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THE HOMILIES
OF THE
ANGLO-SAXON CHURCH.



THE HOMILIES OF
THE ANGLO-SAXON CHURCH.

THE FIRST PART,

CONTAINING

THE SERMONES CATHOLICI,

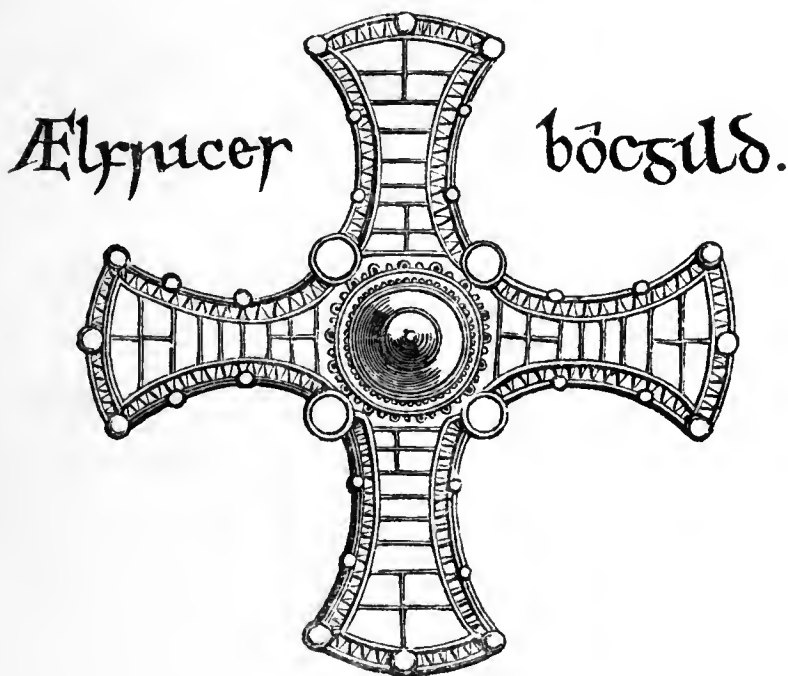
OR

HOMILIES OF ÆLFRIC.

IN THE ORIGINAL ANGLO-SAXON, WITH AN
ENGLISH VERSION.

VOL. I.

By BENJAMIN THORPE, F.S.A.



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PREFACE.

THE work now presented to the Members of the Ælfric Society, the first fruit of its praiseworthy attempt to rescue from oblivion the literary remains of our forefathers, was selected for the earliest publication of the Society, on account both of its valuable matter and the beautiful medium by which it is conveyed.

Of the author of the *SERMONES CATHOLICI* we know nothing with certainty beyond his name, though from the words of his own preface, where he speaks of king Æthelred's days as past, and informs us that in those days he was only a monk and mass-priest, it follows that he was not Ælfric archbishop of Canterbury, who died in the year 1006, or ten years before the death of king Æthelred.

With better foundation we may assume him to have been Ælfric archbishop of York, who presided over that see from the year 1023 to 1051¹. Against this supposition there seems no objection on the score of dates, and that the composer of the 'Sermones' was a person of eminence during the life of archbishop

¹ See also H. Whartoni *Anglia Sacra*, t. i. p. 125.

Wulfstan, of whom, according to our hypothesis, he was the immediate successor, is evident from the language of his Canons, and of his Pastoral Epistle to Wulfstan, in which he speaks as one having authority ; though in the first-mentioned of these productions he styles himself simply “*humilis frater,*” and in the other “*Ælfricus abbas*¹,” and afterwards “*biscop.*”

Of Ælfric’s part in these Homilies, whether, as it would seem from his preface, it was that of a mere translator from the several works he therein names², or whether he drew aught from his own stores, my pursuits do not enable me to speak, though it seems that no one of his homilies is, generally speaking, a mere translation from any one given Latin original, but rather a compilation from several. Be this, however, as it may, his sermons in either case equally exhibit what were the doctrines of the Anglo-Saxon church at the period in which they were compiled or translated, and are for the most part valuable in matter, and expressed in language which may be pronounced a pure specimen of our noble, old, Germanic mother-tongue. Of those doctrines it would not be consistent with the object of the Society, nor am I qualified to hazard an opinion : my labour has,

¹ He was abbot of Eynsham. See *Biogr. Brit. Lit.* p. 482, *n.* †.

² Among his sources he mentions Smaragdus and Haymo : of these the former was abbot of St. Mihiel, a monastery in the diocese of Verdun, in the eighth century. He wrote commentaries on the Scriptures, Sermons, etc. Haymo was bishop of Halberstadt, about the middle of the ninth century : he compiled, from the works of the fathers, commentaries on almost every part of the Scriptures. There was also a Haymo of Canterbury, who wrote commentaries on the Pentateuch, Isaiah, etc., of whom see *Biogr. Britan. Lit.* vol. i. p. 510. The other sources mentioned by Ælfric are too well known to need further notice.

consequently, been limited to that of a faithful transcription of what I believe to be the most complete manuscript, and to a conscientiously correct translation of that transcript, as literal as my acquaintance with the language and my notions of good taste permitted¹; and I venture to hope that such a translation, though unattended by a commentary, will be regarded with interest by the members of each of the great communities into which the Christian world is divided.

Besides the Homilies, the chief works attributed to our Ælfric are,—

- I. A Grammar of the Latin tongue, printed at the end of Somner's Anglo-Saxon Dictionary, with a Glossary of Anglo-Saxon words².
- II. A short astronomical treatise, entitled *De Temporibus Anni*³.
- III. An abridgment in Anglo-Saxon of the Penta-

¹ It is right to observe, that in the MS. the texts taken from the Gospels are frequently of very great length; these I have ventured to abridge, presuming that all readers of the Homilies have a copy of the N. T. either in Anglo-Saxon or English.

² Ælfrici Abbatis Grammatica Latino-Saxonica, cum Glossario suo ejusdem generis. Folio. Oxon. 1659. That the author of the Grammar, the compiler of the Homilies and the translator of the Heptateuch was the same individual, is evident from the prefaces to those works.

³ Published at the expense of the Historical Society of Science, in a volume entitled 'Popular Treatises on Science written during the Middle Ages,' edited by Thomas Wright, Esq., M.A., F.S.A., etc. etc. 8vo. 1841. That this work is by our Ælfric is evident from his own words immediately following his last homily: Her æfter fyligð án lytel cwyde be gearlicum tidum, þæt nis to spelle geteald, ac elles to rædenne þam ðe hit licað.—*Hereafter follows a little discourse concerning yearly tides, which is not reckoned as a sermon, but is else to be read by those whom it pleases.* MS. Cantab. p. 492.

no ordinary severity, asserting, that at his instigation Hardacnut caused the corpse of his brother Harald Harefoot to be taken from the grave and decapitated, and afterwards thrown into the Thames; also, that being exasperated against the people of Worcester, who had rejected him for their bishop, he again instigated the same king to burn their city and confiscate their property, under the pretext of their having resisted the royal tax-gatherers¹. The better testimony of Florence of Worcester, with regard to the first of these transactions, is, however, less prejudicial to the character of Ælfric: he says merely, that Ælfric, archbishop of York, with others was sent to London by the king for the purpose of digging up the body of Harald and casting it into a fen². Of the second transaction Florence makes no mention. But the earliest account is that in the Saxon Chronicle³, and in this it is simply said, that “he (Harthacnut) caused the dead body of Harald to be taken up, and had it cast into a fen:” to Ælfric and the others there is no allusion whatever. In the same record his death is mentioned in the following terms of respect: “This year (1052) died Ælfric, archbishop of York, a very venerable and wise man.” It is also stated that he was the accuser of earl Godwine, of the earl of Kent, and of Living, bishop of Worcester, as the murderers of the young Ælfred, the son of Æthelred⁴.

The manuscript from which the text of the present volume is taken belongs to the Public Library at

¹ De Gestis Pontificum Anglorum, lib. iii.

² Fl. Wigorn. Chron. ad a. 1040.

³ Ad ann. 1046.

⁴ R. Wendover, t. i. p. 478.

Cambridge. It is a small folio and probably coeval with its author, though hardly, as it has been supposed, his own autograph copy¹. It is not perfect, having suffered mutilation in several places, but its defects are all supplied in the present work from another MS. in the British Museum². For the most liberal use of the Cambridge manuscript, I beg leave, on the part of the Ælfric Society, to express the sincerest thanks to the SYNDICS OF THAT UNIVERSITY.

To W. E. BUCKLEY, Esq., Fellow of Brasenose College, and Professor of Anglo-Saxon in the University of Oxford, I return my sincere thanks for his kindness in removing my doubts of the integrity of the text by collation with the Bodleian manuscript; also to my greatly respected friend, the REVEREND DANIEL ROCK, D.D., I acknowledge myself much indebted for the kind promptness with which he at all times satisfied my inquiries respecting the ancient observances of the Church, as well as other points of doubt, which his deep knowledge of ecclesiastical antiquities so well qualifies him to solve.

The second volume, containing Homilies for another year, is in preparation, and will, it is hoped, be laid before the Members of the Society in the course of the year 1845.

B. T.

¹ The handwriting, though very nearly alike, is not the same in the two parts of the MS.; they also occasionally differ in orthography, 'middangeard,' for instance, in the first part being in the second constantly written 'middaneard.'

² MS. Reg. 7. c. xii.

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 ERRATA.

p. 3. l. 15. *For Æthelmære read Æthelmær.*

p. 6. l. 2. *For ormatan read ormætan.*

Faint, illegible text, possibly bleed-through from the reverse side of the page. The text is too light to transcribe accurately.

INCIPIIT PRÆFATIO HUIUS LIBRI.

IN NOMINE DOMINI.

EGO ÆLFRICUS, alumnus Adelwoldi, benevoli et venerabilis Presulis, salutem exopto Domno Archiepiscopo Sigerico in Domino. Licet temere vel presumptuose, tamen transtulimus hunc codicem ex libris Latinorum, scilicet Sancte Scripture in nostram consuetam sermocinationem, ob ædificationem simplicium, qui hanc norunt tantummodo locutionem, sive legendo sive audiendo; ideoque nec obscura posuimus verba, sed simplicem Anglicam, quo facilius possit ad cor pervenire legentium vel audientium, ad utilitatem animarum suarum, quia alia lingua nesciunt erudiri, quam in qua nati sunt. Nec ubique transtulimus verbum ex verbo, sed sensum ex sensu, cavendo tamen diligentissime deceptivos errores, ne inveniremur aliqua hæresi seducti seu fallacia fuscati. Hos namque auctores in hac explanatione sumus sequuti, videlicet Augustinum Hipponensem, Hieronimum, Bedam, Gregorium, Smaragdum, et aliquando Haymonem; horum denique auctoritas ab omnibus catholicis libentissime suscipitur. Nec solum Evangeliorum tractatus in isto libello exposuimus, verum etiam Sanctorum passiones vel vitas, ad utilitatem idiotarum istius gentis. Quadraginta sententias in isto libro posuimus, credentes hoc sufficere posse per annum fidelibus, si integre eis a ministris Dei recitentur in ecclesia. Alterum vero librum modo dictando habemus in manibus, qui illos tractatus vel passiones continet quos iste omisit; nec tamen omnia Evangelia tangimus per circulum anni, sed illa tantummodo quibus speramus sufficere posse simplicibus ad

animarum emendationem, quia seculares omnia nequeunt capere, quamvis ex ore doctorum audiant. Duos libros in ista translatione facimus, persuadentes ut legatur unus per annum in ecclesia Dei, et alter anno sequenti, ut non fiat tedium auscultantibus; tamen damus licentiam, si alicui melius placet, ad unum librum ambos ordinare. Ergo si alicui displicet, primum in interpretatione, quod non semper verbum ex verbo, aut quod breviorum explicationem quam tractatus auctorum habent, sive quod non per ordinem ecclesiastici ritus omnia Evangelia tractando percurramus;

PRÆFATIO.

IC ÆLFRIC munuc and mæssepreost, swa þeah waccre þonne swilcum hadum gebyrige, wearð asend on Æþelredes dæge cyninges fram Ælfeage biscope, Aðelwoldes æftergengan, to sumum mynstre þe is Cernel gehaten, þurh Æðelmæres bene ðæs þegenes, his gebyrd and goodnys sind gehwær cuþe. þa bearn me on mode, ic truwig e þurh Godes gife, þæt ic ðas boc of Ledenum gereorde to Engliscra spræce awende; na þurh gebylde mycelre lare, ac forþan þe ic geseah and gehyrde mycel gedwyld on manegum Engliscum bocum, þe ungelærede menn þurh heora bilewitnysse to micclum wisdomtealdon; and me ofhreow þæt hī ne cuþon ne næfdon þa godspellican lare on heora gewritum, buton þam mannum anum ðe þæt Leden cuþon, and buton þam bocum ðe Ælfred cyning snoterlice awende of Ledene on Englisc, þa synd to hæbbenne. For þisum antimbre ic gedyrstlæhte, on Gode truwiende, þæt ic ðas gesetnysse undergann, and eac forðam þe menn behofiað godre lare swiðost on þisum timan þe is geendung þyssere worulde, and beoð fela frecednyssa on mancynne ærðan þe se ende becume, swa swa ure Drihten on his godspelle cwæð to his leorning-cnihtum, “Ðonne beoð swilce

condat sibi altiore interpretatione librum, quomodo intellectui ejus placet: tantum obsecro, ne pervertat nostram interpretationem, quam speramus ex Dei gratia, non causa jactantiæ, nos studiose secuti valuimus interpretari. Precor modo obnixè almitatem tuam, mitissime Pater SIGERICE, ut digneris corrigere per tuam industriam, si aliquos nevos malignæ hæresis, aut nebulosæ fallaciæ in nostra interpretatione repperies: et adscribatur dehinc hic codicillus tuæ auctoritati, non utilitati nostræ despiciabilis personæ. Vale in Deo Omnipotenti jugiter. Amen.

PREFACE.

