

is to be interpreted) must be taken to be the Holy Spirit, who opens to us the door of faith (see 2 Cor. ii. 12; Col. iv. 3; Acts xiv. 27); he who uses the door is a true shepherd whom the sheep know and follow; those who ignore it, "climbing up some other way," are thieves and robbers, coming to plunder and destroy. As the door (or, as in ch. xiv. 6, "the Way") Our Lord comes to give life, and life in abundance, knowing no stint or limitation, except our capacity to receive. (In the next verse He goes on, varying the metaphor, to declare Himself also the Good Shepherd.)

THE PROPER LESSONS are (Joel

Trinity-Sunday.

The formal celebration of this Festival is of Western observance (the Eastern Church celebrating on this day the "Feast of all the Martyrs"), and of comparatively late date. The day was originally simply the Octave of Whit-Sunday; but in the Sacramentary of Gregory the original of our present Collect is given, and this perhaps indicates an informal appropriation of the day to contemplation of the mystery of the Holy Trinity. The earliest formal notice of the Festival in England is in 1162; but it is notable that the Sarum Use in the previous century numbers the succeeding Sundays as "after Trinity," whereas in the present Greek and Roman Use they are numbered as "after Pentecost." The Synod of Arles in 1260 consecrated the day to the Holy Trinity, and the universal observation of the day as Trinity-Sunday was sanctioned by John xxii. (1334). It fitly sums up the whole series of Festivals of the Manifestation of God in Christ.

THE COLLECT most truly dwells on the knowledge "of the Trinity, as derived from a true faith" (that is, from faith in the Revelation of the Lord Jesus Christ), but on the recognition of the Unity of God, the foundation of all religion, as known through "the Power of the Divine Majesty" (see Rom. i. 19, 20). On

ii. 21-32) the promise of the immediate restoration of God's favour to Israel, and the further promise (quoted by St. Peter at Pentecost) of the future outpouring of the Spirit on all flesh; (Micah iv. 1-8) the prophecy of the coming of the Kingdom of the Lord over all nations in joy and peace; (1 Thess. v. 12-24) St. Paul's exhortation to "quench not the Spirit," but to bring forth the fruits of spiritual life; and (1 John iv. 1-14) St. John's test of the presence of the true Spirit of the Lord, by the confession of a true faith in Jesus Christ, overcoming the world, and by the temper of love, conscious of the love of God to us.

this it bases a two-fold prayer, for steadfastness in this faith, and for defence by this power.

THE EPISTLE (as also the Gospel) is old, taken from the Sarum Missal; and perhaps both still retain traces of the ancient observance of the day as simply the Octave of Pentecost. The Epistle is the great opening vision of the Apocalypse, after the Letters to the Seven Churches. It is notable that, except in the three-fold "Holy, Holy, Holy" of the cherubic song, there is no allusion to the doctrine of the Holy Trinity. The vision is simply a vision of the mysterious being of God in Himself. (a) It first describes His enthroned Majesty in all images of visible brightness and grandeur, with the emerald rainbow of the Covenant of Mercy around it, and the crystal sea of calmness and purity beneath; then (b) it shews, as sitting crowned on lower thrones, the "four and twenty elders," symbolizing the whole Church of God, under the Old Testament and the New, (sometimes supposed to have been suggested by the four and twenty courses of the Temple-worship); next (c), it tells of the voice of thunder proceeding from the throne and the seven spirits of God before it; and round about it the four "living creatures," emblems of the natural life of creation in its various

For the Epistle. Acts 8. 14.
WHEN the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them; only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

The Gospel. St. John 10. 1.
VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep: to him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and

leadeth them out. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again; Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Trinity-Sunday.

The Collect.
ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldst keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

For the Epistle. Rev. 4. 1.
AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne: and he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And

round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold: And out of the throne proceeded lightnings, and thunders, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever

phases, rising through the lion, the ox, and the eagle to the man—borrowed from the great vision of Ezekiel (i. 5-14; see also Isa. vi. 2), and suggested (so tradition declares) by the four standards of Judah, Reuben, Ephraim, and Dan in Num. ii.; lastly (*d*), it tells how, in the four living creatures, all created life utters ceaseless praise to the "Holy, Holy, Holy, Lord God Almighty," and in the elders the Church of the Redeemed falls down before the Eternal God, and acknowledges Him, the Creator of all by His Will, "worthy of glory and honour and power" (compare with this *vv.* 2-13 of the *Te Deum*). The whole vision thus enforces one leading idea of Trinity-Sunday—the contemplation of God, not in what He does, but in what He is.

THE GOSPEL is the record of Our Lord's conversation with Nicodemus. (*a*) In answer to his confession of the Lord "as a Teacher come from God," it begins by declaring, to his real or assumed perplexity, the need of regeneration by Water and the Spirit as a condition for the vision of the Kingdom of God, and for entrance into its Divine realities—emphatically contrasting with "the flesh," which the carnal eye can see, the mysterious Presence of the Spirit, which can be only known by its signs. (*b*) On this it grounds a claim for faith in the "heavenly things," which He, the Son of Man, who is always in Heaven, alone knows and can reveal—a faith by which they who look to Him, raised up, like the brazen serpent, for salvation, shall attain eternal life. The Gospel thus emphatically repeats the truth of Whit-Sunday. It im-

plies at the same time the mystery of the Holy Trinity, by Revelation of the Spirit and of the Son, as "in heaven" (that is) in the Communion of the Godhead; and so brings out again the special truth of Trinity-Sunday—the knowledge of the "heavenly realities" of the Godhead itself, as mysteries, to be apprehended by faith in the true Word (or Revealer) of Godhead.

THE PROPER LESSONS from the Old Testament are (Isa. vi. 1-11) the great vision of the Lord to Isaiah at his call, with the Seraphic Song, "Holy, Holy, Holy, is the Lord of Hosts"; the appearance of the "three men" (Gen. xviii.) to Abraham before the fall of Sodom—a lesson of very questionable appropriateness (continued from the old Lectionary); for the "men who went towards Sodom" are (see Gen. xix. 1) clearly two created angels; and (Gen. i. 1-ii. 4), as on Septuagesima, the record of Creation, containing the plural name of God (*Elohim*) and the "Let us make man," evidently regarded as foreshadowing the revelation of the Trinity. The Lessons from the New Testament are (Rev. i. 1-9) the revelation of God as "the Alpha and Omega, which is and which was and which is to come"; the great passage (Eph. iv. 1-17) which bases the unity of the Church on the "One Spirit," the "One Lord," the "One God and Father of All," and bids us grow in the "unity of the faith" unto perfection; and (Matt. iii.) the record of the manifestation of the Spirit, and the voice of the Father, at the Baptism of the "Beloved Son," incarnate on earth.

(III.) THE NON-FESTAL PART OF THE YEAR.

The long series of Sundays after Trinity deals not so much with Christian faith, as with Christian life. It appears to be devoted to the practical enforcement of the lessons, naturally drawn from the great Truths, which the earlier part of the year has brought out, in the various manifestations of God in Christ, culminating in the revelation of the mystery of the Holy Trinity. Thus the Collects dwell on the spiritual relations of human life to God, and their petitions have a strong practical stamp. The Epistles will be found to be, generally speaking, a selection in orderly succession of salient passages, first from the Catholic Epistles, then from the Epistles of St. Paul. The Gospels contain mainly the Parables and Miracles of

and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

The Gospel. St. John 3. 1.

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

of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

The First Sunday after Trinity.

The Collect.

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

The Epistle. 1 St. John 4. 7.

BELOVED, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Here-

in is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judg-

Our Lord, with passages of direct practical teaching, as from the Sermon on the Mount. With but few exceptions, all are taken from the Sarum Missal with some occasional modifications.

THE PROPER LESSONS carry us through the Books of the Old Testament in order; first, through the Historical Books, from Joshua to Nehemiah, omitting, however, Ezra and Esther; then, through the Prophetical Books, omitting Isaiah, which has occupied Advent, Christmas, and Epiphany, and also Obadiah, Jonah, Nahum, and Zechariah; and for the Morning of the last Sunday of the Church year, appointing the closing chapters of Ecclesiastes.

The principle of regularity rules, generally speaking, in the whole selection.

The First Sunday after Trinity.

THE COLLECT fitly opens this scheme of practical teaching by a confession of inability to do that which is good without "the strength made perfect in our weakness," and a prayer for grace to please God by keeping His Commandments both in will and deed.

THE EPISTLE is the commencement of that section of St. John's First Epistle, which centres on the aphorism, "God is Love"—both in His own essential Nature, and in His manifestation of Himself to us. (a) This love of God to us is shewn, above all other manifestations, in the giving of His only Son "to be the Saviour of the world," as "a propitiation" for us, while still unloving and sinful (see Rom. v. 8). (b) By love in ourselves, towards God and man, we become capable of the knowledge of the God, who is Love; seeing through the revelation of Christ as the Son of God, by the indwelling gift of the Spirit, Him who is invisible, and dwelling in Him (comp. Eph. iii. 17-19). (c) The practical inference is to cultivate the spirit of love, which, as it approaches perfection, casts out fear; rising through love of man to the supreme love of Him, who first loved us.

THE GOSPEL is evidently designed to enforce the lesson of love by Our Lord's terrible Para-

ble of the Rich Man—the type of a life, not so much flagrantly sinful, as self-indulgent, careless of men and unbelieving towards God. We may note (a) that the phrase "Abraham's bosom"—one of those commonly used by the Jews to designate the unseen world of the righteous souls—seems intended to shew that not in the possession of riches, but in the idolatry and misuse of riches, lies the danger of eternal loss; for Abraham was rich and great in this world. (b) That the word "hell" here signifies *Hades*, the unseen world of the apostate soul, waiting for the final Judgment, not yet having lost hope of relief, or remembrance and care for those left behind on earth. (c) That the prayer of the rich man and its rebuke shew that the root of his evil life was in pure worldliness, satisfied to the full with the world's "good things," and resulting in an unbelief as to the witness of heavenly things in the Law and the Prophets, which, in him, as in his brethren, even the message of one rising from the dead could not have dispelled—the very opposite to the self-sacrificing faith, in which Abraham was accepted before God. Of this temper the neglect, or rather the careless toleration, of the poor Lazarus was simply the sign.

The Second Sunday after Trinity.

THE COLLECT prays for the protection of God's Providence over the outward life, and for the education of the soul in the fear and love of God, to which such protection is always promised.

THE EPISTLE is taken from an earlier part of the First Epistle of St. John than that of last Sunday. It (a) contrasts the hatred ruling in the world (which, as in the Sermon on the Mount,

ment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

The Gospel. St. Luke 16. 19.

THERE was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs, which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in

his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The Second Sunday after Trinity.

The Collect.

OLORD, who never failest to help and govern them whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. Amen.

The Epistle. 1 St. John 3. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive

we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things

is identified in principle with the supreme guilt of murder) with the Divine power of love, ruling in those who know the Love of God in the Sacrifice of Christ, and therefore reflect its spirit of compassion and charity; next (b), urges practical reality in such love—not in word, but in deed—which alone can satisfy the judgment of our own conscience, and so have confidence before God's higher Judgment, through the grace, which is His answer to our prayers; (c) lastly, it sets forth the great commandment—faith in the Lord Jesus Christ, and love for His sake towards one another—to keep which is the sign of our dwelling in God by the Holy Spirit.

THE GOSPEL is the Parable of the Great Feast in St. Luke, parallel to, but not identical with, the Parable of the Marriage Feast in St. Matthew (Matt. xxii. 1-14). (a) The invited guests, who plead successively, as excuses for absence, enjoyment of possessions, engross-

The Third Sunday after Trinity.

THE COLLECT is like the last, in asking for the protection of God against danger and adversity. It connects this protection, however, not with the willing service of godly fear and love, but with the spirit of prayer, itself a gift of the Spirit of God (see Rom. viii. 26).

THE EPISTLE is the conclusion of the First Epistle of St. Peter, following an exhortation to mutual consideration and deference between the "elder" and the "younger" (that is, probably, the presbyters and the people). The lesson is two-fold; first (a), of humility, shewn, indeed, towards man, but based on a quiet and trustful faith in the God who blesses and exalts the humble; next (b), of sober, vigilant patience, resisting the power of evil, through quiet endurance of such suffering as is ordained for us in the following of Christ. (c) Through such endurance the Apostle prays that the God of all grace may bring them to perfection, in firmness, energy, and depth of faith, and ends

ment in work, and absorption in earthly ties of love and duty, are the types of such men of the world as Our Lord saw round Him at the Pharisee's table, careless of the general call of God, and therefore apt to turn away from His own special invitation. (b) The outcasts, who are gathered in, first from the streets and lanes of the city, and then from the highways without, are types of those despised in the world—first, the publicans and sinners within the Jewish covenant, and, next, the heathen without—who so often turned to Him, accepting God's spiritual blessings, and thus finding the food which their souls craved for. (c) The penalty pronounced on the disobedient is that their wilful rejection shall be made effectual, and that the opportunity, once lost, shall never recur. (Note the striking application of this Parable in the Second prefatory Exhortation, in the Service of Holy Communion.)

with an ascription of glory to Him.

THE GOSPEL contains the first two of the famous triad of parables of mercy, spoken in answer to the remonstrance of the Pharisees against that reception of publicans and sinners, which seemed to them to condone sin. (a) The former Parable of the Lost Sheep, paints Our Lord as (see John x. 11) the Good Shepherd, seeking even one lost sheep out of the flock with a tender individualizing mercy, bearing it home to the fold, and rejoicing over it with a special joy. The moral declares that in heaven there shall be, not indeed greater love, but greater joy, over one lost penitent found, than over those (if such there can be) who never strayed. (b) The second Parable, of the lost piece of money, seems to represent the Church; which, when it has lost by negligence one soul, stamped with the image of the Great King, seeks the lost with the lighted candle of God's truth, and having found it, rejoices over

THE THIRD SUNDAY AFTER TRINITY.

that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. St. Luke 14. 16.

A CERTAIN man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I

have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

The Third Sunday after Trinity.

The Collect.

OR Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

The Epistle. 1 St. Peter 5. 5.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To

him be glory and dominion for ever and ever. Amen.

The Gospel. St. Luke 15. 1.

THEN drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it,

the finding, as the undoing of past negligence. The moral is much the same as before—the joy “in the presence of the angels of God” (watching over the Church), over “one sinner that

repenteth.” It may be noted that the idea of penitence is not expressed in either parable; it is forcibly brought out in the Parable of the Prodigal Son, which follows.

The Fourth Sunday after Trinity.

THE COLLECT, still asking for protection, acknowledging God as the source of all strength and holiness, and praying for His abundant mercy, looks on beyond the things temporal, through which we pass here, to the things eternal, granted us in earnest now, but to be made perfect hereafter (see 2 Cor. iv. 18). Its prayer is that the former may help, and not hinder, the latter.

THE EPISTLE is a warning—interposed in St. Paul’s glorious picture of the freedom and victorious energy of the “life of the Spirit”—of the present condition of trial and sorrow, through which it has to struggle to its final triumph, but which he reckons not worthy even of mention, in comparison with the glory which is to come. He speaks first (a) of the burden on “all creation”—that is, all the sentient creation of which man is the head. It is a burden both of “vanity,” i.e. transitoriness and hollowness, and of actual suffering, under which the whole creation groans—in itself a sentence of God on a fallen world, but carrying with it always a hope of deliverance, towards which the creation strains in eager expect-

tation; next (b), of the special burden, resting on those who have the earnest of the Spirit, and who therefore long with an intenser longing for the perfect redemption, not only of the soul, but of the body, which connects them with this visible creation. The whole passage is a striking recognition of the unity of all creation, under man’s headship, both in present bondage and pain, and in the future of “the glorious liberty of the children of God.”

