

work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word, communicate to him that instructeth him, in all good things. Be not deceived; God is not mocked; for what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption: but he that soweth in the Spirit, of the Spirit shall reap life everlasting. And in doing good, let us not fail; for in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

GOSP. Luke vii. 11-16.—At that time, Jesus went into a city called Naim; and there went with Him His disciples, and a great multitude. And when He came nigh to the gate of the city, behold, a dead man was carried out, the only son of his mother, and she was a widow, and a great multitude of the city were with her. Whom when the Lord had seen, being

moved with mercy towards her, said to her, Weep not. And He came near, and touched the bier. And they that carried it stood still. And He said, Young man, I say to thee, arise; and he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on them all; and they glorified God, saying, A great prophet is risen up among us, and God hath visited His people.

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SIXTEENTH SUNDAY AFTER  
PENTECOST.

EPIST. Eph. iii. 13-21.—Brethren, I pray you not to faint at my tribulations for you, which are your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man. That Christ may dwell by faith in your hearts; that being rooted and founded in charity,

you may be able to comprehend with all the saints what is the breadth, and length, and height, and depth. To know also the charity of Christ, which surpasseth all knowledge; that you may be filled unto all the fulness of God. Now to Him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to Him be glory in the Church, and in Christ Jesus, unto all generations, world without end. Amen.

GOSP. Luke xiv. 1-11.—At that time, when Jesus went into the house of one of the chief of the Pharisees on the Sabbath-day to eat bread, they watched Him. And behold, there was a certain man before Him that had the dropsy; and Jesus answering, spoke to the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath-day? But they held their peace: but He taking him, healed him, and sent him away. And answering them, He said, Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the Sabbath-

day? And they could not answer Him to these things. And He spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them, When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him; and he that invited thee and him come and say to thee, Give this man place; and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place: that when he who inviteth thee cometh, he may say to thee, Friend, go up higher; then shalt thou have glory before them that sit at table with thee; because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

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SEVENTEENTH SUNDAY AFTER  
PENTECOST.

EPIST. Eph. iv. 1-6.—Brethren, I, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which

you are called. With all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you 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 us all, who is blessed for ever and ever. Amen.

GOSP. Matt. xxii. 35-46.—At that time, the Pharisees came to Jesus, and one of them, a doctor of the law, asked Him, tempting Him, Master, which is the great commandment of the law? Jesus said to him, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this, Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying, What think you of Christ? whose Son is He? They say to Him, David's.

**18TH SUNDAY AFTER PENTECOST. 145**

He saith to them, How then doth David, in spirit, call Him Lord; saying, The Lord saith to my Lord, Sit on my right hand, until I make Thy enemies Thy footstool? 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.

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**EIGHTEENTH SUNDAY AFTER  
PENTECOST.**

**EPIST.** 1 Cor. i. 4-8.—Brethren, I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus, that in all things you are made rich in Him, in all utterance and in all knowledge, as the testimony of Christ was confirmed in you, so that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ. Who also will confirm you unto the end without crime in the day of the coming of our Lord Jesus Christ.

**GOSP.** Matt. ix. 1-8.—At that time,

Jesus entering into a boat, passed over the water, and came into His own city. And behold, they brought to Him one sick of the palsy lying in a bed ; and Jesus seeing their faith, said to the man sick of the palsy, Be of good heart, son, thy sins are forgiven thee. And behold, some of the scribes said within themselves, He blasphemeth. And Jesus seeing their thoughts, said, Why do you think evil in your hearts ? whether is it easier to say, Thy sins are forgiven thee ; or to say, Arise, and walk ? But that you may know that the Son of man hath power on earth to forgive sins (then said He to the man sick of the palsy), Arise, take up thy bed, and go into thy house. And he arose, and went into his house. And the multitude seeing it, feared, and glorified God who had given such power to men.

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NINETEENTH SUNDAY AFTER  
PENTECOST.