I ÆLFRIC, monk and mass-priest, although more weakly than for such orders is fitting, was sent, in king Æthelred's day, from bishop Ælfeah, Æthelwold's successor, to a minster which is called Cernel, at the prayer of Æthelmære the thane, whose birth and goodness are known everywhere. Then it occurred to my mind, I trust through God's grace, that I would turn this book from the Latin language into the English tongue; not from confidence of great learning, but because I have seen and heard of much error in many English books, which unlearned men, through their simplicity, have esteemed as great wisdom: and I regretted that they knew not nor had not the evangelical doctrines among their writings, those men only excepted who knew Latin, and those books excepted which king Ælfred wisely turned from Latin into English, which are to be had. For this cause I presumed, trusting in God, to undertake this task, and also because men have need of good instruction, especially at this time, which is the ending of this world, and there will be many calamities among mankind before the end cometh, according to what our Lord in his gospel said to his disciples, "Then shall

gedreccednyssa swilce næron næfre ær fram frymðe middangeardes. Manega lease Cristas cumað on minum naman, cweðende, ‘ Ic eom Crist,’ and wyrcað fela tacna and wundra, to bepæcenne mancynn, and eac swylce þa gecorenan men, gif hit gewurþan mæg: and butan se Ælmihtiga God ða dagas gescyrte, eall mennisc forwurde; ac for his gecorenum he gescyrte þa dagas.” Gehwá mæg þe eaðelicor ða towardan costnunge acuman, ðurh Godes fultum, gif hē bið þurh boclice lare getrymmed; forðan ðe þa beoð gehealdene þe oð ende on geleafan þurhwuniað. Fela gedreccednyssa and earfoðnyssse becumað on þissere worulde ær hire geendunge, and þa synd ða bydelas þæs ecan forwyrdes on yfelum mannum, þe for heora mândædum siððan ecelice þrowiað on ðære sweartan helle. Þonne cymð se Antecrist, se bið mennisc mann and soð deofol, swa swa ure Hælend is soðlice mann and God on anum hade. And se gesewenlica deofol þonne wyrcað ungerima wundra, and cwyð þæt he sylf God beo, and wile neadian mancynn to his gedwylde; ac his tima ne bið na langsum; forþan þe Godes grama hine fordeð, and þeos weoruld bið siððan geendod. Crist ure Drihten gehælde untrume and adlige, and þes deofol þe is gehaten Antecrist, þæt is gereht, ðwyrlic Crist, aleuað and geuntrumað ða halan, and nænne ne gehælað fram untrumnyssum, buton þam anum þe he sylf ær awyrde. He and his gingran awyrdað manna lichaman digellice þurh deofles cræft, and gehælað hī openlice on manna gesihþe; ac hē ne mæg nænne gehælan þe God sylf ær geuntrumode. He neadað þurh yfelnyssse þæt men sceolon bugan fram heora Scyppendes geleafan to his leasungum, se ðe is ord ælcere leasunge and yfelnyssse. Se Ælmihtiga God geðafað þam arleasan Antecriste to wyrcente tǣcna, and wundra, and ehtnyssse, to feorþan healfan gearre; forþan ðe on ðam timan bið swa micel yfelnyss and þwyrnyss betwux mancynne þæt hī wel wyrðe beoð þære deoflican ehtnyssse, to ecum forwyrde þam ðe him onbugað, and to ecere myrhðe ðam þe him þurh geleafan wiðcweðað. God

be such tribulations as have never been from the beginning of the world. Many false Christs shall come in my name, saying, 'I am Christ,' and shall work many signs and wonders, to deceive mankind; and also the elect, if it may be. And unless Almighty God shorten those days, all mankind will perish; but for his elect he will shorten those days." Everyone may the more easily withstand the future temptation, through God's support, if he is strengthened by book learning, for they shall be preserved who continue in faith to the end. Many tribulations and hardships shall come on this world before its end, and those are the proclaimers of everlasting perdition to evil men, who afterwards for their crimes suffer eternally in the swart hell. Then Antichrist shall come, who is human man and true devil, as our Saviour is truly man and God in one person. And the visible devil shall then work innumerable miracles, and say that he himself is God, and will compel mankind to his heresy: but his time will not be long, for God's anger will destroy him, and this world will afterwards be ended. Christ our Lord healed the weak and diseased, and the devil, who is called Antichrist, which is interpreted, Opposition-Christ, weakens and enfeebles the hale, and heals no one from diseases, save those alone whom he himself had previously injured. He and his disciples injure men's bodies secretly through the devil's power, and heal them openly in the sight of men: but he may not heal those whom God himself had before afflicted. He compels, through wickedness, men to swerve from the faith of their Creator to his leasings, who is the author of all leasing and wickedness. Almighty God permits the impious Antichrist to work signs, and miracles, and persecution, for three years and a half; for in that time there will be so much wickedness and perversity among mankind, that they will be well worthy of devilish persecution, to the eternal perdition of those who incline unto him, and to the eternal joy of those who by faith resist him. God also permits that

geðafað eac þæt his gecorenan þegenas beon aclænsade fram eallum synnum þurh ða ormatan ehtnyssa, swa swa gold bið on fyre afandod. Þa ofslīhð se deofol ðe him wiðstandað, and hī þonne farað mid halgum martyrdome to heofenan rice. Þa ðe his leasungum gelyfað, þam hē arað, and hī habbað syððan. Þa ecan susle to edleane heora gedwyldes. Se arleasa deð. þæt fyr cymð ufan swilce of heofonum on manna gesihðe, swilce hē God Ælmihtig sy, ðe ah geweald heofenas and eorþan. Ac þa cristenan sceolon beon þonne gemyndige hu se deofol dyde þa ða he bæd æt Gode þæt he moste fandian Iobes. He gemacode ða þæt fyr come ufan swilce of heofenum, and forbærnde ealle his scep út on felda, and þa hyrdas samod, buton anum þe hit him cyðan sceolde. Ne sende se deofol ða fyr of heofenum, þeah ðe hit ufan come; forðan þe he sylf næs on heofonum, syððan he for his modignysse of-aworpen wæs. Ne eac se wælhreowa Antecrist næfð þa mihte þæt he heofenlic fyr asendan mæge, ðeah þe hē þurh deofles cræft hit swa gehiwige. Bið nu wīslīcor þæt gehwa ðis wite and cunne his geleafan, weald hwa ða micclan yrmðe gebidan sceole. Ure Drihten bebed his discipulum þæt hī sceoldon læran and tæcan eallum þeodum ða ðing þe he sylf him tæhte; ac þæra is nu to lyt ðe wile wel tæcan and wel bysnian. Se ylca Drihten clypode þurh his witegan Ezechiel, “Gif þu ne gestentst þone unrihtwisan, and hine ne manast, þæt hē fram his arleasnysse gecyrrre and lybbe, þonne swelt se arleasa on his unrihtwīsnysse, and ic wille ofgan æt ðe his blod,” þæt is his lyre. “Gif ðu ðonne þone arleasan gewarnast, and he nele fram his arleasnysse gecyrran, þu alysddest þine sawle mid þære mynengunge, and se arleasa swylyt on his unrihtwīsnysse.” Eft cwæð se Ælmihtiga to þam witegan Isaiam, “Clypa and ne geswic ðu, ahefe þine stemne swa swa byme, and cyð minum folce heora Leahtras, and Iacobes hirede heora synna.” For swylcum bebodum wearð me geðuht þæt ic nære unscyldig wið God, gif ic nolde oðrum mannum cyðan, oððe þurh

his chosen servants be cleansed from all sins through great persecutions, as gold is tried in fire. The devil slays those who withstand him, and then, with holy martyrdom, they go to the kingdom of heaven. Those who believe in his leasings, those he honours, and they shall have afterwards eternal torment for reward of their sin. The impious one will cause fire to come from above, as it were from heaven, in sight of men, as if he were God Almighty, who rules over heaven and earth; but Christians must then be mindful how the devil did, when he prayed to God that he might tempt Job; he made fire to come from above, as if from heaven, and burned all his sheep out in the field, and the shepherds also, save one who should announce it to him. The devil sent not fire from heaven, though it came from above; for he himself was not in heaven, after that he, for his pride, had been cast out. Nor also hath the cruel Antichrist the power to send down heavenly fire, though he, through the devil's craft, may so pretend. It will now be wiser that everyone know this, and know his belief, lest anyone have to await great misery. Our Lord commanded his disciples that they should instruct and teach all people the things which he had himself taught to them; but of those there are too few who will well teach and well exemplify. The Lord also cried, through his prophet Ezechiel, "If thou warnest not the unrighteous, and exhortest him not, so that he turn from his wickedness and live, then shall the wicked die in his iniquity, and I will require from thee his blood," that is, his perdition. "But if thou warnest the wicked, and he will not turn from his wickedness, thou shalt release thy soul with that admonition, and the wicked shall die in his unrighteousness." Again the Almighty spake to the prophet Isaiah, "Cry and cease thou not, raise thy voice as a trumpet, and declare to my people their crimes, and to the family of Jacob their sins." From such commands it appeared to me that I should not be guiltless before God, if I would not declare to

tungan oððe þurh gewritu, þa godspellican soþfæstnysse þe he sylf gecwæð, and eft halgum lareowum onwreah. For wel fela ic wat on þisum earde gelæredran þonne ic sy, ac God geswutelað his wundra þurh ðone þe he wile. Swa swa ælmihtig wyrhta, he wyrceð his weorc þurh his gecorenan, na swylce he behofige ures fultumes, ac þæt we geearnion þæt ece lif þurh his weorces fremminge. Paulus se apostol cwæð, “We sind Godes gefylstan,” and swa ðeah ne do we nan þing to Gode, buton Godes fultume. Nu bidde ic and halsige on Godes naman, gif hwa þas boc awritan wylle, þæt he hī geornlice gerihte be þære bysene, þylæs þe we þurh gymelease writeras geleahtrode beon. Mycel yfel deð se ðe leas writ, buton he hit gerihte, swylce he gebringe þa soðan lare to leasum gedwylde: forþi sceal gehwa gerihlæcan þæt þæt he ær to woge gebigde, gif hé on Godes dome unscyldig beon wile. *Quid necesse est in hoc codice capitula ordinare, cum prediximus quod xl. sententias in se contineat? excepto quod Æþelwerdus dux vellet habere xl. quattuor in suo libro.*

INCIPIIT LIBER CATHOLICORUM SERMONUM
 ANGLICE, IN ÆCCLESIA PER ANNUM
 RECITANDORUM.

SERMO DE INITIO CREATURÆ, AD POPULUM,
 QUANDO VOLUERIS.

AN ANGIN is ealra þinga, þæt is God Ælmihtig. He is ordfruma and ende: he is ordfruma, forði þe he wæs æfre; he is ende butan ælcere geendunge, forðan þe he bið æfre ungeendod. He is ealra cyninga Cyning, and ealra hlaforda Hlaford. He hylt mid his mihte hefonas and eorðan, and ealle gesceafta butan geswince, and he besceawað þa niwelnyssa þe under þyssere eorðan sind. He awecð ealle duna

other men, by tongue or by writings, the evangelical truth, which he himself spake, and afterwards to holy teachers revealed. Very many I know in this country more learned than I am, but God manifests his wonders through whom he will. As an almighty worker he works his work through his chosen, not because he has need of our aid, but that we may earn eternal life by the performance of his work. Paul the apostle said, "We are God's assistants," and yet we do nothing for God without the assistance of God. Now I desire and beseech, in God's name, if anyone will transcribe this book, that he carefully correct it by the copy, lest we be blamed through careless writers. He does great evil who writes false, unless he correct it; it is as though he turn true doctrine to false error; therefore should everyone make that straight which he before bent crooked, if he will be guiltless at God's doom. *Quid necesse est in hoc codice capitula ordinare, cum prædiximus quod xl. sententias in se contineat? excepto quod Æthelwerdus dux vellet habere xl. quattuor in suo libro.*

HERE BEGINNETH THE BOOK OF CATHOLIC
SERMONS IN ENGLISH, TO BE RECITED
IN CHURCH DURING THE YEAR.

SERMON ON THE BEGINNING OF CREATION, TO THE
PEOPLE, WHENEVER YOU WILL.

THERE is one origin of all things, that is God Almighty. He is beginning and end: he is beginning, because he was ever; he is end without any ending, because he is ever un-ended. He is King of all kings, and Lord of all lords. He holdeth with his might heavens, and earth, and all creatures, without toil, and he beholdeth the depths which are under this earth. He weigheth all hills with one hand, and no thing

mid anre handa, and ne mæg nan þing his willan wiðstandan. Ne mæg nan gesceaft fulfremedlice smeagan ne understandan ymbe god. Maran cyððe habbað englas to Gode þonne men, and þeah-hweðere hī ne magon fulfremedlice understandan ymbe God. Hé gesceop gesceafta þaða he wolde; þurh his wisdom he geworhte ealle þing, and þurh his willan hé hī ealle geliffæste. ðeos þrynnys is ān God; þæt is se Fæder and his wisdom of him sylfum æfre acenned; and heora begra willa, þæt is se Halga Gast: he nis na acenned, ac he gæð of þam Fæder and of þam Suna gelice. ðas þry hadas sindon ān Ælmihtig God, se geworhte heofenas, and eorðan, and ealle gesceafta. He gesceop tyn engla werod, þæt sind englas and heah-englas, throni, dominationes, principatus, potestates, uirtutes, cherubim, seraphim. Her sindon nigon engla werod: hī nabbað nænne lichaman, ac hī sindon ealle gastas swiðe strange and mihtige and wlitige, on micelre fægernysse gesceapene, to lofe and to wurðmynte heora Scyppende. ðæt teoðe werod abreað and awende on yfel. God hī gesceop ealle góde, and let hī habban agenne cyre, swa hī heora Scyppend lufedon and filigdon, swa hī hine forleton. ða wæs þæs teoðan werodes ealdor swiðe fæger and wlitig gesceapen, swa þæt hé wæs gehāten Leohtberend. Þa began he to modigenne for þære fægernysse þe he hæfde, and cwæð on his heortan þæt hé wolde and eaðe mihte beon his Scyppende gelic, and sittan on þam norð-dæle heofenan rices, and habban andweald and rice ongean God Ælmihtigne. Þa gefæstnode he þisne ræd wið þæt werod þe hé bewiste, and hī ealle to ðam ræde gebugon. ðaða hī ealle hæfdon þysne ræd betwux him gefæstnod, þa becom Godes grama ofer hī ealle, and hī ealle wurdon awende of þam fægeran hīwe, þe hī on gesceapene wæron, to laðlicum deoflum. And swiðe rihtlice him swa getimode, þaða he wolde mid modignysse beon betera þonne he gesceapen wæs, and cwæð, þæt he mihte beon þam Ælmihtigum Gode gelic. Þa wearð he and ealle his geferan forcupran and wyrsan þonne ænig oðer gesceaft; and þa

may withstand his will. No creature may perfectly search out nor understand concerning God: greater affinity have angels to God than men, and yet they may not perfectly understand concerning God. He created those creatures that he would; through his wisdom he wrought all things, and through his will he endued them all with life. This Trinity is one God, that is, the Father, and his Wisdom, of himself ever produced; and the Will of them both, that is, the Holy Ghost: he is not born, but he goeth alike from the Father and from the Son. These three persons are one Almighty God, who wrought the heavens, and the earth, and all creatures. He created ten hosts of angels, that is angels and archangels, throni, dominationes, principatus, potestates, virtutes, cherubim, seraphim. Here are nine hosts of angels: they have no body, but they are all spirits, very strong, and mighty, and beautiful, formed with great fairness, to the praise and glory of their Creator. The tenth host rebelled and turned to evil. God created them all good, and let them have their own discretion, whether they would love and follow their Creator, or would forsake him. Now the prince of the tenth host was formed very fair and beauteous, so that he was called 'Light-bearing' (Lucifer). Then he began to wax proud by reason of the comeliness that he had, and said in his heart that he would and easily might be equal to his Creator, and sit in the north part of heaven's kingdom, and have power and sway against God Almighty. Then he confirmed this resolve with the host over which he ruled, and they all bowed to that resolve. When they all had confirmed this resolve among themselves, God's anger came over them all, and they were all changed from the fair form in which they were created to loathly devils. And very rightly it so befell him, when he would in pride be better than he was created, and said that he might be equal to Almighty God. Then became he and all his associates more wicked and worse than any other creatures; and while he meditated how he might share power

hwile þe he smeade hu he mihte dælan rice wið God, þa hwile gearcode se Ælmihtiga Scyppend him and his geferum helle wīte, and hī ealle adræfde of heofenan rices myrhðe, and let befeallan on þæt ece fyr, þe him gegearcod wæs for heora ofermettum. þa sona þa nigon werod, þe ðær to lafe wæron, bugon to heora Scyppende mid ealre eaðmodnesse, and betæhton heora ræd to his willan. þa getrymde se Ælmihtiga God þa nigon engla werod, and gestaþelfæste swa þæt hī næfre ne mihton ne noldon syððan fram his willan gebugan; ne hī ne magon nu, ne hī nellað nane synne gewyrcean, ac hi æfre beoð ymbe þæt ân, hu hi magon Gode gehyrsumian, and him gecweman. Swa mihton eac þa oðre þe ðær feollon dôn, gif hi woldon; forþi ðe God hī geworhte to wlitegum engla gecynde, and let hī habban agenne cyre, and hī næfre ne gebigde ne ne nydde mid nanum þingum to þam yfelan ræde; ne næfre se yfela ræd ne com of Godes gehance, ac com of þæs deofles, swa swa we ær cwædon.

