

His disciples over the brook Cedron, where there was a garden, into which He entered with His disciples. And Judas also, who betrayed Him, knew the place; because Jesus had often resorted thither together with His disciples. Judas therefore, having received a band of soldiers, and servants from the chief priests and the Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore, knowing all things that should come upon Him, went forth, and said to them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith to them, I am He. And Judas, also, who betrayed Him, stood with them. As soon, therefore, as He had said to them, I am He, they went backward, and fell to the ground. Again, therefore, He asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He: if, therefore, you seek Me, let these go their way. That the word might be fulfilled which He said, Of them whom Thou hast given Me, I have not lost any one. Then Simon Peter, hav-

ing a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter, Put up thy sword into the scabbard : the chalice which My Father hath given Me, shall I not drink it ? Then the band, and the tribune, and the servants of the Jews took Jesus, and bound Him ; and led Him away to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple ; and that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple, therefore, who was known to the high priest, went out and spoke to the portress, and brought in Peter. The maid therefore, that was portress, saith to Peter, Art not thou also one of this Man's disciples ? He saith, I am not. Now the ser-

vants and ministers stood at a fire of coals, because it was cold, and warmed themselves; and with them was Peter also standing, and warming himself. The high priest therefore asked Jesus of His disciples, and of His doctrine. Jesus answered him, I have spoken openly to the world; I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou Me? Ask them who have heard what I have spoken unto them; behold, they know what things I have said. And when He had said these things, one of the servants standing by gave Jesus a blow, saying, Answerest Thou the high priest so? Jesus answered, If I have spoken evil, give testimony of the evil; but if well, why strik-est thou Me? And Annas sent Him bound to Caiphas the high priest. And Simon Peter was standing, and warming himself. They said therefore to him, Art not thou also one of His disciples? He denied it, and said, I am not. One of the servants of the high priest (a kinsman to him

whose ear Peter cut off) saith to him, Did not I see thee in the garden with Him? Again therefore Peter denied; and immediately the cock crew. Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said, What accusation bring you against this Man? They answered, and said to him, If He were not a malefactor, we would not have delivered Him up to thee. Pilate therefore said to them, Take Him you, and judge Him according to your law. The Jews therefore said to him, It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled which He said, signifying what death He should die. Pilate therefore went into the hall again, and called Jesus, and said to Him, Art Thou the King of the Jews? Jesus answered, Sayest thou this thing of thyself, or have others told it thee of Me? Pilate answered, Am I a Jew? Thy own nation and the chief priests have de

livered Thee up to me ; what hast Thou done ? Jesus answered, My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews ; but now My kingdom is not from hence. Pilate therefore said to Him, Art Thou a king, then ? Jesus answered, Thou sayest that I am a king. For this was I born, and for this came I into the world ; that I should give testimony to the truth. Every one that is of the truth, heareth My voice. Pilate saith to Him, What is truth ? And when he had said this, he went out again to the Jews, and saith to them, I find no cause in Him. But you have a custom that I should release one unto you at the pasch ; will you therefore that I release unto you the King of the Jews ? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. Then therefore Pilate took Jesus and scourged Him. And the soldiers plating a crown of thorns, put it upon His head ; and they put on Him a purple garment. And they came to Him,

and said, Hail, King of the Jews; and they gave Him blows. Pilate therefore went forth again, and said to them, Behold, I bring Him forth unto you, that you may know that I find no cause in Him. (Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he saith to them, Behold the Man. When the chief priests therefore and the servants had seen Him, they cried out, saying, Crucify Him, crucify Him! Pilate saith to them, Take Him you, and crucify Him: for I find no cause in Him. The Jews answered him, We have a law, and according to the law He ought to die, because He made Himself the Son of God. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus, Whence art Thou? But Jesus gave him no answer. Pilate therefore saith to Him, Speakest Thou not to me? Knowest Thou not that I have power to crucify Thee, and I have power to release Thee? Jesus answered, Thou shouldst not have any power against Me