THE GOSPEL (taken from the “Sermon on the Plain” in St. Luke) is Our Lord’s lesson, first (a) of unlimited mercy, after the pattern of the boundless mercy of God—a mercy which, even by man, shall be abundantly requited; (b) next, of warning against the blindness of self-deceiving partiality, refusing to see the “beam” of gross sin in ourselves, while it would pluck out the “mote” of trivial defect from our brother’s eye, and against the folly, which, while we are thus blind, makes us claim to be leaders of the blind (comp. Rom. ii. 17-24). The two lessons go together: for, when we know ourselves, we learn to make infinite allowance for others.

The Fifth Sunday after Trinity.

THE COLLECT still dwells on the guiding power of God’s Providence, but now as exercised for the sake of the Church, that, the course of the world being peaceably ordered, it may have scope and peace for His service.

THE EPISTLE, like that of the Third Sunday, is taken from the First Epistle of St. Peter, closing the command of submission, civil and domestic, by the exhortation “finally” to unity of spirit, shewing itself both in love and courtesy to the brethren, and in return of good for evil,

blessing for railing, to the enemy. (b) This exhortation is enforced by a quotation from Ps. xxxiv. 12-16, teaching, as the conditions of happiness, truthfulness, energy in good, and love of peace; promising to the righteous God’s protection and answer to prayer; declaring to the wicked His righteous retribution. (c) Lastly, in view of coming persecution, the Apostle cheers his brethren with the certainty that it cannot really harm them, and that in suffering for righteousness’ sake there is peace, and

THE FOURTH SUNDAY AFTER TRINITY.

she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Like-

wise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

The Fourth Sunday after Trinity.

The Collect.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ’s sake our Lord. Amen.

The Epistle. Rom. 8. 13.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the

adoption, to wit, the redemption of our body.

The Gospel. St. Luke 6. 36.
BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother’s eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother’s eye.

The Fifth Sunday after Trinity.

The Collect.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. Amen.

The Epistle. 1 St. Peter 3. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for

evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And

consecration of the heart to God. The whole accords with the prayer of the Collect, but goes beyond it, as shewing that, even when the world rages, the Church may have an inner peace in the service of God.

THE GOSPEL is the history (recorded by St. Luke alone) of the miraculous draught of fishes after Our Lord's teaching out of the ship, and of the call of St. Peter, and with him of St. Andrew, St. James, and St. John, to full discipleship. (St. Andrew and St. Peter had known Him and believed on Him before this, immediately after His Baptism (see John i. 40-42), and here evidently treat Him with

reverence; but apparently had not till now "forsaken all and followed Him.") We note the awe, and even fear, in the consciousness of sinfulness, produced in St. Peter by the presence of the Lord in His miraculous power; and contrast with them the eagerness with which, after the second miraculous draught of fishes (John xxi. 7), he hurried to the feet of his Master. The promise of Our Lord is properly "Thou shalt catch men to keep them alive," thus doubly contrasting their present occupation with their future Apostleship, in which they should catch not fish, but men, not to kill, but to bring to life.

The Sixth Sunday after Trinity.

THE COLLECT brings out to us the harmony of the higher and lower motives in the Service of God—the higher motive of a supreme love of Him above all things—the lower motive of hope of the good things, prepared for such love, which "pass men's understanding." Both have their place; but the former must be the leading idea. It is "the first and great commandment."

THE EPISTLE begins a series of selections from the Epistles of St. Paul in the order in which they stand in our Bibles, extending almost without interruption to the Twenty-fourth Sunday. The Epistles of this and the next two Sundays are from the Epistle to the Romans.

The Epistle itself comes from the sixth chapter; which, following the exposition of free justification in the blood and by the grace of Christ, guards against the perverse suggestion, "Shall we continue in sin that grace may abound?" by a picture of the life of the justified, as necessarily conformed to the likeness of Christ. Dwelling on Baptism, as the entrance into that life, it describes it as the sign and the means of our partaking, both of the death of Christ, as a death unto sin and a destruction of its power over us, and of His Resurrection "by the glory of the Father" as the means of a new life

unto God. (Compare the answer in the Catechism as to "the inward and spiritual grace" of Baptism.) It follows from this that sanctification, through His indwelling Presence, begins necessarily from the moment of justification in His Blood, and continues for ever, if only we yield ourselves to it.

THE GOSPEL is that portion of the Sermon on the Mount, in which, after the opening description of the Christian character in the Beatitudes, and of the function of Christians, as at once "the salt" and "the light" of the world, Our Lord draws out the outline of the Christian Law. (a) The leading idea is the contrast of it, as a law of principle and of liberty, with the law of rule and restraint, which was "the righteousness of the Scribes and Pharisees." This contrast is illustrated (b) by the extension of the sixth commandment—given "to them" (not "by them") of old time—to the deed of bloodshed to the thought of causeless anger, and the word of contempt and abhorrence. For the word "Raca" ("vain fellow") is a term of contempt; the words "Thou fool," of utter condemnation and abhorrence—not to be pronounced except with grave authority (as in Matt. xxiii. 17, 19 by Our Lord Himself). These are to be visited by a climax of penalties—the lesser

who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

The Gospel. St. Luke 5. 1.

IT came to pass, that as the people pressed upon him to hear the Word of God, he stood by the lake of Gennesareth, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering

said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The Sixth Sunday after Trinity.

The Collect.

O GOD, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

The Epistle. Rom. 6. 3.

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

is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

The Gospel. St. Matth. 5. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger

condemnation of the local court of judgment, the greater condemnation of the Sanhedrin, the utter destruction of the "Gehenna of fire"—the fire in the valley of Hinnom, burning up the refuse of the city, and the type of the "fire which is not quenched." Lastly (c), the Christian Law in this respect is carried one step further—to enforce reconciliation with a brother in all cases, as a preliminary con-

dition of worship of God (compare the condition of the forgiveness asked in the Lord's Prayer), and agreement even with an adversary, before carrying out the quarrel to the "bitter end," with an implacable severity, recoiling on our own heads. For here we have the positive command to forgiveness and reconciliation, going beyond the negative prohibition of hatred and wrong doing.

The Seventh Sunday after Trinity.

THE COLLECT, addressing itself to God, as the Source of all power and the Giver of all good, prays Him to graft in our souls the love of His name, issuing both in the true religion of the heart, and in goodness of practical life, matured and perfected to the end.

THE EPISTLE is the close of the sixth chapter of the Epistle to the Romans, contrasting the old life of the flesh with the new life of the Spirit. "Speaking after the manner of men"—that is, condescending to the language of the world—it places them in comparison; it describes the one as a "service of sin" (both of impurity and of iniquity), and the other as a "service of righteousness" (although, indeed, it is no service, but perfect freedom); it appeals to their knowledge of the fruit of the one as death, and of the fruit of the other as holiness and eternal life. But it ends with the great distinction between these "fruits"—that death is the "wages of sin," earned necessarily, under the law of human responsibility, from the righteous judgment of God, while eternal life is the gift (or largess) of God's Love, freely given, far above man's desert, "through the Lord Jesus Christ."

The Eighth Sunday after Trinity.

THE COLLECT, again returning to the subject of God's all-ruling Providence, prays that it may avert from us all that is evil, and grant us all that is good—evil being all that hinders, and good all that aids, our spiritual growth towards perfection.

This distinction strikes the keynote of the whole Epistle—telling on the one hand, of man's sinfulness and the eternal Law of Retribution, on the other hand, of Salvation from sin and its penalty by the free mercy of God in the Lord Jesus Christ.

THE GOSPEL is the record (from St. Mark) of Our Lord's second great miracle of feeding the multitude, wrought (it would seem) on the remoter eastern side of the lake, during His ministry in these frontier-lands, half-heathen in population. The two miracles are compared by Himself in Matt. xvi. 6-12, Mark viii. 14-22. Both are notable, as miracles of creative power, and as singularly wide in their scope, so as (see John vi. 14, 15) to bring home to the multitude the belief in His Messiahship, and induce them to think of making Him their King by force. The symbolic lesson of the miracles is that which is suggested by His own reference to them, noticed above, and by His teaching (see John vi.) after the former miracle. The bread of this world, so lavishly given, is but the type of the Bread of Life, with which, through what seem insufficient means, He feeds all humanity in the wilderness of this world.

THE EPISTLE comes from the eighth chapter of the Epistle to the Romans, which—in strong contrast with the terrible seventh chapter—paints to us in ideal perfection the picture of the spiritual life. In the preceding verses St. Paul has set forth the

of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree

with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The Seventh Sunday after Trinity.

The Collect.

LORD of all power and might, of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 19.

I SPEAK after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Eighth Sunday after Trinity.

The Collect.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*

The Gospel. St. Mark 8. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

The Epistle. Rom. 8. 12.

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

gracious gifts of justification and sanctification in Christ. In these he draws the practical inference that, in virtue of these gifts, we owe ourselves to the new life of the Spirit, which alone is life indeed—because it is the earnest and witness both of our present adoption to free sonship, which is implied in the very words "Our Father," and of our consequent future heirship of His glory, on condition of willingness to share His suffering. This is the true "service which is perfect freedom"; and, in proportion as love casts out fear, it becomes all in all to us.

THE GOSPEL is again from the Sermon on the Mount. It is a

part of the final warning against unreality, whether of teaching or of life. It deals especially with the "false prophets," wolves in sheep's clothing, bidding that they shall be tested by their practical fruits, and warning that outward adoration of the Lord, but inward devotion to the Will of the Father, is the condition of entering into the Kingdom of Heaven—because the sign of the regeneration which is necessary for such entrance (see John iii. 5, 6). The whole is in simpler form accordant with the teaching of the Epistle, as to the practical devotion of filial obedience, due from all who profess to know God in the Lord Jesus Christ.

The Ninth Sunday after Trinity.

THE COLLECT of this Sunday, in deep sense of our helplessness for good without God, prays for the twofold gift of God's grace—His preventing grace that we may think, and His assisting grace that we may do, what is rightful, because according to His Will (see Phil. ii. 11, 12).

THE EPISTLE, beginning a series from the First Epistle to the Corinthians, is a remarkable instance (with which compare 2 Cor. iii. 7-18 and Gal. iv. 21-31) of St. Paul's symbolical interpretation of Old Testament history, dealing with the facts of the narrative as embodying the universal laws of human nature and God's dispensation, and as being, therefore, "ensamples" or "types" of our own experience. It traces accordingly the history of Israel in the wilderness as typical of our wanderings in the wilderness of life; (a) their entrance upon it under the cloud of God's mysterious Presence, through the Red Sea, in which they were baptized for the new life of freedom and trial, "unto Moses" as (see Gal. iii. 19) the "Mediator" of God's Covenant with them; (b) their sustentation in it by "spiritual food" (the "bread from Heaven"), and "spiritual drink" from the Rock—spoken of (according to the Jewish tradition) as "following them"—the type of our "Rock of Ages"; (c) their sins and pun-

ishments—the sensuous idolatry of the golden calf (Exod. xxxii. 6), and its punishment by the sword of the Levites and the plague—the fornication with the Moabites at Beth-peor, and the plague which avenged it (Num. xxv. 1-9)—the "tempting" God by unbelief and discontent on the borders of the promised land, and the plague of serpents (Num. xxi. 4-7)—the murmuring of absolute rebellion, again punished by the destroying angel of pestilence (see Num. xiv. 37; xvi. 46-50). It then (d) draws the double moral—to beware of the temptation, in which, "he who thinketh that he standeth must take heed lest he fall," and yet not to be afraid of it, because God will give us power to escape from it or to bear it.

THE GOSPEL is Our Lord's Parable of the Unjust Steward. (a) It presents to us a type of keen and unscrupulous worldly wisdom, by which the steward on the eve of dismissal, unable to work and ashamed to beg, makes use of the office which he is about to lose to entrap his master's debtors (probably his tenants) into a fraudulent falsification of their accounts, the knowledge of which would put them into his power, and enable him, either by favour or by fear, to live at their expense. (b) The master, though aware that he is being robbed, cannot help commending the

For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The Gospel. St. Matth. 7. 15.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know

them by their fruits: do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven.

The Ninth Sunday after Trinity.

The Collect.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. 10. 1.

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

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

The Gospel. St. Luke 16. 1.

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

shrewdness of the dishonesty; and Our Lord draws from the parable, first, the moral that the children of the world are "in their generation"—that is, from their own point of view, and for their own objects—wiser than the children of light, and then the command to all so to use the temporary possession of the riches of this world (the "mammon of unrighteousness") as to pre-

pare for themselves a place in the everlasting habitations (see Matt. vi. 19-21). (c) The appeal is not to the highest motive, the love of God and of righteousness, but to the lower, yet allowable, motive of a wise self-interest, such as is used, but perverted, in the practice of the world. "What shall it profit a man, if he gain the whole world, and lose his own soul?"

The Tenth Sunday after Trinity.

THE COLLECT is an appeal to God mercifully to hear our prayer, and, that it may be granted, to guide us by His Spirit into the right line of prayer, according to His Will (see Rom. viii. 26, 27; 1 John v. 14, 15). (Prayer, like action, is an appointed means of "our fellow-working with God" under His Providence and by His Grace.)

THE EPISTLE, also from the First Epistle to the Corinthians, is the opening of St. Paul's teaching, in answer to a letter from the Corinthian Church, on the subject of the extraordinary spiritual gifts, which had caused perplexity and contention at Corinth. He begins (a) by reminding them that all such gifts in the Church depend upon, and are tested by, the fundamental condition of that knowledge, through the Spirit, of Jesus as the Lord, to which they had turned from idolatry (see 1 John iv. 1-3); next (b), he dwells on the unity underlying all such gifts—a unity of source from the One Spirit—a unity of ministry (or service) under the One Lord Jesus Christ—a unity of effect, as subordinate parts of the work of the One God; (c) finally, he illustrates this principle by speaking

of the various gifts, first, of wisdom, knowledge, and faith, then of healing and other miracles, next of prophecy and spiritual discernment, lastly of the use and interpretation of tongues—as all due to the manifold operation of the Holy Ghost, and given to be used for practical good. It is, of course, obvious that in principle the teaching applies to all spiritual gifts whatever, ordinary or extraordinary, recognizing in them the mysterious combination of individuality with unity, of man's freedom with God's grace, which is the law of human life.

THE GOSPEL is a mournful illustration of the need of this combination in the record of Our Lord's weeping over Jerusalem on the eve of His triumphal entry, because, in spite of His gift both of light and grace, she would not see the things which belonged to her peace in the appointed time of her visitation, and so was drawing on her an utter destruction by the hands of her enemies. Of this incapacity of true spiritual insight, the profanation of the Temple, under pretence of conducting to its service of God (on which see Gospel for First Sunday in Advent), was a sign.

The Eleventh Sunday after Trinity.

THE COLLECT appeals to God, as declaring His Almighty power chiefly in shewing mercy (see Exod. xxxiv. 6, 7), and asks for His grace in the measure which we need, to enable us to run the race of life in the right course, and obtain that share of the treasure in heaven which is its prize

(see Heb. xii. 1, 2; 1 Cor. ix. 24-27).

THE EPISTLE—still from the First Epistle to the Corinthians—is the beginning of the great chapter on the Resurrection, which St. Paul describes as a "Gospel," in which we stand, and by which we must be saved.

the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the

lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

The Tenth Sunday after Trinity.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. 12. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spi-

rit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gospel. St. Luke 19. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

The Eleventh Sunday after Trinity.

The Collect.

GOD, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and

be made partakers of thy heavenly treasure; through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. 15. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have

(a) In words, which have almost the terse precision of a Creed, he recites the Atoning Passion, the Burial, and the Resurrection of Christ as "according to the Scriptures," that is, as the fulfilment of prophecy (comp. Acts ii. 21-34; iii. 13-18, &c., &c.); (b) he then enumerates successively the eye-witness of the Resurrection, by St. Peter (Luke xxiv. 34), by the Twelve (Luke xxiv. 36; John xx. 19), by above five hundred brethren at once (perhaps the appearance recorded in Matt. xxviii. 16, 17), by St. James (not recorded in the Gospels), lastly by himself at his conversion, as "one born out of due time." (c) This last mention of himself suggests to him a digression on his own unworthiness to be called an Apostle, and on the marvellous grace by which he had laboured "more than they all"; and from this he returns to enforce strongly the Resurrection, as the substance of preaching and the foundation of faith.