Nu þencð menig man and smeað hwanon deofol come; þonne wite he þæt God gesceop to mæran engle þone þe nu is deofol: ac God ne gesceop hine na to deofle; ac þaða he wæs mid ealle fordôn and forscyldgod þurh þa miclan upahefednysse and wiðerweardnysse, þa wearð he to deofle awend, seðe ær wæs mære engel geworht. Ða wolde God gefyllan and geinnian þone lyre þe forloren wæs of þam heofenlicum werode, and cwæð þæt hē wolde wyrcean mannan of eorðan, þæt se eorðlica man sceolde geþeon and gearnian mid eadmodnysse þa wununga on heofenan rice, þe se deofol forwyrhte mid modignysse. And God þa geworhte ænne mannan of lāme, and him on ableow gast, and hine gelíffæste, and he wearð þa mann gesceapen on sawle and on lichaman; and God him sette naman Adám, and he wæs þa sume hwile ânstandende. God þa hine gebrohte on neorxna-wange, and hine þær gelogode, and him to cwæð, “Ealra þæra þinga þe on neorxna-wange sindon þu most brucan, and hī ealle beoð þe betæhte, buton anum treowe þe stent on middan neorxna-

with God, the Almighty Creator prepared hell-torment for him and his associates, and drove them all from the joy of heaven's kingdom, and caused them to fall into the eternal fire that was prepared for them for their pride. Then forthwith the nine hosts that were left bowed to their Creator with all humbleness, and resigned their purpose to his will. Then the Almighty God confirmed and established the nine hosts of angels, so that they never might or would afterwards swerve from his will; nor can they now perpetrate any sin, but they are ever meditating only how they may obey God and be acceptable to him. So might also the others who fell have done if they had been willing; seeing that God had made them of the beauteous nature of angels, and let them have their own will, and would never have inclined nor forced them in any way to that evil counsel; for the evil counsel never came from God's conception, but came from the devil's, as we before said.

Now many a man will think and inquire, whence the devil came? be it, therefore, known to him that God created as a great angel him who is now the devil: but God did not create him as the devil: but when he was wholly fordone and guilty towards God, through his great haughtiness and enmity, then became he changed to the devil, who before was created a great angel. Then would God supply and make good the loss that had been suffered in the heavenly host, and said that he would make man of earth, so that the earthly man should prosper, and merit with meekness those dwellings in the kingdom of heaven which the devil through his pride had forfeited. And God then wrought a man of clay, and blew spirit into him, and animated him, and he became a man formed with soul and body; and God bestowed on him the name of Adam, and he was for some time standing alone. God then brought him into Paradise, and established him there, and said unto him, "Of all the things which are in Paradise thou mayest eat, and they shall all be committed to

wange : ne hrepa þu þæs treowes wæstm, forþan ðe þu bist deadlic, gif ðu þæs treowes wæstm geetst.” Hwī wolde God swa lytles þinges him forwyrnan, þe him swa miccle oðre þing betæhte ? Gyse hu mihte Adám tocnawan hwæt hé wære, buton hé wære gehyrsum on sumum þince his Hlaforde. Swylce God cwæde to him, “Nast þu na þæt ic eom þin Hlaford and þæt þu eart min þeowa, buton þu do þæt ic þe hâte, and forgång þæt ic þe forbeode. Hwæt mæg hit þonne beon þæt þu forgán sceole : ic ðe secge, forgang ðu anes treowes wæstm, and mid þære eaðelican gehyrsumnysse þu gearnast heofenan rices myrhðu and þone stede þe se deofol of-afeoll þurh ungehrsumnesse. Gif ðu þonne ðis lytle bebód tobrest, þu scealt deaðe sweltan.” And þa wæs Adam swa wís þæt God gelædde to him nytenu, and deorcynn, and fugelcynn, ðaða he hī gesceapene hæfde ; and Adam him eallum naman gesceop ; and swa swa hé hī þa genamode swa hī sindon gyt gehatene. Þa cwæð God, “Nis na gedafenlic þæt þes man ana beo, and næbbe nænne fultum ; ac uton gewyrcean him gemacan, him to fultume and to frofre.” And God þa geswefode þone Adam, and þaþa he slep ða genam he an rib of his sidan, and geworhte of ðam ribbe ænne wifman, and axode Adam hu heo hatan sceolde. Þa cwæð Adam, “Heo is ban of minum banum, and flæsc of minum flæsce ; beo hire nama Uirago, þæt is fæmne ; forðan ðe heo is of hire were genumen.” Ða sette Adam eft hire oðerne naman, Aewa, þæt is lif ; forðan ðe heo is ealra lybbendra modor.

Ealle gesceafta, heofonas and englas, sunnan and monan, steorran and eorðan, ealle nytenu and fugelas, sæ and ealle fixas, and ealle gesceafta God gesceop and geworhte on six dagum ; and on ðam sefoðan dæge hé geendode his weorc, and geswac ða and gehalgode þone sefoðan dæg, forðan ðe hé on ðam dæge his weorc geendode. And he beheold þa ealle his weorc ðe he geworhte, and hī wæron ealle swiðe gode. Ealle ðing he geworhte buton ælcum antimbre. He cwæð, “Geweorðe leoht,” and ðærrihte wæs leoht ge-

thee, save one tree which stands in the middle of Paradise : touch thou not the fruit of this tree ; for thou shalt be mortal if thou eatest the fruit of this tree.” Why would God forbid him so little a thing, when he had committed to him other things so great ? But how could Adam know what he was, unless he were obedient in some thing to his Lord ? as if God had said to him, “Thou knowest not that I am thy Lord, and that thou art my servant, unless thou dost that which I command, and forgoest that which I forbid thee. But what may it be that thou shalt forgo ? I say unto thee, forgo thou the fruit of one tree, and with that easy obedience thou shalt merit the joys of heaven, and the place from which the devil fell through disobedience. But if thou breakest this little commandment, thou shalt perish by death.” And then was Adam so wise that God led to him the cattle, and brute race, and bird race, when he had created them ; and Adam made names for them all ; and so as he named them are they yet called. Then said God, “It is not fitting that this man be alone, and have no help ; now let us make him a mate for help and comfort.” And God then caused Adam to sleep, and as he slept, he took a rib from his side, and of that rib wrought a woman, and asked Adam how she should be called. Then said Adam, “She is bone of my bone, and flesh of my flesh ; be her name *Virago*, that is *female* ; because she is taken from her husband.” Then Adam afterwards bestowed on her another name, *Eva*, that is *life* ; because she is the mother of all living.

All creatures, heavens and angels, sun and moon, stars and earth, all beasts and birds, the sea and all fishes, and all creatures, God created and wrought in six days ; and on the seventh day he ended his work, and ceased, and hallowed the seventh day, because on that day he ended his work. And he beheld then all his works that he had wrought, and they were all exceedingly good. All things he wrought without any matter. He said, “Let there be light,” and instantly

worden. He cwæð eft, “Geweorðe heofen,” and þærrihte wæs heofen geworht, swa swa he mid his wisdom and mid his willan hit gedihte. He cwæð eft, and het ða eorðan þæt heo sceolde forðlædan cuce nytenu; and hē ða gesceop of ðære eorðan eall nytencynn, and deorcynn, ealle ða ðe on feower fotum gað; ealswa eft of wætere he gesceop fixas and fugelas, and sealde ðam fixum sund, and ðam fugelum fliht; ac he ne sealde nanum nytene ne nanum fisce nane sawle; ac heora blod is heora lif, and swa hraðe swa hi beoð deade, swa beoð hī mid ealle geendode. Þa ða he worhte ðone mann Adām, he ne cwæð nā, “Geweorðe man geworht,” ac he cwæð, “Uton gewyrcean mannan to ure anlicnyse,” and hē worhte ða þone man mid his handum, and him on ableow sawle; forði is se man betera, gif hē gōde geðihð, þonne ealle ða nytenu sindon; forðan ðe hī ealle gewurðað to nahte, and se man is ece on anum dæle, þæt is on ðære sawle; heo ne geendað næfre. Se lichama is deadlic þurh Adames gylt, ac ðeah-hwæðere God arærð eft ðone lichaman to ecum ðingum on domes dæg. Nu cwædon gedwolmen þæt deofol gesceope sume gesceafta, ac hī leogað; ne mæg hē nane gesceafta gescyppan, forðan ðe he nis na Scyppend, ac is atelic sceocca, and mid leasunge he wile beswican and fordón þone unwaran; ac he ne mæg nænne man to nanum leahltre geneadian, buton se mon his agenes willes to his lare gebuge. Swa hwæt swa is on gesceaftum wiðerweardlic geþuht and mannum derige, þæt is eall for urum synnum and yfelum gearnungum.

Þa ongeat se deofol þæt Adam and Eua wæron to ðy gesceapene þæt hi sceolon mid eadmodnyse and mid gehyrsumnyse gearnian ða wununge on heofenan rice ðe hē of-afeoll for his up-ahfednyse, þa nam hē micelne graman and ándan to þam mannum, and smeade hū hē hī fordón mihte. He com ða on næddran hiwe to þam twam mannum, ærest to ðam wife, and hire to cwæð, “Hwī forbead God eow þæs treowes wæstm, ðe stent on middan neorxna-wange?” Þa cwæð þæt wīf, “God us forbead þæs treowes wæstm, and cwæð þæt we

there was light. He said again, "Let there be heaven," and instantly heaven was made, as he with his wisdom and his will had appointed it. He said again, and bade the earth bring forth all living cattle, and he then created of earth all the race of cattle, and the brute race, all those which go on four feet; in like manner of water he created fishes and birds, and gave the power of swimming to the fishes, and flight to the birds; but he gave no soul to any beast, nor to any fish; but their blood is their life, and as soon as they are dead they are totally ended. When he had made the man Adam, he did not say, "Let man be made," but he said, "Let us make man in our likeness," and he then made man with his hands, and blew into him a soul; therefore is man better, if he grow up in good, than all the beasts are; because they will all come to naught, and man is in one part eternal, that is in the soul; that will never end. The body is mortal through Adam's sin, but, nevertheless, God will raise again the body to eternity on doomsday. Now the heretics say that the devil created some creatures, but they lie; he can create no creatures, for he is not a creator, but is a loathsome fiend, and with leasing he will deceive and fordo the unwary; but he may not compel any man to any crime, unless the man voluntarily incline to his teaching. Whatsoever among things created seems pernicious and is injurious to men, is all for our sins and evil deserts.

When the devil understood that Adam and Eve were created, that they might with meekness and obedience merit the dwelling in the kingdom of heaven from which he had fallen for his haughtiness, then he felt great anger and envy towards those persons, and meditated how he might fordo them. He came then in a serpent's form to the two persons, first to the woman, and said to her, "Why has God forbidden you the fruit of this tree, which stands in the middle of Paradise?" Then said the woman, "God forbade us the fruit of the tree

sceoldon deaðe sweltan, gif we his on byrigdon.” Ða cwæð se deofol, “ Nis hit na swa ðu segst, ac God wát genoh geare, gif ge of ðam treowe geetað, þonne beoð eowere eagan geopenode, and ge magon geseon and tocnáwan ægðer ge góð ge yfel, and ge beoð englum gelice.” Næron hī blinde gesceapene, ac God hī gesceop swa bilewite þæt hī ne cuðon nan ðing yfeles, naðor ne on gesihðe, ne on spræce, ne on weorce. Wearð þeah þæt wíf ða forspanen þurh ðæs deofles láre, and genam of ðæs treowes wæstmme, and geæt, and sealde hire were, and hé geæt. Ða wæron hī butu deadlice, and cuðon ægðer ge góð ge yfel ; and hī wæron ða nacode, and him ðæs sceamode. Þa com God and axode hwi he his bebod tobræce ? and adræfde hī butu of neorxna-wange, and cwæð, “ Forðan ðe ðu wære gehyrsum ðines wifes wordum, and min bebod forsawe, þu scealt mid earfoðnyssum þe metes tilian, and seo eorðe þe is awyriged on þinum weorce, sylð þe ðornas and brembas. Þu eart of eorðan genumen, and þu awentst to eorðan. Þu eart dust, and ðu awentst to duste.” God him worhte ða reaf of fellum, and hī wæron mid þam fellum gescrydde.

Ða deadan fell getacnodon þæt hī wæron ða deadlice þe mihton beon undeadlice, gif hi heoldon þæt eaðelice Godes bebod. Ne þorfte Adam ne eal mancynn þe him siððan ofacom næfre deaðes onbyrian, gif þæt treow moste standan ungehrepod, and his nan man ne onbyrigde ; ac sceolde Adam and his ofspring tyman on asettum tyman, swa swa nu doð clæne nytenu, and siððan ealle buton deaðe faran to ðan ecan life. Næs him gesceapen fram Gode, ne hé næs genedd þæt hé sceolde Godes bebod tobrecan ; ac God hine lét frigne, and sealde him agenne cyre, swa hé wære gehyrsum, swa hé wære ungehyrsum. Hé wearð þa deofle gehyrsum, and Gode ungehyrsum, and wearð betæht, hé and eal mancynn, æfter ðisum life, into helle-wite, mid þam deofle ðe hine forlærde. Þa wiste God hwæðere þæt hé wæs forlæred, and smeade hu he mihte his and ealles mancynnes eft gemiltsian.

and said, that we should perish by death, if we tasted its fruit." Then said the devil, "It is not as thou sayest, but God knows full well, if ye eat of that tree that your eyes will then be opened, and ye can see and know both good and evil, and ye will be like to angels." They were not created blind, but God created them so simple-minded that they knew nothing evil, neither by sight, nor by speech, nor by deed. But the woman was seduced by the devil's counsel, and took of the fruit of the tree, and ate, and gave to her consort, and he ate. Then they both became mortal, and knew both good and evil; and they were naked, and thereat they were ashamed. Then came God and asked why he had broken his commandment? and drove them both from Paradise, and said, "Because thou wast obedient to the words of thy wife, and despisedst my commandment, thou shalt get thee food with hardships, and the earth, which is accursed through thy deed, shall give thee thorns and brambles. Thou art taken from earth, and thou shalt to earth return. Thou art dust, and thou shalt turn to dust." God then wrought for them garments of skins, and they were clothed with the skins.

The dead skins betokened that they were then mortal who might have been immortal, if they had held that easy command of God. Neither Adam nor all mankind that have since come from him needed ever to have tasted of death, if that tree could have stood untouched, and no one had tasted of it; but Adam and his offspring would have propagated at set times, as the clean beasts now do, and afterwards, without death, have gone to eternal life. It was not ordained him from God, nor was he compelled to break God's commandment; for God left him free, and gave him his own choice, whether he would be obedient, or whether he would be disobedient. Then was he to the devil obedient, and to God disobedient, and was delivered, he and all mankind, after this life, to hell-torment, with the devil who seduced him. But God knew, however, that he had been seduced, and meditated how he might again be merciful to him and all mankind.

On twam þingum hæfde God þæs mannes sawle gegodod ; þæt is mid undeadlicnyssse, and mid gesælðe. Þa þurh deoffles swicdom and Adames gylt we forluron þa gesælðæ ure sawle, ac we ne forluron nā þa undeadlicnyssæ ; heo is éce, and næfre ne geendað, þeah se lichama geendige, þe sceal eft þurh Godes mihte arisan to ecere wununge. Adam þa wæs wunigende on þisum life mid geswince, and hē and his wīf ða bearn gestryndon, ægðer ge suna ge dohra ; and he leofode nigon hund geara and þrittig geara, and siððan swealt, swa swa him ær behaten wæs, for þan gylte ; and his sawul gewende to helle.

Nu smeagiað sume men hwanon him come sawul? hwæþer ðe of þam fæder, þe of þære meder? We cweðað of heora naðrum ; ac se ylca God þe gesceop Adam mid his handum, he gescypð ælces mannes lichaman on his modor innoðe ; and se ylca seðe ableōw on Adāmes lichaman, and him forgeaf sawle, se ylca forgyfð cildum sawle and lif on heora modor innoðe, þonne hī gesceapene beoð ; and he lætt hī habban agenne cyre, þonne hī geweaxene beoð, swa swa Adām hæfde.

