without Thee’), and was so translated up to 1662.

The Epistle (1 Cor. x. 1-14) shows us, from the judgments that fell on the Israelites in the wilderness, the dangers of disregarding God’s will both in our thoughts and actions. The Israelites sinned in *thought* when they murmured against God’s dealings with them, and lusted after evil things and fell into idolatry; in *deed*, when they fell into gross sensual vices. The national apostasy was followed by national immorality. The people first induced Aaron to make them a god; *then* they sat down to eat and drink and rose up to play.

The Gospel (St. Luke xvi. 1-10) teaches us to make the same wise use of the present in providing for the life to come, as the unjust steward showed in providing for a temporal future. We are to make use of money, ‘the mammon of unrighteousness,’ in benefiting the poor and needy, so that when we have to give an account of our stewardship, we shall not be without friends to welcome us into God’s everlasting habitations.

Tenth Sunday after Trinity. *Subject:* Successful Prayer.

The Collect is from the Sacramentary of Leo. It consists of a twofold petition, viz.:

1. That God may hear our prayers.
2. That, in order that He may do this, we may be led to ask such things as shall please Him (see Rom. viii. 26, 27).

The Epistle (1 Cor. xii. 1-12) teaches us that we must look to the Holy Spirit for guidance in our prayers. The Corinthians would appear to have made the Divine gifts of the Holy Spirit an occasion for jealousy. They would have asked for such things as pleased themselves rather than for those things which pleased God. St. Paul shows them that the spiritual gifts bestowed on individuals are not given for the benefit of the individuals only, but for the benefit of the Church at large; and that the highest gift—viz., charity—is open to all who seek it.

The Gospel (St. Luke xix. 41-47) illustrates the danger of not asking for those things that belong to our peace by the case of Jerusalem. She had rejected God’s best gifts when they were offered to her, and had thereby brought down upon herself that fearful overthrow which compelled our Lord, as He thought of its approach, to weep over her.

Eleventh Sunday after Trinity. *Subject:* God’s Power shown in Mercy.

The Collect is from the Sacramentary of Gelasius. It consists of:

1. An address to God, declaring that His power is chiefly shown in the exercise of mercy.
2. A prayer that He will mercifully grant us *grace* that we may—

- (a) Obey His commandments ;
- (b) Obtain His promises ;
- (c) Partake of His heavenly treasure.

Up to 1662 this Collect ran, 'Give unto us abundantly Thy grace, that we, running to Thy promises, may be made partakers,' etc.

'*Declarest*,' i.e., makest clear. The old sense of the word gives additional force to the meaning here and elsewhere. Cf. 'By His outward gesture and deed He *declared* His good will' (Baptismal Office).

'*In showing mercy and pity*.' Lat., 'parcendo maxime et miserando' ('in sparing and in showing compassion')—*mercy* in pardoning, *pity* in helping.

'*Partakers*.' Lat., *consortes* (fellow-partakers).

The **Epistle** (1 Cor. xv. 1-12) shows the extent of the Divine mercy and the power of Divine grace, as exemplified in the case of the Apostle of the Gentiles, who, though he once persecuted the Church of God, was mercifully enabled by the grace of God to labour in the Church 'more abundantly' than the original Apostles. It also reminds us of the great truth on which all our hopes of becoming partakers of God's heavenly treasure depends, viz., our Lord's resurrection. For if Christ be not raised, then is our faith vain ; we are yet in our sins.

The **Gospel** (St. Luke xviii. 9-15) is the parable of the Pharisee and the Publican, in which we see God's willingness to show mercy whenever He is approached with true penitence and humility.*

Twelfth Sunday after Trinity. *Subject* : God the Giver and Forgive.

The **Collect** is from the Sacramentary of Leo. It consists of :

1. An invocation, declaring that God is readier to hear than we to pray, and wont to give us more than we desire or deserve.
2. A prayer for the exercise of His mercy towards us in—
 - (a) *Forgiving* us our sins ;
 - (b) *Giving* us those good things which we are not worthy to ask for but through the merits and mediation of Christ.

'*Art wont*.' A happy addition by our Reformers.

'*More ready to hear*,' etc. The original of Leo runs : 'O God of the celestial hosts, who bestowest more than we seek or deserve, grant, we beseech Thee, that by Thy mercy that may be bestowed

* Dean Alford remarks : 'The Church has admirably fitted to this parable the declaration of thankfulness in 1 Cor. xv. 9, 10 (the two being the Epistle and Gospel for the Eleventh Sunday after Trinity), also made by a *Pharisee*, and also on the ground "that he was not as other men"; but how different in its whole spirit and effect ! There, in the deepest humility, he ascribes it to the *grace of God* that he laboured more abundantly than they all—"yet not I, but the grace of God that was with me."

on us which confidence in our deserts does not allow us to ask.' In the Sacramentary of Gelasius this Collect takes the form : 'Almighty everlasting God, who, in the abundance of Thy Fatherly compassion, dost exceed both the desires and deserts of those who pray to Thee, pour upon us Thy mercy, that Thou mayest forgive the offences which our conscience dreads, and grant what our prayer presumes not to ask.'

The **Epistle** (2 Cor. iii. 4-10) illustrates the abundance of God's mercy in His gifts to the Church, and in particular in His gift of the Holy Spirit. We are insufficient in ourselves to think anything as of ourselves ; but our sufficiency is of God (ver. 5).

The **Gospel** (St. Mark vii. 31) illustrates the readiness of God to answer prayer by our Lord's miracle on the man that was deaf and had an impediment in his speech—a miracle so remarkable in its character, and so graciously wrought, that it forced the people to say, 'He hath done *all* things well.' We also are deaf to God's words, and speak to Him with stammering lips until our ears are opened and our tongues loosed. It is worth noting that Jesus Himself on this occasion looked up to heaven.

Thirteenth Sunday after Trinity. *Subject* : True Service.

The **Collect** is from the Sacramentary of Leo. It consists of :

1. An invocation, declaring that true service is itself a gift of God.
 2. A prayer that we may so faithfully serve God in this life, that we fail not to attain His heavenly promises.
- '*Of whose only gift*,' i.e., from whose gift alone. The original is simply 'de cuius munere venit.' For this use of '*of*,' cf. '*of heaven*' (*de cœlis*) in the Litany. For '*only*' (= alone) see note on last rubric of the Order for the Communion of the Sick.
- '*Laudable service*.' This does not imply that any service we can render is meritorious, but that the service which God Himself inspires is well-pleasing in His sight. Cf. 'that your faith may be found in the day of the Lord *laudable*' (Visitation of the Sick).

'*That we fail not*,' etc. Lat., 'ut ad promissiones Tuas sine offensione curramus' ('that we may run to Thy promises without stumbling').

The **Epistle** (Gal. iii. 16-23) shows that 'if there had been a law given which could have given life, verily righteousness should have been by the law'; but that the Scripture hath concluded all [Jews and Gentiles] under sin, 'that the promise by faith of Jesus Christ might be given to them that *believe*.' 'The law,' says Bishop Lightfoot, 'was of the nature of a contract, depending for its fulfilment on the observance of its conditions by the two contracting parties. Not so the promise, which, proceeding from the sole fiat of God, is unconditional and unchangeable.'

The Gospel (St. Luke x. 23-38) records the conversation which passed between our Lord and the lawyer who asked Him the question, 'What shall I do to inherit eternal life?' Our Lord's reply shows on what conditions God's 'heavenly promises' are to be attained. The whole duty of man is summed up in the words: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. . . . This do,' said our Lord, 'and thou shalt live.' The parable of the Good Samaritan, which follows, should be interpreted in the light of the Epistle. The wounded man is human nature. He is leaving Jerusalem, 'the holy city,' to go down to Jericho, the accursed. On the way he falls into the hands of his spiritual enemies, and is stripped of his original righteousness, and well-nigh robbed of life itself. The Law, represented by the priest and the Levite, could not save him, for 'by the deeds of the law shall no flesh be justified in God's sight,' nor could the sacrifices 'make the comers thereunto perfect.' When Christ came by He poured upon the poor traveller's wounds the blood of His passion, and anointed him with the oil of the Holy Spirit. He placed him on His own beast, and walked by his side, and brought him into His Church, and entrusted him to the stewards of His mysteries, who, if they faithfully discharge their duties, shall be rewarded when He comes again. Archbishop Trench observes: 'The selection of Gal. iii. 16-23 for the Epistle on the Thirteenth Sunday after Trinity, this parable supplying the Gospel, shows the interpretation which the Church puts upon the parable. The Gospel and Epistle attest the same truth, that the law cannot quicken; that righteousness is not by it, but by faith in Christ Jesus.' The same mystical interpretation runs through a noble sonnet on this Sunday by the Rev. S. J. Stone:

'What hope? what help? Not Moses could restore,
Nor Aaron save; they passed; but One came by
Who nursed his grievous wounds all tenderly
With sweetest balm, and all his burden bore;
And to His Church did, ere His parting say,
"Be this thy trust until Mine Advent Day,"

Fourteenth Sunday after Trinity. *Subject:* Faith, Hope, and Charity.

The Collect is from the Sacramentary of Leo. It consists of a prayer that:

1. Our faith, hope, and charity may be increased.
2. That by loving God's commands we may obtain His promises.

'Give unto us the increase of,' i.e., increase in us. Cf. 'Præsta in nobis religionis augmentum' ('increase in us true religion,' Collect

for Seventh Sunday after Trinity). The first part of the Collect is closely connected with the second. The gifts of 'faith' and of 'hope' enable us to lay hold of God's heavenly promises; the gift of 'charity' enables us to love that which He commands, and so to obtain the fruition of our 'faith' and 'hope.'

'Make us to love that which Thou dost command,' for thus only can we render that cheerful obedience which He desires. He would have us obey Him, not as unwilling slaves, but as willing children.

The Epistle (Gal. v. 16-25) contrasts the fruits of the Spirit, among which faith, hope, and charity are included, with the works of the flesh, the doers of which cannot obtain that which God promises, for they who do such things shall not inherit the kingdom of God. There can be no 'true religion' in us unless we crucify the flesh with its affections and lusts.