unless it were given thee from above. Therefore he that hath delivered Me to thee, hath the greater sin. And from thenceforth Pilate sought to release Him. But the Jews cried out, saying, If thou release this Man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar. Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrotos; and in Hebrew, Gabbatha. And it was the parasceve of the pasch, about the sixth hour: and he saith to the Jews, Behold your King. But they cried out, Away with Him, away with Him, crucify Him! Pilate saith to them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then therefore he delivered Him to them to be crucified. And they took Jesus, and led Him forth: and bearing His own cross, He went forth to that place which is called Calvary, but in Hebrew, Golgotha: where they crucified Him, and with Him two others, one on each side, and Jesus in the

midst. And Pilate wrote a title also, and he put it upon the cross, and the writing was, Jesus of Nazareth, the King of the Jews. This title therefore many of the Jews did read, because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate, Write not, The King of the Jews, but that He said, I am the King of the Jews. Pilate answered, What I have written I have written. Then the soldiers when they had crucified Him, took His garments (and they made four parts, to every soldier a part), and also His coat. Now the coat was without seam, woven from the top throughout. They said then one to another, Let us not cut it, but let us cast lots for it, whose it shall be; that the scripture might be fulfilled, saying, They have parted My garments among them, and upon My vesture they have cast lots. And the soldiers indeed did these things. Now there stood by the cross of Jesus, His mother, and His mother's sister, Mary of Cleophas, and Mary

Magdalen. When Jesus therefore saw His mother, and the disciple standing whom He loved, He saith to His mother, Woman, behold thy son. After that He saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own. Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said, I thirst. Now there was a vessel set there full of vinegar: and they put a sponge full of vinegar about hyssop, and put it to His mouth. When Jesus therefore had taken the vinegar, He said, It is consummated. And bowing His head, He gave up the Ghost.

[Here all kneel, and pause.]

Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that

was crucified with Him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers, with a spear, opened His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true: and he knoweth that he saith true, that you also may believe. For these things were done that the scripture might be fulfilled, You shall not break a bone of Him. And again, another scripture saith, They shall look on Him whom they pierced.

[Munda cor meum.]

And after these things, Joseph of Arimathea (because he was a disciple of Jesus; but secretly, for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore, and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night; bringing a mixture of myrrh and aloes, about an hundred pounds weight. They

took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was, in the place where He was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

EASTER SUNDAY.

EPIST. 1 Cor. v. 7-8.—Brethren, purge out the old leaven, that you may be a new paste, as you are unleavened: for Christ our pasch is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

GOSP. Mark xvi. 1-7.—At that time, Mary Magdalen, and Mary the mother of James and Salome, bought sweet spices, that, coming, they might anoint Jesus. And very early in the morning, the first

day of the week, they come to the sepulchre, the sun being now risen: and they said one to another, Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back, for it was very great. And looking into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe, and they were astonished: who saith to them, Be not affrighted: you seek Jesus of Nazareth, who was crucified: He is risen, He is not here; behold the place where they laid Him: but go, tell His disciples, and Peter, that He goeth before you into Galilee: there you shall see Him, as He told you.

LOW SUNDAY, OR FIRST SUNDAY
AFTER EASTER.

EPIST. 1 John v. 4-10.—Dearly beloved, whatsoever is born of God overcometh the world; and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

This is He that came by water and blood, Jesus Christ; not by water only, but by water and blood. And it is the spirit which testifieth that Christ is the truth. And there are three who give testimony in heaven: the Father, the Word, and the Holy Ghost; and these three are one. And there are three that give testimony on earth: the spirit, and the water, and the blood; and these three are one. If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God which is greater because He hath testified of His Son. He that believeth in the Son of God hath the testimony of God in himself.

GOSP. John xx. 19-31.—At that time, when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together, for fear of the Jews, Jesus came, and stood in the midst, and said to them, Peace be to you. And when He had said this, He showed them His hands and His side. The disciples therefore were glad, when they saw the Lord. He said there-

fore to them again, Peace be to you ; as the Father hath sent Me, I also send you. When He had said this, He breathed on them ; and He said to them, Receive ye the Holy Ghost ; whose sins you shall forgive, they are forgiven them ; whose sins you shall retain, they are retained.