Þa wearð þa hrædlice micel mennisc geweaxen, and wæron swiðe manega on yfel awende, and gegremodon God mid mislicum Leahtrum, and swiðost mid forligere. Ða wearð God to þan swiðe gegremod þurh manna mândæda þæt he cwæð þæt him ofþuhte þæt hē æfre mancynn gesceop. Ða wæs hwæþere ān man rihtwis ætforan Gode, se wæs Nōe gehāten. Þa cwæð God to him, “ Ic wylle fordōn eal mancynn mid wætere, for heora synnum, ac ic wylle gehealdan þe ænne, and þin wīf, and þine þry suna, Sem, and Cham, and Iafeth, and heora þreo wīf ; forðan þe ðu eart rihtwis, and me gecweme. Wyrce þe nū ænne arc, þreo hund fæðma lang, and fiftig fæðma wīd, and þritig fæðma heah : gehref hit eall, and geclæm ealle þa seamas mid tyrwan, and gā inn syððan mid þinum hīwum. Ic gegaderige in to þe of deorcynne, and of fugelcynne symble gemacan, þæt hī eft to fostre beon. Ic wille sendan flod ofer ealne middangeard.”

With two things had God endowed this man's soul ; that is with immortality and with happiness. Then through the devil's treachery and Adam's guilt we lost the happiness of our soul, but we lost not the immortality : that is eternal and never ends, though the body ends, which shall again, through God's might, arise to everlasting duration. Adam then was continuing in this life with toil, and he and his wife begat children, both sons and daughters ; and he lived nine hundred and thirty years, and then died, as had been promised him for that sin ; and his soul went to hell.

Now some men will inquire, whence came his soul ? whether from the father or from the mother ? We say, from neither of them ; but the same God who created Adam with his hands, createth every man's body in his mother's womb : and the same who blew into Adam's body, and gave him a soul, that same giveth a soul and life to children in their mother's womb, when they are created ; and he letteth them have their own will, when they are grown up, as Adam had.

Then there was rapidly a great increase of people, and very many were turned to evil, and exasperated God with various crimes, and above all with fornication. Then was God so exasperated through the wicked deeds of men that he said, that he repented that he had ever created mankind. Nevertheless, there was one man righteous before God, who was called Noah. Then said God to him, " I will destroy all mankind with water, for their sins, but I will preserve thee alone, and thy wife, and thy three sons, Shem, and Ham, and Japhet, and their three wives ; because thou art righteous and acceptable unto me. Make thee now an ark, three hundred fathoms long, and fifty fathoms wide, and thirty fathoms high : roof it all, and smear all the seams with tar, and then go in with thy family. I will gather in to thee of beast-kind and of bird-kind mates of each, that they may hereafter be for foster. I will send a flood over all the earth."

He dyde þa swa him God bebed, and God beleac hī byn-
nan þam arce, and asende rēn of heofonum feowertig daga
togædere, and geopenode þær togeanes ealle wyll-springas
and wæter-þeotan of þære micclan niwelnyse. Ðæt flod
weox ða and abær up þone arc, and hit oferstah ealle dūna.
Wearð þa ælc þing cuces adrenct, buton þam ðe binnon þam
arce wæron; of þam wearð eft ge-edstaðelod eall middan-
geard. Ða behēt God þæt hē nolde næfre eft eal mancynn
mid wætere acwellan, and cwæð to Noe and to his sunum,
“ Ic wylle settan mīn wedd betwux me and eow to þisum
behāte; þæt is, þonne ic oferteo heofenas mid wōlcnum, þonne
bið æteowod min rēnboga betwux þam wolcnum, þonne beo
ic gemyndig mines weddes, þæt ic nelle heonon-forð mancynn
mid wætere adrencan.” Noe leofode on eallum his life, ær
þam flode and æfter þam flode, nigon hund geara and fiftig
geara, and he þa forðferde.

Ða wæs þa sume hwīle Godes ege on mancynne æfter þam
flode, and wæs ān gereord on him eallum. Ða cwædon hi
betwux him þæt hi woldon wyrcean ane burh, and ænne stypel
binnon þære byrig, swa heahne þæt his hrof astige up to
heofenum: and begunnon þa to wyrccenne. Ða com God
þærto, þaða hī swiðost worhton, and sealde ælcum men þe
ðær wæs synderlice spræce. þa wæron þær swa fela gereord
swa ðær manna wæron; and heora nān nyste hwæt oðer
cwæð. And hī ða geswicon þære getimbrunge, and toferdon
geond ealne middangeard.

Ða siððan wearð mancynn þurh deofol beswicen, and ge-
biged fram Godes geleafan, swa þæt hī worhton him an-
licnyssa, sume of golde, sume of seolfre, sume eac of stanum,
sume of treowe, and sceopon him naman; þæra manna naman
þe wæron entas and yfel-dæde. Eft ðonne hī deade wæron,
þonne cwædon þa cucan þæt hī wæron godas, and wurðodon
hī, and him lāc offrodon; and comon þa deoflu to heora an-
licnyssum, and þæron wunodon, and to mannum spræcon
swilce hī godas wæron; and þæt beswicene mennisc feoll on

He did as God bade him, and God shut them within the ark, and sent rain from heaven forty days together, and opened, to meet it, all the well-springs and water-torrents of the great deep. The flood then waxed and bare up the ark, and it rose above all the hills. Then was everything living drowned, save those who were within the ark, by whom was again established all the earth. Then God promised that he would never again destroy all mankind with water, and said to Noah and to his sons: "I will set my covenant betwixt me and you for this promise: that is, when I overspread the heavens with clouds, then shall be shown my rainbow betwixt the clouds, then will I be mindful of my covenant, that I will not henceforth drown mankind with water." Noah lived in all his life, before the flood and after the flood, nine hundred and fifty years, and then he departed.

Then for some time after the flood there was fear of God among mankind, and there was one language among them all. Then said they among themselves that they would make a city, and a tower within that city, so high that its roof should mount up to heaven: and they begun to work. Then came God thereto, when they were most busily working, and gave to every man who was there a separate speech. Then were there as many languages as there were men, and none of them knew what other said. And they then ceased from the building, and went divers ways over all the earth.

Then afterwards mankind was deceived by the devil, and turned from God's belief, so that they wrought them images, some of gold, some of silver, some also of stones, some of wood, and devised names for them; the names of those men who were giants, and evil-doing. Afterwards when they were dead then said the living that they were gods, and worshipped them, and offered sacrifices to them; and the devils then came to their images, and dwelt therein, and spake to men as though they were gods; and the deceived human race fell on their knees to

cneowum to þam anlicnyssum, and cwædon, “Ge sind ure godas and we besettað urne geleafan and urne hiht on eow.” Ða asprang þis gedwyld geond ealne middangeard, and wæs se soða Scyppend, se ðe āna is God, forsewen, and geunwurþod. Ða wæs hwæðere an mægð þe næfre ne abeah to nanum deofolgylde, ac æfre wurðode þone soðan God. Seo mægð asprāng of Nōes eltstan suna, se wæs gehaten Sem : he leofode six hund geara, and his sunu hatte Arfaxað, se leofode þreo hund geara and þreo and þrittig, and his sunu hatte Salē, se leofode feower hund geara and XXXIII. ; þa gestrynde he sunu se wæs gehāten Ebēr, of þam asprāng þæt Ebreisce folc, þe God lufode : and of þam cynne comon ealle heahfæderas and witegan, þa ðe cyðdon Cristes to-cyme to þisum life ; þæt hē wolde man beon, fornean on ende þyssere worulde, for ure alysednesse, se ðe æfre wæs God mid þam healican Fæder. And þyssere mægðe God sealde and gesette æ, and hē hī lædde ofer sæ mid drium fotum, and hē hī afedde feowertig wintra mid heofenlicum hlafe, and fela wundra on þam folce geworhte ; forþan ðe he wolde of þyssere mægðe him modor geceosan.

Ða æt nextan, þa se tima com þe God foresceawode, þa asende he his engel Gabrihel to anum mædene of þam cynne, seo wæs Marīa gehaten. Þa com se engel to hire, and hī gegrette mid Godes wordum, and cydde hīre, þæt Godes Sunu sceolde beon acenned of hire, buton weres gemanan. And heo þa gelyfde his wordum, and wearð mid cilde. Ðaða hire tīma com heo acende, and þurhwunode mæden. Ðæt cild is tuwa acenned : he is acenned of þam Fæder on heofonum, buton ælcere meder, and eft þaða hē man gewearð, þa wæs hē acenned of þam clænan mædene Marīan, buton ælcum eorðlicum fæder. God Fæder geworhte mancynn and ealle gesceafta þurh ðone Sunu, and eft, ðaða we forwyrhte wæron, þa asende hē ðone ylcan Sunu to úre alysednesse. Seo halige moder Marīa þa afedde þæt cild mid micelre arwurðnesse, and hit weox swa swa oðre cild doð, buton synne anum.

those images, and said, "Ye are our gods, and we place our belief and our hope in you." Then sprang up this error through all the earth, and the true Creator, who alone is God, was despised and dishonoured. There was, nevertheless, one family which had never bent to any idol, but had ever worshipped the true God. That family sprang from Noah's eldest son, who was called Shem: he lived six hundred years, and his son was called Arphaxad, who lived three hundred and thirty-three years, and his son was called Salah, who lived four hundred and thirty-three years, when he begat a son who was called Eber, from whom sprang the Hebrew people, whom God loved: and from that race came all the patriarchs and prophets, those who announced Christ's advent to this life; that he would be man before the end of this world, for our redemption, he who ever was God with the supreme Father. And for this race God gave and established a law, and he led them over the sea with dry feet, and he fed them forty years with heavenly bread, and wrought many miracles among the people; because he would choose him a mother from this race.

Then at last, when the time came that God had foreseen, he sent his angel Gabriel to a maiden of that race, who was called Mary. Then came the angel to her, and greeted her with God's words, and announced to her, that God's Son should be born of her, without communion of man. And she believed his words, and became with child. When her time was come she brought forth, and continued a maiden. That child is twice born: he is born of the Father in heaven, without any mother, and again, when he became man, he was born of the pure virgin Mary, without any earthly father. God the Father made mankind and all creatures through the Son; and again, when we were fordone, he sent that same Son for our redemption. The holy mother Mary then nourished that child with great veneration, and it waxed, as other children do, without any sin.

He wæs buton synnum acenned, and his líf wæs eal buton synnum. Ne worhte he þeah nāne wundra openlice ærðan ðe hē wæs þritig wintre on þære menniscnyse : þa siðþan geceas he him leorning-cnihtas ; ærest twelf, þa we hátað apostolas, þæt sind ærendracan. Siþþan hē geceas twā and hund-seofontig, þa sind genemmede discipuli, þæt sind leorning-cnihtas. Ða worhte hē fela wundra, þæt men mihton gelyfan þæt he wæs Godes Bearn. Hé awende wæter to wine, and eode ofer sǣ mid drium fotum, and he gestilde windas mid his hæse, and hē forgeaf blindum mannum gesihðe, and healtum and lamum rihtne gāng, and hreoflium smeðnyse, and hælu heora lichaman ; dumbum hē forgeaf getingnyse, and deafum heorcunge ; deofolseocum and wodum hē sealde gewitt, and þa deoflu todræfde, and ælce untrunnysse he gehælde ; deade men hē arærde of heora byrgenum to lífe ; and lærde þæt folc þe hē to com mid micclum wisdomes ; and cwæð þæt nān man ne mæg beon gehealden, buton he rihtlice on God gelyfe, and he beo gefullod, and his geleafan mid godum weorcum geglenged ; he onscunode ælc unriht and ealle leasunga, and tæhte rihtwisnyse and soðfæstnyse.

þa nam þæt Iudeisce folc micelne ándan ongean his láre, and smeaddon hū hī mihton hīne to deaðe gedón. þa wearð án ðæra twelfa Cristes geferena, se wæs Iudas gehaten, þurh deofles tihtinge beswicen, and hē eode to þam Iudeiscum folce, and smeade wið hī, hu he Crist him belæwan mihte. þeah ðe eal mennisc wære gegaderod, ne mihton hī ealle hine acwellan, gif he sylf nolde ; forði he cóm to us þæt hē wolde for ús deað þrowian, and swa eal mancynn þa ðe gelyfað mid his agenum deaðe alysan fram helle-wite. Hé nolde geniman ús neadunge of deofles anwealde, buton he hit forwyrhte ; þa hē hit forwyrhte genōh swiðe, þaða hē gehwette and tihte ðæra Iudeiscra manna heortan to Cristes slege. Crist ða geðafode þæt ða wælhreowan hine genāmon and gebundon, and on rōde hengene acwealdon. Hwæt ða twegen gelyfede men hine arwurðlice bebyrigdon, and Crist on ðære hwile to

He was born without sins, and his life was all without sins. But he wrought no miracles openly ere that he had been thirty years in a state of man : then afterwards he chose to him disciples ; first twelve, whom we call apostles, that is messengers : after that he chose seventy-two, who are denominated disciples, that is learners. Then he wrought many miracles, that men might believe that he was God's Child. He turned water to wine, and went over the sea with dry feet, and he stilled the winds by his behest, and he gave to blind men sight, and to the halt and lame a right gait, and to lepers smoothness and health to their bodies ; to the dumb he gave power of speech, and hearing to the deaf ; to the possessed of devils and the mad he gave sense, and drove away the devils, and every disease he healed ; dead men he raised from their sepulchres to life ; and taught the people to which he came with great wisdom ; and said, that no man might be saved, except he rightly believe in God, and be baptized, and adorn his faith with good works ; he eschewed all injustice and all leasings, and taught righteousness and truth.

Then the Jewish people showed great envy of his doctrine, and meditated how they might put him to death. Now was one of the twelve of Christ's companions, who was called Judas, seduced by the instigation of the devil, and he went to the Jewish people, and consulted with them how he might betray Christ unto them. Though all people were gathered together they all might not destroy him, if he himself willed it not ; therefore he came to us because he would suffer death for us, and so, by his own death, redeem all mankind who believe from hell's torment. He would not take us forcibly from the devil's power, unless he had forfeited it ; but he forfeited it entirely when he whetted and instigated the hearts of the Jewish men to the slaying of Christ. Then Christ consented that the bloodthirsty ones should take him, and bind, and, hung on a cross, slay him. Verily then two believing men honourably buried him ; and Christ, in that time,

helle gewende, and þone deofol gewylde, and him of-anām Adām and Euan, and heora ofspring, þone dæl ðe him ær gecweinde, and gelædde hī to heora lichaman, and arās of deaðe mid þam micclum werede on þam þridan dæge his þrowunge. Cōm þa to his apostolum, and hī gefrefrode, and geond feowertigra daga fyrst him mid wunode; and ða ylcan lare þe hē him ær tæhte eft ge-edlæhte, and het hī faran geond ealne middangeard, bodigende fulluht and soðne geleafan. Drihten ða on ðam feowerteogoðan dæge his æristes astah to heofenum, ætforan heora ealra gesihðe, mid þam ylcan lichaman þe hē on þrowode, and sitt on ða swiðran his Fæder, and ealra gesceafta gewylt. Hē hæfð gerymed rihtwisum mannum infær to his rice, and ða ðe his beboda eallunga forseoð beoð on helle besencte. Witodlice hē cymð on ende þyssere worulde mid micclum mægenþrymme on wolcnum, and calle ða ðe æfre sawle underfengon arisað of deaðe him togeanes; and hē ðonne ða mánfullan deofle betæcð into ðam ecan fyre helle susle; þa rihtwisan he læt mid him into heofonan rice, on þam hī rixiað á on ecnyse.

Men ða leofestan, smeagað þysne cwyde, and mid micelre gymene forbugað unrihtwysnyse, and gearniað mid godum weorcum þæt éce líf mid Gode seðe ána on ecnyse rixað. Amen.

VIII. KL. JAN.

SERMO DE NATALE DOMINI.

WE wyllað to trymminge eowres geleafan eow gereccan þæs Hælendes acennednyse be ðære godspellican endebyrdnyse: hī he on ðysum dægðerlicum dæge on soðre menniscnyse acenned wæs on godcundnyse.