The Gospel (St. Luke xvii. 11-20) is the record of the healing of the Ten Lepers, of whom only one, a Samaritan, returned to give glory to God. It is not improbable that the Gospel for this, as for the preceding and following Sundays, was selected with special reference to the time of harvest, in which they are read. The Gospel for the Thirteenth Sunday teaches the duty of charity; that for the Fourteenth, the duty of gratitude; that for the Fifteenth, confidence in God's provision for our needs.

Fifteenth Sunday after Trinity. *Subject:* God's Keeping.

The Collect is from the Sacramentary of Gelasius. It consists of:

1. A prayer that God may protect His Church.
2. A prayer that, inasmuch as human frailty unassisted by God cannot but fail, we may be kept from all evil and led to all good. 'Thy perpetual mercy.' Lat., *propitiatione perpetua* (with a perpetual propitiation), i.e., with the mercy that is unceasingly shown in accepting Christ's propitiation for our sins. 'The frailty of man.' Lat., *humana mortalitas* (Lit., the mortality of man), i.e., man's liability to sins that lead to eternal death.

The Epistle (Gal. vi. 11) shows the frailty of the natural man, whether under the Law or not. 'In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.' There is only one thing that the Christian can trust to for safety amid the chances and changes of life, and that is 'the cross of our Lord Jesus Christ.'

The Gospel (St. Matt. vi. 24) teaches us that, if we look to God for those things that are profitable to our souls, He will provide those things that are profitable to our bodies also. Cf. 'Seek ye first the kingdom of God and His righteousness, and all these things (food, clothing, etc.) shall be added unto you.'

'Take no thought,' i.e., be not over-anxious. This was the ordinary sense of the expression in Old English. Cf. 'Come and

let us return; lest my father leave caring for the asses, and *take thought* for us' (1 Sam. ix. 5). See Davies's 'Bible English,' pp. 100, 101, for other examples. The caution against over-anxiety is very appropriate at this harvest season.

Sixteenth Sunday after Trinity. *Subject:* Within and Without.

The Collect is from the Sacramentary of Gelasius. It consists of a twofold prayer, viz.:

1. That God may cleanse and defend His Church.

2. That, inasmuch as it cannot be safe without Him, it may be preserved by His help and goodness.

The Collect for the Fifteenth Sunday seems to have special regard to the external enemies of the Church (*custodi ecclesiam Tuam*); that for this Sunday to both internal and external enemies (*mundet et muniat*).

'*Continual pity.*' Lat., *miseratio continuata* (continued pity).

'*Cleanse and defend.*' *Cleanse* from sin and *defend* from the assaults of external foes.

'*Thy Church.*' Up to 1662 'Thy congregation.' The Scottish Prayer-Book of 1637 has 'Church.'

The Epistle (Eph. iii. 13) points out what are the conditions of the safety of the Church as a whole, and of every individual member of it. We must be strengthened with might by the Holy Spirit; Christ must dwell in our hearts; we must be rooted and grounded in love.*

The Gospel (St. Luke vii. 11-18) illustrates that 'pity' which we invoke in the Collect by our Lord's miracle wrought upon the widow's son at Nain: 'And when the Lord saw her, He had *compassion* on her.' We may be sure that He has a like compassion for all who need His sympathy and pity. More especially must His Bride, the Church, be the object of His loving compassion and care.

Seventeenth Sunday after Trinity. *Subject:* Good Works.

The Collect is from the Sacramentary of Gregory. It consists of a prayer for:

* Norris writes: 'The Epistle for to-day and for several Sundays to come will be taken from that Epistle to the Ephesians in which for the first time St. Paul develops the idea of the One Holy Catholic Church. In the Acts, and in St. Paul's earlier Epistles, "churches" in the plural number are for the most part spoken of. Not till the Apostle reached Rome, the centre of the Roman Empire, and viewed from thence the work that he had done, did it grow upon him that these several churches were being blended into one great spiritual empire—Christ's kingdom. This imperial thought seems to have filled his mind during his imprisonment at Rome. In this passage he speaks of the Church as containing the angels as well as men, "the whole family in heaven and earth," and prays that the Ephesian Christians may be worthy members of it. And then he speaks with rapture of the infinite dimensions of this great development of Christ's work of love in the world.' ('Manual of Religious Instruction on the Prayer-Book,' p. 344.)

1. Preventive and co-operating grace.

2. Continual dedication of ourselves to all good works.

'*Prevent and follow,*' i.e., go before and further. The need of both preventive and co-operating grace is here asserted, as in the Collect for Easter Day.

'*Continually.*' Lat., *jugiter* (unceasingly, as the flow of a stream).

The Epistle (Eph. iv. 1-7) illustrates the good works to which we should give ourselves. We are to walk in a way worthy of our vocation, with all lowliness, and meekness, with long-suffering, forbearing one another in love.

The Gospel (St. Luke xiv. 1-12) enforces the virtue of humility, to which all other virtues owe half their attraction.

'*The lowest room.*' Rather, 'place' (see p. 117).

'*Thou shalt have worship,*' i.e., honour, respect. See note, p. 45.

Eighteenth Sunday after Trinity. *Subject:* The Good Fight.

The Collect is adapted from one in the Sacramentary of Gelasius. In it we pray for grace:

1. To withstand the temptations of the world, the flesh, and the devil.

2. To follow God with pure hearts and minds.

'*To withstand the temptations.*' The Lat. is, *diabolica vitare contagia* ('to avoid devilish contagions'). The alteration was probably made because it is impossible to wholly avoid temptation, which sometimes lies in the path of duty. In the Prayer-Book of 1549 the phrase ran 'to avoid the infections of the devil.' The alteration was made in 1662.

'*With pure hearts and minds.*' Lat., *pura mente* ('with pure mind'). The affections need to be purified as well as the understanding.

'*The only God.*' This implies that all sin is of the nature of idolatry, a substitution of self or some other object, or Satan, in the place of the one true God. Hence the necessity for reading the first two Commandments even to a Christian congregation. St. Paul speaks of covetousness as 'idolatry.' See Col. iii. 5.

The Epistle (1 Cor. i. 4-9) points to the privileges which the Christian enjoys and the object with which they were bestowed, viz., that we may be blameless in the day of our Lord Jesus Christ.*

* The reason why the regular order of the Epistles is interrupted on this Sunday is thus explained by Wheatly: 'It was an ancient custom of the Church in the Ember Weeks to have proper services on the Wednesdays and Fridays, but especially on the Saturdays, when, after a long continuance in prayer and fasting, they performed the solemnities of the Ordination either late on Saturday evening (which was then always looked upon as part of the Lord's Day), or else early on the morning following; for which reason, and because they might be wearied with their prayers and fasting on the Saturdays, the Sundays following had no public services, but were called *Dominica*

The Gospel (St. Matt. xxii. 34) gives our Lord's summary of the Law, viz., 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind'—the first and great commandment; and 'thou shalt love thy neighbour as thyself'—a commandment like unto it.

Nineteenth Sunday after Trinity. *Subject:* Without God, no pleasing God.

The Collect is from the Sacramentary of Gelasius. It consists of:

1. A declaration of our inability to please God without His aid.
2. A prayer for the guidance of the Holy Spirit.

The original form of the Collect was as follows: 'Dirigat corda nostra, quæsumus, Domine, Tuæ miserationis operatio; quia Tibi sine Te placere non possumus' ('Lord, we beseech Thee, let the working of Thy mercy direct our hearts; for without Thee we are not able to please Thee'). It will be seen that the phrase, 'the working of Thy mercy,' has been altered to 'Thy Holy Spirit,' and that the reference to Divine mercy has been preserved in the words 'mercifully grant.'

'Direct and rule.' 'Direct' our minds and 'rule' our hearts and wills.

The Epistle (Eph. iv. 17) shows how we can please God, viz., by putting on 'the new man, which after God [i.e., in the likeness of God] is created in righteousness and true holiness.' But this can only be effected by placing ourselves under the guidance of the Holy Spirit, whom we are here bidden not to 'grieve.'

'The former conversation,' i.e., way of life. Cf. 'To him that ordereth his conversation aright' (marg., 'disposeth his way') 'will I show the salvation of God' (Psa. l. 23).

The Gospel (St. Matt. ix. 1-9) records the healing of the man

vacantes, i.e., vacant Sundays. But afterwards, when they thought it not convenient to let a Sunday pass without any solemn service, they despatched the Ordination sooner on Saturdays, and performed the solemn service of the Church as at other times on the Sundays. But these Sundays, having no particular service of their own, for some time borrowed of some other days, till they had proper ones fixed pertinent to the occasion. So that this Eighteenth Sunday after Trinity, often happening to be one of these vacant Sundays, had at the same time a particular Epistle and Gospel allotted to it, in some measure suitable to the solemnity of the time. For the Epistle hints at the necessity there is of spiritual teachers, and mentions such qualifications as are specially requisite to those that are ordained, as the being *enriched in all utterance and in all knowledge, and being behind in no gift.* The Gospel treats of our Saviour's silencing the most learned of the Jews by His questions and answers, thereby also showing how His ministers ought to be qualified, viz., able to speak a word in due season, to give a reason of their faith, and to convince, or at least to confute, all those that are of heterodox opinions.

sick of the palsy. As he, who had lost the use of his limbs, was at the word of Jesus enabled to arise from his bed and walk, so they who are spiritually paralyzed may, by seeking the help of the Holy Spirit, recover the use of their higher faculties, and walk in newness of life.

Twentieth Sunday after Trinity. *Subject:* Cheerful Obedience.

The Collect is expanded from one in the Sacramentary of Gelasius. It consists of:

1. A prayer for God's protection from all evil, so that
2. We may be ready in body and soul to cheerfully do His will.

'From all things that may hurt us.' Lat., 'universa nobis adversantia.' It is clear from the words that follow that bodily as well as spiritual ills are included.

'That we, being ready both in body and soul,' etc. Lat., 'ut mente et corpore pariter expediti, quæ Tua sunt liberis mentibus exequamur' ('that we, being equally ready both in body and soul, may with free minds accomplish those things which Thou hast set us to do'). All the evils to which we are subjected, whether of mind or body, are here regarded as possible hindrances to the service of God. They prevent us from serving Him 'with free [i.e., undistracted] minds.'

'Cheerfully.' This word was substituted in 1662 for the old phrase 'with free hearts.' Cf. 'An offering of a free heart will I give Thee' (Ps. liv. 6).