(* v. 24.) Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. And after eight days, again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be to you. Then He saith to Thomas, Put thy finger hither, and see My hands, and bring hither thy hand, and put it into My side ; and be not faithless, but believing. Thomas answered, and said to Him, My Lord and my God. Jesus saith to him, Because thou hast seen

Me, Thomas, thou hast believed: blessed are they that have not seen and have believed. (*) Many other signs also did Jesus in the sight of His disciples which are not written in this book. But these are written, that you may believe that Jesus is the Christ the Son of God; and that, believing, you may have life in His name.

SECOND SUNDAY AFTER EASTER.

EPIST. 1 Peter ii. 21-25.—Dearly beloved, Christ suffered for us, leaving you an example that you should follow His steps. Who did no sin, neither was guile found in His mouth. Who, when He was reviled, did not revile; when He suffered, He threatened not; but delivered Himself to him that judged Him unjustly: who His own self bore our sins in His body upon the tree; that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.

GOSP. John x. 11-16.—At that time,

Jesus said to the Pharisees, I am the good shepherd. The good shepherd giveth His life for the sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth; and the wolf catcheth, and scattereth the sheep: and the hireling flieth because he is a hireling, and he hath no care for the sheep. I am the good shepherd; and I know Mine, and Mine know Me. As the Father knoweth Me, and I know the Father; and I lay down My life for My sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd.

THIRD SUNDAY AFTER EASTER.

PATRONAGE OF ST. JOSEPH.

LESS. Gen. xlix. 22-26.—Joseph is a growing son, a growing son and comely to behold: the daughters run to and fro upon the wall. But they that held darts pro-

voked him, and quarrelled with him, and envied him. His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills shall come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

GOSP. Luke iii. 21-23.—At that time, it came to pass when all the people were baptised, that Jesus also being baptised and praying, heaven was opened: and the Holy Ghost descended in bodily shape as a dove upon Him: and a voice came from heaven, Thou art My beloved Son, in Thee I am well pleased. And Jesus Himself was beginning about the age of thirty

years ; being (as it was supposed) the son of Joseph.

EPIST. 1 Peter ii. 11-19.—Dearly beloved, I beseech you as strangers and pilgrims to refrain yourselves from carnal desires, which war against the soul ; having your conversation good among the Gentiles ; that whereas they speak against you as evil doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake ; whether it be to the king as excelling, or to governors as sent by him for the punishment of evil doers, and for the praise of the good ; for so is the will of God, that by doing well you may put to silence the ignorance of foolish men: as free, and not as making liberty a cloak for malice, but as the servants of God. Honour all men ; love the brotherhood ; fear God ; honour the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thanks-worthy, in Christ Jesus our Lord.

GOSP. John xvi. 16-22.—At that time, Jesus said to His disciples, A little while, and now you shall not see Me ; and again a little while, and you shall see Me ; because I go to the Father. Then some of His disciples said one to another, What is this that He saith to us, A little while, and you shall not see Me ; and again a little while, and you shall see Me ; and because I go to the Father ? They said therefore, What is this that He saith, A little while ? we know not what He speaketh. And Jesus knew that they had a mind to ask Him : and He said to them, Of this do you inquire among yourselves because I said, A little while, and you shall not see Me ; and again a little while, and you shall see Me ? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice ; and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour hath sorrow, because her hour is come ; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So

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also you now indeed have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man shall take from you.

FOURTH SUNDAY AFTER EASTER.

EPIST. James i. 17-21.—Dearly beloved, every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of His own will hath He begotten us by the word of truth, that we might be some beginning of His creatures. You know, my dearest brethren; and let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore, casting away all uncleanness, and abundance of naughtiness, with meekness receive the engrafted word, which is able to save your souls.

GOSP. John xvi. 5-14.—At that time, Jesus said to His disciples, I go to Him that sent Me; and none of you asketh Me, Whither goest Thou? But because I have

spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go, for if I go not, the Paraclete will not come to you: but if I go, I will send Him to you. And when He is come, He will convince the world of sin, and of justice, and of judgment. Of sin, because they believed not in Me; and of justice, because I go to the Father, and you shall see Me no longer; and of judgment, because the prince of this world is judged. I have yet many things to say to you, but you cannot bear them now: but when He, the Spirit of truth, is come, He will teach you all truth; for He shall not speak of Himself; but what things soever He shall hear, He shall speak, and the things that are to come He shall show you. He shall glorify Me, because He shall receive of Mine, and shall show it to you.