THE GOSPEL (as on the two preceding Sundays) is from St. Luke—the Parable of the Pharisee and the Publican, of which

The Twelfth Sunday after Trinity.

THE COLLECT, acknowledging God's willingness to hear, as anticipating the utterance of our prayer, and His graciousness in giving, as exceeding our desires and our merits, prays that this overflowing mercy may be poured on us, alike in the forgiveness of sin and the gift of blessing, which we can only ask through the mediation of Our Lord Jesus Christ. It is an implied Gospel in itself of God's Love, man's unworthiness, and the salvation of Christ.

THE EPISTLE passes to the earlier portion of the Second Epistle to the Corinthians, which is remarkable as an unfolding of St. Paul's spiritual experience. It is first (a) a declaration of his confidence through Christ towards God, not reckoning anything done as of himself, but relying on his mission and grace as a minister of the Gospel Covenant. This leads on (b) to a con-

trast between the Old and New Covenants—the one of the letter, written on stones, and bringing only condemnation—the other of the Spirit, written on the heart, and bringing life. If the former had a transitory glory—the glory of God reflected on the face of Moses (see Exod. xxxiv. 29, 30)—how much more is the other glorious for ever, in those, who (see below. v. 18) reflect with unveiled face the glory of Christ, and are changed from glory to glory by the Spirit. On this contrast comp. Heb. ix.

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THE TWELFTH SUNDAY AFTER TRINITY.

received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep: after that, he was seen of James; then of all the Apostles: and last of all, he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all;

yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

The Gospel. St. Luke 18. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Twelfth Sunday after Trinity.

The Collect.

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

The Epistle. 2 Cor. 3. 4.

SUCH trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration

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

The Gospel. St. Mark 7. 31.

JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and

avenue of sense left open; (b) next, the record by St. Mark (as so often) of the actual Aramaic word *Ephphatha* used by Our Lord; (c) the significant mention of His sigh at the moment of healing, like His weeping at the grave of Lazarus (John xi. 35); implying, we cannot but suppose, His deep sense of the burden of pain and privation on all creation, from which in this miracle He could but deliver one

The Thirteenth Sunday after Trinity.

THE COLLECT confesses that only by God's gift of grace can we serve Him aright, and prays that we may so serve Him to the end, as to attain to His heavenly promises.

THE EPISTLE is the first of a series from the Epistle to the Galatians, written in remonstrance and rebuke against a falling away to the Judaizing idolatry of the Law. It is (a) an appeal to the Old Testament covenant itself, as being emphatically one of promise to Abraham and his seed, on sole condition of faith; (b) it shews that the Law of Moses, given long afterwards, could not alter this fundamental principle of the covenant, but was only a subsidiary thing; added to curb transgression and to guard the promise; brought home to Israel, not directly to the spirit within each man, but by the hands of angels and through the "mediation" of Moses; (c) not, however, that the Law thwarts the promise, but in its right function, by shutting up all under the conviction of sin, it brings home the promise to humble and self-renouncing faith. What is here said on the function of the Mosaic law, is true of all law in our relation to God; it may neither be neglected, nor exalted to the first place (see 1 Tim. i. 7-11).

THE GOSPEL illustrates the superiority of living principle to all limitations of rule and law by the Parable of the Good Samaritan, in itself too graphic and significant to require comment. But we may note (a) that the claim of unique authority, implied in Our Lord's declaration of the

single sufferer; perhaps also of the heavier curse of sin, from which sorrow and sickness come; (d) the command given, as usual, by Our Lord, to keep the knowledge and lesson of the miracle to themselves for whom it was wrought, and yet the natural and hardly blameworthy disobedience which proclaimed it far and wide. Contrast the command given to the Gadarene demoniac (Mark v. 19, 20).

blessedness, above prophets and kings of old times, of those who saw and heard Him evidently drew out the question of the lawyer; (b) that his question (like that of the "first and great commandment" in Matt. xxii. 36; Mark xii. 28) was not in itself wrong; for teachers professing to speak for God might rightly be tested by accordance to His Law; but that, when he was made to give the answer out of his own familiar teaching, he was piqued into an attempt to perplex Our Lord by a well-known question of Jewish controversy, "Who is my neighbour?" (c) that, in the moral of the parable, Our Lord does not ask, "To whom was the wounded man neighbour?" that is, Who was bound to help him? but, Who was neighbour to him? that is, Who felt and used the privilege of helping him? By this He rebuked the grudging narrowness of the question, and taught that it was "blessed to give rather than to receive"; lastly (d), that the parable, besides its obvious lesson, has, in virtue of its symbolical character, a further meaning, in which it shadows forth "the kingdom of heaven." The wounded traveller is clearly humanity itself, going down to the city of destruction, falling into the hands of the enemy, stripped of glory, and half dead by the wounds of sin; the sacrifice of the priest passes him by; the stern law of the Levite fails to succour him, although it "looks on" and discloses his sin; the good Samaritan, the Lord Himself, despised and rejected of men (see John viii. 48), binds up his

THE THIRTEENTH SUNDAY AFTER TRINITY.

looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no

man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The Thirteenth Sunday after Trinity.

The Collect.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

The Epistle. Gal. 3. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the Law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the Law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the Law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. St. Luke 10. 23.

BLESSED are the eyes which see the things that ye see. For I tell you, That many pro-

phets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way, and, when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and, when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of

wounds, pours in the oil and wine of His grace, brings the sinner to the inn, His Church on earth, and leaves him to His ministers to be tended and cured, till He

comes again to repay the service. In this, the supreme act of God's mercy in Christ, we have the ideal and the inspiration of all lesser acts of mercy.

The Fourteenth Sunday after Trinity.

THE COLLECT prays for the three great Christian graces, of faith, hope, and charity—all as conducing to the spirit of free love of God's service, by which alone we can attain to His promises in heaven, because by it alone we can have the true heavenly-mindedness.

THE EPISTLE, still from the Epistle to the Galatians, is the picture of the actual struggle of the spirit and the flesh (with which compare the more ideal treatment, bringing out both principles in marked contrast, in Rom. vii., viii.). (a) Life is described as a state of imperfection and conflict, in which neither the spirit nor the flesh is as yet able, unrestrained, to do the things that it would. But the conflict is one in which, if we will but walk in the Spirit of God—not under compulsion of law, but in freedom of self-sacrifice—we must conquer, having through the Cross of Christ "crucified the flesh." (b) The works of the flesh are enumerated, in the sins of appetite, the sins of passion and strife, and the superstitious sins of witchcraft and idolatry. The fruits of the Spirit are shewn in love, with its fruits of joy and peace, in forbearance and kindness, in faith and temperance. Perhaps neither catalogue is ex-

haustive; and the latter especially seems to be determined by the preceding exhortation to unity and peace.

THE GOSPEL contains the miracle of the healing of the ten lepers. Leprosy was looked upon as an accursed disease, through which the sufferer became an outcast from human companionship, and stood afar off crying, "Unclean, unclean." The priests were the judges of it (see Lev. xiii., xiv.); hence the command of Our Lord, "Shew yourselves to the priests," in order to offer sacrifice and be received back into the communion of Israel. The nine lepers obey, and do no more; the tenth alone (and he a despised Samaritan) does the duty which cannot be enjoined, because, if enjoined, it loses all its grace—the duty of thankfulness and adoration to his Healer. Our Lord sorrows in wonder over the ingratitude of the nine; yet, as they must have had some faith in order to obey, they received from Him the reward of bodily healing; the Samaritan alone had the faith of the heart, which receives Our Lord's spiritual blessing. The whole is an example of the free, glad service of the Spirit, of which the Epistle speaks.

The Fifteenth Sunday after Trinity.

THE COLLECT is a two-fold prayer, first for the Church at large, that God will keep it by His mercy; and next, for her individual members, that God will keep their frailty from evil, and lead them to good, till their salvation be accomplished.

THE EPISTLE is the last of the three selected from the Epistle to the Galatians. It contains the postscript, written "in large letters" (for so the original should be rendered) with St Paul's own

hand, to sum up the teaching of the whole Epistle. The Apostle (a) warns them against those who, themselves not keeping the law, would yet by enforcing circumcision on others avoid Jewish persecution, and glory in the visible and fleshly token of their submission; (b) he lays down his own rule—glorying in the Cross of Christ, through which he and the world are crucified and become nothing to each other, and recognising the regeneration in

THE FOURTEENTH SUNDAY AFTER TRINITY.

these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said,

He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The Fourteenth Sunday after Trinity.

The Collect.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. Amen.

The Epistle. Gal. 5. 16.

I SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, That they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy,

peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

The Gospel. St. Luke 17. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria, and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The Fifteenth Sunday after Trinity.

The Collect.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation: through Jesus Christ our Lord. Amen.

The Epistle. Gal. 6. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circum-

cised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From

Christ, whether in circumcision or uncircumcision, to be all in all; (c) finally he blesses those who walk by this rule, and defies all to trouble him—i.e. question his Apostleship or his teaching—for he bears in the marks of suffering the stamp of true following of Christ.

THE GOSPEL is the climax of the continuous teaching of the Sermon on the Mount. (a) Forbidding all division of service and love, it holds up, as the ideal of Christian life, an absolute faith in God's Providence over us, from which follows an absolute devotion to Him, with no distraction of thought by the anxieties of the visible world. (b) As a ground of such faith, in respect of the necessities of life, Our Lord points to the care of God over the fowls of the air; in respect of the beauty and grace of

life, to His clothing in more than regal glory the lilies of the field (c) His command, accordingly, is to "take no thought," i.e. no restless anxiety, for either, especially to spare all such anxiety for the morrow—to "seek first the kingdom of God and His righteousness," and to trust that, so far as they are needed, all "other things shall be added to us." (Compare here the petitions of the Lord's Prayer first for God's glory, only then and briefly for "daily bread.") In seeking to approach to this ideal, we may note that the amount of thought, properly so called, which each must take in life varies infinitely; but that "anxiety," however natural to our weakness, is a misery, and even a sin, in those who can cast their care upon God. (Comp. Phil. iv. 6, 7.)

The Sixteenth Sunday after Trinity.

THE COLLECT is again a prayer for the Church—first, that by God's mercy it may be cleansed from sin and defended against enmity; next, that it may be "preserved" (for growth in grace) by His help and goodness.

THE EPISTLE begins a series from the Epistle to the Ephesians (only interrupted on the Eighteenth Sunday). After a brief exhortation not to "faint at his tribulations for them," which in their effect are a glory to them, it is a magnificent burst of prayer and adoration. (a) The prayer is to God, as the Father, from whom all fatherhood is named, that, strengthened by the Spirit, they may be led through all the stages of Christian illumination, beginning in the faith which receives Christ into the heart, deepened and grounded in the love, which makes faith perfect, issuing at last in the apprehension in all its extent of the mystery of salvation, "the love of Christ which passeth knowledge," and so at last filled up to all the fulness of the communion with God. (In this prayer is implied the true and normal order of the deve-

lopment of the Christian life, through faith, love, knowledge, saintliness, in the likeness of Christ Himself.) (b) The prayer passes into adoration in the Church through Christ Jesus of Him, who, by the indwelling power of His grace, will grant more than we ask, more than we can conceive. Nowhere, even in this Epistle, is there a more glorious specimen of the rising unto "the heavenly places," of which it so often speaks.

THE GOSPEL is the pathetic history (from St. Luke alone) of the raising of the widow's son at Nain—the second instance of Our Lord's raising the dead, in itself even more public and wonderful than the first (the raising of Jairus' daughter), and creating a wider-spread wonder and adoration. But while this public effect of the miracle is brought out, we note especially the stress laid on His compassion for the widowed and childless mother, as an individual and personal ground for this miracle of mercy. The universal and individual purposes of His Revelation of redeeming love are, as always, harmonized with each other.

henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. St. Matth. 6. 24.

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

The Sixteenth Sunday after Trinity.

The Collect.

OR Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. Amen.

The Epistle. Ephes. 3. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled

And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

The Gospel. St. Luke 7. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still,) and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And

THE COLLECT is simply a prayer for the "preventing" (anticipating) and following grace of God, that it may be to us the source of devotion to good works.

THE EPISTLE contains in brief the central idea of the Epistle to the Ephesians—the great Epistle of Church unity. From a practical exhortation to lowliness, gentleness, and forbearance, it means to unity of spirit, St. Paul passes on to declare, with all the precision of a Creed, the whole doctrine of the Unity of the Church. The grounds of that Unity are the indwelling Presence of the "One Spirit," the "One Lord" Jesus Christ, the "One God and Father of all." The ordained means of entrance into that Unity is the "One Baptism" (see Matt. xxviii. 19). The conditions of so entering into it and growing in it are the "One Hope," the "One Faith," the "One bond of peace" or Charity. It is clear that the basis of that unity is unshaken, for it rests on God alone; that the appointed means of that unity is all but universally preserved in the various branches of the Church; that it is in respect of the conditions, that the sin of man breaks the unity which God has ordained. Yet, even here, the "One Hope" is still untouched, and the "One Faith,"

in respect of the great essentials, largely remains; it is the One "bond of peace" and mutual Charity which is wanting.

THE GOSPEL contains two distinct subjects. We have first (a) one of the instances of Our Lord's teaching as to the Sabbath, in rebuke of the literal and superstitious rigour of the Pharisees, appealing to their own practice in emergency, as a confession that a work of charity to the suffering is no breach, but a true observance, of the principle of the Sabbath—viz., rest from ordinary worldly occupation and devotion of the soul to God. Next (b), a "Parable"—drawn from the courtesies of society, in which self-forgetfulness is honoured and rewarded—enforcing the general truth that by God's universal law "whosoever exalteth himself shall be abased" (because he trusts in and honours himself), "and he that humbleth himself shall be exalted" (because he rests on something higher and better than himself)—not, of course, that this exaltation should be the object of humility, which would then cease to be genuine, but that it must be its result. (This law of God, like all others, is in this world interfered with by the power of evil: only in the next shall it completely triumph.)

The Eighteenth Sunday after Trinity.

THE COLLECT is a prayer for grace to fulfil the Baptismal Vow, not only by resistance to sin, but by a positive devotion in singleness of heart and mind to the following—the imitation—of God (see Eph. v. 1).

THE EPISTLE (drawn from 1 Cor.) interrupts the series of selections from the Epistle to the Ephesians. It is St. Paul's opening thanksgiving, through which, as is not unusual, we may see what the Corinthian Church had, and what it lacked. St. Paul thanks God for their rich intellectual gifts of "utterance" and "knowledge," the fruits of

the "witness" of Christ in them (see John xv. 26, 27; Acts i. 8); he implies that they need to look for and trust in the power of the Lord to give the moral gifts (in which the Epistle shews that they were less rich) of stability and purity.

THE GOSPEL is the record of the close of what has been called "the Day of Gainsaying" in the Holy Week. It contains (a) the question of the Lawyer, which, unlike the earlier questions, although designed to try Our Lord, was asked in no unfriendly or captious spirit (see Mark xii. 34), and was therefore directly an-

there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us, and that God hath visited his people.

And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

The Seventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

The Epistle. Ephes. 4. 1.

I THEREFORE the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. St. Luke 14. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the Lawyers and Pha-

risees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that, when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Eighteenth Sunday after Trinity.

The Collect.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. 1. 4.