The Epistle (Eph. v. 15-22) sets forth the Christian's joy. His life is to be one of cheerfulness. Filled with the Spirit, he is to give expression to his happiness in psalms and hymns and spiritual songs, and to make melody in his heart to the Lord.

The Gospel (St. Matt. xxii. 1-15) is the parable of the Marriage Feast of the King's Son, which sets forth the privileges to which we are invited, and the danger of being too much absorbed in the cares and anxieties of the world. The invited guests made light of their invitation and went their ways. They engaged in their various pursuits, one on his farm, another in his merchandise. Nay, some had become so alienated from their king as to slay the very servants who had come to call them to the wedding. Worldliness begets not only indifference to things spiritual, but positive antipathy. The second part of the parable, in which the man 'not having a wedding-garment' is introduced, teaches us that 'without holiness no man shall see the Lord.' Our Lord's own comment on the parable is 'many are called, but few are chosen.' Many are invited to the feast, but few are 'ready in body and soul' to obey the Divine behests.

Twenty-first Sunday after Trinity. *Subject:* Pardon and Peace.

The Collect is from the Sacramentary of Gelasius. It consists of a prayer for :

1. Pardon, that we may be cleansed from all our sins.
2. Peace, that we may serve God with quiet minds.

The original runs: 'Largire, quæsumus, Domine, fidelibus Tuis indulgentiam placatus et pacem.' It will be observed that the word *placatus* ('having been reconciled') is not rendered in our version. The hostility between God and sinful man is rather on man's side than God's, inasmuch as it begins with man's disobedience, and ends with his return to allegiance. 'God was in Christ reconciling the world unto Himself' (2 Cor. v. 19).

'With a quiet mind.' Lat., 'secura mente,' i.e., with a mind free from care. The reference is more particularly to freedom from the consciousness of unforgiven sin and of an unnatural alienation from our heavenly Father. 'There is no peace, saith the Lord, unto the wicked' (Isa. xlvi. 22). If therefore we would serve God with a quiet mind we must not only not live in sin, but we must not carry about with us the burden of unforgiven sin.

The Epistle (Eph. vi. 10-21) is an exhortation to Christians to assume the whole armour of God, the indispensable condition of spiritual security and confidence. We must take the shield of *faith*. We must feel that we have 'pardon' (the helmet of salvation); our feet must be 'shod with the preparation of the gospel of *peace*.' St. Paul himself exhibits the power of pardon to give peace by the bold and cheerful tone with which, though in bonds, he writes to the Ephesians.

The Gospel (St. John iv. 46) records the healing of the nobleman's son. It illustrates the power of faith, the indispensable condition of pardon and peace. When Christ had spoken the words, 'Thy son liveth,' the nobleman 'believed the word that Jesus had spoken unto him,' and went on his way rejoicing. There is similar joy when we hear in faith the announcement that our souls, though once dead in sins, by His loving mercy now live.

Twenty-second Sunday after Trinity. *Subject:* Continual Godliness.

The Collect is from the Sacramentary of Gregory. It consists of :

1. A prayer that God may keep the Church in continual godliness.
2. A reason for the prayer, viz., that it may be free from all adversities, and devoutly given to serve Him in good works.

'Thy household the Church.' Lat., *familiam Tuam* ('Thy household' simply).

'In continual godliness.' Lat., *continua pietate* ('with Thy continual pity'). The Latin word *pietas* denotes not only man's

filial piety towards God, but God's fatherly pity for man. The same phrase occurs in the Collects for the Fifteenth and Sixteenth Sundays after Trinity, in which it is respectively translated 'with Thy perpetual mercy' and 'let Thy continual pity.' In the Collect for the Fifth Sunday after Epiphany the translators have made a similar change to that which is made here—'continually in Thy true religion.'

'To the glory.' Cf. 1 St. Pet. ii. 12: That 'they may by your good works, which they shall behold, glorify God in the day of visitation.' See also the last verse of the Epistle: 'Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.'

The Epistle (Phil. i. 3-12) reminds us what it is that knits together God's 'household the Church,' viz., fellowship in the Gospel, and expresses the Apostle's confidence that God, who had 'begun a good work' among the Philippians, 'will perform it' [i.e., complete it. Marg., 'will finish it'] 'until the day of Jesus Christ.' But he is not satisfied with what they have done. He prays that their 'love may abound yet more and more.'

The Gospel (St. Matt. xviii. 21) is the parable of the unmerciful servant, which teaches the obligation laid upon us by God's mercy to show a like mercy to those who have injured us. Godliness (God-like-ness) is in nothing more beautifully shown, as our great poet teaches, than in deeds of mercy.

'It is an attribute to God Himself;
And earthly power doth then show likest God's,
When mercy seasons justice.'

Twenty-third Sunday after Trinity. *Subject:* Faithful Asking; Effectual Obtaining.

The Collect is from the Sacramentary of Gregory. It consists of :

1. An invocation addressed to God as our refuge and strength.
2. A prayer that what we ask faithfully we may obtain effectually.

'Author,' i.e., Originator, Source.

'Of godliness' (Lat., *pietatis*). See note on Collect for Twenty-second Sunday after Trinity. The English Collect misses the play on the word *pius*. Goulburn inclines to the rendering—'O God . . . who art Thyself the Author of devotion, be ready to hear Thy Church's devout prayers.'

'Devout.' The original would be more clearly rendered, 'O God, our refuge and strength, who art Thyself the Author of godliness, be ready to hear the godly prayers of Thy Church.' ('Adesto piis Ecclesiæ Tuæ precibus, Auctor Ipse pietatis.')

The Epistle (Phil. iii. 17) indirectly teaches us what consti-

tutes devout prayer. 'Our conversation [*i.e.*, our citizenship] is in heaven,' and our prayers should be compatible with our citizenship. It is a characteristic of the enemies of Christ that they 'mind earthly things.' We are looking for the coming of the Saviour. Our prayers should help to prepare us for His coming. 'Our vile body' [or rather 'the body of our humiliation'] will be changed, 'that it may be fashioned like unto His glorious body.' Our prayers, therefore, should not be restricted to our temporal necessities, as is the case with those 'whose god is their belly and whose glory is in their shame.'

The Gospel (St. Matt. xxii. 15-23) teaches us to render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. Our earthly citizenship has its claim upon us as well as our heavenly, nor need there be any incompatibility between them. We may devoutly pray for temporal blessings, so long as they are not hindrances to our obtaining the far more exceeding and eternal blessings that are in store for us.

Twenty-fourth Sunday after Trinity. *Subject:* The Bondage of Sin.

The Collect is from the Sacramentary of Gregory. It consists of:

1. A declaration of our sinfulness.

2. A prayer for deliverance from the guilt and power of sin.

'*Absolve.*' Literally, *loosen from.* The metaphor of bondage is kept up all through the Latin original, which runs as follows: '*Absolve, quæsumus, Domine, Tuorum delicta populorum; et a peccatorum nostrorum nexibus, quæ pro nostra fragilitate contraximus, Tua benignitate liberemur.*' Cf. the Collect, 'O God, whose nature and property,' etc.

The Epistle (Col. i. 3-13) sets forth those Christian privileges and virtues by which the power of sin is broken, and the Divine strength by which our *frailty* is compensated. Our absolution from the guilt of sin is immediate if our faith and repentance be sincere; but our deliverance from the power of sin is gradual, and depends on the zeal with which we cultivate those affections by which sin is expelled. Hence St. Paul prays that the Colossians may be filled with the knowledge of God's will, and that they may be '*strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness.*'

The Gospel (St. Matt. ix. 18-27) records the miracles wrought respectively upon the woman with the issue of blood and upon Jairus's daughter. They are intended to teach that the same Jesus who could loosen the bonds of physical disease and physical death can loosen the bonds of spiritual disease and spiritual death.

Twenty-fifth Sunday after Trinity. *Subject:* Plenteous Fruit; Plenteous Reward.

The Collect is from the Sacramentary of Gregory. It consists of:

1. A prayer that God would stir up our wills to greater activity.

2. The reason for this prayer, viz., that we may bring forth plenteous fruit, and receive a plenteous reward.

'*Stir up.*' Lat., *excita.* Stir up to greater activity.

'*Plenteously bringing forth the fruit.*' Lat., '*fructum propensius exequentes*' ('seeking more eagerly the fruit'). Eagerness after the fruit of good works is the first step to bringing it forth. It is to this eagerness we pray God to stir up our wills. The idea of 'plenteousness' which runs through the Collect was probably suggested by the Gospel. The fragments of the divinely multiplied food filled twelve baskets.

'*Of good works.*' Lat., *Divini operis* ('of the Divine work'), *i.e.*, the fruit of Divine grace operating in our hearts. The reference would seem to have been to the motive which brought the multitudes to Jesus (see St. John vi. 2, 26), viz., to see His miracles.

'*May of Thee be plenteously rewarded.*' Lat., '*pietatis Tue remedia majora percipiant,*' 'may receive the greater remedies of Thy compassion,' viz., the healing of the soul. The multitudes appreciated only the physical blessings which the Saviour bestowed. He says to them, 'Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you.' Canon Bright develops the original as follows: 'That they, more readily following after (seeking to secure) the effect of the Divine working (upon the soul), may obtain fuller assistance (or grants of mercy) from Thy lovingkindness' (Prayer-Book Commentary, S.P.C.K., p. 90).

The Epistle (Jer. xxiii. 5-9) is evidently intended to be preparatory to Advent, pointing as it does to the coming of the Lord our Righteousness, who should effect redemption from a worse than Egyptian bondage.

The Gospel (St. John vi. 5-15) contains the testimony of the multitude, who had seen the miracle of the feeding of the five thousand, to the validity of the claims of the Messiah: 'This is of a truth that Prophet that should come into the world.' Dr. W. H. Mill observes: 'Not without reason is it that the Church repeats this, as no other is found repeated, in her cycle of Gospels; giving this narrative from St. John, not only on Mid-Lent Sunday, as preparatory to the approaching Paschal Eucharist, but again, divested of its significant preface, in the concluding Gospel of her year.'