FIFTH SUNDAY AFTER EASTER.

EPIST. James i. 22-27.—Dearly beloved, be ye doers of the word, and not hearers

only, deceiving your own selves. For if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his own countenance in a glass. For he beheld himself and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father is this : to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world.

GOSP. John xvi. 23-30.—At that time Jesus saith to His disciples, Amen, amen, I say to you, if you ask the Father anything in My name, He will give it you. Hitherto you have not asked anything in My name ; ask, and you shall receive, that your joy may be full. These things I have spoken to you in proverbs : the hour com-

eth when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day, you shall ask in My name : and I say not to you, that I will ask the Father for you, for the Father Himself loveth you, because you have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world : again I leave the world, and I go to the Father. His disciples say to Him, Behold, now Thou speakest plainly, and speakest no proverb. Now we know that Thou knowest all things, and Thou needest not that any man should ask Thee : by this we believe that Thou comest forth from God.

ASCENSION DAY.

LESS. Acts i. 1-11.—The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom He had chosen, He was taken up. To whom also

He showed Himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God. And eating together with them, He commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith He) by My mouth: for John indeed baptised with water, but you shall be baptised with the Holy Ghost not many days hence. They therefore, who were come together, asked Him, saying, Lord, wilt Thou at this time restore the kingdom to Israel? But He said to them, It is not for you to know the times or moments which the Father hath put in His own power; but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses to Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth. And when He had said these things, while they looked on, He was raised up, and a cloud received Him out of their sight. And while they were beholding Him going up to heaven, behold, two men stood by them in white

garments, who also said, Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven shall so come as you have seen Him going into heaven.

GOSP. Mark xvi. 14-20.—At that time, Jesus appeared to the eleven as they were at table: and He upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen Him after He was risen again. And He said to them (* v. 15), Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be condemned. And these signs shall follow them that believe. In My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover. (*) And the Lord Jesus, after He had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going forth,

preached everywhere, the Lord working withal, and confirming the word with signs that followed.

SUNDAY WITHIN THE OCTAVE OF
THE ASCENSION.

EPIST. 1 Pet. iv. 7-11.—Dearly beloved, be prudent, and watch in prayers. But before all things, have a constant mutual charity among yourselves; for charity covereth a multitude of sins. Using hospitality one towards another without murmuring. As every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth; that in all things God may be honoured through Jesus Christ our Lord.

GOSP. John xv. 26—xvi. 4.—At that time, Jesus said to His disciples, When the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, He shall give

testimony of Me ; and you shall give testimony, because you are with Me from the beginning. These things have I spoken to you, that you may not be scandalised. They will put you out of the synagogues ; yea, the hour cometh, that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor Me. But these things I have told you, that, when the hour shall come, you may remember that I told you.

WHIT SUNDAY.

LESS. Acts ii. 1-11.—When the days of Pentecost were accomplished, they were altogether in one place ; and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them ; and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy

Ghost gave them to speak. Now there were dwelling at Jerusalem, Jews, devout men of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue; and they were all amazed, and wondered, saying, Behold, are not all these that speak Galileans? And how have we heard every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia, and Pamphylia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.

GOSP. John xiv. 23-31.—At that time, Jesus said to His disciples, If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him. He that loveth Me not, keepeth not my words:

and the word which you have heard is not Mine, but the Father's, who sent Me. These things have I spoken to you, abiding with you: but the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, My peace I give unto you; not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you, I go away, and I come unto you. If you loved Me, you would indeed be glad, because I go to the Father; for the Father is greater than I. And now I have told you before it come to pass, that when it shall come to pass you may believe. I will not now speak many things with you; for the prince of this world cometh, and in Me he hath not anything. But that the world may know that I love the Father, and as the Father hath given Me commandment, so do I.

TRINITY SUNDAY.