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

in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. St. Matth. 22. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a Lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt

swered by Him (from Deut. vi. 5 and Lev. xix. 18). He then declares emphatically that on this great commandment of love "hang all the Law and the Prophets"—all the revelations of God's Will. Next (b), Our Lord turns on his assailants, and convicts their ordinary designation of the Messiah as "the Son of David" of insufficiency, by ap-

peal to the title "Lord" given to Him in the well-known Messianic Psalm of David (Ps. cx.). The effect was, first, to put his questioners to silence; next, to suggest to the thoughtful some higher conception of the kingdom which is "not of this world" (see John xviii. 33-38) than the ordinary carnal expectation of the Jews.

The Nineteenth Sunday after Trinity.

THE COLLECT, acknowledging our inability to please God in our own strength, prays for the grace of the Holy Spirit, both to guide the understanding by His Light, and rule the conscience by His authority.

THE EPISTLE returns to the Epistle to the Ephesians. It is the opening of the practical section of the Epistle, basing its teaching very remarkably on the great truth of Unity in Christ, which is its chief doctrinal subject (see Epistle for Seventeenth Sunday). After a dark picture of the "Vanity"—that is, the delusion and blindness—of their former heathen life, bringing with it both alienation from God, and sensual debasement, St. Paul (a) first, contrasts with this their Christian life, as having been taught of Christ and learned Christ, in its putting off of the old decaying nature, and the putting on the new man, created after the image of God in righteousness and holiness; and next (b), proceeds to deal with flagrant sins in relation to the great truth of Unity. Lying is forbidden, because "we are members one of another," and it breaks the bond of fellowship; anger, because it "gives place to the devil" (the "setter at variance"); stealing, because it is the opposite to the charity, which, by the fruits of our la-

bour, relieves the needs of our brethren; filthiness, because it sins against the duty of mutual edification. (c) Finally, he urges them especially to shrink from "grieving the Holy Spirit," who seals them as Christ's, and cast out all evil tempers, which sin against love, having before them the pattern of the forgiving love of God granted to them for Christ's sake.

THE GOSPEL is perhaps the most notable instance of Our Lord's teaching as to the symbolic meaning of His miracles. (a) The miracle is the healing of the paralytic, in answer to the faith of those who brought him, and who (as we learn from Mark ii. 3; Luke v. 18) actually broke through the roof to let him down to the feet of Jesus. (b) In answer to a charge of presumptuous blasphemy, Our Lord makes the power to say, "Arise, take up thy bed and walk," the test and symbol of the higher power to say, "Thy sins are forgiven thee." For Our Lord's work of redemption of body and soul is one, as both are united and tell upon each other; and the visible miracles of healing are signs of the invisible miracles of grace and pardon. (c) The multitude read the lesson aright, and "glorified God, who had given such power" to the true Son of Man.

The Twentieth Sunday after Trinity.

THE COLLECT is a prayer for preservation by God's goodness from all that may "hurt us"; and it is implied that to be "hurtful" to us is to hinder our "readiness in body and soul" to fulfil what God would have us do

—which is, to shew forth His glory, and to grow to the perfection which He ordains for us.

THE EPISTLE continues the practical exhortation of the Epistle to the Ephesians. It fol-

love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he?

They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool? If David then call him Lord, how is he his Son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

The Nineteenth Sunday after Trinity.

The Collect.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

The Epistle. Ephes. 4. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have

to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gospel. St. Matth. 9. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

lows a vivid contrast between the works of darkness and the kingdom of light. It is itself an exhortation, first, to "circumspectness" (or strictness) of life, "buying up"—that is, using thoroughly—the opportunity given us in "evil days," and searching thoughtfully into the true will of God; next, to abstinence from the ruinous excess of drunkenness, superseding its wild excitement by the enthusiasm of the Spirit, which pours itself out in the "psalms and hymns" of collective worship, and "the spiritual songs" of special adoration; lastly, to thankfulness for all God's blessings, and mutual submission to each other for His sake. Throughout it is an appeal for self-discipline, but as guided by the higher "self-denial" of devotion to God.

THE GOSPEL is the Parable of the Wedding Garment from St. Matthew, with which we may compare the Parable of the Great Feast from St. Luke (see Gospel for Second Sunday after Trinity). (a) In the preparation of the Feast, and the thankless rejection of it by the invited guests (absorbed in the business of this

The Twenty-first Sunday after Trinity.

THE COLLECT is a twofold prayer—first, for pardon and cleansing from sin, and, next, for peace, by which we may be devoted to God's service, without fear or distraction. The former is clearly the entrance on the latter; for (see Rom. v. 1-5) "being justified by faith we have peace with God."

THE EPISTLE is the grand conclusion of the Epistle to the Ephesians. It is (a) a vivid description of the struggle of Christian life—against "the wiles of the devil"—against the "principalities and powers" of his evil angels—against "spiritual principles of wickedness in heavenly things." (Compare the record of the Temptation of Our Lord.) (b) Next follows exhortation to put on the whole armour of God, anticipated in brief in Rom. xiii. 12; 1 Thess. v. 8, 9, but here worked out in vivid and detailed

world) and in the gathering in of new guests from the highways, they are alike; in all else they differ. (b) In this parable, for example, the rejection of a king's invitation is an insult, followed up in some cases by outrage on the servants, which is terribly avenged; and here the allusion to the Jews' rejection of Our Lord's invitation, their persecution of His servants, and their utter ruin, is too clear to be mistaken. (c) But the characteristic feature is the neglect by one of the guests to put on the wedding garment, provided always by the bounty of the king, and the punishment of exclusion and imprisonment in "the outer darkness." The wedding garment to us is the righteousness of Christ, which we are to put on, and in which alone we can approach to the Marriage Feast of the Lord (see the first Prefatory Exhortation in the Service of Holy Communion). (d) Our Lord's comment, the same as after the Parable of the Labourers in the Vineyard, applies to both classes of "the called"—those who reject the invitation, and those who think to enjoy it unprepared.

reference to the armour of the Roman soldier who kept the imprisoned Apostle—the girdle of truth, the breastplate of righteousness, the sandals of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit. (There is a remarkable description, bearing some likeness to this, of the armour of God, but as clothing the Lord Himself, in Wisd. v. 17-20.) (c) Lastly it is implied that this is to be put on by the power of prayer, for themselves and for all saints; and (as he adds) especially for himself, that in his imprisonment he may still be the ambassador of Christ, and have boldness and utterance to speak out the mystery of the Gospel. The whole passage is a striking specimen of the union of meditative and half-poetic beauty with impassioned earnestness, which is so characteristic of this Epistle.

The Twentieth Sunday after Trinity.

The Collect.

OMNIPOTENT and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. Amen.

The Epistle. Ephes. 5. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

The Gospel. St. Matth. 22. 1.

JESUS said, The Kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which

are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find bid to the marriage. So those servants went out into the high-ways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The Twenty-first Sunday after Trinity.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. Amen.

The Epistle. Ephes. 6. 10

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against prin-

cipalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of

THE GOSPEL is St. John's record of Our Lord's second miracle in Galilee; where, as He Himself says half-reproachfully, miracles were especially needed (as they were most largely granted) to draw men to faith in Him. (The nobleman, properly "king's officer," has been by conjecture identified with "Chuza, Herod's steward," whose wife ministered to Our Lord. See Luke viii. 3.) The miracle—in itself not unlike the healing of the centurion's servant (Matt. viii. 5-13), but recorded by no other Evangelist—has a special interest in its delineation of the various stages of faith. The nobleman first believed in Our Lord's power, or

he would not have come to Him; next, without any visible sign of fulfilment, he believed His promise, "Thy son liveth"; lastly, when that promise was realized, he believed on Him with his whole house, that is, accepted Him as his Lord and Saviour. We may trace here the stages of faith marked in Christian theology—*Credo Christum, Credo Christo, Credo in Christum*. The last—the full acceptance in trust of the salvation of God in Him—is the "justifying faith" of St. Paul's teaching; up to which the lower stages of faith, that He is what He is, and that His word is truth, are designed to lead.

The Twenty-second Sunday after Trinity.

THE COLLECT is a prayer for the Church, as the household of God, that it may be kept continually in "godliness"—the realization, that is, of communion with God—so as to be free from adversity by His protection, and devoutly given to His service.

THE EPISTLE enters on the Epistle to the Philippians. It is the opening of the Epistle; (a) an expression of St. Paul's un-mixed thankfulness to God, on behalf of the Philippian Church—the most faithful of all his Churches—for their unbroken "fellowship in the Gospel" since their first call; and of his confidence that God's grace, which has begun, will complete the good work in them. These are grounded on the knowledge which he treasures in his heart, of the part taken by their loving sympathy and help, in his bonds and in his work for Christ. Next follows (b), a declaration of his earnest longing for them in Christian love, and a prayer for them, that to this enthusiastic energy they may add the intellectual gifts of knowledge and judgment, so that, proving all things, they may stand "without offence," and in full-grown righteousness, at the great day. (Contrast with this St. Paul's thanksgiving and prayer for the Corinthians in Epistle for the Eighteenth Sunday.)

THE GOSPEL is Our Lord's Parable of the Unmerciful Servant, called out by St. Peter's enquiry as to the limits of forgiveness—a frequent enquiry in the schools of Jewish morality. (a) In its general scope it is clear, as an enforcement of the unlimited scope of forgiveness, and an illustration of the petition, "Forgive us our trespasses, as we forgive them that trespass against us"—with a vivid contrast of the greatness of our debt to God, and the littleness of our neighbour's debt to us. (b) But, since the old debt forgiven is laid again on the unmerciful servant, by an act, which in the case of a mere money debt, would be ungracious and even unjust, the parable teaches us—what indeed the conditionality of the petition in the Lord's Prayer implies—that God's pardon of sin, though freely given, cannot be effectually received in a hard and unforgiving heart. For the forgiveness of a moral debt must be conditional on the right spiritual state of the receiver. In this point, indeed, lies its deeper teaching; as shewing us why the faith, which is the condition of our access to God's free salvation, must "work by love" (Gal. v. 6); for love is likeness to God, who Himself is love, and is therefore the sign of a real unity with Christ (John xiii. 34; 1 John iv. 8, 16).

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

The Gospel. St. John 4. 46.

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

Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And, as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

The Twenty-second Sunday after Trinity.

The Collect.

LOD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. Amen.

The Epistle. Phil. 1. 3.

I THANK my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy,) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judg-

ment: that ye may approve things that are excellent, that ye may be sincere, and without offence, till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. St. Matth. 18. 21.

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

THE COLLECT, appealing to God as at once our refuge and strength in danger and the author of all godliness, asks that the prayers of the Church may be always heard—accepted, even if they be not granted—and that what is asked in faith may be obtained in effect, if it be according to His Will.

THE EPISTLE is from the latter part of St. Paul's Epistle to the Philippians, which, to warning against Judaizing self-righteousness (see *vs.* 3-16), adds a still more emphatic warning, even with tears, against lawless profligacy (perverting, no doubt, his doctrine of Christian freedom). Those who preach this he describes as enemies of the Cross—doomed to destruction, as worshipping their belly, glorying in what should be their shame, absorbed in earthly things. This rebuke leads on to a glorious picture (in contrast) of our "citizenship in Heaven," and of our sure and certain hope of its perfection—changing even the "body of humiliation" to the likeness of His "Body of Glory"—when at His appearing He shall

complete the working, which subdues all to Himself. (Comp. 1 Cor. xv. 24-28.)

THE GOSPEL (probably in connection with this "citizenship of Heaven") is the record of the ensnaring question about the tribute and Our Lord's answer. It will be noted (a) that He makes His questioners answer themselves by producing the tribute-money—the Roman coin bearing Cæsar's image—because the very use of this was an acknowledgment of the actual reign of Cæsar, and therefore of the duties which it implies (comp. Rom. xiii. 1-7); (b) next, that He draws no marked line (as was perhaps expected) between some things as "things of Cæsar," and others as "things of God"; for the service of God, embracing our whole soul and life, includes and moulds the lower service of Cæsar, and what are called the "secular" and the "religious life" can no more be separated than the body and the soul; lastly (c) that, as usual, His answer, while it is confusion to the dishonest questioners, is full of instruction to the thoughtful and candid mind.

The Twenty-fourth Sunday after Trinity.

THE COLLECT is a prayer that God will absolve His people from their offences; and it is to be noted that it dwells on the effect of His Absolution as a deliverance, not so much from the guilt of sin, as from the bondage, which it brings with it, in the evil habit which is like a demoniacal possession of the soul.

THE EPISTLE ends the series of selections from St. Paul's Epistles with a passage from the Epistle to the Colossians. It forms the opening of the Epistle. It is first (a) a thanksgiving for their faith, love, and hope—springing as fruit from the word of truth, received into the soul by grace—reported to him by Epaphras, his delegate, and a faithful minister to them (as also to Laodicea and Hierapolis, see iv. 12, 13); next (b),

prayer for their growth in wisdom and understanding; in fruitfulness in the good works, which are worthy of the Lord and increase their knowledge of Him; in strength to endure all things with patience and joy; in thankfulness to God for their inheritance of the kingdom of Heaven. This prayer covers the whole spiritual life—in knowledge, in action, in endurance, and in devotion.

THE GOSPEL is St. Matthew's narrative of two miracles of Our Lord on his return from Gadara, with which the fuller accounts in Mark v. 22-43 & Luke viii. 41-56 may be compared. They are miracles of deliverance from sickness and death, symbolical of the better deliverance from sin, for which the Collect prays. We have (a) the healing of the woman with the issue of blood, which illus-

ed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto

their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The Twenty-third Sunday after Trinity.

The Collect.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

The Epistle. Phil. 3. 17.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even

to subdue all things unto himself.

The Gospel. St. Matth. 22. 15. THEN went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

The Twenty-fourth Sunday after Trinity.

The Collect.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O hea-

venly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

The Epistle. Col. 1. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

trates remarkably the source and conditions of healing to body or soul. The source is independent of all faith or unbelief, viz., the virtue (*i.e.* power) which is in Christ as the Incarnate Son of God; the condition of reception is the touch of faith, which draws out that virtue; while without it men "throng and press" round in vain. The woman's faith was timid, and perhaps supersti-

tious; but it was real, and therefore accepted by Him. Next (*b*), the raising of the ruler's (Jairus') daughter, notable as the first raising of the dead by Our Lord, in which He accepted (see Mark v. 36) the faith of the father—enduring in despite of apparent hopelessness, and in face of the incredulity of the mourners and the people—for the blessing of his child.

The Twenty-fifth Sunday after Trinity.

This Sunday, by ancient practice, has been celebrated as a kind of eve of Advent, anticipating the great Advent Lesson.

THE COLLECT accordingly seems to speak of the awakening or revival, in which God stirs up the will to energy of service, in bringing forth good works, and so obtaining reward—both "plenteous," the one in free love to God, the other in His free gift to us.

THE EPISTLE is a passage from the prophecies delivered by Jeremiah after the captivity of Jeconiah. It is a prophecy (repeated in xxxiii. 14-16) uttered in the midst of ruin and sorrow, promising future deliverance and greatness in the Kingdom of the Messiah. As Son of Man, He is called (as in Isa. xi. 1) "the Branch" of the stem of Jesse. But as Son of God, He is here, "Jehovah our righteousness"; as in Isa. vii. 14 He is Emmanuel, "God with us." (Compare

the sense of the name JESUS, "Jehovah our Saviour.") But these are foreshadowed in the coming deliverance from the Empire of Babylon, over which Israel had been scattered—a deliverance which is to outshine in their grateful remembrance even the Exodus from Egypt. The Advent promise of a Kingdom of God, which is also a kingdom of deliverance from the bondage of sin to the freedom of righteousness, here begins to be brought out.

THE GOSPEL is a repetition of the Gospel for the Fourth Sunday in Lent (which see). It seems clear that it is used on this Sunday, the last of the Ecclesiastical year, in order to teach us to look back on the rich feast of His grace, which has in it been set before us, and even now, by repentance and prayer, "to gather up the fragments" of what has been wasted, that nothing may be wholly lost.