The rubric directs that '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.' If only one of these Epiphany services be needed, that for the sixth Sunday which was evidently intended to be preparatory to Advent, should be used. The Sarum Missal provided services for twenty-four Sundays after Trinity, and one for the Sunday next before Advent; and a rubric directed that, if there were more than twenty-five Sundays between Trinity and Advent Sunday, the service for the twenty-fourth was to be repeated each Sunday until the last, when the service for the Sunday before Advent was to be used. There was no rubric on the subject in the Prayer-Book of 1549. In the Prayer-Book of 1552 appeared the following rubric: '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 to its present form in 1662.

SAINTS' DAYS.

The general observance of Saints' Days doubtless originated in the local commemoration of martyrs. The Church of Smyrna, in the famous letter to the Christians of Philomelium, giving an account of the martyrdom of Polycarp (A.D. 167), says that the Jews were unwilling that the Christians should have the custody of their martyred saint, lest they should worship him, 'little knowing,' remark the writers, 'that we can never leave Jesus Christ, nor adore any other. We do, indeed, honour the martyrs, but only as His disciples and imitators, who have given the greatest marks of love to their King and Master.' It also declares their intention to hold an annual commemoration of his martyrdom at his grave. A similar declaration is expressed on the part of the Church of Antioch to commemorate the martyrdom of Ignatius (A.D. 107). 'And now we have made known to you both the day and the time, that assembling ourselves together according to the time of his martyrdom, we may have fellowship with the champion and noble martyr of Christ, etc. The virtues, labours, and sufferings of the martyrs would naturally be much dwelt upon at these annual commemorations; and the stories told of them would, of course, be liable to exaggeration in proportion as distance of time or space rendered it difficult to test their truthfulness.

The very persons best able to contradict the exaggerations, originating in enthusiasm and the love of the marvellous, would in many cases be under the strongest temptations to give them increased circulation. It is not surprising, therefore, that in the dark ages which followed the break-up of the Roman Empire the praiseworthy honour paid to the saints by the primitive Church gradually passed into idolatrous worship. The adoration of the saints was the inevitable consequence of the exaggerated stories that were told of their virtues when living and their power when dead. A decree of the Council of Trent says: 'The saints who reign with Christ offer their prayers to God for men; it is good and useful suppliantly to invoke them, and to flee to their prayers, help, and assistance, because of the benefits to be obtained from God through His Son, Jesus Christ our Lord, who is our only Redeemer and Saviour. Those are of impious opinions who deny that the saints enjoying eternal felicity in heaven are to be invoked, or who affirm that they do not pray for men; or that to invoke them to pray for us individually is idolatry; or that it is contrary to the Word of God, and opposed to the honour of Jesus Christ, the One Mediator between God and man; or that it is folly to supplicate verbally or mentally those who reign in heaven.' Romanists distinguish between *latría*, the honour due to God alone; *hyperdulia*, the honour due to the human nature of Christ and to the Blessed Virgin; and *dulia*, the honour due to the saints.

These subtle distinctions of the schoolmen are easily forgotten by the ignorant, and there can be no question that the excessive adoration of the saints in the Roman Church has robbed God of much of the honour due to Him alone. The Church of England commemorates the saints rather for the benefit of the living and the glorification of God than for the glorification of the saints themselves. We do not pray *to* them, but we pray that we may imitate their example and follow their preaching. See preface to Calendar; also the Homilies 'Against Peril of Idolatry,' and 'Concerning Prayer.'

St. Andrew's Day (November 30).

Subject: Ready Obedience.

The Collect was written in 1552, in substitution for the following one in the Book of 1549: 'Almighty God, which hast given such grace to Thy Apostle, St. Andrew, that he counted the sharp and painful death* of the cross to be an high honour and

* According to tradition, St. Andrew suffered martyrdom by crucifixion at Patras in the Morea. The cross on which he suffered was shaped thus x. St. Andrew being the patron Saint of Scotland, his cross appears in our

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 Collect in the Sarum Missal for this day was as follows: 'We humbly implore Thy Majesty, O Lord, that as Thy blessed Apostle Andrew appeared as a preacher and ruler of Thy Church, so he may be for us a perpetual intercessor with Thee. Through,' etc. The present Collect consists of:

1. A commemoration of the readiness of St. Andrew to obey the call of Christ.

2. A prayer that we may show a like ready obedience to the call of God's Holy Word.

The reason for setting aside the old Collect would appear to be that the account of the Apostle's martyrdom was only traditional, whereas the story of his call is recorded in Scripture. A further reason may be found in the fact that, while we can all imitate him in obedience to the call of God, few of us are called upon to suffer persecution for the kingdom of God's sake. St. Andrew's Day heads the list of the Saints' Days because he was the first of the Apostles called by our Lord. There is, moreover, a special fitness in observing his festival at the opening of Advent. St. Andrew is an example of the way in which we should act when Christ comes to us individually. Our first duty, when we have ourselves found Him, is to bring others to Him. Keble writes:

'First seek thy Saviour out, and dwell
Beneath the shadow of His roof,
Till thou have scanned His features well,
And known Him for the Christ by proof;

'Then, potent with the spell of Heaven
Go, and thine erring brother gain,
Entice him home to be forgiven,
Till he, too, see his Saviour plain.

'Or, if before thee in the race,
Urge him with thine advancing tread,
Till, like twin stars, with even pace,
Each lucid course be duly sped.'

St. Andrew's Day.

national flag, intersecting the cross of St. George. According to the legendary story, St. Andrew, on seeing his cross from a distance, saluted it, saying, 'Hail, cross, which in the body of Christ wast dedicated and wast adorned with His members as with pearls. Before the Lord mounted up to thee, thou didst inspire earthly fear, but now, since thou obtainest heavenly love for us, thou art undergone with devotion. Calm and rejoicing, therefore, come I to thee, that lifting me up, thou mayest receive me as a disciple of Him who hung upon thee,' etc. 'Saying these words, he stripped himself, and handed his garments to the executioners. And so, as it had been ordered, they hanged him upon the cross, on which he lived for two days and preached to 20,000 bystanders.'—'Legenda Aurea,' cap. ii.

The Epistle (Rom. x. 9) shows how the doctrine of righteousness by faith, the distinctive dogma of the Christian religion, demands a missionary organization. Christianity was not to be the religion of a particular people, but the religion of the world. This is shown by the Apostle from the Old Testament Scriptures. But the Gentiles could not call on a Lord in whom they did not believe; and they could not believe until they had been taught; and they could not be taught unless teachers were sent to them. Hence the Church must never cease to evangelize.

The Gospel (St. Matt. iv. 18-23) is the narrative of the Apostle's second call. This happened nearly a year after the call recorded in St. John i.

Proper Lessons. MATINS.—*First*, Isa. liv., the spread of the Church: 'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes' (verse 2). *Second*, St. John i. 35-43, the Apostle's first call. The disciples did not forsake their old occupation as fishermen until after the second call.

EVENSONG.—*First*, Isa. lxxv. 1-17, the rejection of the Jews and the calling of the Gentiles: 'I am sought of them that asked not for Me; I am found of them that sought Me not' (verse 1). *Second*, St. John xii. 20-42, our Lord's discourse on the occasion of Andrew and Philip telling Jesus that certain Greeks* desired to see Him; and St. John's comment on the unbelief of the Jews.

St. Thomas the Apostle (December 21).

Subject: Doubt and Faith.

The Collect was written in 1549, and consists of:

1. A commemoration of God's overruling the doubt of Thomas for the more confirmation of the faith.†

2. A prayer that our want of faith may never be reproved.

The Collect in the Sarum Missal was: 'Grant us, Lord, we beseech Thee, so to rejoice in the anniversary of Thy blessed Apostle Thomas, that we may ever be assisted by his protection and eagerly follow the example of his faith with fitting devotion. Through,' etc.

'Doubtful in,' *i.e.*, doubtful of.

The Epistle (Eph. ii. 19) describes the privileges to which

* This incident may have influenced the Apostle in visiting Greece. See previous note. Our Lord appears to have regarded these Greeks as a kind of firstfruits of the Gentiles. Cf. ver. 32: 'And I, if I be lifted up from the earth, will draw all men unto Me.'

† 'Ab eo dubitatum est, ne a nobis dubitaretur.'—ST. AUGUSTINE. [He doubted lest we should doubt]

the Gentiles have been admitted, and our obligations to the 'Apostles and Prophets,' upon whom, as a foundation, the spiritual temple, into which we have been incorporated, is built.

The Gospel (St. John xx. 24) gives an account of Thomas's doubt as to the reality of our Lord's resurrection, and of the Apostle's confession once his doubts were removed. His scepticism was not owing to any obstinate spirit of unbelief, but to sheer inability to accept what was told him. The news seemed, as we say, too good to be true. He would appear to have been of a despondent character (St. John xi. 16), slow to believe without evidence, but thoroughly honest, open to conviction, and warmly attached to his Divine Master. It is noteworthy that our Lord, while reproving him, gave him the evidence he sought for, and that the Apostle's confession, when it did come, was ampler and deeper than that of any other Apostle.

Proper Lessons. MATINS.—*First*, Job xlii. 1-7, Job's penitential confession: 'I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee' (verse 5). *Second*, St. John xx. 19-24, our Lord's appearance to the Apostles in Thomas's absence.

EVENSONG.—*First*, Isa. xxxv., the glory of the Christian dispensation, and the spiritual as well as physical miracles that should accompany it: 'Strengthen ye the weak hands, and confirm the feeble knees. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.' *Second*, St. John xiv. 1-8, Thomas's inquiry concerning 'the way,' and our Lord's reply. The lessons in the American Prayer-Book (Matins) 2 Kings vi. 8-24, and St. Mark xvi. 9; (Evensong) 2 Kings vii., St. John xiv. 1-15.

St. Thomas is said to have preached in Parthia, and to have been buried at Edessa. Later traditions ascribe to him the foundation of the Christian Church in Malabar, which goes by the name of 'The Christians of St. Thomas.'

The Conversion of St. Paul (January 25).

Subject: The Calling in of the Gentiles.

The Collect is expanded from one in the Sacramentary of Gregory. It consists of:

1. A commemoration of the missionary labours of St. Paul.
2. A prayer that we may show forth our gratitude for his conversion by following his teaching.

'*Doctrine*,' i.e., not some particular doctrine, but the substance of his general teaching. Teaching was the great function of the Apostle (1 Cor. i. 17).

The Epistle (Acts ix. 1-23) records the conversion of St. Paul.