EPIST. Rom. xi. 33-36.—O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways! For who hath known the mind of the Lord? Or who hath been His counselor? Or who hath first given to Him, and recompense shall be made him? For of Him, and by Him, and in Him, are all things: to Him be glory for ever. Amen.

GOSP. Matt. xxviii. 18-20.—And Jesus coming, spoke to them, saying, All power is given to Me in heaven and in earth. Going, therefore, teach ye all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And behold, I am with you all days, even to the consummation of the world.

LAST GOSP. Luke vi. 36-42.—At that time, Jesus said to His disciples, Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged.

Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you: good measure and pressed down, and shaken together and running over, shall they give into your bosom. For with the same measure that you shall mete withal it shall be measured to you again. And He spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his Master; but every one shall be perfect, if he be as his Master. And why seest thou the mote in thy brother's eye, but the beam that is in thy own eye thou considerest not? or how canst thou say to thy brother, Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye, and then shalt thou see clearly to take out the mote from thy brother's eye.

EPIST. OF SUND. 1 John iv. 8-21.—He that loveth not, knoweth not God: for God is charity. By this hath the charity of God appeared towards us, because God hath sent

His only-begotten Son into the world, that we may live by Him. In this is charity: not as though we had loved God, but because He hath first loved us, and sent His Son to be a propitiation for our sins. My dearest, if God hath so loved us, we also ought to love one another. No man hath seen God at any time. If we love one another, God abideth in us, and His charity is perfected in us. In this we know that we abide in Him, and He in us; because He hath given us of His spirit. And we have seen and do testify, that the Father hath sent His Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we have known, and have believed the charity, which God hath to us. God is charity: and he that abideth in charity, abideth in God, and God in him. In this is the charity of God perfected with us, that we may have confidence in the day of judgment: because as He is, we also are in this world. Fear is not in charity: but perfect charity casteth out fear, because fear hath pain.

And he that feareth is not perfected in charity. Let us therefore love God, because God first hath loved us. If any man say, I love God, and hateth his brother; he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not? And this commandment we have from God, that he who loveth God, love also his brother.

CORPUS CHRISTI.

EPIST. 1 Cor. xi. 23-29.—Brethren, I have received of the Lord, that which also I have delivered to you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said, Take ye and eat; this is My body which shall be delivered for you; this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying, This chalice is the new testament in My blood; this do ye as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread, and drink this chalice, you shall

show the death of the Lord until He come. Therefore, whosoever shall eat this bread, or drink of the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself : and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

GOSP. John vi. 56-59.—At that time, Jesus said to the multitudes of the Jews, My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me : This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever.

SECOND SUNDAY AFTER PENTECOST.

EPIST. 1 John iii. 13-18.—Dearly beloved, wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer; and you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because He hath laid down His life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word nor in tongue, but in deed and in truth.

GOSP. Luke xiv. 16-24.—At that time, Jesus spoke to the Pharisees this parable: A certain man made a great supper, and invited many. And he sent his servant, at the hour of supper, to say to them that were invited, that they should come, for

Now all things are ready. And they began all at once to make excuse. The first said to him, I have bought a farm, and I must needs go out, and see it; I pray thee hold me excused. And another said, I have bought five yoke of oxen, and I go to try them; I pray thee hold me excused. And another said, I have married a wife, and therefore I cannot come. And the servant returning, told these things to his lord. 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 feeble, and the blind, and the lame. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said to the servant, Go out into the high ways and hedges, and compel them to come in, that my house may be filled. But I say unto you, that none of these men that were invited shall taste of my supper.

THIRD SUNDAY AFTER PENTECOST.

FEAST OF SACRED HEART OF JESUS.

LESS. Isaiah xii. 1-6.—I will give thanks to Thee, O Lord, for Thou wast angry with me; Thy wrath is turned away, and Thou hast comforted me. Behold, God is my Saviour; I will deal confidently, and will not fear; because the Lord is my strength and my praise, and He is become my salvation. You shall draw waters with joy out of the Saviour's fountains: and you shall say in that day, Praise ye the Lord, and call upon His name: make His works known among the people: remember that His name is high. Sing ye to the Lord, for He hath done great things; show this forth in all the earth. Rejoice, and praise, O thou habitation of Zion: for great is He that is in the midst of thee, the Holy One of Israel.