Lucas se Godspellere awrát on Cristes béc, þæt on ðam

went to hell, and overcame the devil, and took from him Adam and Eve, and their offspring, that portion which had previously been most acceptable to him, and led them to their bodies, and arose from death with that great host on the third day of his passion: then came to his apostles, and comforted them, and for a space of forty days sojourned with them, and repeated the same doctrine which he had before taught them, and bade them go over all the earth, preaching baptism and true faith. Then, on the fortieth day of his resurrection, the Lord ascended to heaven in sight of them all, with the same body in which he had suffered, and sitteth on the right hand of his Father, and governeth all creatures. He hath opened to righteous men the entrance to his kingdom, and those who wholly despise his commandments shall be cast down into hell. Verily he shall come at the end of this world with great majesty, in clouds, and all those who have ever received a soul shall arise from death towards him; and he will then deliver the wicked to the devil, into the eternal fire of hell-torment; the righteous he will lead with him into the kingdom of heaven, in which they shall rule to all eternity.

Men most beloved, consider this discourse, and with great care eschew unrighteousness, and merit with good works the eternal life with God, who alone ruleth to eternity. Amen.

DECEMBER XXV.

SERMON ON THE NATIVITY OF OUR LORD.

WE will, for the confirmation of your faith, relate to you the nativity of our Saviour, according to the order of the gospel: how he on this present day was born in true humanity in divine nature.

Luke the Evangelist wrote in the book of Christ, that at

timan se Romanisca casere Octavianus sette gebánn, þæt wære on gewritum asett eall ymbhwyrft. Þeos towritennys wearð aræred fram ðam ealdormen Cyrino, of Sirian lande, þæt ælc man ofer-heafod sceolde cennan his gebyrde, and his áre on ðære byrig þe hé to gehyrde. Þa ferde Ioseph, Cristes foster-fæder, fram Galileiscum earde, of ðære byrig Nazareð, to Iudeiscre byrig, seo wæs Dauides, and wæs geciged Bethleém, forðan ðe hé wæs of Dauides mægðe, and wolde andettan mid Marían hire gebyrde, þe wæs þa gýt bearn-eaca. Ða gelámp hit, þaða hí on þære byrig Bethleém wícodon, þæt hire tima wæs gefylled þæt heo cennan sceolde, and acende ða hyre frumcennedan sunu, and mid cild-claðum bewānd, and aléde þæt cild on heora assena binne, forþan þe ðær næs nán rymet on þam gesthuse. Þa wæron hyrdas on þam earde waciende ofer heora eowede; and efne ða Godes engel stóð on emn hí, and Godes beorhtnys hí bescean, and hí wurdon micclum afyrhte. Ða cwæð se Godes engel to ðam hyrdum, “Ne ondredað eow; efne ic eow bodige micelne gefean, þe becymð eallum folce; forðan þe nu to-dæg is eow acenned Hælend Crist on Dauides ceastre. Ge geseoð þis tácen, ge gemétað þæt cild mid cild-claðum bewunden, and on binne geléd.” Þa færlice, æfter þæs engles spræce, wearð gesewen micel menigu heofenlices werodes God herigendra and singendra, “Gloria in excelsis Deo, et in terra pax hominibus bone uoluntatis,” þæt is on urum gereorde, “Sy wuldor Gode on heannyssum, and on eorðan sibb mannum, þam ðe beoð godes willan.” And ða englas ða gewiton of heora gesihðe to heofonum. Hwæt ða hyrdas þa him betweenan spræcon, “Uton faran to Bethleem, and geseon þæt word þe us God æteowde.” Hí comon ða hrædlice, and gemetton Marían, and Ioseph, and þæt cild geled on anre binne, swa swa him se engel cydde. Þa hyrdas soðlice oncneowon be þam worde þe him gesæd wæs be ðam cilde, and ealle wundrodon þe þæt gehyrdon, and eac be ðam ðe þa hyrdas him sædon. María soðlice heold calle þas wórd aræfniende

that time the Roman emperor Octavianus made proclamation that all the world should be set down in writing. This enrolment was set forth from Cyrenius, the governor of Syria—that every man in general should declare his birth and his possession in the city to which he belonged. Then Joseph, the foster-father of Christ, went from the land of Galilee, from the city of Nazareth, to the Jewish city, which was of David, and was called Bethlehem, because he was of the tribe of David, and would acknowledge with Mary her birth, who was then great with child. Then it came to pass, while they were sojourning in the city of Bethlehem, that her time was fulfilled that she should bring forth, and she brought forth then her firstborn son, and wrapped him in swaddling clothes, and laid the child in their asses' bin, because there was no room in the inn. And there were shepherds in the country watching over their flock; and lo, the angel of God stood before them, and God's brightness shone on them, and they were much afraid. Then said the angel of God to the shepherds, "Fear not, lo, I announce to you great joy, which shall come to all people; for now to-day is born to you a Saviour, Christ, in the city of David. Ye shall see this token, ye shall find the child wrapped in swaddling clothes, and laid in a bin." Then suddenly, after the angel's speech, there was seen a great multitude of the heavenly host, praising God and singing, "Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis," that is in our tongue, "Glory to God in the highest, and on earth peace to men who are of good will." And the angels then withdrew from their sight to heaven. The shepherds then spake among themselves, "Let us go to Bethlehem, and see the word that God hath manifested unto us." They came then quickly, and found Mary, and Joseph, and the child laid in a bin, as the angel had announced to them. But the shepherds understood the word that had been said to them concerning the child, and all wondered that heard it, and also at that which the shepherds said unto them. But Mary held

on hire heortan. Ða gecyrdon þa hyrdas ongean wuldri-
gende and herigende God on eallum ðam ðingum þe hī
gehyrdon and gesawon, swa swa him fram þam engle gesæd
wæs.

Mine gebroðra þa leofostan, ure Hælend, Godes Sunu,
euen-ece and gelic his Fæder, se ðe mid him wæs æfre buton
anginne, gemedemode hine sylfne þæt he wolde on ðisum
dægðerlicum dæge, for middangeardes alysednysse beon lic-
hamlice acenned of þam mædene Marīan. He is Ealdor
and Scyppend ealra gōdnyssa and sibbe, and he foresende his
acennednysse ungewunelice sibbe, forðan ðe næfre næs swilc
sibb ær þam fyrste on middangearde, swilc swa wæs on his
gebyrde-tide, swa þæt eall middangeard wæs anes mannes
rice underðeod, and eal mennisc him anum cynelic gafol
ageaf. Witodlice on swa micelre sibbe wæs Crist acenned,
se ðe is ure sib, forþan ðe hē geþeodde englas and men to
ānum hirede, þurh his menniscnysse. Hē wæs acenned on
þæs caseres dagum þe wæs Octavianus gehāten, se gerymde
Romana rice to ðan swiðe þæt him eal middangeard to beah,
and he wæs forði Augustus geciged, þæt is geýcende his rice.
Se nama gedafenað þam heofonlican Cyninge Criste, þe on
his timan acenned wæs, se ðe his heofonlice rice geyhte, and
ðone hryre, þe se feallenda deofol on engla werode gewanode,
mid menniscum gecynde eft gefylde. Na þæt ān þæt he
ðone lyre anfealdlice gefylde, ac eac swylce micclum geihte.
Soðlice swa micel getel mancynnes becymð þurh Cristes
menniscnysse to engla werodum, swa micel swa on heofonum
beláf haligra engla æfter ðæs deofles hryre. Þæs caseres
gebann, þe het ealne middangeard awritan, getacnode swu-
tellice þæs heofonlican Cyninges dæde, þe to ði com on mid-
dangeard þæt he of eallum ðeodum his gecorenan gegaderode,
and heora naman on ecere eadignysse awrite. Þeos to-
writennys asprang fram ðam ealdormen Cyrino : Cyrinus is
gereht Yrfenuma, and he getacnode Crist, se ðe is soð yrfe-
numa þæs ecan Fæder ; and he us forgifð þæt we mid him

all these words, pondering them in her heart. Then the shepherds returned glorifying and praising God for all the things which they had heard and seen, as had been said to them by the angel.

My dearest brethren, our Saviour, the Son of God, co-eternal with, and equal to his Father, who was ever with him without beginning, vouchsafed that he would on this present day, for the redemption of the world, be corporally born of the Virgin Mary. He is Prince and Author of all things good and of peace, and he sent before his birth unwonted peace, for never was there such peace before that period in the world, as there was at the time of his birth; so that all the world was subjected to the empire of one man, and all mankind paid royal tribute to him alone. Verily in such great peace was Christ born, who is our peace, because he united angels and men to one family through his incarnation. He was born in the days of the emperor who was called Octavianus, who extended the Roman empire to that degree that all the world bowed to him, and he was, therefore, named Augustus, that is, *Increasing his empire*. The name befits the heavenly King Christ, who was born in his time, who increased his heavenly empire, and replenished with mankind the loss which the falling devil had caused in the host of angels. Not only did he simply supply its loss, but also greatly increased it. Verily as great a number of mankind cometh, through Christ's incarnation, to the hosts of angels, as there remained of holy angels in heaven after the devil's fall. The emperor's decree, which commanded all the world to be inscribed, betokened manifestly the deed of the heavenly King, who came into the world that he might gather his chosen from all nations, and write their names in everlasting bliss. This decree sprang from the governor Cyrenius—Cyrenius is interpreted *Heir*, and he betokened Christ, who is the true heir of the eternal Father; and he granteth us to be heirs with him, and partakers of his glory.

beon yrfenuman and efenhlyttan his wuldres. Ealle ðeoda þa ferdon þæt ælc synderlice be him sylfum cennan sceolde, on ðære byrig þe he to hyrde. Swa swa on ðam timan be ðæs caseres gebanne gehwilce ænlipige on heora burgum be him sylfum cendon, swa eac nu us cyðað lāreowas Cristes gebann, þæt we ús gegadrian to his halgan gelaðunge, and on ðære ures geleafan gafol mid estfullum mode him agifan, þæt ure naman beon awritene on lifes bec mid his gecorenum.

Drihten wæs acenned on þære byrig ðe is gehaten Bethleem; forðan ðe hit wæs swa ær gewitegod þisum wordum, “ þu Bethleem, Iudeisc land, ne eart ðu wacost burga on Iudeiscum ealdrum: soðlice of ðe cymð se latteow þe gewylt Israhela ðeoda.” Crist wolde on ytinge beon acenned, to ði þæt he wurde his ehterum bedigelod. Bethleem is gereht ‘ Hlaf-hūs,’ and on hire wæs Crist, se soða hlaf, acenned, þe be him sylfum cwæð, “ Ic eom se liflica hláf, þe of heofenum astáh, and se ðe of ðam hlafe geett ne swylt hé on ecnysse.” Þæs hlafe we onbyriað þonne we mid geleafan to husle gað; forðan þe þæt halige husel is gastlice Cristes lichama; and þurh ðone we beoð alysede fram ðam ecan deaðe. María acende ða hire frumcennedan sunu on ðisum andweardan dæge, and hine mid cild-claðum bewānd, and for rymetleaste on anre binne geléde. Næs þæt cild forði gecweden hire frumcennede cild swilce heo oðer siððan acende, ac forði þe Crist is frumcenned of manegum gastlicum gebroðrum. Ealle cristene men sind his gastlican gebroðra, and hé is se frumcenneda, on gife and on godcundnysse ancenned of ðam Ælmihtigan Fæder. Hé wæs mid wacum cild-claðum bewæfed, þæt he ús forgeafe ða undeadlican tunecan, þe we forluron on ðæs frumsceapenan mannes for-gægednysse. Se Ælmihtiga Godes Sunu, ðe heofenas befon ne mihton, wæs geled on nearuwre binne, to ði þæt he ús fram hellicum nyrwette alysede. María wæs ða cuma ðær, swa swa þæt godspel ús segð; and for ðæs folces geðryle wæs þæt gesthus ðearle genyrwed.

All nations then went that each separately might declare concerning himself, in the city to which he belonged. As at that time, according to the emperor's proclamation, each one singly, in their cities, declared concerning himself, so also now do our teachers make known to us Christ's proclamation, that we gather us to his holy congregation, and therein, with devout mind, pay to him the tribute of our faith, that our names may be written in the book of life with his chosen.

The Lord was born in the city which is named Bethlehem, because it was so before prophesied in these words, "Thou Bethlehem, land of Judah, thou art not meanest of cities among the Jewish princes, for of thee shall come the guide that shall govern the people of Israel." Christ would be born on journey, that he might be concealed from his persecutors. Bethlehem is interpreted *Bread house*, and in it was Christ, the true bread, brought forth, who saith of himself, "I am the vital bread, which descended from heaven, and he who eateth of this bread shall not die to eternity." This holy bread we taste when we with faith go to housel; because the holy housel is spiritually Christ's body; and through that we are redeemed from eternal death. Mary brought forth her firstborn son on this present day, and wrapped him in swaddling clothes, and, for want of room, laid him in a bin. That child is not called her firstborn child because she afterwards brought forth another, but because Christ is the firstborn of many spiritual brothers. All christian men are his spiritual brothers, and he is the firstborn, in grace and in godliness only-begotten of the Almighty Father. He was wrapped in mean swaddling clothes, that he might give us the immortal garment which we lost by the first created man's transgression. The Almighty Son of God, whom the heavens could not contain, was laid in a narrow bin, that he might redeem us from the narrowness of hell. Mary was there a stranger, as the gospel tells us; and through the concourse of people the inn was greatly crowded.

Se Godes Sunu wæs on his gesthuse genyrwed, þæt he us rume wununge on heofonan rice forgife, gif we his willan gehyrsumiað. Ne bitt hé us nānes ðinges to edleane his geswinces, buton ure sawle hælo, þæt we ús sylfe clæne and ungewemmede him gegearcian, to blisse and to ecere myrhðe. Þa hyrdas ðe wacodon ofer heora eowode on Cristes acennednyse, getacnodon ða halgan lareowas on Godes gelaðunge, þe sind gastlice hyrdas geleaffulra sawla : and se engel cydde Cristes acennednyse hyrdemannum, forðam ðe ðan gastlicum hyrdum, þæt sind lareowas, is swiðost geopenod embe Cristes menniscnyse, þurh boclice lare ; and hī sceolon gecneordlice heora underþeoddum bodian, þæt þæt him geswutelod is, swa swa ða hyrdas þa heofenlican gesihðe gewīdmærsodan. Þam lareowe gedafenað þæt hé symle wacol sy ofer Godes eowode, þæt se ungesewenlica wulf Godes scep ne tostence.

Gelóme wurdon englas mannum æteowode on ðære ealdan æ, ac hit nis awriten þæt hī mid leohte comon, ac se wurðmynt wæs þises dæges mærdhe gehealden, þæt hī mid heofenlicum leohte hī geswutelodon, ðaða þæt soðe leoht asprāng on ðeostum riht geþancodum, se mildheorta and se rihtwisa Drihten. Se engel cwæð to þam hyrdum, “ Ne beo ge afyrhte ; efne ic bodige eow micelne gefean, ðe eallum folce becymð, forðan þe nu to-dæg is acenned Hælend Crist on Dauides ceastre.” Soðlice hé bodade micelne gefean, seðe næfre ne geendað ; forðan þe Cristes acennednys gegladode heofenwara, and eorðwara, and helwara. Se engel cwæð, “ Nu to-dæg is eow acenned Hælend Crist on Dauides ceastre : ” Rihtlice hé cwæð on dæge, and nā on nihte, forðan ðe Crist is se soða dæg, seðe todræfde mid his to-cyme ealle nytennysse þære ealdan nihte, and ealne middangeard mid his gife onlihte. Þæt tǣcen þe se engel ðam hyrdum sæde we sceolon symle on urum gemynde healdan, and þancian ðam Hælende þæt he gemedemode hine sylfne to ðan þæt hé dælnimend wære ure deadlicnyse, mid menniscum flæsce befangen, and mid wāclicum cild-claðum bewunden. Þa færllice, æfter þæs engles spræce, wearð gesewen micel menigu heofenlices werodes

The Son of God was crowded in his inn, that he might give us a spacious dwelling in the kingdom of heaven, if we obey his will. He asks nothing of us as reward for his toil, except our soul's health, that we may prepare ourselves for him pure and uncorrupted in bliss and everlasting joy. The shepherds that watched over their flock at Christ's birth, betokened the holy teachers in God's church, who are the spiritual shepherds of faithful souls: and the angel announced Christ's birth to the herdsmen, because to the spiritual shepherds, that is, teachers, is chiefly revealed concerning Christ's humanity, through book-learning: and they shall sedulously preach to those placed under them, that which is manifested to them, as the shepherds proclaimed the heavenly vision. It beseemeth the teacher to be ever watchful over God's flock, that the invisible wolf scatter not the sheep.