(IV.) THE MINOR FESTIVALS OF THE CHURCH.

In these are included two of the minor celebrations connected with the Manifestation of Our Lord—the Purification and the Annunciation. The rest are Saints' Days. These are, with few exceptions, the commemorations of the day of known or traditional martyrdom. This is seen from a passage in the Letter of the Church at Smyrna (c. xviii.) on the martyrdom of St. Polycarp, early in the second century. "So we, having taken his bones . . . out of the fire, laid them to rest in a suitable place. There, as far as possible, assembling with exultation and joy, we shall by God's permission keep the birthday of his martyrdom, both for the memory of those who have already fought the fight, and for the training and preparation of those who are to come." These two original purposes of commemoration and edification were mixed up in after times with superstitious veneration of relics, and with invocation and virtual worship of the Saints; and the number of such celebrations, often on a merely legendary basis, was inordinately increased. Our Prayer Book, preserving the primitive and natural celebration,

since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

The Twenty-fifth Sunday after Trinity.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. 23. 5.

BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the Lord, that they shall no more say, The

The Gospel. St. Matth. 9. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and, when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the same hereof went abroad into all that land.

Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

The Gospel. St. John 6. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon

removed all traces of these corruptions of its original simplicity, and restricted the public celebration almost entirely to the Saints of the New Testament.

Saint Andrew's Day.

The festival of St. Andrew, which is of very ancient observance, both in the East and in the West, appropriately opens the series, because he is the first recorded disciple of Our Lord, and in some sense His first Evangelist, as bringing to Him his own greater brother, St. Peter (John i. 40, 41). In the Gospel narrative St. Andrew is noted in association with the chosen Three, at the call in Galilee (Matt. iv. 19), and on occasion of Our Lord's prediction of the fall of Jerusalem (Mark xiii. 3); and in association with Philip, his fellow-townsmen, in the first call in Judæa (John i. 40), at the feeding of the five thousand (John vi. 8), and at the coming of the Greeks to Our Lord in the Holy-Week (John xii. 22). Of his special character and work Scripture records nothing. Tradition tells us of his preaching in various quarters, and of his crucifixion at Patræ, in Greece, on a cross of the form which now bears St. Andrew's name; and legendary writings, claiming to be "Acts of St. Andrew," were current in the seventh century.

THE COLLECT (composed in 1552, and replacing the Collect of 1549, which alluded to St. Andrew's "sharp and painful death upon the cross") refers to the final call in Galilee, noting St. Andrew as the type of true self-devotion, and praying that we may hear in the Word the same Divine Voice, and give up ourselves with a like unreserve to the same Divine Will.

THE EPISTLE is taken from that section of the Epistle to the Romans, which deals with the turning away of Israel from the Lord Jesus Christ, and shows by repeated quotations, that it took place against the warning of their own Scriptures. It contains, first (a), a short incisive description of the one condition of acceptance—a faith deeply felt and openly confessed—and of the

extension of the call of God to Jew and Gentile (with quotation of Isa. xxviii. 16); next (b), it speaks of the necessity of a preacher to tell of the Saviour and awaken faith, and of the need and glory of the mission so to preach the Gospel (with quotation of Isa. lii. 7). In this we have a picture of the Apostolic word and mission. Lastly (c), it tells of the refusal of the Gospel message, as foretold by Isaiah (liii. 1); although heard through the whole world, like the voice of Nature's witness to God (see Ps. xix. 4); and that, too, in spite of the prophecies of the calling in of those hitherto aliens (Deut. xxxii. 21; Isa. lxx. 1), and of the disobedience and apostasy of those who were the Lord's people (Isa. lxx. 2). In this we have the picture of the resistance and unbelief in the Gospel, for which Christ's servants must be prepared.

THE GOSPEL is the record of St. Andrew's final call (with St. Peter, St. James, and St. John) to full discipleship. Before this he had known and confessed Our Lord as the Messiah (John i. 40, 41), but apparently had not yet forsaken his calling as a fisherman to follow Him wholly, and to be hereafter an Apostle and a "fisher of men." It is on this complete surrender of worldly occupations and home ties that stress is laid in the Collect.

THE PROPER LESSONS from the Old Testament simply set forth (Isa. liv.) the proclamation of the Kingdom of God to the Gentiles, its blessing and its invincible power, and (Isa. lxx. 1-17) its rejection by God's rebellious people, excepting only the "elect"; and those from the New Testament record (John i. 35-43) St. Andrew's first call, and (John xii. 20-42) his announcement to Our Lord of the coming of "certain Greeks" to Him, and Our Lord's teaching thereon of His death and glorification.

SAINT ANDREW'S DAY.

Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and, when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore

they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

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

Saint Andrew's Day.

The Collect.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. Amen.

The Epistle. Rom. 10. 9.

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

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

The Gospel. St. Matth. 4. 18.

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

Saint Thomas the Apostle.

The name *Thomas* in the Hebrew, as *Didymus* in the Greek, simply means a "twin brother," and as St. Thomas is named in all the catalogues with St. Matthew (see Matt. x. 3; Mark iii. 18; Luke vi. 15), he is sometimes thought to have been his brother. His character is marked in St. John's Gospel by a few touches—the desponding but devoted affection ready to die with his Master (John xi. 16); the blank ignorance, in spite of all that he had heard, whither Our Lord should depart and by what way (John xiv. 5); and the doubt of the Resurrection, obstinate, but overcome with absolute completeness, and leading to the fullest of all Apostolic confessions (John xx. 28). Of his subsequent history Scripture has no record. Early tradition carries him as a missionary to Persia, and later tradition even further east to India, where it tells of his martyrdom. The ancient Christianity, planted on the Malabar coast in very early times, traces itself traditionally to his Apostolic preaching.

THE COLLECT (composed in 1549) points the moral of the Festival. It speaks of the doubt of St. Thomas as overruled to confirmation of faith; and, in the spirit of Our Lord's words to him, prays for a faith, perfect and without doubt, which shall not need, as his faith needed, reproof. The way of "honest doubt," craving for evidence of truth, although not condemned, is contrasted with the more excellent way of undoubting faith.

THE EPISTLE is St. Paul's description to the Ephesians of the call of the strangers to God's covenant into the city and household of God. He pictures the Church (perhaps with allusion to the great Temple of Ephesus) as a Temple of God, built upon the Apostles and Prophets as founda-

tion (see Rev. xxi. 14); but he describes Jesus Christ, as the corner-stone, binding both foundation and building in one; and not content with this metaphor, declares how "in Him" the whole Church grows to perfection, and the individual stones are built up together. The selection of the Epistle may be suggested by the completeness of the confession of St. Thomas, greater even than that of St. Peter, on which Our Lord declared that He had built His Church (Matt. xvi. 18).

THE GOSPEL is the famous record (a) of St. Thomas's doubt, refusing the witness of his brother Apostles, and craving for tangible witness of his own choice, not only of the substantiality, but of the identity of the body of the risen Lord; next (b), of Our Lord's gracious condescension to this desire, giving him the evidence, which he had no right to claim; thirdly (c), of St. Thomas's instant confession, rushing by reaction from doubt into the fullest intuition of Our Lord's true Godhead; lastly (d), of Our Lord's acceptance of this faith—which was really faith, because its inference went far beyond what sight and touch could prove—but of His gentle rebuke of the preceding doubt, and His higher blessing on those who, without sight, are yet ready to believe.

THE PROPER LESSONS describe (Job xlii. 1-7) the conversion of Job, by "seeing" God, to repentance and self-abasement, and (Isa. xxxv.) the glory of the Kingdom of God, strengthening the weak and comforting them "that are of a fearful heart"; and record (John xx. 19-24) the appearance of Our Lord, preceding that to St. Thomas, and (John xiv. 1-8) St. Thomas's desponding question, answered by Our Lord's declaration of Himself, as "the Way, the Truth, and the Life."

The Conversion of St. Paul.

The Festival of this Apostle is not, as usual, of the day of his martyrdom (which by tradition

is said to have been the same as that of St. Peter), but of his miraculous Conversion; and it is

on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father,

mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

The Collect.

ALMIGHTY and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reprov'd. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. Amen.

The Epistle. Ephes. 2. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God, through the Spirit.

The Gospel. St. John 20. 24.

THOMAS, one of the twelve, called Didymus, was not with

The Conversion of Saint Paul.

The Collect.

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

For the Epistle. Acts 9. 1.

AND Saul, yet breathing out threatenings and slaughter

against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And, as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecut-

upon this, rather than on his wonderful character and work, that the Services lay stress. For that Conversion was historically the most important event in the Church after the Day of Pentecost, and spiritually is most full of encouragement and instruction, as one of the greatest exhibitions of the infinite power of God's grace.

THE COLLECT (suggested by the old Sarum Collect), alluding to the world-wide scope of St. Paul's Apostolic work, prays that we may rightly commemorate his Conversion, and shew thankfulness for it, by following the holy teaching to which it led.

THE EPISTLE is the record of St. Paul's Conversion, as it occurs in the narrative of the Acts, with which his own two recitals of it (Acts xxii. 1-21; xxvi. 1-23) may be compared. It is impossible not to observe the remarkably simple and graphic style of the record, full of vivid and minute detail, and with no trace whatever of imagination. We may note (a) that the opportunity for persecution at Damascus was supplied by the chance possession of the city by king Aretas (2 Cor. xi. 32), who courted the favour of the Jews in his struggle with Herod Antipas; (b) that the actual vision of the Risen and Ascended Lord was to St. Paul, not only the source of conversion, but the credential of Apostleship (see 1 Cor. ix. 1; xv. 8); that (c) the blindness from excess of light (of which it has been thought that he bore traces through his whole life) was at once a humbling chastisement, and an opportunity for silent self-communing and repentance; that (d) his zeal urged him at once to preach the Gospel both at Damascus and at Jerusalem, but that God ordained a further period of retirement for him—in the former case in Arabia (Gal. i. 17), in the latter at Tarsus (Acts ix. 29, 30)—before his A-

postolic work should really begin; (e) that he is declared to be a "chosen vessel," "separated," as he himself says in Gal. i. 15, "from his mother's womb," for a world-wide ministry; and, whereas he asks, "What wilt thou have me do?" he is taught "how great things he must suffer"; that (f), even after his miraculous Conversion, he was bidden to enter the Church, and "receive the Holy Ghost" through the appointed way of Baptism; and that (g) the Conversion seems to have stayed the persecution of which he had been the head, and given the Churches rest (see Acts ix. 31).

THE GOSPEL is Our Lord's answer to St. Peter's question, "What shall we have therefore?"—a question rebuked (see Matt. xx. 1-16) by the Parable of the Labourers in the Vineyard, but yet drawing forth a promise, first, of infinite glory and dignity in Heaven at the "regeneration" or (see Acts iii. 21) restitution of all things, and, next, of recompense even in this life (see Mark x. 30) for every sacrifice of earthly treasures made for Him. Its applicability to the Apostle, who, above all others, sacrificed most, and that with joy (see Phil. iii. 4-8), is obvious. But perhaps the special appropriateness is found in the final declaration that "the last shall be first" (comp. St. Paul's own words in 1 Cor. xv. 8-10).

THE PROPER LESSONS are (Isa. xlix. 1-13) a prophetic picture of the rejection of the Saviour by the Jews and His acceptance by the Gentiles; (Jer. i. 1-11) the record of the call of Jeremiah, ordained "from the womb" (comp. Gal. i. 15) to be the witness for God, in a strength made perfect in weakness (comp. 2 Cor. xii. 9); (Gal. i. 1-11) St. Paul's declaration of his own direct mission from Christ Himself; and (Acts xxvi. 1-21) his narrative of his conversion, and pleading of its significance, before Agrippa.

The Purification of St. Mary the Virgin.

The alternative title ("the Presentation of Christ in the Temple"), though not used in

common parlance, suggests the lesson drawn in all the Services of the day. It carries out, in-

THE PURIFICATION OF SAINT MARY.

est: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my Name's sake. And Ananias went his way, and entered into the house; and, putting his hands on

him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest,) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. St. Matth. 19. 27. PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

THE PRESENTATION OF CHRIST IN THE TEMPLE, COMMONLY CALLED,

The Purification of Saint Mary the Virgin.

The Collect.
ALMIGHTY and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the

temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

feet, the original idea of the Festival. For it was called the *Hypapante* or "Meeting" (with Simeon and Anna) on its first institution in the East, and only received the name of "the Purification" in the West and much later. Its date is necessarily fixed by Christmas. The name "Candlemas Day" is derived from the custom of a procession with torches—superseding (it is thought) the heathen festival of torches to Ceres in the early part of February—clearly celebrating the coming of the true "light to lighten the Gentiles," and also (according to some ancient authorities) the going out with lamps to meet the Bridegroom.

THE COLLECT is a translation of the old Sarum Collect (taken from the Sacramentary of Gelasius) dwelling on Our Lord's presentation as a dedication of His true humanity to God, and praying that we, being justified and sanctified through Him, may be presented in like self-dedication.

THE EPISTLE, inserted in 1662 from the Sarum Missal (the Epistle for the preceding Sunday having been used up to this time), is the celebrated prophecy in Malachi of the Coming of "the Lord," "the messenger of the Covenant," to His Temple, after His way has been duly prepared. But it is notable that, in accordance with the general austerity of Malachi's prophecy, His Coming is looked upon as one which sinful humanity can hardly abide—as a refiner's fire, dividing the evil from the good and purging those who shall be permitted to offer sacrifice—as a Coming in Judgment, witnessing against the unholy, the unjust, and the

profane. With the first Coming in great humility the prophecy therefore blends the idea of the second Coming in Judgment.

THE GOSPEL is St. Luke's record of the Presentation in the Temple, in obedience to Exod. xxii. 29 (the dedication of the first-born), with the sacrifice for Purification as offered by the poor (see Lev. xii. 8). In both we have examples of the "obedience to the Law for man," in which He is made the type of our humanity. For He, as the Son of God, could need no consecration, and His miraculous Birth by the overshadowing Power of the Holy Ghost, could bring with it no necessity for Purification. The lessons of the day are pointed briefly by the proclamation, through Anna, of His redemption, and more fully by the aged Simeon, both in the *Nunc Dimittis*, hailing "the Light of the Gentiles" and "the glory of Israel," and in the prophecy of the future distinction of believer and unbeliever, and the suffering of the Saviour, piercing the loving Mother's heart like a sword. In the one we have the lesson of the Incarnation, in the other of the Cross. The close of the Gospel marks the growth of His humanity under the Spirit of God, from the one to preparation for the other.

THE PROPER LESSONS are (Exod. xiii. 1-17) the law of the dedication of the first-born in connection with the first Passover, and (Hag. ii. 1-10) the declaration (not unlike that of Malachi) of the greater glory of the Second Temple, because in it the Peace of God should be given.

Saint Matthias's Day.

Of St. Matthias we learn literally nothing from Holy Scripture except his election to Apostleship. Tradition speaks of his preaching and martyrdom in Cappadocia. His festival in the Eastern Church is kept on August 9th, and its use in the West seems to be later than in the case of other Apostolic Festivals.

THE COLLECT (composed in 1549) seizes on the one great lesson of the day, the fall of Judas and the substitution of Matthias, and so prays against false Apostles and for faithful and true pastors.

THE EPISTLE is the record of the appointment of St. Matthias at the instance of St. Peter, from among the hundred and twenty

For the Epistle. Mal. 3. 1.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The Gospel. St. Luke 2. 22.

AND when the days of her purification, according to the Law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the Law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice, according to that which is said in the Law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the

Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the Law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phannuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity: and she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the Law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Saint Matthias's Day.