GOSP. St. John xix. 31-35.—At that time, the Jews therefore (because it was the parasceve), that the bodies might not remain on the cross on the sabbath-day

(for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with Him. But after they had come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers, with a spear, opened His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true.

EPIST. 1 Pet. v. 6-11.—Dearly beloved, be you humbled, therefore, under the mighty hand of God; that He may exalt you in the time of visitation: casting all your solicitude upon Him, for He hath care of you. Be sober, and watch: because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour: whom resist ye, strong in faith; knowing that the same affliction befalleth your brethren who are in the world. But the God of all grace, who hath called us unto His eternal glory in Christ Jesus, when

you have suffered a little, will Himself perfect, and confirm, and establish you. To Him be glory and dominion for ever and ever. Amen.

GOSP. Luke xv. 1-10.—At that time, the publicans and sinners drew near unto Jesus to hear Him; and the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them. And He spoke to them this parable, saying, What man of you hath a hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it, lay it upon his shoulders rejoicing, and coming home, call together his friends and neighbours, saying to them, Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek

diligently until she find it? And when she hath found it, call together her friends and neighbours, saying, Rejoice with me, because I have found the groat which I had lost? So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

FOURTH SUNDAY AFTER PENTECOST.

EPIST. Rom. viii. 18-23.—Brethren, the sufferings of this time are not worthy to be compared to the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope: because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and travaileth in pain, even till now. And not only it, but ourselves also, who have the first-fruits of

the spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.

GOSP. Luke v. 1-11.—At that time, when the multitude pressed upon Jesus, to hear the word of God, He stood by the lake of Genesareth. And He saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets; and going up into one of the ships that was Simon's, He desired him to draw back a little from the land; and sitting, He taught the multitudes out of the ship. Now when He had ceased to speak, He said to Simon, Launch out into the deep, and let down your nets for a draught. And Simon, answering, said to Him, Master, we have laboured all the night, and have taken nothing, but at Thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes; and their net broke: and they beckoned to their partners that were in the other ship, that they should come and help them; and they came and filled both the ships, so that they were

almost sinking. Which when Simon Peter saw, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken : and so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon, Fear not : from henceforth thou shalt catch men. And having brought their ships to the land, leaving all things, they followed Him.

FIFTH SUNDAY AFTER PENTECOST.

EPIST. 1 Pet. iii. 8-15.—Dearly beloved, be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble ; not rendering evil for evil, nor railing for railing, but contrariwise, blessing : for unto this are you called, that you may 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 decline from evil, and do

good ; let him seek after peace, and pursue it ; because the eyes of the Lord are upon the just, and His ears unto their prayers, but the countenance of the Lord upon them that do evil things. And who is he that can hurt you, if you be zealous of good ? But if also you suffer anything for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled : but sanctify the Lord Christ in your hearts.

GOSP. Matt. v. 20-24.—At that time, Jesus said to His disciples, Except your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old, Thou shalt not kill : and whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment ; and whosoever shall say to his brother, Raca, shall be in danger of the council ; and whosoever shall say, Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother

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hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming, thou shalt offer thy gift.

SIXTH SUNDAY AFTER PENTECOST.

EPIST. Rom. vi. 3-11.—Brethren, all we who are baptised in Christ Jesus, are baptised in His death. For we are buried together with Him by baptism unto death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin may be destroyed to the end, that we may serve sin no longer. For he that is dead is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over Him. For in that He

died to sin, He died once : but in that He liveth, He liveth unto God. So do you also reckon that you are dead indeed to sin, but alive unto God, in Christ Jesus our Lord.