Oftentimes, in the ancient law, angels appeared to men, but it is not written that they came with light, for that honour was reserved for the greatness of this day, that they should manifest themselves with heavenly light, when that true light sprang up in darkness to the right thinkers, the merciful and righteous Lord. The angel said to the shepherds, "Be ye not afraid, lo, I announce to you great joy, which shall come to all people, for to-day is born a Saviour Christ in the city of David." Verily he announced great joy, which shall never end; for Christ's nativity gladdened the inhabitants of heaven, and of earth, and of hell. The angel said, "Now to-day is born to you a Saviour Christ, in the city of David:" rightly he said *to-day*, and not *to-night*, for Christ is the true day who scattered with his advent all the ignorance of the ancient night, and illumined all the world with his grace. The sign which the angel said to the shepherds we ought ever to hold in our remembrance, and to thank the Saviour that he so humbled himself that he was the partaker of our mortality, with human flesh invested, and wrapt in mean swaddling clothes. Then suddenly, after the angel's speech, was seen a great multitude

God herigendra and singendra, “ Sy wuldor Gode on heannyssum, and on eorðan sibb þam mannum þe beoð godes willan.” An engel bodade þam hyrdum þæs heofonlican Cyninges acennednyse, and ða færlice wurdon æteowode fela ðusend engla, þy læs ðe wære geþuht anes engles ealdordom to hwonlic to swa micelre bodunge: and hī ealle samod mid gedremum sange Godes wuldor hleoðrodon, and godum mannum sibbe bodedon, swutellice æteowiende þæt þurh his acennednyse men beoð gebigede to anes geleafan sibbe, and to wuldre godcundlicere herunge. Hī sungon, “ Sy wuldor Gode on heannyssum, and on eorðan sibb mannum, ðam ðe beoð godes willan.” Ðas word geswuteliað þæt ðær wunað Godes sibb þær se goda willa bið. Eornostlice mancynn hæfde ungeþwærnyse to englum ær Drihtnes acennednyse; forðan ðe we wæron þurh synna ælfremede fram Gode; þa wurde we eac ælfremede fram his englum getealde: ac siððan se heofenlica Cyning urne eorðlican lichaman underfeng, siððan gecyrdon his englas to ure sibbe; and ða ðe hī ærðau untrume forsawon, þa hi wurðiað nu him to geferum. Witodlice on ðære ealdan æ, Loð, and Iosue, and gehwilce oðre þe englas gesawon, hī luton wið heora, and to him gebædon, and ða englas þæt geðafodon: ac Iohannes se Godspellere, on ðære Niwan Gecyðnyse, wolde hine gebiddan to þam engle þe him to spræc, þa forwyrnde se engel him ðæs, and cwæð, “ Beheald þæt ðu ðas dæde ne dō; ic eom ðin efenðeowa, and ðinra gebroðra; gebide ðe to Gode anum.” Englas geþafodon ær Drihtnes to-cyme þæt mennisce men him to feollon, and æfter his to-cyme þæs forwyrndon; forðan þe hī gesāwon þæt heora Scyppend þæt gecynd underfeng þe hī ær ðan wāclīc tealdon, and ne dorston hit forseon on ūs, þonne hī hit wurðiað bufon him sylfum on ðam heofonlican Cyninge. Ne hī manna geferrædene ne forhōgiað, þonne hī feallende hī to þam menniscum Gode gebiddað. Nu we sind getealde Godes ceaster-gewaran, and englum gelīce; uton forði hōgian þæt Leahtras us ne totwæmon fram

of the heavenly host, praising God and singing, "Be glory to God in the highest, and on earth peace to men who are of good will." An angel announced to the shepherds the heavenly King's nativity, and suddenly appeared many thousand angels, lest the preeminence of one angel should seem too inadequate for so great an announcement: and they all together, with melodious song, God's glory celebrated, and to good men announced peace, manifestly showing that through his birth men shall be inclined to the peace of one faith, and to the glory of divine praise. They sung, "Be glory to God in the highest, and on earth peace to men, to those who are of good will." These words manifest that where the peace of God dwelleth, there is good will. But mankind had discord with angels before the Lord's nativity; because we were through sins estranged from God; then were we accounted estranged also from his angels: but after that the heavenly King assumed our earthly body, his angels turned to peace with us; and those whom they had before despised as mean they now honour as their companions. But in the ancient law, Lot, and Joshua, and certain others who saw angels, bowed before them, and prayed to them, and the angels allowed it: but when John the Evangelist, in the New Testament, would pray to the angel who spake to him, the angel forbade him, and said, "See that thou do not this deed; I am thy fellow-servant, and of thy brethren: pray to God only." Angels permitted, before the advent of the Lord, mortal men to fall down before them, and after his advent forbade it; because they saw that their Creator had assumed that nature which they had before accounted mean, and durst not despise it in us, when they honour it above themselves in the heavenly King. Nor despise they the fellowship of men, when falling down they pray to the human God. Now we are accounted citizens of God, and like to angels; let us, therefore, take care that sins do not separate us from this great dignity.

ðisum micclum wurðmynte. Soðlice men syndon godas gecigede ; heald forði, ðu mann, þinne godes wurðscipe wið leahtras ; forðan þe God is geworden mann for ðe.

þa hyrdas ða spræcon himi betweonan, æfter ðæra engla fram-færelde, “ Uton gefaran to Bethleém, and geseon þæt word þe geworden is, and God us geswutelode.” Eala hū rihtlice hī andetton þone halgan geleafan mid þisum wordum, “ On frymðe wæs wórd, and þæt wórd wæs mid Gode, and þæt wórd wæs God ” ! Word bið wisdomes geswutelung, and þæt Word, þæt is se Wisdom, is acenned of ðam Ælmihtigum Fæder, butan anginne ; forðan ðe hé wæs æfre God of Gode, Wisdom of ðam wisan Fæder. Nis hé na geworht, forðan ðe he is God, and na gesceaft ; ac se Ælmihtiga Fæder gesceop þurh ðone Wisdom ealle gesceafta, and hi ealle ðurh þone Halgan Gast gelíffæste. Ne mihte ure mennisce gecynd Crist on ðære godcundlican acennednyse geseon ; ac þæt ylce Word wæs geworden flæsc, and wunode on ús, þæt we hine geseon mihton. Næs þæt Word to flæsce awend, ac hit wæs mid menniscum flæsce befangen. Swa swa anra gehwile manna wunað on sawle and on lichaman án mann, swa eac Crist wunað on godcundnyse and menniscnyse, on ánum hade án Crist. Hī cwædon, “ Uton geseon þæt word þe geworden is,” forðan ðe hī ne mihton hit geseon ær ðan ðe hit geflæschamod wæs, and to menn geworden. Nis þeahhwæðre seo godcundnys gemenged to ðære menniscnyse, ne ðær nan twæming nys. We mihton eow secgan ane lytle bysne, gif hit to wáclíc nære ; Sceawa nú on anum æge, hū þæt hwite ne bið gemenged to ðam geolcan, and bið hwæðere án æg. Nis eac Cristes godcundnys gerunnen to ðære menniscnyse, ac he þurhwunað þeah á on ecnyse on anum hade untotwæmed.

Hrædlice ða comon þa hyrdas and gemetton Marian and Ioseph, and þæt cild geléd on ðære binne. Maria wæs be Godes dihte þam rihtwisan Iosepe beweddod, for micclum gebeorge ; forðan ðe hit wæs swa gewunelic on Iudeiscre ðeode, æfter Moyses æ, þæt gif ænig wimman cild hæfde

Verily men are called gods ; preserve, therefore, thou man, thy dignity of a god against sins, since God became man for thee.

The shepherds then spake among themselves, after the departure of the angels, “ Let us go to Bethlehem, and see the word which is come to pass, and that God hath revealed unto us.” O how rightly they acknowledged the holy faith with these words, “ In the beginning was the word, and the word was with God, and that word was God ” ! A word is the manifestation of wisdom, and the Word, that is Wisdom, is begotten of the Almighty Father, without beginning ; for he was ever God of God, Wisdom of the wise Father. He is not made, for he is God, and not a creature ; for the Almighty Father created all creatures through that Wisdom, and endowed them all with life through the Holy Ghost. Our human nature could not see Christ in that divine nativity ; but that same Word became flesh and dwelt in us, that we might see him. The Word was not turned to flesh, but it was invested with human flesh. As every man existeth in soul and in body one man, so also Christ existeth in divine nature and human nature, in one person one Christ. They said, “ Let us see the word that is come to pass,” because they could not see it before it was incarnate, and become man. Nevertheless, the divine nature is not mingled with the human nature, nor is there any separation. We might tell unto you a little simile, if it were not too mean ; Look now on an egg, how the white is not mingled with the yolk, and yet it is one egg. Nor also is Christ’s divinity confounded with human nature, but he continueth to all eternity in one person undivided.

Then came the shepherds quickly, and found Mary, and Joseph, and the child laid in the bin. Mary was, by God’s direction, betrothed to the righteous Joseph, for the greater security ; because it was thus customary among the Jewish people, according to the law of Moses, that if any woman

butan be rihtre æwe, þæt hī man sceolde mid stanum oftorfian. Ac God asende his engel to Iosepe, ða Marīa eacnigende wæs, and bead þæt he hire gymene hæfde, and þæs cildes foster-fæder wære. Þa wæs geðuht ðam Iudeiscum swilce Ioseph þæs cildes fæder wære, ac hē næs; forðan þe hit næs nan neod þam Ælmihtigum Scyppende þæt hē of wīfe acenned wære; ac hē genam ða menniscnysse of Marīan innoðe, and forlet hī mæden na gewemmed, ac gehalgod þurh his acennednysse. Ne oncneow heo weres gemanan, and heo acende butan sare, and þurhwunað on mægðhade. Þa hyrdas gesawon, and oncneowon be ðam cilde, swa swa him gesæd wæs. Nis nan eadignys butan Godes oncnawennesse, swa swa Crist sylf cwæð ðaða he us his Fæder betæhte, “ þæt is ece līf, þæt hi ðe oncnawon soðne God, and ðone ðe þu asendest Hælend Crist.” Hwæt ða ealle ða ðe þæt gehyrdon micclum ðæs wundrodon, and be ðam ðe ða hyrdas sædon. Marīa soðlice heold ealle ðas wōrd aræfniende on hire heortan. Heo nolde widmærsian Cristes digelnesse, ac anbidode oð þæt he sylf þaða he wolde hī geopenode. Heo cuðe Godes æ, and on ðæra witegena gesetnysse rædde, þæt mæden sceolde God acennan. Þa blissode heo micclum þæt heo hit beon moste. Hit wæs gewitegod þæt hē on ðære byrig Bethleem acenned wurde, and heo ðearle wundrode þæt heo æfter ðære witegunge ðær acende. Heo gemunde hwæt sum witega cwæð, “ Se oxa oncneow his hlaford, and se assa his hlafordes binne.” Þa geseah heo þæt cild licgan on binne, ðær se oxa and se assa gewunelice fodan secað. Godes heah-engel Gabrihel bodode Marīan ðæs Hælendes to-cyme on hire innoðe, and heo geseah ða þæt his bodung unleaslice gefylled wæs. Ðyllice word Marīa heold aræfnigende on hire heortan. And þa hyrdas gecyrdon ongean wuldrigende and herigende God, on eallum ðam ðingum ðe hī gehyrdon and gesāwon, swa swa him gesæd wæs.

Þyssera ðreora hyrda gemynd is gehæfd be eastan Bethleem āne mile, on Godes cyrcan geswutelod, þam ðe ða stowe

had a child, save in lawful wedlock, she should be slain with stones. But God sent his angel to Joseph, when Mary was pregnant, and commanded that he should have care of her, and be the child's foster-father. Then it seemed to the Jews that Joseph was father of the child, but he was not; because the Almighty Creator had no need to be born of woman; but he took human nature from the womb of Mary, and left her a virgin undefiled, but hallowed through his birth. She knew no society of man, and she brought forth without pain, and continued in maidenhood. The shepherds saw and recognized the child, as had to them been told. (There is no happiness without knowledge of God, as Christ himself said, when he committed us to his Father, "That is eternal life that they acknowledge Thee, the true God, and him whom thou hast sent, the Saviour Christ.") Now all who heard that wondered greatly thereat, and at what the shepherds said. But Mary held all these words, pondering them in her heart. She would not publish Christ's mystery, but waited until he himself, when it pleased him, should divulge it. She knew God's law, and in the book of the prophets had read, that a virgin should give birth to God. Then she greatly rejoiced that she might be it. It was prophesied that he should be born in the city of Bethlehem, and she greatly wondered that, according to that prophecy, she was there delivered. She remembered that a prophet had said, "The ox knows his master, and the ass his master's bin." Then saw she the child lying in the bin, where the ox and the ass usually seek food. God's archangel Gabriel had announced to Mary the Saviour's coming into her womb, and she then saw that his announcement was truly fulfilled. Such words Mary held, pondering them in her heart. And the shepherds returned glorifying and praising God for all those things which they had heard and seen, as had been told unto them.

The memory of these three shepherds is preserved one mile to the east of Bethlehem, and manifested in God's church

geneosiað. We sceolon geefenlæcan þysum hyrdum, and wuldrian and hērian urne Drihten on eallum ðam ðingum þe he for ure lufe gefremode, ūs to alysednyse and to ecere blisse, ðam sy wuldor and lof mid ðam Ælmihtigum Fæder, on annysse þæs Halgan Gastes, on ealra worulda woruld. Amen.

VII. KĪ. JAN.

PASSIO BEATI STEPHANI, PROTOMARTYRIS.

WE rædað on ðære bēc þe is gehāten Actus Apostolorum, þæt ða apostolas gehādodon seofon diaconas on ðære geladunge þe of Iudeiscum folce to Cristes geleafan beah, æfter his ðrowunge, and æriste of deaðe, and upstige to heofenum. Þæra diacona wæs se forma STEPHANUS, þe we on ðisum dæge wurðiað. He wæs swiðe geleafful, and mid þam Halgum Gaste afylled. Þa oðre six wæron gecigede ðisum namum : Stephanus wæs se fymesta, oðer Philippus, þridda Procorus, feorða Nicanor, fifta Timotheus, sixta Parmenen, sefoða Nicolaus. Ðas seofon hī gecuron and gesetton on ðæra apostola gesihðe, and hi ða mid gebedum and bletsungum to diaconum gehadode wurdon. Weox ða dæghwonlice Godes bodung, and wæs gemenigfylld þæt getel cristenra manna þearle on Hierusalem. Þa wearð se eadiga Stephanus mid Godes gife, and mid micelre strençðe afylled, and worhte forebeacena and micele tǣcna on ðam folce. Ða astodon sume ða ungeleaffullan Iudei, and woldon mid heora gedwylde þæs eadigan martyres lāre oferswiðan; ac hi ne mihton his wisdomes wiðstandan, ne ðam Halgum Gaste, ðe ðurh hine spræc. Þa setton hī lease gewitan, ðe hine forlugon, and cwædon, þæt hē tǣllice word spræce be Moyse and be Gode. Þæt folc wearð ða micclum astyred, and þa heafodmenn, and þa Iudeiscan boceras, and gelæhton Stephanum, and tugon to heora geþeahte; and ða leasan gewitan him on

to those who visit the place. We should imitate these shepherds, and glorify and praise our Lord for all those things which he hath done for love of us, for our redemption and eternal bliss, to whom be glory and praise with the Almighty Father, in unity of the Holy Ghost, world without end. Amen.