EPIST. Eph. iv. 23-28.—Brethren, be ye renewed in the spirit of your mind, and

put on the new man, who according to God is created in justice and holiness of truth. Wherefore, putting away lying, speak ye the truth every man with his neighbour, for we are members one of another. Be angry, and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more; but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

GOSP. Matt. xxii. 1-14.—At that time, Jesus spoke to the chief priests and the Pharisees in parables, saying, The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants to call them that were invited to the marriage, and they would not come. Again he sent other servants, saying, Tell them that were invited, Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready; come ye to the marriage. But they neglected: and went



their ways, one to his farm, and another to his merchandise ; and the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry ; and sending his armies, he destroyed those murderers, and burnt their city. Then he said to his servants, The marriage indeed is ready, but they that were invited were not worthy. Go ye therefore into the highways, and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good ; and the marriage was filled with guests. And the king went in to see the guests ; and he saw there a man who had not on a wedding garment. And he saith to him, Friend, how camest thou in hither, not having on a wedding garment ? But he was silent. Then the king said to the waiters, Bind his hands and feet, and cast him into the exterior darkness : there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

TWENTIETH SUNDAY AFTER  
PENTECOST.

EPIST. Eph. v. 15-21.—Brethren, see how you walk circumspectly, not as unwise, but as wise ; redeeming the time, because the days are evil. Wherefore become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury ; but be ye filled with the Holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord : giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father ; being subject one to another in the fear of Christ.

GOSP. John iv. 46-53.—At that time, there was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to Him, and prayed Him to come down and heal his son ; for he was at the point of death. Jesus therefore said to him, Unless you see signs and wonders,

you believe not. The ruler saith to Him, Lord, come down before that my son die. Jesus saith to him, Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him, and they brought word, saying, that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him, Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him, Thy son liveth ; and himself believed, and his whole house.

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TWENTY-FIRST SUNDAY AFTER  
PENTECOST.

EPIST. Eph. vi. 10-17.—Brethren, be strengthened in the Lord, and in the might of His power. Put you on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and

powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore, take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand therefore, having your loins girt about with truth, and having on the breastplate of justice, and your feet shod with the preparation of the gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the spirit, which is the word of God.

GOSP. Matt. xviii. 23-35.—At that time, Jesus spoke to His disciples this parable: The kingdom of heaven is likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents: and as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he

had, and payment to be made. But that servant falling down, besought him, saying, Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go; and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence; and laying hold of him, he throttled him, saying, Pay what thou owest. And his fellow-servant falling down, 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 paid the debt. Now his fellow-servants, seeing what was done, were very much grieved; and they came and told their lord all that was done. Then his lord called him, and said to him, Thou wicked servant, I forgave thee all the debt, because thou besoughtest me; shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. So also shall

My heavenly Father do to you, if you forgive not every one his brother from your hearts.

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TWENTY-SECOND SUNDAY AFTER  
PENTECOST.

EPIST. Phil. i. 6-11.—Brethren, we are confident in the Lord Jesus, that He who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all; for that I have you in my heart: and that in my bands, and in the defence and confirmation of the gospel, you are all partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding; that you may approve the better things; that you may be sincere and without offence unto the day of Christ; filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

GOSP. Matt. xxii. 15-21.—At that time,

the Pharisees went and consulted among themselves how to ensnare Jesus in His speech. And they send to Him their disciples, with the Herodians, saying, Master, we know that Thou art a true speaker, and teachest the way of God in truth, neither carest Thou for any man; for Thou dost not regard the person of men. Tell us, therefore, what dost Thou think? Is it lawful to give tribute to Cæsar or not? But Jesus knowing their wickedness, said, Why do you tempt Me, ye hypocrites? Show Me the coin of the tribute. And they offered Him a penny. And Jesus saith to them, Whose image and superscription is this? They say to Him, Cæsar's. Then He saith to them, Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's.

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TWENTY-THIRD SUNDAY AFTER  
PENTECOST.

EPIST. Phil. iii. 17; iv. 3.—Brethren, be followers of me, and observe them who

walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping), that they are 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. But our conversation is in heaven; from whence also we look for the Saviour our Lord Jesus Christ, who will reform the body of our lowliness, made like to the body of His glory, according to the operation whereby also He is able to subdue all things unto Himself. Therefore, my dearly beloved brethren, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved. I beg of Euodia, and I beseech Syntyche, to be of one mind in the Lord: and I entreat thee also, my sincere companion, help those women who have laboured with me in the gospel with Clement and the rest of my fellow-labourers, whose names are in the book of life.