The Gospel (St. Matt. xix. 27) contains our Lord's promise to those who should exercise self-denial for His Name's sake.

Proper Lessons. MATINS.—*First*, Isa. xlix. 1-13, the calling of the Gentiles: 'I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth.' This chapter is quoted by St. Paul himself, 2 Cor. vi. *Second*, Gal. i. 11, St. Paul's account of his independence of the original Apostles. American Prayer-Book, Wisd. v., and Acts xxii. 1-22.

EVENSONG.—*First*, Jer. i. 1-11, the call of Jeremiah: 'Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak' (verse 7). *Second*, Acts xxvi. 1-21, St. Paul's defence before Agrippa. According to tradition, St. Peter and St. Paul were martyred (the former by crucifixion, the latter by beheading) on the same day; and it is said that there was formerly a festival commemorating their martyrdom jointly on February 22. There is no trace of a festival commemorating St. Paul's conversion till the twelfth century. His conversion rather than his death was doubtless selected for commemoration because of its vast importance to the Gentile world.

The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin (February 2).

Subject: Presented to God. The alternative title, 'The Presentation,' etc., was added in 1662.

The Collect is from the Sacramentary of Gregory. It consists of:

1. A commemoration of our Lord's presentation in the temple in the substance of our flesh.

2. A prayer that through Him we may be presented unto God with pure and clean hearts.

'*Almighty and ever-living*.' Up to 1636 the second title was not 'ever-living,' but 'everlasting.' It is not known by whom the alteration was made. 'Everlasting' occurs in the Scottish Prayer-Book, 1637.

'*With pure and clean hearts*.' Lat., *purificatis mentibus* ('with purified minds').

'*By the same Thy Son Jesus Christ our Lord*.' This termination is unique. The substitution of 'by' for the usual 'through' may have been intended to mean not that the petition is offered through the mediation of Christ, but that we may be presented unto God by Christ Himself. Bright and Medd translate the words '*ab eodem*,' but *by* was often used for *through* in Old English, and Canon Bright, in private correspondence with Dr. Goulburn, says:

'I do not feel sure that our *ab* in the Purification Collect was not a mistake, all things considered' ('Collects,' i., 107, note). Christ is represented as presenting the Church to Himself in Eph. v. 25-27. The original Latin has *per*, through.

The Sarum Collect was: 'Almighty and everlasting God, we humbly beseech Thy Majesty, that as Thy only-begotten Son was presented this day in the temple with the substance of our flesh, so make us to be presented to Thee with purified minds. Through the same our Lord,' etc.

The Epistle (Mal. iii. 1-6) contains Malachi's prediction: 'The Lord whom ye seek shall suddenly come to His temple.'

The Gospel (St. Luke ii. 22-41) gives an account of our Lord's presentation in the Temple, and of His manifestation to those who were looking for redemption in Israel.

Proper Lessons. MATINS.—*First*, Exod. xiii. to ver. 17, the sanctification of the first-born to commemorate the deliverance of the Israelites from the destruction of the first-born. American Prayer-Book, 1 Sam. iii.; second lesson Gal. iii. ver. 15 to iv. ver. 8.

EVENSONG.—*First*, Hag. ii. to ver. 10. 'The glory of this latter house shall be greater than of the former' (ver. 9).

The original name of this festival is the Hypapante of our Lord Jesus Christ, *i.e.*, the meeting (*ὑπαπαντή*) of our Lord with Simeon in the temple. The first of our two alternative names most nearly corresponds to this, and best describes the teaching of the day. The second dates from the ninth century—a period when the worship of the Blessed Virgin was beginning to overshadow the honour due to Christ.* The name 'Candlemas' is derived from the old practice of carrying lighted candles to Mass on this day. Various explanations are given of the symbolism of the lights that were carried in the Christian festival. Some say that they refer to the spiritual light spoken of by St. Simeon in the *Nunc Dimittis*, which was read on this day, others that they are in honour of the Virgin, the mother of the Light of the world. It was formerly customary for women to bear lights when they were churched, and this custom is doubtless connected with the lights borne on Candlemas Day. The reader of English history will

* Cardinal Newman, before separating from the communion of the Church of England, thus wrote on the subject of the reverence due to the Blessed Virgin: 'Following the example of Scripture, we had better only think of her with and for her Son, never separating her from Him, but using her name as a memorial of His great condescension in stooping from heaven and not "abhorring the Virgin's womb." And this is the rule of our own Church, which has set apart only such Festivals in honour of the blessed Mary as may also be festivals in honour of our Lord, the Purification commemorating His presentation in the Temple, and the Annunciation commemorating His Incarnation.'—'Sermons,' ii. 136.

remember the jest of the Conqueror in reply to a coarse remark of the French King: 'When I am churched there shall be a thousand lights in France.' The candles distributed on Candlemas Day were popularly believed to drive away storms and evil spirits. A form for 'the hallowing of candles upon Candlemas Day' is given in Brand's 'Antiquities,' i. 46. It begins: 'O Lord Jesu Christ, † blesse thou this creature of a waxen taper at our humble supplication, and by the vertue of thy holy crosse, poure thou into it an heauenly benediction; that as thou hast graunted it unto man's use for the expelling of darknes, it may receave such a strength and blessing thorow the token of thy holy crosse, that in what places soeuer it be lighted or set, the Diuel may auid out of those habitacions, and tremble for feare and flye away discouraged, and presume no more to unquiete them that serue thee,' etc.

The festival is forty days after Christmas Day, that being the interval between the birth of a male child and its presentation prescribed by the Law (see Lev. xii. 3, 4).

St. Matthias's Day (February 24).

Subject: Faithful and True Pastors.

The Collect first appears in the Prayer-Book of 1549. It consists of:

1. A commemoration of the choosing of Matthias in the place of Judas.
2. A prayer that the Church may be always preserved from false Apostles, and ordered [ruled] and guided by faithful and true pastors.

The Sarum Collect was: 'O God, who didst associate the blessed Matthias with the company of Thy Apostles, grant, we beseech Thee, that by his intercession we may ever perceive Thy fatherly pity in what concerns us. Through,' etc.

'Ordered and guided,' *i.e.*, ruled and led.

'Faithful and true.' 'Faithful' to the Divine Shepherd of souls; *true* in realizing the Divine intention of the pastorate.

This festival, the only one in which feelings of sorrow are mingled with those of joy, always falls either within or near Lent, and is fraught with valuable lessons to the candidates for ordination at the Lenten Ember season. In the story of Judas we see how the secret nursing of a bosom sin may nullify the greatest external advantages which a man can enjoy, and lead to the basest and most impious of crimes.

The Epistle (Acts i. 15) contains the account of the election by lot of Matthias in the place of Judas.

The Gospel (St. Matt. xi. 25) contains our Lord's thanksgiving

for the revelation of the mysteries of the Gospel to the simple-hearted. A comparison of this passage with St. Luke x. shows that the occasion of the thanksgiving was the return of the Seventy after their successful mission.

Proper Lessons. MATINS.—*First*, 1 Sam. ii. 27-36, the withdrawal of the high-priesthood from the family of Eli, and the prophecy of its bestowal upon 'a faithful priest.'

EVENSONG.—*First*, Isaiah xxii. 15. Isaiah's denunciation of Shebna the treasurer, and prophecy that Eliakim should supersede him: 'I will clothe him with thy robe and strengthen him with thy girdle' (verse 21). The American Prayer-Book prescribes as second lessons St. John vi. 47, and 1 St. John ii. 15.

This is not one of the most ancient festivals, but there is a Collect for it in the Sacramentary of Gregory. Formerly this festival was observed in Leap Year on February 25; but when, in 1661, the intercalary day was placed at the end of the month instead of between the 23rd and 24th, the 24th was permanently fixed on for the festival. According to tradition St. Matthias was crucified in Cappadocia.

The Annunciation of the Blessed Virgin Mary (March 25).

Subject: Knowledge of the Humiliation; Experience of the Glory.

The Collect is from the Sacramentary of Gelasius, and consists of:

1. A commemoration of the angel's announcement of Christ's incarnation.
2. A prayer that we may be brought by His Cross and Passion to the glory of His resurrection.

The Sarum Collect was: 'O God, who didst will that Thy Word should take our flesh from the womb of the blessed Virgin Mary at the annunciation of an angel, grant unto us, Thy suppliants, that we, who believe her to be truly the mother of God, may be assisted by her intercessions with Thee. Through,' etc.

The Epistle (Isa. vii. 10-16) contains the prophecy given to Ahaz of the supernatural birth of the Messiah: 'Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel' (verse 14).

The Gospel (St. Luke i. 26-39) is the account of the announcement made to the Blessed Virgin by the angel.

Proper Lessons. MATINS.—*First*, Gen. iii. 1-16, the first prophecy of the Redeemer: 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel' (verse 15).

EVENSONG.—*First*, Isa. lii. 7-13, the approach of the herald

announcing the Saviour's advent. The American Prayer-Book prescribes 1 Sam. ii. 1-11 for the first lesson at Evensong, and St. Luke i. 39-57, and St. John i. 1-19 as second lessons.

This festival nearly always falls in Lent, and the Collect was evidently intended to be connected with Good Friday and Easter Day.

Five days are connected in our calendar with the Blessed Virgin, the Annunciation, the Purification, the Visitation, her own Nativity, and her Conception. The first two only are red-letter days. The Feast of the Annunciation is of high antiquity. A homily written on it in the fifth century by Proclus, patriarch of Constantinople, is still extant. The Council of Trullo, A.D. 692, revising a decree of the Council of Laodicea, forbade all festivals to be observed in Lent except the Sabbath, the Lord's Day, and the Annunciation.

St. Mark's Day (April 25).

Subject: Stability.

The Collect first appears in the Prayer-Book of 1549. It is based on the Epistle, and consists of:

1. A commemoration of the service rendered to the Church by St. Mark as an Evangelist.
2. A prayer that we may be established in the truth of the Gospel.

The Sarum Collect was: 'O God, who hast exalted Thy blessed evangelist St. Mark by the grace of preaching the gospel; grant, we beseech Thee, that we may always both profit by his teaching and be protected by his prayers. Through,' etc.

'Blast of vain doctrine.' Cf. 'every wind of doctrine' (Epistle).