GOSP. Mark viii. 1-9.—At that time, when there was a great multitude with Jesus, and had nothing to eat, calling His disciples together, He saith to them, I have compassion on the multitude, for behold they have now been with Me three days, and have nothing to eat ; and if I shall send them away fasting to their home, they will faint in the way : for some of them came from afar off. And His disciples answered Him, From whence can any one fill them here with bread in the wilderness ? And He asked them, How many loaves have ye ? Who said, Seven. And He commanded the people to sit down on the ground. And taking the seven loaves, giving thanks, He broke, and gave to His disciples to set before them ; and they set them before the people. And they had a few little fishes, and He blessed them, and commanded them

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to be set before them. And they did eat, and were filled; and they took up that which was left of the fragments, seven baskets: and they that had eaten were about four thousand; and He sent them away.

SEVENTH SUNDAY AFTER PENTECOST.

EPIST. Rom. vi. 19-23.—Brethren, I speak a human thing because of the infirmity of your flesh; for as you have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice unto sanctification. For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. But now, being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death. But the grace of God, life everlasting in Christ Jesus our Lord.

GOSP. Matt. vii. 15-21.—At that time, Jesus said to His disciples, Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to Me, Lord, Lord, shall enter into the kingdom of heaven; but He that doth the will of My Father who is in heaven, he shall enter into the kingdom of heaven.

EIGHTH SUNDAY AFTER PENTECOST.

EPIST. Rom. viii. 12-17.—Brethren, we are debtors, not to the flesh, to live accord-

ing to the flesh ; for if you live according to the flesh, you shall die ; but if by the Spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry, Abba (Father). For the Spirit Himself giveth testimony to our spirit, that we are the sons of God ; and if sons, heirs also ; heirs indeed of God, and joint heirs with Christ.

GOSP. Luke xvi. 1-9.—At that time, Jesus spoke to His disciples this parable : There was a certain rich man who had a steward ; and the same was accused unto him that he had wasted his goods ; and he called him, and said to him, How is it that I hear this of thee ? give an account of thy stewardship, for now thou canst be steward no longer. And the steward said within himself, What shall I do, because my lord taketh away from me the stewardship ? To dig I am not able : to beg I am ashamed. I know what I will do,

that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first, How much dost thou owe my lord? But he said, A hundred barrels of oil. And he said to him, Take thy bill, and sit down quickly, and write fifty. Then he said to another, And how much dost thou owe? Who said, A hundred quarters of wheat. He said to him, Take thy bill, and write eighty. And the lord commended the unjust steward, for as much as he had done wisely; for the children of this world are wiser in their generation than the children of light. And I say to you, Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

NINTH SUNDAY AFTER PENTECOST.

EPIST. 1 Cor. x. 6-13.—Brethren, let us not covet evil things as they also coveted.

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Neither become ye idolaters, as 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 fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and perished by the serpents. Neither do you murmur, as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure, and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you, but such as is human: and God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue that you may be able to bear it.

GOSP. Luke xix. 41-47.—At that time, when Jesus drew near to Jerusalem, seeing the city, He wept over it, saying, If thou also hadst known, and that in this thy

day, the things that are to thy peace : but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee : and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation. And entering into the temple, He began to cast out them that sold therein, and them that bought, saying to them, It is written, My house is the house of prayer, but you have made it a den of thieves. And He was teaching daily in the temple.

TENTH SUNDAY AFTER PENTECOST.

EPIST. 1 Cor. xii. 2-11.—Brethren, you know that when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus ; and no man can say, The Lord Jesus. but by the Holy

Ghost. Now there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit; to another, faith in the same Spirit; to another, the grace of healing in one Spirit; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, divers kinds of tongues; to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as he will.

GOSP. Luke xviii. 9-14.—At that time, Jesus spoke this parable to some who trusted to themselves as just, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee standing, prayed thus with himself: O God, I give Thee

thanks that I am not as the rest of men, extortioners, unjust, adulterers; as also is this Publican. I fast twice in the week; I give tithes of all that I possess. And the Publican standing afar off, would not so much as lift up his eyes towards heaven, but struck his breast, saying, O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other: because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

ELEVENTH SUNDAY AFTER PENTECOST.

EPIST. 1 Cor. xv. 1-10.—Brethren, I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand; by which also you are saved if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, which I also received, how that Christ died for our sins, accord-

ing 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 by Cephas, and after that by the eleven. Then was He seen by more than five hundred brethren at once, of whom many remain until this present, and some are fallen asleep. After that He was seen by James, then by all the apostles. And last of all He was seen also by me, as by one born out of due time. For I am the least of the apostles, who am not worthy 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 in me hath not been void.