DECEMBER XXVI.

THE PASSION OF THE BLESSED STEPHEN, PROTOMARTYR.

WE read in the book which is called The Acts of the Apostles, that the apostles ordained seven deacons in the congregation which, from among the Jewish people, had turned to Christ's faith, after his passion, and resurrection from death, and ascension to heaven. Of these deacons the first was STEPHEN, to whom we do honour on this day. He was of great faith, and filled with the Holy Ghost. The six others were called by these names; Stephen was the first, the second Philip, the third Prochorus, the fourth Nicanor, the fifth Timothy, the sixth Parmenas, the seventh Nicolas. They chose these seven, and set them in the presence of the apostles, and they then, with prayers and blessings, were ordained deacons. The preaching of God waxed then daily, and the number of christian men was greatly multiplied in Jerusalem. Then was the blessed Stephen filled with God's grace, and with great strength, and he wrought miracles and great signs among the people. Then arose some of the unbelieving Jews, and would with their error quell the blessed martyr's doctrine; but they could not withstand his wisdom, nor the Holy Ghost, who spake through him. Then they set false witnesses, who belied him, and said that he spake blasphemous words of Moses and of God. The people were then greatly excited, and the elders, and the Jewish scribes, and they seized Stephen, and drew him to their council, and

besædon, “ Ne geswicð ðes man to sprecenne tallice word ongean þas halgan stowe and Godes æ. We gehyrdon hine secgan þæt Crist towyrpð þas stowe, and towent ða gesetnysse ðe ūs Moyses tæhte.” þa beheoldon ða hine ðe on þam geðeahhte sæton, and gesawon his nebwlite swylce sumes engles ansyne. Ða cwæð se ealdor-biscop to ðam eadigan cyðere, “ Is hit swa hī secgað?” Ða wolde se halga wer Stephanus heora ungeleaffullan heortan gerihlæcan mid heora forðfædera gebysnungæ and gemynde, and to soðfæstnysse wege mid ealre lufe gebigan. Beginn ða him to recenne be ðam heahfædere Abrahamæ, hu se heofenlica God hine geceas him to geþoftan, and him behet, þæt ealle ðeoda on his ofspringe gebletsode wurdon, for his gehyrsumnesse. Swa eac ðæra oðra heahfædera gemynd, mid langsumere race, ætforan him geniwode; and hu Moyses, ðurh Godes mihte, heora forengan ofer ða Readan Sæ wundorlice gelædde, and hū hī siððan feowertig geara on westene wæron, mid heofenlicum bigleofan dæghwonlice gereordode; and hu God hī lædde to ðam Iudeiscan earde, and ða hæðenan ðeoda ætforan heora gesihðum eallunga adwæscte; and be Dauides mærdæ, þæs mæran cyninges, and Salomones wuldre, ðe Gode þæt mære tempel arærde. Cwæð þa æt nextan, “ Ge wiðstandað þam Halgum Gaste mid stiðum swuran, and ungeleaffulre heortan; ge sind meldan and manslagan, and ge ðone rihtwisan Crist niðfullice acwealdon; ge underfengon æ on engla gesetnysse, and ge hit ne heoldon.” Hwæt ða Iudeiscan þa wurdon þearle on heora heortan astyrode, and biton heora teð him togeanes. Se halga Stephanus wearð þa afylled mid þam Halgum Gaste, and beheold wið heofonas weard, and geseah Godes wuldor, and þone Hælend standende æt his Fæder swiðran; and he cwæð, “ Efne ic geseo heofenas opene, and mannes Sunu standende æt Godes swiðran.” Iudei ða, mid micelre stemne hrymende, heoldon heora earan, and anmodlice him to scuton, and hi hine gelæhton, and of ðære byrig gelæddon to stænenne. þa leas-gewitan ða lēdon heora

the false witnesses said of him, "This man ceaseth not to speak blasphemous words against this holy place, and God's law. We heard him say that Christ shall destroy this place, and change the usages which Moses hath taught us." Then looked on him they who sate in the council, and saw his countenance like the face of an angel. Then said the chief priest to the blessed martyr, "Is it as they say?" Then would the holy man Stephen rectify their unbelieving hearts with the example and remembrance of their forefathers, and, with all love, incline them to the way of truth. He began then to relate to them concerning the patriarch Abraham, how the God of heaven chose him for associate, and promised him, that all nations should be blessed in his offspring, for his obedience. In like manner, in a long narrative, he renewed before them the memory of the other patriarchs; and how Moses, through God's might, wonderfully led their forefathers over the Red Sea, and how they afterwards were forty days in the waste, daily fed with heavenly food; and how God led them to the Jewish country, and wholly destroyed before their sight all the heathen nations; and of David the great king's greatness, and of Solomon's glory, who the great temple raised to God. At last he said, "Ye withstand the Holy Ghost with stiff neck and unbelieving heart; ye are betrayers and murderers, and the righteous Christ ye enviously slew; ye have received a law by the disposition of angels, and ye have held it not." Then were the Jews greatly disturbed in their heart, and gnashed their teeth against him. But the holy Stephen was filled with the Holy Ghost, and looked towards heaven, and saw the glory of God, and Jesus standing on the right of his Father; and he said, "Behold, I see the heavens open, and the Son of man standing at the right hand of God." Then the Jews, crying with a loud voice, held their ears, and with one accord rushed on him, and seized him, and led him out of the city to be stoned. The false witnesses then laid their coats before the

hacelan ætforan fotum sumes geonges cnihtes, se wæs geciged SAULUS. Ongunnon ða oftorfian mid heardum stanum ðone eadigan Stephanum; and hē clypode, and cwæð, “Drihten Hælend, onfôh minne gast.” And gebigde his cneowu, mid micelre stemne clypigende, “Min Drihten, ne sete ðu ðas dæda him to synne.” And hē mid þam worde ða gewát to ðan Ælmihtigum Hælende, þe he on heofenan healicne standende geseah.

Se wisa Augustinus spræc ymbe ðas rædinge, and smeade hwī se halga cyðere Stephanus cwæde þæt he gesawe mannes bearn standan æt Godes swyðran, and nolde cweðan Godes bearn; þonne ðe is gepuht wurðlicor be Criste to cweðenne Godes Bearn ðonne mannes Bearn. Ac hit gedafenode þæt se Hælend swa geswutelod wære on heofenum, and swa gebodod on middangearde. Eall ðæra Iudeiscra teona aras þurh þæt, hwī Drihten Crist, se ðe æfter flæsce soðlice is mannes Sunu, eac swilce wære gecweden Godes Sunu? forði gemunde swiðe gedafenlice þæt godcunde gewrit, mannes Sunu standan æt Godes swiðran to gescyndenre þæra Iudeiscra ungeleaffulnessse. Crist wæs æteowed his eadigan cyðere Stephane on heofenum, se ðe fram ungeleaffullum on middangearde acweald wæs, and seo heofenlice soðfæstnyss be ðam cydde gecyðnyssse, þone seo eorðlice arleasnyss huxlice tælde. Hwá mæg beon rihtlice geciged mannes Bearn, buton Criste anum, þonne ælc man is twegra manna bearn, buton him anum? Se eadiga Stephanus geseah Crist standan, forðan þe he wæs his gefylsta on ðam gastlicum gefeohte his martyrdomes. Witodlice we andettað on urum credan, þæt Drihten sitt æt his Fæder swiðran. Setl gedafenað dēman, and steall fylstendum oððe feohtendum. Nu andet ure geleafa Cristes setl, forðan ðe hē is se soða dēma lybbendra and deadra: and se eadiga cyðere Stephanus hīne geseah standende, forðan ðe he wæs his gefylsta, swa swa we ær sædon. Ealra gecorenra halgena deað is deorwurðe on Godes gesihðe; ac ðeahhwæðere is gepuht, gif ænig todāl beon mæg betwux mar-

feet of a young man who was called SAUL. They then begun to stone with hard stones the blessed Stephen ; and he cried, and said, " Lord Jesus, receive my spirit." And he bowed his knees, crying with a loud voice, " My Lord, place not thou these deeds to them as sin." And he then with that word departed to the Almighty Saviour, whom he had seen standing high in heaven.

The wise Augustine spake touching this text, and inquired, why the holy martyr Stephen said that he saw the Son of man standing at God's right hand, and would not say the Son of God ; when it seemed worthier of Christ to be called the Son of God than the Son of man ? But it was fitting that Jesus should be so manifested in heaven, and so announced on earth. All the malice of the Jews arose in this, Why the Lord Christ, who, after the flesh, is truly the Son of man, should also be called the Son of God ; for the holy writ hath very properly mentioned the Son of man standing at the right hand of God, to shame the disbelief of the Jews. Christ was manifested in heaven to his blessed martyr Stephen, who was slain by the unbelievers on earth ; and the heavenly truth gave testimony of him, whom earthly wickedness had shamefully calumniated. Who can rightly be called the Son of man, save Christ only, when every man besides him is the son of two persons ? The blessed Stephen saw Christ standing, because he was his support in the spiritual fight of his martyrdom. Verily we confess in our creed that the Lord sits at the right hand of his Father. A seat is befitting to a judge, and standing to one helping or fighting. Now our creed acknowledges Christ's seat, because he is the true Judge of the living and the dead : and the blessed martyr Stephen saw him standing, because he was his helper, as we before said. The death of all the chosen saints is precious in the sight of God ; yet it seems, if any difference may be between martyrs, that he is the most exalted who suffered

tyrum, þæt se is healicost se ðe ðone martyrdom æfter Gode astealde. Witodlice Stephanus wæs to diacone gehādod æt ðæra apostola handum; ac hē hī forestōp on heofenan rice mid sigefæstum deaðe; and swa se ðe wæs neoðor on endebyrdnysse, wearð fyrmest on ðrowunge; and se ðe wæs leorning-cniht on hāde, ongann wesan lāreow on martyrdom. ðone deað soðlice þe se Hælend gemedemode for mannum þrowian, ðone ageaf Stephanus fyrmest manna þam Hælende. He is gecweden protomartyr, þæt is se forma cyðere, forðan ðe hē æfter Cristes ðrowunge ærest martyrdom geðrowode. Stephanus is Grecisc nama, þæt is on Leden, Coronatus, þæt we cweðað on Englisc, Gewuldorbeagod; forðan ðe hē hæfð þone ecan wuldorbeah, swa swa his nama him forewītegode. Þa leasan gewitan, ðe hine forsædon, hīne ongunnon ærest to torfienne; forðan þe Moyses æ tæhte, þæt swa hwā swa oðerne to deaðe forsæde, sceolde wurpan ðone forman stān to ðam ðe hē ær mid his tungan acwealde. Ða reðan Iudei wedende þone halgan stændon: and hē clypode, and cwæð, “Drihten, ne sete ðu ðas dæda him to synne.”

Understandað nu, mine gebroðra, þa micclan lufe þæs eadigan weres. On deaðe hē wæs gesett, and ðeah he bæd mid soðre lufe for his cwelleras; and betwux ðæra stana hryre, ðaða gehwā mihte his leofostan frynd forgytan, ða betæhte hē his fynd Gode, þus cweðende, “Drihten, ne sete þu ðas dæda him to synne.” Swiðor he besorgade þa heora synna þonne his agene wunda; swiðor heora arleasnysse þonne his sylfes deað; and rihtlice swiðor, forðan ðe heora arleasnysse fyligde se eca deað, and þæt ece līf fyligde his deaðe. Saulus heold ðæra leasra gewitena reaf, and heora mod to þære stæninge geornlice tihte. Stephanus soðlice gebigedum cneowum Drihten bæd þæt hē Saulum alysd. Wearð ða Stephanes bēn fram Gode gehyred, and Saulus wearð alysed. Se ārfæsta wæs gehyred, and se arleasa wearð gerihtwisod.

On ðyssere dæde is geswutelod hu micclum fremige þære

martyrdom next to God. Now Stephen was ordained deacon at the hands of the apostles ; but he preceded them in the kingdom of heaven by a triumphant death ; and so he who was lower in order was first in suffering ; and he who was a disciple in condition was the earliest to be a doctor in martyrdom. That death verily which Jesus vouchsafed to suffer for men, Stephen gave first of men to Jesus. He is called protomartyr, that is the first witness, because he first after Christ's passion suffered martyrdom. Stephen is a Greek name, which is in Latin, *Coronatus*, and which we express in English by, *Glory-crowned*, because he has the eternal crown of glory, as his name foretold to him. The lying witnesses, who had falsely accused him, begun first to stone him ; because the law of Moses taught, that whosoever accused another to death should throw the first stone against him whom he had before slain with his tongue. The cruel Jews raging stoned the holy one, and he cried and said, " Lord, place thou not these deeds to them as sin."

Understand now, my brethren, the great love of this blessed man. He was placed in death, and yet he prayed with true love for his slayers ; and amid the falling of the stones, when any one might forget his dearest friends, he commended his foes to God, thus saying, " Lord, place thou not these deeds to them as sin." He was more afflicted on account of their sins than of his own wounds, more for their wickedness than his own death ; and rightly more, seeing that eternal death followed their wickedness, and eternal life followed his death. Saul held the garments of the false witnesses, and zealously instigated their minds to the stoning. But Stephen with bended knees besought the Lord that he would redeem Saul. Stephen's prayer was heard, and Saul was redeemed. The pious one was heard, and the impious justified.

By this deed is shown how greatly avails the prayer of

soðan lufe gebed. Witodlice næfde Godes gelaðung Paulum to lareowe, gif se halga martyr Stephanus swa ne bæde. Efne nū Paulus blissað mid Stephane on heofenan rice; mid Stephane hē bricð Cristes beorhtnyse, and mid him hē rixað. Þider ðe Stephanus forestóp, mid Saules stanum oftorfod, ðider folgode Paulus gefultumod þurh Stephanes gebedu. Þær nis Paulus gescynd þurh Stephanes slege, ac Stephanus gladað on Paules gefærrædene; forðan þe seo soðe lufu on heora ægðrum blissað. Seo soðe lufu oferwann ðæra Iudeiscra reðnyse on Stephane, and seo ylce lufu oferwreah synna micelnysse on Paule, and heo on heora ægðrum samod gearnode heofenan rice. Eornostlice seo soðe lufu is wylspring and ordfruma ealra godnyssa and æðele trumnys, and se weg þe læt to heofonum. Se ðe færð on soðre lufe ne mæg hē dwelian, ne forhtian: heo gewissað, and gescylt, and gelæt. Þurh þa soðan lufe wæs þes halga martyr swa gebyld þæt he bealdlice ðæra Iudeiscra ungeleaffulnyse ðreade, and he ôrsorh betwux ðam greatum hagolstanum þurhwunode; and he for ðam stænenendum welwillende gebæd, and þær to-eacan ða heofenlican healle cucu and gewuldorbeagod inn-ferde.

Mine gebroðra, uton geefenlæcan be sumum dæle swa miccles lareowes geleafan, and swa mæres cyðeres lufe. Uton lufian ure gebroðra on Godes gelaðunge mid swilcum mode swa swa ðes cyðere þa lufode his fynd. Beoð gemyndige hwæt seo sylfe Soðfæstnys on ðam halgan godspelle behêt, and hwilc wedd us gesealde. Se Hælend cwæð, “Gif ge forgyfað þam mannum þe wið eow agyltað, þonne forgyfð eow eower Fæder eowere synna: gif ge ðonne nellað forgyfan, nele eac eower Fæder eow forgyfan eowere gyltas.” Ge gehyrað nu, mine gebroðra, þæt hit stent þurh Godes gyfe on urum agenum dihte hu ūs bið æt Gode gedēmed. He cwæð, “Gif ge forgyfað, eow bið forgyfen.” Ne bepæce nān man hine sylfne: witodlice gif hwa furðon ænne man hatað on ðisum middangearde, swa hwæt swa he to gōde gedēð, eal

true love. Verily the church of God would not have had Paul as a teacher, if the holy martyr Stephen had not thus prayed. Behold, Paul now rejoices with Stephen in the kingdom of heaven; with Stephen he enjoys the brightness of Christ, and with him he rules. Whither Stephen preceded, stoned with the stones of Saul, thither Paul followed, aided by the prayers of Stephen. Paul is not there defiled through Stephen's murder, but Stephen rejoices in the fellowship of Paul, because true love rejoices in them both. True love overcame the cruelty of the Jews to Stephen, and the same love covered over the greatness of his sins in Paul, and it in both of them together earned the kingdom of heaven. Verily true love is the fountain and origin of all goodness, and noble fortitude, and the way that leads to heaven. He who journeys in true love cannot err nor fear: it directs, and shields, and leads. Through true love was the holy martyr rendered so courageous that he boldly reprov'd the disbelief of the Jews, and he continued tranquil amid the great stones, and benevolently prayed for the stoners, and, in addition thereto, entered the heavenly hall living, and crowned with glory.