The lesson of St. Mark's life is that, by God's grace, the weakest may be made strong. Though he deserted his fellow-missionaries on the first approach of danger, he afterwards proved a brave and steadfast soldier of Christ. He took his stand by the side of St. Paul during the Apostle's first imprisonment at Rome (Col. iv. 10), and was summoned by him to join him again during the second imprisonment (2 Tim. iv. 11).

The Epistle (Eph. iv. 7-17) sets forth the diversity of the gifts in the Church of Christ, and the object of them all, viz., to enable us all to attain to 'the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine.'

The Gospel (St. John xv. 1-12) is our Lord's allegory of the Vine, which teaches the same lesson as the concluding portion of the Epistle: 'Without Me ye can do nothing.'

Proper Lessons. MATINS.—*First*, Isa. lxii. 6, God's promise

that He would set watchmen upon the walls of Jerusalem, who should never hold their peace day nor night. That the promise is Messianic is clear from the words, 'Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh' (verse 11).

EVENSONG.—*First*, Ezek. i. 1-15, Ezekiel's vision of the four living creatures, each of which had four faces. According to ancient expositors, the face of a man symbolized St. Matthew, and referred to the humanity of our Lord, to which that Evangelist gives special prominence; the face of the lion symbolized St. Mark, because he sets forth the royal character of the Messiah; the face of the ox symbolized St. Luke, who gives prominence to the sacrificial character of our Lord's life and death; the face of an eagle symbolized St. John, because of the sublimity of his writings. *Cf.* Rev. iv. 7. It is obvious that this interpretation is wholly fanciful. It seems more probable that the four living creatures represent the whole range of animate nature concurring in praising God. In Ezekiel they are represented as supporting the throne of God. The language ascribed to them would be peculiarly appropriate when applied to the directness and fidelity of the Evangelists as inspired writers, and more particularly to the conduct of St. Mark after he recovered from his first timidity (see ver. 12). The American Prayer-Book prescribes as second lessons St. Mark i. 1-21, and Acts xii. 24 and xiii. 1-14.

There can be little doubt that St. Mark the Evangelist is identical with the John Mark of Acts xii., who was sister's son to Barnabas. He was probably converted to Christianity by St. Peter, who speaks of him as 'Marcus, my son.' The last reference to him in Holy Scripture occurs in 2 Tim. iv. 11. He is said to have been the first Bishop of Alexandria, and to have been martyred while attempting to stop the worshipping of Serapis. His festival is provided for in the Sacramentary of Gregory.

St. Philip and St. James's Day (May 1).

Subject: 'The Way, the Truth, and the Life.'

The Collect was composed in 1549, but was considerably altered and improved in 1662. It originally ran: 'Almighty 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, as Thou hast taught St. Philip and other the Apostles; through Jesus Christ our Lord.' It consists of:

1. An invocation, setting forth the blessedness of truly knowing God.
2. A prayer that we, knowing Christ to be the Way, the Truth, and the Life, may:

(a) Follow the steps of St. Philip and St. James; and

(b) Steadfastly walk in the way that leads to eternal life.

Cf. notes on the morning Collect for peace.

The Sarum Collect was: 'God, who makest us joyful with the yearly commemoration of Thy Apostles Philip and James, grant, we beseech Thee, that we may be instructed by their examples, in whose merits we rejoice. Through,' etc.

The Epistle (St. James i. 1-13) is taken from the writings of one of the saints commemorated. It is an exhortation to patience under temptation.

The St. James commemorated on this day is St. James the Less, the son of Alphæus and Mary. In Gal. i. 19 he is called 'the Lord's brother.' In the tradition of him recorded by Hegesippus, it is said that on account 'of his exceeding righteousness he was called "Just" and "Oblias," which means in Greek "the bulwark of the people" and "righteousness."' 'Oblias' is probably a corruption of some Hebrew word.

The Gospel (St. John xiv. 1-15) contains the discourse of our Lord that was suggested by the remark of Philip, 'Lord, show us the Father and it sufficeth us.' It also contains the memorable words on which the Collect is based, 'I am the way,' etc.

Proper Lessons. MATINS.—*First*, Isa. lxi., the preaching of the Gospel and the calling of the Gentiles: 'But ye shall be named the priests of the Lord: men shall call you the ministers of our God' (ver. 6). *Second*, St. John i. 43, the call of Philip and his announcement of Christ as the Messiah to Nathanael. The Epistle in the Greek Church for this day is Acts viii. 26-39, which relates to Philip 'the deacon.' In 1549 the Second Morning Lesson was Acts viii. 1-14; from 1552 to 1662 it was the entire chapter.

EVENSONG. *First*, Zech. iv., God's message to Zerubbabel, and the vision of 'the two anointed ones that stand by the Lord of the whole earth' (ver. 14). The second lessons in the American Prayer-Book are St. John vi. 22-59, and Acts xv. 1-32.

St. Philip is said to have been crucified at Hierapolis in Phrygia. St. James the Less was Bishop of Jerusalem. He was thrown down in a popular commotion from a pinnacle of the temple and clubbed to death, A.D. 62. It has been conjectured that the commotion was occasioned by the publication of his Epistle. The names of the two Apostles are coupled in the Lectionary of St. Jerome and in the Sacramentary of Gregory as they are in the English Church. No satisfactory reason has been assigned for the association of the names. In the four lists of the Apostles given in the New Testament Philip's name is uniformly followed by that of Bartholomew, who is in all probability the Nathanael of St. John i.

St. Barnabas' Day (June 11).

Subject : Gifts and their Use.

The Collect was written in 1549. It consists of :

1. A commemoration of the singular gifts of the Holy Ghost bestowed upon St. Barnabas.

2. A prayer for the manifold gifts of God, and for grace to use them to His honour and glory.

'*Endue*,' i.e., endow. Not as in 'Endue Thy priests with righteousness,' where it means to put on, to clothe (Lat., *induo*).

'*Singular gifts*,' exceptional gifts, as opposed to the 'manifold gifts' bestowed upon the Church at large. In Lev. xxvii. 2 'a singular vow' seems to mean a special or particular vow. St. Luke says of Barnabas that 'he was a good [kind] man, and full of the Holy Ghost and of faith' (Acts xi. 24).

'*Thy holy Apostle*.' He was not one of the Twelve, but is called an Apostle in Acts xiv. 14: 'Which when the Apostles Barnabas and Paul heard of,' etc.

'*Manifold gifts*.' In the Confirmation Service this phrase is used as an equivalent of the Latin *septiformem spiritum*.

The Sarum Collect was: 'O Lord, we beseech Thee, let the prayer of Thy blessed Apostle Barnabas commend Thy Church to Thee, and may he appear as an intercessor for her whom he enlighteneth by his teaching and suffering. Through,' etc.

The Epistle (Acts xi. 22). St. Barnabas' mission to Antioch and successful labours there.

The Gospel (St. John xv. 12-17) reminds the Apostles of the high authority with which they would go forth to their various spheres of labour: 'Ye have not chosen Me, but I have chosen you and ordained you, that ye should go and bring forth fruit.'

Proper Lessons. MATINS.—*First*, Deut. xxxiii. 1-12, Moses' blessing upon the tribe of Levi, to which Barnabas belonged. *Second*, Acts iv. 31, the zeal of Barnabas shown in selling his estates and laying the proceeds at the Apostles' feet.

EVENSONG.—*First*, Nahum i. The goodness of God to His people: 'Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace' (verse 15). *Second*, Acts xiv. 8, the missionary visit of Paul and Barnabas to Lystra.

According to tradition, St. Barnabas was stoned to death by the Jews at Salamis, in his native island. The Epistle bearing his name, though of the earliest antiquity, is of doubtful authenticity. The festival is mentioned in Bede's Calendar, but not in the Sacramentaries.

St. John Baptist's Day (June 24).

Subject : A Burning and a Shining Light.

The Collect consists of :

1. A commemoration of the wonderful birth of the Baptist, and his preparation of the way for Christ by the preaching of repentance.

2. A prayer that we may follow his doctrine and practice :

(a) In repenting.

(b) In constantly speaking the truth.

(c) Boldly rebuking vice.

(d) Patiently suffering for the truth's sake.

It first appears in the Prayer-Book of 1549. Up to 1662 the word 'penance' was used where we now find 'repentance.'

'*Doctrine*,' i.e., teaching. St. John taught that men should turn not only from sin, but to Christ.

The Sarum Collect was: 'God, who hast made this day honourable unto us by the nativity of the blessed John; grant unto Thy people the grace of spiritual joys, and direct the minds of all the faithful into the way of eternal salvation. Through,' etc. This festival stands alone among the Saints' Days in commemorating not the death, but the birth of the saint. The 'wonderful' circumstances of his birth and their close connection with our Lord's birth afford a sufficient reason for the exception. Previous to the Reformation St. John's death was also commemorated, but on a separate day, August 29.

The Epistle (Isa. xl. 1-12) contains a prophecy of the Baptist's coming as the forerunner of the Messiah: 'The voice of him that crieth in the wilderness, Prepare ye the way of the Lord.'

The Gospel (St. Luke i. 57) records the 'wonderful' circumstances that accompanied the birth of the Baptist, and the song of his father: 'And thou, child, shalt be called the prophet of the Highest.'

Proper Lessons. MATINS.—*First*, Mal. iii. 1-7: 'Behold, I will send My messenger.' *Second*, St. Matt. iii., John's 'bold rebuke' of vice in the case of the Pharisees and Sadducees, and his 'preaching of repentance.'

EVENSONG.—*First*, Mal. iv.: 'Behold, I will send you Elijah the prophet.' With this compare the announcement of the angel: 'And he shall go before Him in the spirit and power of Elias' (St. Luke i. 17). The resemblance between John and Elijah lay in their ascetic life, their fearless denunciation of misconduct in high places, and their endeavours to effect a national reform. *Second*, St. Matt. xiv. 1-13. John's denunciation of the conduct of Herod Antipas, and martyrdom. One of the most

striking features in St. John's life is his complete self-effacement once his work as the herald of Christ was completed.

The time of this festival is fixed by the date of our Lord's birth (see St. Luke i. 26).

St. Peter's Day (June 29).

Subject : The Shepherd and His Sheep.

The Collect was composed for the Prayer-Book of 1549. It consists of :

1. A commemoration of the many excellent gifts bestowed on St. Peter and of our Lord's injunction to him to feed His flock.