GOSP. Mark vii. 31-37.—At that time, Jesus going out of the coast of Tyre, He came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to Him one deaf and dumb, and they besought Him that He would lay His hand upon him. And taking him from the multitude apart, He put His fingers into his ears, and spitting, He touched his tongue; and looking up to

heaven, He groaned, and said to him, Ephpheta, which is, Be thou opened: and immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And He charged them that they should tell no man; but the more He charged them, so much the more a great deal did they publish it; and so much the more did they wonder, saying, He hath done all things well; He hath made both the deaf to hear, and the dumb to speak.

TWELFTH SUNDAY AFTER PENTECOST.

EPIST. 2 Cor. iii. 4-9.—Brethren, such confidence we have through Christ towards God. Not that we are sufficient to think anything of ourselves, as ourselves; but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit: for the letter killeth, but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel

could not steadfastly behold the face of Moses, for the glory of his countenance ; which is made void ; how shall not the ministration of the spirit be rather in glory ? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

GOSP. Luke x. 23-37.—At that time, Jesus said to His disciples, Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them ; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting Him, and saying, Master, what must I do to possess eternal life ? But He said to him, What is written in the law ? how readest thou ? He answering, said, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself. And He said to him, Thou hast answered rightly : this do, and thou shalt live. But he, willing to justify

himself, said to Jesus, And who is my neighbour? (v. 30*) Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place, and saw him, passed by. But a certain Samaritan being on his journey, came near him; and seeing him, was moved with compassion; and going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him: and the next day he took out two pence and gave them to the host, and said, Take care of him, and whatsoever thou shalt spend over and above, I, at my return, will repay thee. Which of these three, in thy opinion, was neighbour to him that fell among robbers? But he said, He that showed mercy to him. And Jesus said to him, Go, and do thou in like manner.

THIRTEENTH SUNDAY AFTER
PENTECOST.

EPIST. Gal. iii. 16-22. — Brethren, to Abraham were the promises made, and to his seed. He saith not, And to his seeds, as of many; but as of one, And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions, until the seed should come, to whom He made the promise; being ordained by angels in the hand of a mediator. Now a mediator is not of one; but God is one. Was the law, then, against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus

Christ might be given to them that believe.

GOSP. Luke xvii. 11-19.—At that time, as Jesus was going to Jerusalem, He passed through the midst of Samaria and Galilee; and as He entered into a certain town, there met Him ten men that were lepers, who stood afar off, and lifted up their voice, saying, Jesus, Master, have mercy on us. Whom, when He saw, He said, Go, show yourselves to the priests. And it came to pass, that, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God: and he fell on his face before His feet, giving thanks, and this was a Samaritan. And Jesus answering, said, Were not ten made clean? And where are the nine? There is no one found to return, and give glory to God, but this stranger. And He said to him, Arise, go thy way; for thy faith hath made thee whole.

FOURTEENTH SUNDAY AFTER
PENTECOST.

EPIST. Gal. v. 16-24.—Brethren, walk in the spirit, and you shall not fulfil the lusts of the flesh: for the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary one to another; so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest; which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and suchlike; of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. But the fruit of the spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.

GOSP. Matt. vi. 24-33.—At that time, Jesus said to His disciples, No man can serve two masters ; for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and Mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment ? Behold the birds of the air : for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much more value than they ? And which of you, by taking thought, can add to his stature one cubit ? And for raiment, why are you solicitous ? Consider the lilies of the field how they grow ; they labour not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. Now, if God so clothe the grass of the field, which is to-day, and to-morrow is cast into the oven, how much more you, O ye of little faith ! Be not solicitous, therefore,

saying, What shall we eat? or what shall we drink? or wherewith shall we be clothed? for after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God and His justice; and all these things shall be added unto you.

FIFTEENTH SUNDAY AFTER
PENTECOST.

EPIST. Gal. v. 25 to vi. 10.—Brethren, if we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vain-glory, provoking one another, envying one another. Brethren, if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own