The Collect.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant

Matthias to be of the number of the twelve Apostles; Grant that thy Church, being alway preserved from false Apostles, may be

disciples who had gathered round the Twelve. We note (a) that the apostasy of Judas is described by St. Peter as a fulfilment of the typical utterances of the Psalmist (Ps. lxxix. 25 and cix. 7) against the traitors and enemies of God, although we need not suppose that this was known to the utterer; (b) that the description of the end of Judas (which may perhaps be a note of the historian rather than a part of St. Peter's speech) is, with our present knowledge, only to be harmonized by conjecture with Matt. xxvii. 3-8, although such conjectural harmony is not difficult; (c) that St. Matthias is spoken of as "one who had companied" with the Apostles through the whole of Our Lord's Ministry (by old and probable conjecture one of the Seventy), and that the Apostolic mission is described emphatically as a "witness of the Resurrection" (comp. Acts ii. 22-33; iii. 15-21, &c., &c.); (d) that the choice between two, both selected as fit for the charge, by lot after solemn prayer to God, as "knowing the hearts of all men," was in accordance with the idea of Prov. xvi. 33, and with ancient practice (see Num. xxvi. 55; xxxiii. 54; Josh. vii. 15-18; 1 Sam. x. 20, 21; xiv. 38-42).

THE GOSPEL is that remarkable glimpse of the deeper teaching

The Annunciation of the Blessed Virgin Mary.

This Festival (fixed in date by Christmas) is of early origin; it was apparently an old established Festival in the seventh century. Like the Purification, it is properly a Festival of Our Lord Jesus Christ, and this idea is preserved in the Collect. But, since it dwells on the Blessed Virgin, as highly favoured of the Lord, it naturally passed into a commemoration of her; and (as is shewn by its popular name "Lady Day") became the chief of the various Festivals, which in later times marked the ever-increasing reverence directed towards the Mother of the Lord. Out of this natural reverence have unhappily resulted a mass of extraordinary legend, and a veneration which has become ac-

of Our Lord (such as pervades the Gospel according to St. John) given us by St. Matthew, as also by St. Luke (Luke x. 21-24). It occurs in St. Luke in connection with the mission of the Seventy, whence perhaps the choice of it for St. Matthias's Day. In it Our Lord (a) declares His Gospel, hidden from the wise of this world, to be revealed to the simplicity of babes (comp. Matt. xviii. 3; xix. 14; 1 Cor. i. 23-29; ii. 1-10); (b) He asserts His sole Mediation, both in the Revelation of the Father (comp. John i. 18; vi. 44-46, &c.), and the possession in His Kingdom of "all things" delivered unto Him (comp. John iii. 35; xiii. 3; xvi. 15); and (c) He bids all who travail to come to Him, to take His easy yoke and light burden upon them, to follow Him in meekness and lowliness, and so only to have rest. In all these things He speaks in words which could belong to no mere man, but only to the Eternal Son of God.

THE PROPER LESSONS are (1 Sam. ii. 27-36) the message of rebuke and condemnation through the "man of God" to Eli, and (Isa. xxii. 15-25) the message of Isaiah, of rebuke to Shebna, the type of worldliness, of blessing to Eliakim, the type of the true servants of God.

tual worship, and has practically trenched on the sole Mediation of Our Lord Himself. But it is beyond all dispute that Holy Scripture and primitive antiquity, while they bring out her blessedness and dignity, give no vestige of authority for all that has gone beyond this, either in the Eastern or in the Western Church.

THE COLLECT is a summary in prayer of the whole Manifestation of Our Lord Jesus Christ on earth. It tells of His Incarnation, known by the angel's message, and goes on (perhaps in consideration of the occurrence of the Festival in Lent, and near Holy-Week and Easter) to pray that through His Passion we may

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

ordered and guided by faithful and true pastors; through Jesus Christ our Lord. Amen.

For the Epistle. Acts 1. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His bishoprick let another take. Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordain-

ed to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed *Justus*, and *Matthias*. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon *Matthias*, and he was numbered with the eleven Apostles.

The Gospel. St. Matth. 11. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

The Annunciation of the Blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. Amen.

For the Epistle. Isaiah 7. 10.

MOREOVER, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said,

I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a son, and shall call his name *Immanuel*. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel. St. Luke 1. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to

share the glory of His Resurrection.

THE EPISTLE is the great prophecy of Isaiah to Ahaz of the Virgin-born "Emmanuel"—a prophecy probably having (see v. 16) some immediate typical fulfilment, but in its ultimate meaning known by the Jews to be Messianic, and applied in Matt. i. 23 to the birth of Our Lord. It is to be noted that it belongs to that highest phase of Messianic prophecy, which looks upon the Messiah not merely as the perfect Son of Man, "refusing the evil and choosing the good," but rather as the manifestation on earth of "God with us."

THE GOSPEL is the record by St. Luke of the Annunciation itself. In it we may note, (a) the Angelic Salutation, "Hail! thou that art highly graced" or "favoured," which clearly refers not to character but to privilege; while, on the other hand, "Blessed art thou among women" is a phrase illustrated by v. 45, "Blessed is she that believed," and by Our Lord's teaching, "Yea, rather, blessed are they that hear the Word of God and keep it" (Luke xi. 28). The one

Saint Mark's Day.

St. Mark the Evangelist—almost certainly the "Marcus, my son" of 1 Pet. v. 13—is known by early and trustworthy tradition to have been the amanuensis of St. Peter in his Gospel, and in it to have given to the world, shortly after the Apostle's death, probably the oldest, certainly the simplest and most graphic, of the Gospels. Later tradition, less assured, makes him Bishop and martyr at Alexandria, and the great Alexandrine Liturgy bears his name. He is generally, but not certainly, identified with the "John, whose surname is Mark," son of the Mary to whose house St. Peter repaired after his deliverance from prison (Acts xii. 12), and nephew of St. Barnabas. This Mark was "minister" to St. Paul and St. Barnabas in part of their first missionary journey; but left them at Perga, and was therefore on the second

dwells on God's favour; the other implies the reception of it in humble faith. (b) The Angelic Promise; first, of the birth of Jesus, "the Lord the Saviour," in His essential nature the "Son of the Highest," in the humanity, which He assumed, the Son of David, heir of the promise (2 Sam. vii. 12-16) which announced Him a King for ever; next, the declaration that this birth shall be by the overshadowing power of the Holy Ghost, so that the child shall be indeed, not only the "seed of the woman," but the Son of God. (c) The reception of the blessing, in singular calmness of faith (such as expresses itself in the *Magnificat*), losing all sense of personal littleness in the adoring consciousness of God's favour. In this lies the special beauty of the character of the Blessed Virgin, as the highest type of pure and trustful womanhood.

THE PROPER LESSONS are (Gen. iii. 1-16) the history of the Fall, ending in the first promise of the seed of the woman, who "shall bruise the serpent's head"; and (Isa. lii. 7-13) the proclamation of the good tidings of Peace to Zion.

journey rejected by St. Paul (with the effect of division from St. Barnabas), and subsequently became companion of St. Barnabas in Cyprus (Acts xiii. 4, 13; xv. 36-39). Afterwards it is clear from Col. iv. 10; Philemon 24; and 2 Tim. iv. 11, that he was gradually restored to St. Paul's confidence, and sent for to minister to him in his last imprisonment.

THE COLLECT (suggested by the old Collect taken from the Sacramentary of Gregory, but considerably altered therefrom) dwells emphatically on the heavenly doctrine of the Gospel of St. Mark, and quoting from the Epistle, prays for the gift of thoughtful steadfastness in the truth, untouched by childish fickleness and impressibility.

THE EPISTLE is the conclusion of the doctrinal section of the Epistle to the Ephesians, imme-

a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign

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

Saint Mark's Day.

The Collect.

ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. Amen.

The Epistle. Ephes. 4. 7.

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

sure 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, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

The Gospel. St. John 15. 1.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same

diately following the great passage on the Unity of the Church in God, which is the Epistle for the Seventeenth Sunday after Trinity. Its subject is the infinite variety of God's gifts, and the concentration of all on one great purpose. It begins (a) with Christ as the giver of all gifts. Quoting Ps. lxxviii. 18, it applies it to Him, as having ascended on high and descended to the depths beneath "so as to fill all things," but with a significant variation of "gave gifts to men" instead of "received gifts for men." Next (b), it enumerates the various functions of Ministry in the Church, ordained by Him—the extraordinary functions of Apostles and Prophets—the ordinary functions of Evangelists to the unconverted, of Pastors and Teachers to those already in Christ (comp. 1 Cor. xii. 28). (c) It then describes the twofold object of all Ministry—the perfection of individual souls, and the building up of the whole body. (d) Lastly, it describes this individual perfection as the growing, thoughtfully and consistently, into the fulness of the image of Christ, by "being true in love"; and the edification of the whole body as growth by unity with Christ the Head, through which life is diffused through the whole, and all its parts increase in perfect harmony.

Saint Philip and Saint James's Day.

It seems impossible to give any sufficient reason for coupling together these two Apostles, as has been done from early times in the Western Church: for in all the Gospel lists of the Apostles, St. Philip is coupled with St. Bartholomew (Matt. x. 3; Mark iii. 18; Luke vi. 14). (The Greek Church separates them, keeping St. Philip's Day on November 14th, and St. James's Day on October 9th.) The union of the two, however, suggests the harmony of the desire of knowledge characteristic of St. Philip (see the Gospel) with the stern practical reality characteristic of St. James the "brother of the Lord," who is evidently (though perhaps erroneously) identified

THE GOSPEL conveys the same truth, but from the lips of Our Lord Himself on the eve of His Passion. In this discourse, however—the Church having not yet been constituted as a whole—the whole idea is of individual unity with Christ. By a Parable—possibly suggested by the golden vine on the Temple gate—He speaks of Himself as the Vine; we are the branches, deriving all power of fruit-bearing from union with the Vine, pruned by God's hand to increase that power, doomed, if fruitless still, to be cut off and burned. Of that union with Him the sign is our keeping His commandments, and so continuing in the love of Christ, even as He Himself does the Will, and abides in the Love, of the Father.

THE PROPER LESSONS are (Isa. lxii. 6-12) a picture of the Ministry of the kingdom of God, in its work of intercession, trusting in His promise, and of preparation of the people to enter into that promise; and (Ezek. i. 1-15) the description of the Throne of Glory, and the four living creatures around the Throne. (This last, no doubt, has reference to the interpretation which makes the four living creatures, here and in the Apocalypse (Rev. iv. 6-8), the symbols of the four Evangelists.)

with St. James the Less, the Apostle.

Of St. Philip we have notices only in St. John. He was one of the first disciples "found" by Our Lord—possibly like St. Andrew, his fellow-townsmen of Bethsaida, a disciple of St. John the Baptist—and he brought Nathanael to Him; he is associated with St. Andrew at the feeding of the five thousand, and the coming of the Greeks to Christ; and (see the Gospel) he is described as especially craving for the knowledge of God (John i. 43; vi. 5-9; xii. 21, 22; xiv. 8, 9). Beyond this we know nothing. Early tradition speaks of his preaching in Phrygia, and in later times apocryphal

bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear

Saint Philip and Saint James's Day.

The Collect.

OMNIPOTENT God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. Amen.

The Epistle. St. James 1. 1.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the

much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel. St. John 14. 1.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he

books were extant under his name.

Of St. James the Apostle, the son of Alphæus (Matt. x. 2; Mark iii. 18; Luke vi. 15), sometimes supposed to be the same as "James the Less" (or rather "the little") of Mark xv. 40, we know nothing except his name in the Apostolic catalogue. James, "the Lord's brother," with whom he is clearly identified by the use of the Epistle (though the identification is uncertain), is one of the most marked figures in the Acts of the Apostles and in contemporary history. As Bishop of Jerusalem, he is essentially the representative of Jewish Christianity; presiding at the first Apostolic Council, and holding out to St. Paul the right hand of fellowship (Acts xv. 13-31), and recognised by him as being, with St. Peter and St. John, one of the "pillars" of the Church (Gal. ii. 9); subsequently receiving the Apostle on his last visit to Jerusalem, and suggesting his participation in a Nazaritic vow (Acts xxi. 17-25). An early tradition (of Hegeſippus) describes him vividly in his austere and ascetic life, as held in reverence as "James the Just" by all Jerusalem, and martyred in vengeance for his Christianizing influence by Pharisaic violence. His Epistle, essentially Jewish in character, is a storehouse of godly morality, in which Christian doctrine is everywhere implied, but not explicitly wrought out; and was probably addressed both to Jewish Christians and to those Jews who, though not Christian, would listen to "the servant of Jesus Christ."

The singularly beautiful COLLECT (composed in 1549 and enlarged in 1662) brings out the harmony of the "knowledge of God which is life eternal" through Christ, "the Way, the Truth, and the Life" (see John xvii. 3; xiv. 6), with the steadfast walking in the way to life, following the steps of the Apostles in the imitation of Jesus Christ.

THE EPISTLE is the opening of the Epistle of St. James, addressed to the Jewish community, "the twelve tribes of the dispersion." In accordance with

the strong practical reality, characteristic of the whole Epistle, it urges (a) the blessing of "temptation" (that is, trial) and its function in working out through endurance the perfection of our nature. (b) Such trial is to be borne in faith, with prayer, single-minded and unwavering, for wisdom as the gift of God; (c) it is to be recognised in all degrees and stations of life—the low degree which is exaltation, the wealth, transitory and superficial, which is abasement (see Matt. xxiii. 12; xix. 23, 24); and (d) finally, it shall be rewarded with the crown of life, promised by the Lord to all who love Him. Throughout, the idea is of the "steadfast walking" in the way of life.

THE GOSPEL is the opening of Our Lord's last discourse to His disciples (John xiv.—xvi.). To His gracious declaration that His approaching departure is to the mansions of the Father's House to prepare a place for them, so that they know whither He goes and by what way, there are two answers made by them. The first (a) is the remonstrance of St. Thomas, declaring that they knew not whither He goes, much less the way; to which He replies by the great declaration that He Himself, being the Truth and the Life, is the Way, and that in Him they see and know the Father (and therefore the Father's House to which He goes). The second (b) is the eager cry of St. Philip, that He will only shew them the Father for a moment, and it is enough; in reply to which He complains half-reproachfully that, after so long a time of discipleship, they yet know not that He is one with the Father, shewing forth the Godhead in His words and His visible works on earth—ready to give power to do yet greater works when He has ascended into heaven, and to hear and answer prayer in His Name. The whole sets forth emphatically the mediation of Christ, as opening heaven to His disciples, and giving the knowledge of God, which is life eternal.

THE PROPER LESSONS from the Old Testament are (Isa. lxi.) the

doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater

works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle.

The Collect.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them always to thy honour and glory; through Jesus Christ our Lord. Amen.

For the Epistle. Acts 11. 22.

TIDINGS of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto

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

The Gospel. St. John 15. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you.

Saint John Baptist's Day.

The Collect.

AL MIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly

rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. Amen.

For the Epistle. Isaiah 40. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, That her warfare is accomplished; that her iniquity is pardoned: for she hath received

setting forth of the kingdom of the Messiah in its victorious energy and blessing, and (Zech. iv.) the symbolical blessing of the two "anointed ones," Zerub-

babel and Jeshua, in the restored Israel of God; and from the New Testament (John i. 43-51) the first call of Philip and Nathanael.

Saint Barnabas the Apostle.

The surname "Barnabas," "son of (prophetic) exhortation," was given to Joseph (Joseph), a Levite of Cyprus, the first giver of the price of his land to the Christian community. We read of him afterwards as the introducer of St. Paul after his conversion to the brethren at Jerusalem; and as his companion in the preaching at Antioch, in the mission with alms to Jerusalem, in the first missionary journey to Cyprus and Asia Minor, and at the Council at Jerusalem. Afterwards (see Gal. ii. 13) he is carried away at Antioch by the dissimulation of the Judaizers, and so separated from St. Paul, and, on the eve of the second missionary journey, has contention with him about John Mark, and is parted from him, and so passes out of the history (see Acts iv. 36, 37; xi. 22-30; xiii.-xv.). Of his subsequent life we have no historical record, or even trustworthy tradition. But it is believed that he was stoned to death at Salamis, in Cyprus, and his body is said to have been discovered there in the fifth century, and translated to a great basilica built in his honour. There is extant an Epistle bearing his name, evidently spurious, though of early date; and Tertullian ascribes to him the authorship of the Epistle to the Hebrews.