2. A prayer that all Bishops and pastors may diligently preach God's Word, and that their flocks may follow it.

In the early and mediæval Church the festivals of St. Peter and St. Paul were combined, and the Collect referred to both. In the Sarum Missal the Collect was as follows: 'God, who hast consecrated this day by the martyrdom of Thy Apostles Peter and Paul, grant that Thy Church may in all things follow their teaching, through whom she received the beginning of her religion. Through,' etc.

'Many excellent gifts.' St. Peter was the first of the Apostles to recognise our Lord as 'the Christ, the son of the living God.' Of the power of his preaching we have proof in the conversion of the 3,000 souls on the Day of Pentecost. In the Acts we have also striking instances of his miraculous powers.

'Earnestly.' The reference is to the thrice-repeated injunction, 'Feed My lambs'; varied the second and third time, 'Tend My sheep'; 'Feed My sheep.'

'The crown of glory.' This phrase is taken from 1 St. Pet. v. 4: 'And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away' (literally, an amaranthine crown).

This Collect, with some slight alterations, is used in the Form for the Consecration of Bishops.

The Epistle (Acts xii. 1-12) records St. Peter's miraculous deliverance from prison.

The Gospel (St. Matt. xvi. 13-20) contains the Apostle's confession of the Messiah, and our Lord's promise, 'I will give unto thee the keys* of the kingdom of heaven.'

* The 'keys' imply authority to open and shut. By 'the kingdom of heaven' we are here to understand (1) the Church itself, and (2) the privileges of the Church. Our Lord's words were at once prophetic of the part which St. Peter was to play in opening the doors of the Church to both Jews and Gentiles, to the Jews on the Day of Pentecost, to the Gentiles in the conversion of Cornelius, and a formal entrusting to the Apostles of the power to exercise ecclesiastical discipline. It should be noted that equivalent words

Proper Lessons. MATINS.—*First*, Ezek. iii. 4-15, the prophet's mission to Israel: 'Thou art not sent to a people of a strange speech, and of an hard language, but to the house of Israel' (ver. 5). *Cf.* Gal. ii. 7. *Second*, St. John xxi. 15-23, our Lord's injunction to Peter to tend His sheep, and prediction of the Apostle's death (see verses 18 and 19); Peter's three-fold confession. 'Fear thrice denies; love thrice confesses' (Bishop How).

EVENSONG.—*First*, Zech. iii., the prophet's vision of Joshua the high priest's rescue from Satan: 'And he showed me Joshua, the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan. . . . Is not this a brand plucked out of the fire?' *Cf.* St. Luke xxii. 31, 32. *Second*, Acts iv. 8-23, Peter's bold defence before the high priest and the elders.

St. Peter is said to have been crucified with his head downwards, A.D. 63 (see Note on the Feast of the Conversion of St. Paul).

St. James the Apostle's Day (July 25).

Subject : Following Jesus.

The Collect was written in 1549. It consists of :

1. A commemoration of the Apostle's leaving all to follow Christ.

2. A prayer that we may show a similar promptness in following God's holy commandments.

'Leaving his father.' *Cf.* St. Matt. iv. 22: 'They immediately left the ship and their father, and followed Him.'

'Worldly affections.' Suggested by the Apostle's leaving 'all that he had.'

'Carnal affections.' Suggested by his leaving 'his father.'

The Sarum Collect ran: 'Be Thou, O Lord, the Sanctifier and keeper of Thy people, that they, being defended by the succours of Thy Apostle James, may both please Thee by their life and devoutly serve Thee with a quiet mind. Through,' etc.

were addressed to the whole of the Apostles. See St. Matt. xviii. 18. The words, 'Upon this rock I will build My Church,' are most naturally referred to St. Peter himself, who, by his boldness and energy in the early days of the Church, may be said to have been the rock upon which it was built. They do not imply any supremacy over the other apostles. Indeed, in Eph. ii. 20, we find the Church spoken of as built upon the foundation of the Apostles and prophets (*i.e.*, the New Testament prophets), Jesus Christ Himself being the chief Corner-Stone. It is not sufficiently borne in mind that the whole of this language is metaphorical. From different points of view we may regard Christ Himself, His Apostles, St. Peter, St. Peter's confession, and the general teaching of the Apostles, as the foundation of the Church.

The St. James commemorated on this day was St. James the Great, the brother of St. John the Divine. He was the first of the Apostles who suffered martyrdom, and the only one whose death is recorded in Holy Scripture. According to tradition, one of the Jews who dragged him before the tribunal of Agrippa, touched by his demeanour, was converted on the way, and begged that he might die with him. The Apostle gave him the 'kiss of peace,' and they were beheaded together.

The Epistle (Acts xi. 27 to xii. 3) refers to the Apostle's martyrdom.

The Gospel (St. Matt. xx. 20-29) contains the account of the request made to our Lord by the mother of James and John, that they might sit, one on His right hand and the other on the left in His kingdom, and our Lord's reply.

Proper Lessons. MATINS.—*First*, 2 Kings i. to ver. 16, Elijah's calling down fire from heaven to consume the two captains with their fifties (see Second Lesson). *Second*, St. Luke ix. 51-57, the request of James and John that their Master would command fire to come down from heaven to consume the inhospitable Samaritans, 'even as Elias did.'

EVENSONG.—*First*, Jer. xxvi. 8-16, Jeremiah's arraignment and defence before the princes of Judah: 'Know ye for certain, that if ye put me to death ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears.' The American Prayer-Book prescribes St. Mark i. 14-40 for the second lesson at Evensong.*

St. Bartholomew's Day (August 24).

Subject: Believing and Preaching.

The Collect is adapted from one in the Sacramentary of Gregory. It consists of:

1. A commemoration of the grace given to Bartholomew to believe and preach the Word.

2. A prayer that the Church may love that same Word, and preach it to others.

The Sarum Collect ran: 'Almighty and everlasting God, who hast given the solemn and sacred gladness of this day in festive honour of the blessed Bartholomew, Thy Apostle, grant unto Thy Church, we beseech Thee, both to love what he believed and to preach what he taught. Through,' etc.

The Collect in 1549 was as follows: 'O Almighty and ever-

* The American Prayer-Book here inserts a Collect, Epistle and Gospel for the Feast of the Transfiguration (August 6). See note on August 6, p. 85, where the other *propria* for the day will be found.

lasting God, which hast given grace to Thy Apostle Bartholomew truly to believe and to preach Thy word; grant, we beseech Thee, unto Thy Church, both to love that he believed, and to preach that he taught. Through,' etc.

Bartholomew is commonly identified with Nathanael on the following grounds:

1. The name Bartholomew (Bar Tholmai, *i.e.*, son of Tholmai) is only a patronymic like Bar Jona, Barnabas, etc.

2. Nathanael was brought to Jesus by Philip, and in three of the lists of the Apostles Philip and Bartholomew are coupled together, as though they were connected by some close bond.

3. Nathanael was present with other Apostles when our Lord appeared at the Sea of Tiberias after His resurrection.

4. The Evangelists who mention Bartholomew do not mention Nathanael, and St. John, who mentions Nathanael, does not mention Bartholomew.

5. Bartholomew's call is nowhere recorded, but Nathanael's is given with the same detail as that of an Apostle. There is a tradition that Bartholomew was of noble birth, and the Gospel is supposed to have been selected with reference to this story.

The Epistle (Acts v. 12-17) records the miracles wrought by the Apostles in Jerusalem in attestation of the truths which they preached.

The Gospel (St. Luke xxii. 24-31) gives an account of the strife among the Apostles as to which of them should be accounted greatest, and our Lord's declaration that humility is the patent of nobility in His kingdom.

Proper Lessons. MATINS.—*First*, Gen. xxviii. 10-18, Jacob's vision, to which our Lord alluded in His conversation with Nathanael: 'Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.' This promise was fulfilled in the descent of angels upon the Son of Man at His Agony and the Resurrection, and in a still higher sense in the fuller and clearer revelation of Divine mysteries which was henceforth to be vouchsafed to mankind. The American Prayer-Book provides as second lessons St. John i. 43, and 1 St. Pet. i. 22 and ii. 1-13.

EVENSONG.—*First*, Deut. xviii. 15, Moses' prediction, 'The Lord thy God will raise up unto thee a prophet;' to which Philip possibly referred when he said to Nathanael, 'We have found Him of whom Moses in the law, and the prophets, did write.'

It is to be regretted that the narrative of Nathanael's call is not included in the lessons from Holy Scripture for this day.

St. Bartholomew is said to have preached in India, and to have been put to death at Albanopolis, on the Caspian Sea, where he was flayed alive.

St. Matthew's Day (September 21).

Subject: Treasures in Heaven.

The Collect was written in 1549. It consists of:

1. A commemoration of St. Matthew's call from a lucrative profession to follow Jesus.

2. A prayer that we may have grace to forsake all covetous desires and inordinate love of riches at the same Divine bidding.

The Epistle (2 Cor. iv. 1-7) sets forth the obligations of the Christian ministry ('Therefore, seeing we have this ministry . . . we have renounced the hidden things of dishonesty'), and the grace of God as seen in commanding the light to shine out of darkness. The appropriateness of this Epistle will be obvious when it is borne in mind that St. Matthew's original profession, that of a publican, was notorious for its fraudulent extortions and its general moral degradation.

The Gospel (St. Matt. ix. 9-14) is the Apostle's own modest account of his call. It is from St. Luke's account we learn that 'he left all' to follow Jesus, and that it was he who gave the feast at which 'a great company of publicans' was present.

Proper Lessons. MATINS.—*First*, 1 Kings xix. 15, the call of Elisha. The prophet showed the same promptitude as the Evangelist in abandoning his previous occupation at the Divine summons. He also gave a parting feast to his people (see ver. 21).

EVENSONG.—*First*, 1 Chron. xxix. to ver. 20, David's munificent gifts to the service of God, imitated by the chief men of his kingdom: 'Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the King also rejoiced with great joy.' The American Prayer-Book provides as second lessons St. Luke v. 27, and St. Mark ii. 13.

St. Matthew is said to have preached in Ethiopia. His festival has an *Epistle* and *Gospel* assigned to it in the 'Comes' of St. Jerome.

St. Michael and All Angels' Day (September 29).