GOSP. Matt. ix. 18-26.—At that time, as Jesus was speaking to the multitudes,



behold, a certain ruler came up, and adored Him, saying, Lord, my daughter is even now dead ; but come, lay Thy hand upon her, and she shall live. And Jesus, rising up, followed him, with His disciples. And behold a woman, who was troubled with an issue of blood twelve years, came behind Him, and touched the hem of His garment. For she said within herself, If I shall touch only His garment, I shall be healed. But Jesus turning and seeing her, said, Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a tumult, He said, Give place ; for the girl is not dead, but sleepeth. And they laughed Him to scorn. And when the multitude was put forth, He went in, and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

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TWENTY-FOURTH OR LAST SUNDAY  
AFTER PENTECOST.

EPIST. Coloss. i. 9-14. — Brethren, we cease not to pray for you, and to beg that you may be filled with the knowledge of the will of God, in all wisdom and spiritual understanding; that you may walk worthy of God, in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to the power of His glory, in all patience and long-suffering with joy; giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love, in whom we have redemption through His blood, the remission of sins.

GOSP. Matt. xxiv. 15-35.—At that time, Jesus said to His disciples, When you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place (he that read-

eth, let him understand), then they that are in Judea, let them flee to the mountains; and he that is on the house-top, let him not come down to take anything out of his house; and he that is in the field, let him not go back to take his coat. And woe to them that are with child, and that give suck in those days. But pray that your flight be not in the winter, or on the Sabbath; for there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be; and unless those days have been shortened, no flesh should be saved; but for the sake of the elect, those days shall be shortened. Then, if any man shall say to you, Lo! here is Christ, or there; do not believe him: for there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold, I have told it to you beforehand; if, therefore, they shall say to you, Behold, he is in the desert, go ye not out; Behold, he is in the closets, believe it not. For as lightning cometh out of the east, and

appeareth even into the west, so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved; and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with much power and majesty: and He shall send His angels with a trumpet and a great voice, and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. Amen, I say to you that this generation shall not pass till all

these things be done. Heaven and earth shall pass away, but My word shall not pass away.

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## Common of Saints.

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### APOSTLES AND EVANGELISTS.

LESS. Eccclus. xliv. 25; xlv. 29.—The blessing of the Lord was upon the head of the just man. Therefore the Lord gave him an inheritance, and divided him his portion in twelve tribes; and he found grace in the eyes of all flesh. He magnified him in the fear of his enemies, and with his words he made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him His glory. He sanctified him in his faith and meekness, and chose him out of all flesh. And He gave him commandments before His face, and a law of life and instruction: and He exalted him. He made an everlasting

covenant with him, and girded him about with a girdle of justice: and the Lord crowned him with a crown of glory.

GOSP. John xv. 12-16.—At that time, Jesus said to His disciples, This is My commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are My friends, if you do the things that I command you. I will not now call you servants; for the servant knoweth not what his lord doth. But I have called you friends; because all things whatsoever I have heard of My Father, I have made known to you. You have not chosen Me, but I have chosen you; and have appointed you that you should go, and should bring forth fruit; and your fruit should remain: that whatsoever you shall ask of the Father in My name, He may give it you.

LESS. Ezech. i. 10-14.—The likeness of their countenances was of four animals: there was the face of a man, and the face of a lion on the right side of all the four; and the face of an ox on the left side of all

the four; and the face of an eagle over all the four. And their faces and their wings were stretched upward: two wings of every one were joined, and two covered their bodies. And every one of them went straight forward: whither the impulse of the spirit was to go, thither they went; and they turned not when they went. And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire. And the living creatures ran and returned like flashes of lightning.

GOSP. Luke x. 1-9.—At that time, the Lord appointed also other seventy-two: and He sent them two and two before His face into every city and place whither He Himself was to come. And He said to them, The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that He send labourers into His harvest. Go: behold I send you

as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say, Peace be to this house. And if the Son of peace be there, your peace shall rest upon Him; but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have. For the labourer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say to them, The kingdom of God is come nigh unto you.

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MARTYR AND BISHOP.

EPIST. James i. 12-18.—Dearly beloved, blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love Him. Let no man, when he is tempted, say that he is tempted by God. For God is not a



tempter of evils, and He tempteth no man. But every man is tempted by his own concupiscence, being drawn away and allured. Then when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death. Do not err, therefore, my dearest brethren. 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 creature.