THE COLLECT (composed in 1549), dwelling on St. Barnabas as especially "the Apostle of the Holy Ghost," prays that we, like him, may have both spiritual gifts, and grace to use them for God's glory.

THE EPISTLE is the record of the work of St. Barnabas at Antioch—(a) his mission of enquiry from the Apostles on occasion of

the first preaching to the Gentiles there, and his cordial approval of the new work, characteristic of his "goodness" (or graciousness) of nature, stirred by the Holy Spirit to a large-hearted faith; (b) his association with himself in the work thus begun of Saul, now in retirement at Tarsus, and their joint preaching, marked by the emergence of the name "Christian" (comp. Acts xxvi. 28; 1 Pet. iv. 16), probably at first a nickname, but indicating the recognition of Christianity as distinct from Judaism; and (c) their joint mission with alms to the Church at Jerusalem, begun on occasion of the well known famine of that time foretold by Agabus, but continued long afterwards by St. Paul.

THE GOSPEL (evidently alluding to the loving character of St. Barnabas) is that part of Our Lord's last discourse to His disciples, which sets forth His commandment of love as the mark of true Christians, because following the pattern of His own love—shewn first and most in His Sacrifice for them—shewn also in His choice of them, to be not slaves, but friends, knowing the revelation of the Father, bearing fruit of good works, and receiving all things from God through prayer, in His Name.

THE PROPER LESSONS are (Deut. xxxiii. 1-12) the blessing of Moses, up to his emphatic benediction of his own tribe of Levi; (Nah. i.) the alternate declarations of God's vengeance on His enemies and blessing on His people; and (Acts iv. 31-37; xiv. 8-28) the records of St. Barnabas' gift of his land, and his visit with St. Paul to Lystra and Derbe.

Saint John Baptist's Day.

The Festival is not of the martyrdom, but of the nativity of St. John Baptist, determined, of

course (see Luke i. 26, 36), by Christmas. The celebration of his martyrdom is fixed, both in

the East and in the West, on August 29th. The character of St. John, like that of his prototype Elijah (Luke i. 17; Matt. xi. 14; xvii. 10-13), stands out as the model of austere and ascetic self-sacrifice, especially fit for one who, simply preaching repentance and preparing for the coming of the Christ, had a comparatively narrow mission, confined to moral teaching and warning (Luke i. 17; iii. 7-14), with no miracle to work (John x. 41), and no new Gospel to declare. In his willing acceptance of this simple mission—less than that of the least in the Kingdom of Heaven (Matt. xi. 11)—in his being content to lose himself in Him whom he proclaimed (John i. 19-27; iii. 25-30)—and in his patient endurance of suffering, apparently broken only by one moment of weakness (Matt. xi. 2-7)—lie the great lessons of his life to us. (See Gospels for Third and Fourth Sundays in Advent.) Our Lord's own witness to St. John is borne in Matt. xi. 7-19.

THE COLLECT (composed in 1549), after glancing at the wonderful birth of the Baptist, passes on at once to his preaching of repentance, which it prays that we may accept; and his life of truthfulness, boldness, and patient suffering for the Truth, which it prays that we may follow.

THE EPISTLE is the great passage, opening the second part of the Book of Isaiah, which St. John applied to himself (Matt. iii. 3; Luke iii. 4-6; John i. 23). It begins (a) with the general message of comfort to Jerusalem, now chastened by God's hand and pardoned; it goes on (b) to the message of the voice crying in the wilderness, to prepare the Lord's way, to smooth all hindrances before His feet, to reveal to all flesh the glory of

God; then (c), contrasting the perishableness of all earthly power and greatness with the eternity of the Word of God, it proclaims the Gospel of good tidings—the actual Coming of the Lord as the Good Shepherd of Israel, strong and tender in His guardianship of the flock. In these three successive phases it is a very Gospel of the Old Testament.

THE GOSPEL is St. Luke's record of the birth of the Baptist; of the opening of the sealed lips of Zacharias, at his confirmation of the assignment to the child of the name of John ("the grace of Jehovah") and of the impression of joy and wonder upon all. Then it passes on to the prophecy of Zacharias (in the *Benedictus*); first proclaiming the redemption of Israel, in fulfilment of the promise to David, which forms the great theme of His holy prophets, and the covenant of deliverance and holiness with Abraham; and then foretelling the mission of the child to prepare the way of the Lord, by heralding the coming of salvation in the remission of sins, and the gift of light from on high to those who are in darkness, which guides their feet into the way of peace.

THE PROPER LESSONS are (Mal. iii. 1-7; iv.) the last prophecies in the Old Testament of the Coming of the Lord into His Temple (see Epistle for the Purification), and of the preparatory mission of Elijah, before "the rising of the Sun of Righteousness with healing in His wings"; and from the New Testament (Matt. iii. and xiv. 1-13) the records of St. John Baptist's preaching and his Baptism of Our Lord, and of his martyrdom by the malignity of Herodias, acting on the shallow weakness of Herod Antipas.

Saint Peter's Day.

This Festival, originally a Festival of both St. Peter and St. Paul, on the traditional anniversary of their common martyrdom, is of great antiquity, cer-

tainly known from the 4th century downwards, and kept both in the East and the West on this day. This institution of the Festival of the Conversion of St.

Paul has now transferred the commemoration of that Apostle to another day.

Of the chosen Twelve, the character and work of St. Peter are more clearly brought out than in the case of any other Apostle, except perhaps St. John. On all occasions he is their leader, both during Our Lord's earthly life, and at the first proclamation of the Gospel—his threefold denial having been (so to speak) wiped out by his threefold confession and the threefold charge of Our Lord to him after the Resurrection (John xxi. 15-17). On him, in virtue of his good confession, Our Lord declared that He would build His Church (see Gospel); and the keys of the Kingdom of Heaven were given to him, to open the door of faith, first to the Jews and then to the Gentiles (Acts ii.; x.). He has been called "the Apostle of Hope"; his witness—both as recorded in the Acts of the Apostles and embodied in his Epistles—is emphatically of Christ risen and glorified. His character, ardent, impulsive, capable of feeling and inspiring high enthusiasm, full of love to Christ, in spite of its reactions of failure and hesitation, is the type of those natures, by which, rather than by the calm and well-balanced characters, it pleases God mostly to move the world.

THE COLLECT (composed in 1549) takes St. Peter as the type of the Bishops and Pastors of the Church, alike in the "excellent gifts" of the Holy Ghost and in the great Pastoral Commission; and, borrowing his own words (see 1 Pet. v. 4), prays that through the Word of the Gospel, faithfully preached and obediently followed, both they and their people may obtain "the crown of everlasting glory."

THE EPISTLE is the record of St. Peter's deliverance from prison at the time when Herod Agrippa I., to "please the Jews," persecuted the Church, striking especially at its heads. The history is singularly graphic and simple—evidently derived from the Apostle himself—describing the prayers of the Church for the imprisoned Apostle, the minut-

est circumstances of his strict captivity and of the angelic appearance, the first thought of St. Peter that it was but a vision, and his gradual awaking in astonishment and thankfulness to a conviction of its reality. With this deliverance our record of St. Peter's Apostolic work ceases, except in respect of his appearance at the Council of Jerusalem (Acts xv. 6-11), of the subsequent conferences between him and St. Paul, and their conflict at Antioch (Gal. ii. 6-15). His Epistle—addressed to those of the Dispersion, but so conveying the full Christian doctrine as to be a link between the Epistle of St. James and the Epistles of St. Paul—seems to indicate Apostolic labours in Asia Minor and the East. Early tradition connects him with the Church at Antioch; but is singularly reticent as to his subsequent history, excepting as to the fact of his martyrdom by crucifixion at Rome.

THE GOSPEL is the record of Our Lord's question at Cæsarea Philippi, St. Peter's confession, and the memorable blessing which followed it. (a) The question seems to sum up the results of Our Lord's Galilean Ministry in and near Capernaum—among the people a vague conviction that He was some great Prophet—in the disciples the firm faith in the essential truth of the Gospel, expressed by St. Peter, "Thou art the Christ, the Son of the living God" (comp. John i. 49; vi. 68, 69; xi. 27). (b) This truth Our Lord declares to be a revelation from the Father Himself; and, in direct connection with this declaration, He goes on to refer to the name Cephas or Peter, which He Himself had given to Simon, and which signifies a "stone," and to promise, "On this rock (*Petra*) will I build my Church." Many have thought that the Rock is Himself (as in 1 Cor. x. 4); and it is, of course, true that ultimately "Other foundation can no man lay than Jesus Christ" (1 Cor. iii. 11). But the context seems irresistibly to suggest that St. Peter, simply as the exponent of the living faith, is to be the founda-

of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. St. Luke 1. 57.

ELISABETH's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that

is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judæa. And all they that had heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

tion (as is said of all the Apostles in Eph. ii. 10 and Rev. xxi. 14) on which the Church, now first spoken of, is to be built. To any one looking at the passage without bringing in other considerations, it seems obvious that this designation of St. Peter is no more attached to him personally, and no more capable of transmission to his supposed successors, than the name "Satan" given to him in v. 23. (c) Lastly, He gives to St. Peter, again as the representative of the Apostles (comp. Matt. xviii. 18), "the keys," the symbol of authority in the Kingdom of Heaven, and—whatever may be the case in other passages—it seems clear that here, as regards the "binding and loosing," the reference

Saint James the Apostle.

Of St. James we know nothing from Holy Scripture, except that, called with his brother St. John, and with St. Andrew and St. Peter, he became one of the chosen Three, and received with his brother the name of "Boanerges, the Sons of Thunder"—evidently implying an ardent and fiery zeal, such as they shewed in their indignation against the inhospitable Samaritan village (Luke ix. 51-56); and that, possibly in consequence of that zeal, he was singled out by Herod Agrippa I. as the first martyr in the Apostolic band; thus obtaining one of those places of honour in the Kingdom of God which he and his brother had desired (Matt. xx. 20-23), by at once "drinking the cup," and "being baptized with the baptism" of Christ.

THE COLLECT (composed in 1549), like the Collect for St. Andrew's Day, commemorates the unreserved self-devotion of St. James, and prays that we may imitate it, but (noting the words "they left their father Zebedee," in Mark i. 29) dwells especially on the sacrifice of all ties of the world and the flesh at the call of Christ.

THE EPISTLE is the record of the dearth in Jerusalem, the mission of St. Barnabas and St. Paul with alms from the Gentile

is not to judicial authority, but to authority to ordain law and declare truth. The whole passage should be compared with John xx. 21-23.

THE PROPER LESSONS are (Ezek. iii. 4-15) the call of Ezekiel to preach the Word to the people "whether they will bear or forbear," given out of the mysterious glory of the Lord; (Zech. iii.) the defence of Jeshua against the accusation of Satan, and the prophecy of the BRANCH; (John xxi. 15-23) the pastoral charge to St. Peter after the Resurrection; and (Acts iv. 8-23) the bold witness of the Apostle before the Sanhedrim in the name of "Jesus Christ of Nazareth."

Church of Antioch, and the martyrdom of St. James by the hands of Herod—in pursuance of the policy of conciliation of the Jews to the unpopular Herodian sway, which contemporary history describes.

THE GOSPEL narrates the prayer of the two sons of Zebedee through their mother for the places of honour in Our Lord's Kingdom. As the other two of the chosen Three, they may have been stirred by the promise of the keys to St. Peter in Matt. xvi. 18, and of Thrones to all the Apostles in xix. 28; and by their ready answer to Our Lord's question, which they must have in some measure understood, it is clear that they were prepared for the cup of suffering and the baptism of blood. The desire is, indeed, rebuked in them—as also the indignation with which the rest of the Apostles received it—by reference of all things to the Supreme will of the Father, assigning to each his right place in the Kingdom, and by the lesson of humility and willing service of which Our Lord's own Sacrifice is the pattern. But in God's Providence it was granted; for St. James had the place of honour as the first martyr, St. John as the last of the Apostles, completing the canon of the Holy

Saint Peter's Day.

The Collect.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 12. 1.

ABOUT that time Herod the King stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee,

and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel. St. Matth. 16. 13.

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Saint James the Apostle.

The Collect.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy

Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. *Amen.*

Scripture, and the constitution of the Church.

THE PROPER LESSONS are (2 Kings i. 1-16) the history of the calling down the fire of vengeance from heaven by Elijah, and (Luke ix. 51-57) the desire of the two sons of Zebedee to do

Saint Bartholomew the Apostle.

The name Bartholomew being only a patronymic, he is generally identified with Nathanael, the "Israelite without guile," brought by St. Philip to Our Lord (John i. 45, 46), and we note that his name is joined with that of St. Philip in all the catalogues of the Apostles. He is said by early tradition to have preached in "India," and suffered martyrdom there—leaving behind him a copy of St. Matthew's Gospel, which was found in the 2nd century by Pantænus, the head of the famous Alexandrian School. As we know nothing special of him, it will be seen that the Collect, Epistle, and Gospel refer to the Apostolic mission in general.

THE COLLECT (translated with characteristic variations from the old Sarum Collect, taken from the Sacramentary of St. Gregory) refers to the general Apostolic mission, exemplified in St. Bartholomew, and prays for grace to love the Word, and both to preach and receive the same.

THE EPISTLE is the record of the great outburst of miraculous power, and of consequent progress of the Word, which followed the first persecution by the Sadducees, and which raised the Apostles, and St. Peter as their leader, to unique dignity and

Saint Matthew the Apostle.

Of this Apostle we may be said to know only the circumstance of his call—recorded by the first three Evangelists (Matt. ix. 9; Mark ii. 14; Luke v. 37)—and the character of his Gospel. (a) In St. Luke's record he is called "Levi," and in St. Mark's "Levi the son of Alphæus," and this would seem to indicate that he was brother of "James the Less"

the like, which Our Lord rebukes, as inconsistent with the spirit of the Gospel: and (Jer. xxvi. 8-16) the attempt of the priests to put Jeremiah to death for speaking the word of the Lord, and his bold defiance of their enmity.

reverence from the people. The miracles—wrought, not only for the people of Jerusalem, but for the inhabitants of all the cities round about—were, according to Our Lord's charge to the Apostles (Matt. x. 8), miracles of healing of sickness and of casting out devils. It may be noted that miraculous power seems to have been granted at various epochs in the history, marked as epochs of special progress.

THE GOSPEL tells us of the strife for greatness after the Last Supper, which Our Lord at once rebukes by His own example, as inconsistent with the true idea of His Kingdom, and yet meets, so far as it involved no jealousy and self-assertion, by the promise of Thrones of Authority in that Kingdom. The reference, "I am among you as he that serveth," in itself obscure, is strikingly illustrated by St. John's record of the washing the disciples' feet at this very moment (John xiii. 2-5).

THE PROPER LESSONS are (Gen. xviii. 10-18) the great vision of Jacob at Beth-el (possibly in reference to John i. 51, spoken to Nathanael), and (Deut. xviii. 15-22) the prediction of the great Prophet to come, and the lesser prophets, who are types of Him.

(see Mark iii. 18), as possibly of St. Thomas also (see note on St. Thomas's Day). The name Matthew ("the gift of God") may be an Apostolic surname. The call of St. Matthew seems to have awakened the earliest murmur of opposition against Our Lord, stirred, perhaps in the earliest instance, by jealousy of His choice of one of the hated

SAINT BARTHOLOMEW THE APOSTLE.

For the Epistle. Acts 11. 27, and part of Chap. 12.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. St. Matth. 20. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the

one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apostle.

The Collect.

OMNIPOTENT and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. Amen.