Subject: Ministering Angels.

The Collect is from the Sacramentary of Gregory. It consists of:

1. A commemoration of the ordinance of the service of angels and men.

2. A prayer that as the angels serve God in heaven, so they may succour and defend us on earth.

The Collect in the Sarum Missal runs: 'O God, who disposest the services of angels and of men in a wonderful order, mercifully grant that our life may be defended on earth by Thy ministers who always stand by Thee in heaven. Through,' etc.

The Epistle (Rev. xii. 7-13) records the vision of the war of St. Michael and his angels against the dragon and his angels. In ver. 6 St. John describes the woman, *i.e.*, the Church militant, as fleeing into the wilderness. Then he directs his gaze to the Church triumphant, and sees in the victory achieved there over the dragon a pledge of the victory to be achieved here below.

The Gospel (St. Matt. xviii. 1-11) contains our Lord's declaration with regard to little children: 'Their angels do always behold the face of My Father which is in heaven.'

Proper Lessons. MATINS.—*First*, Gen. xxxii., Jacob's wrestling at Mahanaim: 'And there wrestled a man with him until the breaking of the day.' *Second*, Acts xii. 5-18, Peter's deliverance from prison by an angel. Most ancient commentators explain the words, 'It is his angel' (ver. 15), as referring to the Apostle's guardian angel.

EVENSONG.—*First*, Dan. x. 4, the appearance of an angel to comfort the prophet in his distress: 'And behold, a hand touched me, which set me upon my knees and upon the palms of my hands.' Michael is referred to in verses 13 and 21. *Second*, Rev. xiv. 14, the harvest of the world, in which the angels will be the reapers.

Who is St. Michael? He is spoken of in Dan. x. 13, as 'one,' or 'the first, of the chief princes'; in Dan. xii. 1, as 'the great prince which standeth for the children of thy people'; in Jude, ver. 9, as 'the archangel' who, contending with the devil about the body of Moses, 'durst not bring against him a railing accusation, but said, The Lord rebuke thee'; in Rev. xii. 7, as fighting with his angels against the dragon and his angels. The name 'Michael' means 'Who is like unto God?' Some have supposed, from the significance of his name and the pre-eminence which is assigned to him, that he is the Second Person of the Holy Trinity; but this view seems inconsistent with Dan. x. 13—that is, if we hold (and we can scarcely do otherwise) that the person who spoke to Daniel was Christ Himself. All we can say is, that in the Old Testament St. Michael is represented as 'the guardian of the Jewish people in their antagonism to godless power and heathenism,' and in the New Testament as 'taking part in that struggle which is the work of the Church on earth' (Smith's 'Bible Dictionary').

The only other angel mentioned by name in the Canonical Scriptures is Gabriel. Raphael and Uriel are mentioned in the Apocrypha.

In the patriarchal history the angels are represented as watching over the family life of God's people. In the period of the Judges they are sent on missions having a national object. In the period of the Captivity they are revealed as exercising a guardianship over foreign nations. During our Lord's Incarnation we see them ministering to Him.

That the angels are 'ministering spirits' is distinctly asserted (Heb. i. 14). Speaking of New Testament times Bishop Barry says: 'The records of their visible appearance are but infrequent (Acts v. 19; viii. 26; x. 3; xii. 7; xxvii. 23); but their presence and their aid are referred to familiarly, almost as things of course, ever after the Incarnation. They are spoken of as watching over Christ's little ones (St. Matt. xviii. 10), as rejoicing over a penitent sinner (St. Luke xv. 10), as present in the worship of Christians (1 Cor. xi. 10), and (perhaps) bringing their prayers before God (Rev. viii. 3, 4), and as bearing the souls of the redeemed into Paradise (St. Luke xvi. 22). In one word, they are Christ's ministers of grace now, as they shall be of judgment hereafter (St. Matt. xiii. 39, 41, 49; xvi. 27; xxiv. 31, etc.).'—Smith's 'Bible Dictionary,' article 'Angels.'

The festival was provided for in the *Lectenary* of St. Jerome.

St. Luke the Evangelist's Day (October 18).

Subject: The Medicine of the Soul.

The Collect was written in 1549. It consists of:

1. A commemoration of the call of Luke the physician to be an evangelist and physician of the soul.
2. A prayer that all the diseases of our souls may be healed by the wholesome medicines of his teaching.

'*Whose praise is in the Gospel.*' The reference is to Col. iv. 14, 'Luke, the beloved physician.' The Evangelist accompanied St. Paul to Rome, and seems to have continued at his side to the end (see 2 Tim. iv. 11).

'*Wholesome,*' health-giving. This word had formerly a stronger force than now. Cf. 'Now know I that the Lord helpeth His Anointed, and will hear him from His holy heaven, even with the *wholesome* strength of His right hand' (Psa. xx. 6, Prayer-Book version); '*wholesome* words, even the words of our Lord Jesus' (1 Tim. vi. 3).

The Epistle (2 Tim. iv. 5-16) refers to St. Luke as a companion of the writer in his imprisonment. 'Only Luke is with me.' It has been conjectured that he attached himself to St. Paul for the purpose of ministering to that physical infirmity of which the Apostle so frequently makes mention. We first find them associated at Troas (Acts xvi. 10). This was shortly after

St. Paul left Galatia, where, as we learn from Gal. iv. 13, he had been detained by illness.

The Gospel (St. Luke x. 1-7) records the mission of the Seventy, of whom tradition states St. Luke was one. This is highly improbable. The language of the dedication of his Gospel seems to imply that he was not an eye-witness of the events he records (see i. 1, 2).

Proper Lessons. MATINS.—*First*, Isa. lv., God's promise that His Word should not return unto Him void.

EVENSING.—*First*, Eccus. xxxviii. to ver. 15, the honour due to the physician: 'for of the Most High cometh healing.' This is one of the few lessons for Saints' Days that are taken from the Apocrypha.

The American Prayer-Book provides as second lessons St. Luke i. to ver. 24, and Acts i. to ver. 15. The first lessons in this book are Eccus. xxxviii. to ver. 15 and Isa. xxxviii.

St. Luke is supposed to have been born at Antioch, and to have been a painter as well as a physician. Tradition says that he was crucified at eighty years of age. His Festival is mentioned in the fifth century.

St. Simon and St. Jude's Day (October 28).

Subject: The Spiritual Temple.

The Collect was written in 1549. It consists of:

1. A commemoration of the Apostles and Prophets as the foundation, and of Christ as the Head Corner-Stone, of the Church.
2. A prayer that we may be joined together by their doctrine into a holy temple, acceptable to God.

'*Apostles and prophets*' (Eph. ii. 20). The 'prophets' referred to are not so much the Old Testament prophets as those of the New Testament (see Eph. iii. 5; iv. 11).

The Epistle (St. Jude, ver. 1-9) assumes that St. Jude, 'the brother of James' (ver. 1), is to be identified with Jude the Apostle. Some have supposed that he was one of the brethren of our Lord mentioned in St. Matt. xiii. 55. In ver. 17 of his Epistle he speaks of the Apostles as though he were not himself of their number: 'But, beloved, remember ye the words which were spoken before of the *Apostles* of our Lord Jesus Christ.'

The Gospel (St. John xv. 17) predicts the persecutions which the Apostles were to expect: 'If they have persecuted Me, they will also persecute you.'

Proper Lessons. MATINS.—*First*, Isa. xxviii. 9-17, the promise of Christ as the Sure Foundation: 'Behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation.'

EVENSONG.—*First*, Jer. iii. 12-19, the Prophet's message to backsliding Israel, and the promise, 'I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding.'

The American Prayer-Book provides as second lessons St. John xiv. 15 and St. Jude.

St. Simon is called in St. Matt. x. 4 'the Cananite' (misspelt in our A. V. 'Canaanite'); in Acts i. 13, 'Simon Zelotes.' Both words are probably used to denote a member of the sect of the Zealots, a fanatical party who took upon themselves to punish all infractions of the law. The name may have been retained after his conversion to denote his zeal in the service of Christ. He is said to have been sawn asunder in Persia.

St. Jude, otherwise called Judas, Thaddæus, and Lebbæus, is said to have suffered martyrdom with St. Simon in the reign of Trajan. Two of his grandsons were brought before Domitian as members of the Royal Family of the Jews, and possible aspirants to the throne. But their horny hands satisfied him that he had no occasion to fear their rivalry, and they were dismissed by him in contempt.

St. Simon and St. Jude are probably coupled together because they were brothers (see St. Matt. xiii. 55).

All Saints' Day (November 1).

Subject: The Saints in Bliss.

The Collect was written in 1549. It consists of:

1. A commemoration of the union of God's elect in the mystical Body of Christ.

2. A prayer that we may follow the example of the saints, and quickly come to the joys which God has prepared for His people.

'*Elect*,' i.e., all who are called into the Church, all who are elect to the means of salvation.

'*Mystical body*,' i.e., spiritual body (see Second Thanksgiving, Communion Service).

The Epistle (Rev. vii. 2-13), St. John's vision of the sealing of the saints of God, and of the final triumph of the saints. The seal is a mark that they who bear it shall receive no hurt. They are secure in the midst of outward tribulation. The latter part of the Epistle represents the happiness and occupation of the Church triumphant. Whatever undue honour be offered to the saints, *their* song is, 'Salvation to our God, which sitteth upon the throne, and unto *the Lamb*.'

The Gospel (St. Matt. v. 1-13) sets forth the blessedness of saintship.

Proper Lessons. MATINS.—*First*, Wisd. iii. to ver. 10, the

happiness of the godly in their death: 'The souls of the righteous are in the hand of God, and there shall no torment touch them.' *Second*, Heb. xi. 33 to xii. 7, the cloud of witnesses and the object of chastisements.

EVENSONG.—*First*, Wisd. v. to ver. 17, the ungodly undeceived with regard to the righteous: 'We fools accounted his life madness, and his end to be without honour: how is he numbered among the children of God, and his lot is among the saints.' *Second*, Rev. xix. to ver. 17, the blessedness of those who are called unto the marriage-supper of the Lamb. This lesson contains a warning also against the undue honour of any creature, however exalted: 'And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant.'

The Festival of All Saints dates from the seventh century. It was made general by a decree of Pope Gregory IV., A.D. 834.