GOSP. Matt. xvi. 24-27.—At that time Jesus said to His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For he that will save his life, shall lose it: and he that shall lose his life for My sake, shall find it. For what doth it profit a man, if he gain the whole world, and lose his own soul? Or what exchange shall a man give for his soul? For the Son of man shall come in the glory of His Father with His angels; and then will

He render to every man according to his works.

## ONE MARTYR.

EPIST. Heb. xi. 33-39.—By faith they conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight the armies of foreigners: women received their dead raised to life again. But others were racked not accepting deliverance, that they might find a better resurrection. And others had trial of mockeries and stripes, moreover also of bands and prisons. They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheep-skins, in goat-skins, being in want, distressed, afflicted: of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caves of the earth. And all these being approved by the testimony of faith, in Christ Jesus our Lord.

GOSP. Luke xxi. 9-19. — At that time, Jesus said to His disciples, When you shall hear of wars and seditions, be not terrified : these things must first come to pass, but the end is not yet presently. Then He said to them, Nation shall rise against nation, and kingdom against kingdom. And there shall be great earthquakes in divers places, and pestilences, and famines, and terrors from heaven, and there shall be great signs. But before all these things they will lay their hands on you, and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors for My name's sake. And it shall happen unto you for a testimony. Lay it up, therefore, in your hearts, not to meditate before how you shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. And you shall be betrayed by your parents, and brethren, and kinsmen, and friends, and some of you they will put to death. And you shall be hated by all men for My name's sake ; but a hair of your head shall

not perish. In your patience you shall possess your souls.

## CONFESSOR AND BISHOP.

LESS. Eccclus. xlv. 17 ; xlv. 20.—Behold, a great priest, who in his days pleased God, and was found just ; and in the time of wrath was made a reconciliation. There was not any found like to him, who kept the law of the Most High. Therefore by an oath the Lord made him increase among his people. He gave him the blessing of all nations, and confirmed His covenant upon his head. He acknowledged him in His blessing : He preserved for him His mercy : and he found grace before the eyes of the Lord. He glorified him in the sight of kings, and gave him a crown of glory. He made an everlasting covenant with him ; and gave him a great priesthood ; and made him blessed in glory. To execute the office of the priesthood, and to have praise in His name, and to offer Him worthy incense for an odour of sweetness.

GOSP. Luke xiv. 26-35.—At that time, Jesus said to the multitude, If any man come to Me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And whosoever doth not carry his cross, and come after Me, cannot be My disciple. For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it; lest after he hath laid a foundation, and is not able to finish it, all that see it begin to mock him, sayin, This man began to build, and was not able to finish? Or what king about to go and make war against another king, doth not first sit down, and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him? Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth cannot be My disciple. (\* v. 34.) Salt is good; but if the

salt shall lose its savour, wherewith shall it be seasoned? It is neither profitable for the land nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear.

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## VIRGIN AND MARTYR.

LESS. Ecclus. li. 1-12.—I will give glory to Thee, O Lord, my King, and I will praise Thee, O God, my Saviour. I will give glory to Thy name: for Thou hast been a helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies; and in the sight of them that stood by, Thou hast been my helper; and Thou hast delivered me, according to the multitude of the mercy of Thy name, from them that did roar, prepared to devour. Out of the hands of them that sought my life, and from the gates of afflictions which compassed me about. From the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt. From the depth of the

belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue. My soul shall praise the Lord, even to death: because Thou, O Lord, our God, deliverest them that wait for Thee, and savest them out of the hands of the nations.

GOSP. Matt. xxv. 1-13.—At that time, Jesus spoke to His disciples this parable: The kingdom of heaven shall be like to ten virgins, who, taking their lamps, went out to meet the bridegroom and the bride. And five of them were foolish, and five wise: but the five foolish, having taken their lamps, did not take oil with them, but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps: and the foolish said to the wise, Give us of your oil, for our lamps are gone out. The wise answered, saying, Lest perhaps there be not enough for us and for you, go you rather to them that

sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut; but at last came also the other virgins, saying, Lord, Lord, open to us: but he answered, saying, Amen, I say to you, I know you not. Watch ye, therefore, because you know not the day nor the hour.

**THE END.**



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THE END

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