For the Epistle. Acts 5. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch. and of the rest durst no man join himself to them: but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women:) inso-

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

The Gospel. St. Luke 22. 24.

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

publicans, but shewing itself (see Mark ii. 22—iii. 7) in various phases of cavil and opposition. (b) The Gospel according to St. Matthew—according to old tradition written in Hebrew (or Aramaic), although nothing but the Greek Gospel has yet been discovered—is beyond all others the Jewish Gospel, full of reference to the Old Testament, especially rich in discourses and parables of Our Lord, and bringing out emphatically His royalty as the Messiah (see esp. Matt. xxviii. 18-20). (c) Of St. Matthew's subsequent history Scripture is silent, and tradition is vague and various—pointing, however, to labours in the East.

THE COLLECT (composed in 1549) naturally dwells on the chief lesson of the day—the contrast between the sordid work of the publican and the glorious mission of Apostle and Evangelist—and prays for deliverance from the bondage of worldliness, and for grace to follow the Lord Jesus Christ.

THE EPISTLE (keeping the same contrast in view) is St. Paul's protestation to the Corinthians of the perfect simplicity and disinterestedness of his Apostolic ministry—preaching the truth without deceit or perversion, and so bringing to the conscience of all who are not hopelessly reprobate the light which shone upon his own soul—

Saint Michael and all Angels.

This Festival (kept in the Eastern Church on November 8th) is naturally of ancient observance. For, although the nature of angels is but little revealed to us, their ministration is clearly described, first, to the chosen family and to the chosen nation in the Old Testament, then to Our Lord Himself upon earth, from His infancy to His Resurrection, and lastly to the Church and to individual souls for His sake, in the New Testament. While, therefore, worship of them is an idolatry, which St. Paul sternly rebukes (Col. ii. 18), and which they indignantly refuse (Rev. xxii. 8, 9), yet thankfulness and reverence for them as "fellow-

preaching not himself, but the Lord, and for Him content to be a servant of His people—having for its one object the giving the knowledge of God's glory in Jesus Christ.

THE GOSPEL is St. Matthew's own record of his call from the "receipt of custom," that is, the "place of toll," on the borders of the Lake of Genesaret. St. Luke adds (Luke v. 28) what St. Matthew omits—that "he left all." At the farewell feast the presence of publicans and sinners produces a murmur, possibly of mere Pharisaic exclusiveness, possibly of honest perplexity, against what might seem a dangerous condonation of sin. Our Lord answers, first, in the form of proverb, justifying the presence of the Great Physician of the soul to those who are spiritually sick; next (as in Matt. xii. 7), by a quotation of Hos. vi. 6, on the general principle of God's dealings with men, preferring above all outward offerings mercy to the repentant sinner.

THE PROPER LESSONS are (1 Kings xix. 15-21) the call of Elisha by Elijah, in accordance with the command of the Lord, and the farewell feast (like that of St. Matthew); and (1 Chron. xxix. 1-20) the description of the sacrifice of all wealth and treasure by David and the people to the service of God.

servants," higher in the one Communion of Saints, whose service is the pattern of our own, and for whose guardianship we may look, are most natural and seemly. St. Michael is simply the chief of this angelic band. He is described in the Old Testament (Dan. x. 13, 21; xii. 1; comp. Jude 9) as the guardian angel of the Jewish people; in the New Testament (Rev. xii. 7) he is the great warrior archangel, fighting for God and His Church against the power of the devil. Beyond this, though fancy has created a mass of legend, we cannot be said to know anything.

THE COLLECT (translated from the old Sarum Collect, taken

SAINT MATTHEW THE APOSTLE.

and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with

me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle.

The Collect.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. 4. 1.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but

Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel. St. Matth. 9. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came, and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels always do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 12. 7.

THERE was war in heaven: Michael and his angels fought

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

from the Sacramentary of Gregory) dwells on the "wonderful order" in which the hierarchy of heaven (see Eph. i. 21; Col. i. 16) and the manifold human society of earth, are all "constituted" to work out the Will of God; and, recognising the heavenly function of the angels in the service of heaven, prays for the performance of their earthly function of succour and defence to us (see Heb. i. 14).

THE EPISTLE deals with the former function. It is taken from the Apocalypse, after the sounding of the Seventh Trumpet, and the revelation of the kingdoms of the earth as the kingdom of God. It describes a struggle in heaven, the counterpart of the conflict between the Woman (the Church) and the dragon on earth. That struggle ends in the victory of the good angels over Satan and the casting out from heaven of the great Accuser of the brethren, who overcame him by the blood of the Lamb, and by their witness to it in life and in death. Then follows on earth the last and intensest conflict of good and evil. However mysterious the revelation may be in detail, we cannot misunderstand its general teaching on the service of the angels in that ceaseless war of

light and darkness, which goes on, not only visibly on earth, but invisibly in heaven.

THE GOSPEL refers to the second angelic function, in Our Lord's warning not to despise His little ones "whose angels always behold the face of God." This gracious declaration is made to clench His solemn teaching—in answer to the question "Who is greatest in the Kingdom of Heaven?"—of the need of childlike humility for entrance and greatness in that Kingdom, and of the infinite guilt—beyond all punishment, and to be averted by any sacrifice—of those who misguide children and childlike souls. (The common belief in individual guardian angels is neither affirmed nor contradicted in this passage.)

THE PROPER LESSONS are (Gen. xxxii.) Jacob's vision of the angels at Mahanaim, and of the "man" who wrestled with him at Penuel; (Dan. x. 4-21) Daniel's vision of the angel and the description of the protection of Michael over Israel; (Acts xii. 5-18) the record of the angelic deliverance of St. Peter from prison, and (Rev. xiv. 14-20) the revelation of the angelic ministry, as executing the wrath of God.

Saint Luke the Evangelist.

Of St. Luke we know only his companionship with St. Paul and his Gospel and Acts of the Apostles. (a) He is called "the beloved physician," and believed to have been a native of Antioch; he is the companion of St. Paul from Troas to Philippi in the second missionary journey; from Philippi to Jerusalem in the third, and, after the captivity at Cæsarea, to Rome; he is with St. Paul in his first captivity at Rome, and is his sole faithful companion in the last (Acts xvi. 9; xx.; xxi.; xxvii.; xxviii.; Col. iv. 14; Philemon 24; 2 Tim. iv. 11). Tradition speaks of him as surviving the Apostle, and dying a martyr in his old age. (b) The Gospel according to St. Luke—the "Greek Gospel," as it has been called—stands out from the

rest by its signs of higher education in style and method, its study of earlier records, its peculiar beauty and pathos, its didactic tone, and its special reference (well suiting the "Pauline Gospel") to Atonement and forgiveness of sin in the Lord Jesus Christ. The Acts is a continuation of the Gospel—a series of pictures of the great epochs of the development of the Church, embracing, in the Hebrew, the Greek, and the Roman, the three chief elements of ancient civilization—in the first instance by the preaching of the Apostles generally and of St. Stephen, the first martyr, afterwards, almost exclusively, by the labours of St. Paul. Both are addressed to Theophilus—evidently a Roman of high rank—and bear

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

The Gospel. St. Mat. 18. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven. And whoso shall re-

ceive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences: for it must needs be that offences come: but woe to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

The Collect.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. Amen.

The Epistle. 2 Tim. 4. 5.

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

pearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens unto Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel. St. Luke 10. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he

traces of information from Roman sources.

THE COLLECT (composed in 1549, and slightly varied in 1662) turns entirely on St. Luke's office as the "beloved physician" called to be "a physician of the soul," and healing its disease by his wholesome doctrine.

THE EPISTLE is the pathetic close of St. Paul's last Epistle, written almost with a dying hand, from his prison at Rome. It (a) charges Timothy to watch, to endure, to carry out to the utmost his work of evangelism and of ministry; it, next, (b) describes the Apostle's peaceful and thoughtful confidence, on the eve of his departure (contrast 1 Cor. ix. 27; Phil. iii. 11-14), that his work was done, his battle for the faith over, and his reward ready—a confidence which he expressly declares that all faithful servants of the Lord may share. Lastly, (c) describing St. Paul's own loneliness, in which "only Luke is with him," and giving Timothy various charges, it prays him, as the

Saint Simon and Saint Jude, Apostles.

These two Apostles are found in juxtaposition in all the Apostolic catalogues immediately after "James the son of Alphaeus." In the list of "the brethren of the Lord" we have "James, and Judas, and Simon" (Matt. xiii. 55); and it has been natural to identify the two lists, and hold that the three Apostles were brethren to one another, and "brethren of the Lord." The identification is, however, very doubtful, especially in view of John vii. 5. (a) St. Simon is called "the Cananite" (not "Canaanite," as in the Authorised Version) in Matt. x. 4; Mark iii. 18; and "Zelotes" in Luke vi. 15. The one is a Syriac surname, the other its Greek equivalent, signifying that the Apostle had been one of the "Zealots," the extreme section of the Pharisaic and patriotic party. There is no other notice of the Apostle, either in Holy Scripture or in trustworthy tradition. (b) St. Jude is called in St. Luke "Judas of James." The word to be or-

Apostle's beloved son, to come before he dies, and to bring Mark to minister to him.

THE GOSPEL is Our Lord's mission of the Seventy, among whom St. Luke, who alone records their appointment, is said to have been numbered, although the Preface to his Gospel has been thought to exclude him from the eye-witnesses of the Gospel. It may be compared with the mission of the Twelve in Matt. x., which, unlike this, was expressly limited to the lost sheep of the house of Israel. It is a mission to prepare the spiritual harvest; and it bids them go forth, "as lambs among wolves," with no earthly support, living simply and trustfully, bringing peace, and absorbed in their spiritual work.

THE PROPER LESSONS are (Isa. lv.) the call to drink freely of the water of life, in penitence and faith, in peace and joy; and (Ecclus. xxxviii. 1-15) the praise of the physician, as a minister of God to us for good.

dinarly supplied in such phrases is "the son." The word "the brother" in the Authorised Version is probably suggested by the "Judas the brother of James," in Jude 1. He is almost certainly the same who is described by St. Matthew and St. Mark as "Lebbeus" or "Thaddæus"—names of uncertain derivation, possibly derived from Hebrew words signifying "the heart" and the "breast," and supposed to be names of endearment. The one notice of him in Holy Scripture is in reference to his question to Our Lord in John xiv. 22. Tradition speaks of him as preaching at Edessa and neighbouring regions of the East; and the "Nestorian" Liturgy bears the name of "St. Adæus" (or Thaddæus). There being thus no special notice in Holy Scripture of either Apostle, the Collect and Gospel refer to the general Apostolic mission and dignity.

THE COLLECT (composed in 1549), quoting Eph. ii. 20-22, describes the Church as "built up-

SAINT SIMON AND SAINT JUDE, APOSTLES.

unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by

the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it. If not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude, Apostles.

The Collect.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. Amen.

The Epistle. St. Jude 1.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh,

arc set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel. St. John 15. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my Name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me, And ye also shall bear witness, because ye have been with me from the beginning.

on the foundation of the Apostles and Prophets," Our Lord being the "corner-stone," binding both building and foundation in one; and accordingly prays for unity in the truth taught by them, that we may be one Temple, holy and acceptable to God. In this Collect the Church is viewed as a Temple, based on Christ as the Truth; in the succeeding Collect as a Body, living by Christ as the Life.

THE EPISTLE, identifying (though perhaps erroneously) Jude the Apostle with Jude "the brother of James," is the opening of the General Epistle of the latter. It is written probably late in the Apostolic Age, warning against a twofold error creeping into the Church, and perverting "the faith once delivered to the Saints"—a moral error of Antinomian profligacy—a doctrinal error in the denial of the Godhead of the Lord Jesus Christ. (It bears a singular resemblance to the Second Epistle of St. Peter.) The warning is emphasized by a reference to the unfaithfulness and judgment of Israel in the wilderness, and then (in connection with sensual sin)

All Saints' Day.

This glorious Festival, summing up the special Saints' Day celebrations, dates in the West from about A.D. 610, when the Pantheon, turned into a Christian Church, was appropriately dedicated to "the Blessed Virgin and to All Saints." In the East a Festival, first, of All Martyrs, then of All Saints, was and is kept on the first Sunday after Pentecost. Its great idea is the unity of Christians, living and dead, of all ages, countries, and races, in Christ, and the perfection of that unity in the bliss of heaven. The unity here implied with the faithful departed was emphasized afterwards by the celebration, on November 2nd, of "All Souls' Day."

THE COLLECT (composed in 1549) at once brings out this idea. It speaks of the Communion of Saints in the mystical body of Christ, and with special reference to the Saints who have gone be-

to the fall of the Angels, and the destruction of Sodom and Gomorrah.

THE GOSPEL is a part of Our Lord's last discourse (immediately following the Gospel for St. Barnabas' Day, and coinciding with a part of the Gospel for the Sunday after Ascension). After a reiteration of the commandment of love, it warns the Apostles to expect hatred and persecution for the world for His Name's sake, such as He Himself had experienced, against the plainest witness both in His words and His works; and bids them, in the strength of the Comforter, witnessing of Christ, to bear their witness also of Him, as having known the whole of His earthly Ministry.

THE PROPER LESSONS are (Isa. xxviii. 9-17) the description of the simple and gradual teaching, leading up to the declaration of Him who is at once the foundation and the corner-stone; and (Jer. iii. 12-19) the call of Israel to return to the Lord, and the promise of reunion and blessing and the gathering in of all nations.

fore, prays for grace to follow them in virtuous and godly living here, and to partake with them of joys unspeakable hereafter.

THE EPISTLE, taken from the Apocalypse, between the opening of the Sixth and Seventh Seals, describes (in a figure similar to that of Ezek. ix. 2-4) the sealing of the servants of God, for their safety in the hour of wrath and judgment. Of the tribes of Israel (Dan being omitted for some reason unknown) twelve times twelve thousand are sealed. Beyond these, from all people, nations, and languages are gathered the innumerable company of All Saints, in the white robes of righteousness and with the palms of victory, raising a triumphal Song of Salvation and Praise, taken up by "the angels round the Throne, and the four living creatures and the twenty-four elders," in a yet fuller strain of praise and adoration.

All Saints' Day.

The Collect.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. Amen.

For the Epistle. Rev. 7. 2.

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

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthali were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

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

The Gospel. St. Matth. 5. 1.

JESUS, seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

THE GOSPEL expresses in the Eight Beatitudes the elements of the saintly or Christ-like character, and the blessing on each. (a) In the first seven, the two elements of truth (or righteousness) and love, which are (see Eph. iv. 15) the image of Christ, are represented—love in the first, third, and fifth, the tempers of humility, meekness, and mercy—truth in the second, fourth, and sixth, the tempers of mourning (for sin), hunger and thirst after righteousness, and purity of heart; and both truth and love meet in the work of the peacemakers, who are the true children of the God of Peace. The Eighth Beatitude—applied especially to the disciples—is that pronounced on the willing suffering for and with Christ, sent to us in different degrees, as the condition of glory with Him hereafter. (b) The Blessings given correspond in each case to the temper blessed. The most remarkable, perhaps, are the pro-

mise that the meek, that is, the gentle and kindly, shall “inherit the earth”—enjoying the happiness and sunshine of life; and the promise that the pure in heart shall have a foretaste of the bliss of heaven, which is the true home of purity, by “seeing God” with keen spiritual insight (comp. 1 John iii. 2, 3).

THE PROPER LESSONS are (Wisd. iii. 1-10) the beautiful description of the souls of the righteous in the hand of God, in present peace and prospect of future glory; (Wisd. v. 1-17) the picture of the triumph of the despised saint, and the utter shame and failure of the wicked in the day of judgment; (Heb. xi. 33—xii. 7) the catalogue of the trials and sufferings of the faithful witnesses for God, whom we follow, looking to their Lord and ours; and (Rev. xix. 1-17) the vision of the triumph of the King of kings and His Saints over all the powers of evil.