My brethren, let us in some degree imitate so great a teacher's faith, and so great a martyr's love. Let us love our brothers in God's church with such affection as that with which this martyr loved his foes. Be mindful what Truth itself has promised in the holy gospel, and what pledge it has given us. Jesus said, "If ye forgive those men who sin against you, then will your heavenly Father forgive you your sins: but if ye will not forgive, your Father will not forgive you your sins." Ye hear now, my brethren, that it stands, through God's grace, at our own option how we shall be judged before God. He said, "If ye forgive, ye shall be forgiven." Let no man deceive himself: verily if any one hate a man in this world, whatever good he may have done,

he hit forlyst; forðan ðe se apostol Paulus ne bið geligenod, þe cwæð, “ þeah ðe ic aspende ealle mine æhta on ðearfena bigleofan, and ðeah ðe ic minne agenne lichaman to cwale gesylle, swa ðæt ic forbyrne on martyrdome; gif ic næbbe ða soðan lufe, ne fremað hit me nan ðing.” Be ðan ylcan cwæð se godspellere Iohannes, “ Seðe his broðor ne lufað, he wunað on deaðe.” Eft hē cwæð, “ Ælc ðæra þe his broðor hatað is manslaga.” Ealle we sind gebroðra þe on God gelyfað, and we ealle cweðað, “ Pater noster qui es in celis,” þæt is, “ Ure Fæder þe eart on heofonum.” Ne gedyrstlæce nan man be mægðhade, butan soðre lufe. Ne truwige nan man be ælmesdædum oððe on gebedum, butan ðære foresædan lufe; forðan ðe swa lange swa hē hylt ðone sweartan nið on his heortan, ne mæg he mid nanum ðinge þone mildheortan God gegladian. Ac gif he wille þæt him God milde sý, þonne hlyste hē gōdes rædes, na of minum muðe, ac of Cristes sylfes: he cwæð, “ Gif ðu offrast ðine lác to Godes weofode, and þu þær gemyndig bist þæt ðin broðor hæfð sum ðing ongean ðe, forlæt ðærrihte ða lác ætforan ðam weofode, and gang ærest to þinum breðer, and þe to him gesibsuma; and ðonne ðu eft cymst to ðam weofode, geoffra ðonne ðine lác.” Gif ðu ðonne þinum cristenum breðer deredest, þonne hæfð he sum ðing ongean ðe, and þu scealt be Godes tæcunge hine gegladian, ær ðu ðine lác geoffrige. Gif ðonne se cristenamann, þe ðin broðor is, ðe ahwar geyfelode, þæt ðu scealt miltsigende forgifan. Ure gastlican lác sind ure gebedu, and lofsang, and husel-halgung, and gehwilce oðre lác ðe we Gode offriað, þa we sceolon mid gesibsumere heortan and broðerlicere lufe Gode betæcan. Nu cwyð sum man ongean ðas rædinge, Ne mæg ic minne feond lufian, ðone ðe ic dæghwonlice wælhreowne togeanes me geseo. Eala ðu mann, þu sceawast hwæt ðin broðor þe dyde, and þu ne sceawast hwæt ðu Gode gedydest. Þonne ðu micle swærran synna wið God gefremodest, hwí nelt ðu forgyfan ða lytlan gyltas anum menn, þæt se Ælmihtiga God þe ða micclan

he loses it all; for the apostle Paul speaks not falsely, who says, "Though I spend all my wealth in food for the poor, and though I give my own body to be slain, so that I burn in martyrdom, if I have not true love, it profiteth me nothing." Concerning the same the evangelist John said, "He who loveth not his brother continueth in death." Again he said, "Every one who hateth his brother is a murderer." We are all brothers who believe in God, and we all say, "Pater noster qui es in coelis," that is, "Our Father who art in heaven." Let no man presume on kinship without true love. Let no man trust in alms-deeds, or in prayers, without the aforesaid love; for so long as he holds black malice in his heart, he cannot in any way delight the merciful God. But if he desire that God be merciful to him, let him listen to good counsel, not from my mouth, but from that of Christ himself: he said, "If thou offerest thy gift at God's altar, and thou there rememberest that thy brother hath something against thee, leave forthwith the gift before the altar, and go first to thy brother, and reconcile thee to him, and when thou comest again to the altar, offer then thy gift." But if thou hast injured thy christian brother, then hath he something against thee, and thou shalt, according to God's teaching, gladden him, ere thou offerest thy gift. But if the christian man, who is thy brother, hath in aught done thee evil, that thou shalt mercifully forgive. Our spiritual gifts are our prayers, and hymn, and housel-hallowing, and every other gift that we offer to God, which we should give to God with peaceful heart and brotherly love. ¶ Now will some man say against this text, I cannot love my foe, whom I see daily bloodthirsty against me. O thou man, thou seest what thy brother hath done to thee, but thou seest not what thou hast done to God. When thou much heavier sins hast perpetrated against God, why wilt thou not forgive one man little offences, that the Almighty God may forgive thee great

synna forgyfe? Nu cwyst ðu eft, Micel gedeorf bið me þæt ic minne feond lufige, and for ðone gebidde þe me hearmes cepð. Ne wiðcweðe we þæt hit micel gedeorf ne sy; ac gif hit is hefigtyme on ðyssere worulde, hit becymð to micelre mede on ðære towardan. Witodlice þurh ðines feondes lufe þu bist Godes freond; and na þæt an þæt ðu his freond sy, ac eac swilce þu bist Godes bearn, þurh ða rædene þæt þu þinne feond lufige; swa swa Crist sylf cwæð, “Lufiað eowere fynd, doð þam tela þe eow hatiað, þæt ge beon eoweres Fæder cild, seðe on heofenum is.” Menigfealde earfoðnyssa and hospas wolde gehwā eaðelice forberan wið þan þæt he moste sumum rican men to bearne geteald beon, and his yrfenuma to gewitendlicum æhtum: forberað nu geðyldelice for ðam ecan wurðmynte, þæt ge Godes bearn getealde beon, and his yrfenuman on heofenlicum spedum, þæt þæt se oðer forðyldigan wolde for ateorigendlicere edwiste.

We secgað eow Godes riht; healdað gif ge willon. Gif we hit forsuwiað, ne bið us geborgen. Cristes lufu us neadað þæt we simle þa gōdan tihton, þæt hī on gōdnysse þurhwunion; and ða yfelan we mynegiað, þæt hī fram heora yfelnessum hrædlice gecyrron. Ne beo se rihtwisa gymeleas on his anginne, ne se yfela ortruwige ðurh his unrihtwisnyse. Ondræde se goda þæt hē fealle; hogige se yfela þæt hē astande. Se ðe yfel sy geefenlæce hē Paules gecyrrednyse; se ðe gōd sy þurhwunige hē on gōdnysse mid Stephane; forðan ðe ne bið nān anginn herigendlic butan godre geendunge. Ælc lof bið on ende gesungen.

Mine gebroðra, gyrstan-dæg gemedemode ure Drihten hine sylfne, þæt hē ðysne middangeard þurh soðe menniscnyse geneosode: nu to-dæg se æðela cempa Stephanus, fram lichamlicere wununge gewitende, sigefæst to heofenum ferde. Crist niðer-astāh, mid flæsce bewæfed; Stephanus up-astāh, þurh his blod gewuldorbeagod. Gyrstan-dæg sungon englas “Gode wuldor on heannyssum;” nu to-dæg hī underfengon Stephanum blissigende on heora geferrædene, mid þam hē wuldrað and blissað ā on ecnyse. Amen.

sins? Now again thou wilt say, It is a great hardship for me to love my foe, and to pray for him who meditates harm against me. We will not gainsay that it is a great hardship; but if it is difficult in this world, it turns to a great reward in the one to come. Verily by love of thy foe thou art the friend of God, and not only art thou his friend, but thou art also a child of God, by the condition that thou love thy foe; as Christ himself hath said, "Love your enemies, do good to those who hate you, that ye be your Father's children, who is in heaven." Many hardships and contumelies any one would easily endure that he might be accounted the child of some powerful man, and his heir to transitory possessions: bear now patiently, for the everlasting honour of being accounted children of God, and his heirs in heavenly riches, that which the other would undergo for a frail matter.

We tell you God's law; hold it if ye will. If we kept it in silence, we should not be secure. Love of Christ compels us ever to stimulate the good, that they continue in goodness; and we admonish the wicked that they may quickly turn from their wickedness. Let not the righteous be heedless at his beginning, nor the wicked despair through his unrighteousness. Let the good man dread lest he fall; the wicked take care that he stand. Let him who is wicked imitate the conversion of Paul; let him who is good persist in goodness with Stephen; for no beginning is praiseworthy without a good ending. All praise will be sung at the end.

My brethren, yesterday our Lord vouchsafed to visit this world in true human nature: now to-day the noble champion Stephen, quitting his bodily dwelling, went triumphant to heaven. Christ descended clothed with flesh; Stephen ascended, through his blood with glory crowned. Yesterday angels sung, "Glory to God in the highest;" now to-day they received Stephen rejoicing in their fellowship, with whom he glorieth and rejoiceth to all eternity. Amen.

VI. KAL. JAN.

ASSUMPTIO SCĪ IOHANNIS APOSTOLI.

IOHANNES se Godspellere, Cristes dyrling, wearð on ðysum dæge to heofenan rices myrhðe, þurh Godes neosunge, genumen. He wæs Cristes moddrian sunu, and he hine lufode synderlice ; na swa micclum for ðære mæglican sibbe swa for ðære clænnysse his ansundan mægðhades. He wæs on mægðhåde Gode gecoren, and hē on ecnysse on ungewemmedum mægðhade þurhwunode. Hit is geræd on gewyrdelicum racum þæt hē wolde wīfian, and Crīst wearð to his gyftum gelaðod. Þa gelāmp hit þæt æt ðam gyftum wīn wearð ateorod. Se Hælend ða het þa ðenig-men afyllan six stænene fatu mid hluttrum wætere, and he mid his bletsunge þæt wæter to æðelum wine awende. Þis is þæt forme tǣcn ðe hē on his menniscnysse openlice geworhte. Þa wearð Iohannes swa onbryrd þurh þæt tǣcn, þæt hē ðærrihte his bryde on mægðhade forlēt, and symle syððan Drihtne folgode, and wearð ða him inweardlice gelufod, forðan ðe he hine ætbræd þam flæsclicum lustum. Witodlice ðisum leofan leorningcnihte befæste se Hælend his modor, þaþa hē on rode hengene mancynn alysd; þæt his clæne līf ðæs clænan mædenes Marian gymde, and heo ða on hyre swyster suna ðenungum wunode.

Eft on fyrste, æfter Cristes upstige to heofonum, rixode sum wælhreow casere on Romana rīce, æfter Nerone, se wæs Domicianus gehaten, cristenra manna ehtere : se het afyllan ane cyfe mid weallendum ele, and þone mæran godspellere þæron het bescufan ; ac he, ðurh Godes gescyldnysse, ungewemmed of ðam hatum bæðe eode. Eft ða ða se wæltreowa ne mihte ðæs eadigan apostoles bodunge alecgan, þa asende he hine on wræcsið to anum igeoðe þe is Paðmas gecīged, þæt he ðær þurh hungres scæarpnysse acwæle. Ac se Ælmihtiga Hælend ne forlēt to gymeleaste his gelufedan apostol, ac ge-

DECEMBER XXVII.

THE ASSUMPTION OF SAINT JOHN THE APOSTLE.

JOHN the Evangelist, Christ's darling, was on this day, through God's visitation, taken to the joy of the kingdom of heaven. He was the son of Christ's maternal aunt, and he loved him particularly, not so much for the consanguinity, as for the purity of his uncorrupted chastity. He was in chastity chosen to God, and he ever continued in undefiled chastity. It is read in historic narratives that he would marry, and Christ was invited to his nuptials. Then it befell that at the nuptials wine was wanting. Jesus then bade the serving men fill six stone vessels with pure water, and he with his blessing turned the water to noble wine. This is the first miracle that he openly wrought in his state of man. Now John was so stimulated by that miracle, that he forthwith left his bride in maidenhood, and ever afterwards followed the Lord, and was by him inwardly beloved, because he had withdrawn himself from fleshly lusts. Verily to this beloved disciple Jesus intrusted his mother, when, suspended on the cross, he redeemed mankind, that his pure life might take care of the pure virgin Mary, and that she might continue ministering to her sister's son.

Some time after, after Christ's ascension to heaven, a cruel emperor reigned in the Roman empire, after Nero, who was called Domitian, a persecutor of the christians. He commanded a vat to be filled with boiling oil, and the great evangelist to be thrust therein; but he, through God's protection, went uninjured from that hot bath. Afterwards, when the cruel one might not suppress the preaching of the blessed apostle, he sent him into exile to an island that is called Patmos, that he there, through sharpness of hunger, might perish. But the Almighty Saviour did not leave his beloved apostle to

swutelode him on ðam wræcsiðe þa toweardan onwrigenyse, be ðære hē awrat ða bōc ðe is gehaten APOCALIPSIS : and se wælhreowa Domicianus on ðam ylcan geare wearð acweald æt his witenas handum ; and hī ealle anmodlice ræddon þæt ealle his gesetnyssa aydlode wæron. Þa wearð Nerua, swiðe arfæst man, to casere gecoren. Be his geðafunge gecyrde se apostol ongean mid micclum wurðmynte, se ðe mid hospe to wræcsiðe asend wæs. Him urnon ongean weras and wif fægnigende, and cweðende, “ Gebletsod is se ðe com on Godes naman.”

Mid þam ðe se apostol Iohannes stop into ðære byrig Ephesum, þa bær man him togeanes anre wyde wan líc to byrigenne ; hire nama wæs Drusiana. Heo wæs swiðe gelyfed and ælmesgeorn, and þa ðearfan, ðe heo mid cystigum mode eallunga afedde, dreorige mid wōpe ðam líce folgodon. Ða het se apostol ða bære settan, and cwæð, “ Min Drihten, Hælend Crist ! Arære ðe, Drusiana ; aris, and gecyrr ham, and gearca ús gereordunge on þinum huse.” Drusiana þa arás swilce of slæpe awreht, and, carfull be ðæs apostoles hæse, ham gewende.

On ðam oðrum dæge eode se apostol be ðære stræt, þa ofseah he hwær sum uðwita lædde twegen gebroðru, þe hæfdon behwyrfed eall heora yldrena gestreon on deorwurðum gymstanum, and woldon ða tocwysan on ealles þæs folces gesihðe, to wæfersyne, swylce to forsewennysse woruldlicra æhta. Hit wæs gewunelic on ðam timan þæt ða ðe woldon woruld-wisdom gecneordlice leornian, þæt hī behwyrfdon heora are on gymstanum, and ða tobræcon ; oððe on sumum gyldenum wegge, and ðone on sǣ awurpan ; þi-læs ðe seo smeaug þæra æhta hī æt þære lare hremde. Þa clypode se apostol ðone uðwitan Graton him to, and cwæð, “ Dyslic bið þæt hwa woruldlice speda forhogige for manna hêrunge, and beo on Godes dome geniðerod. Ydel bið se læcedom þe ne mæg ðone untruman gehælan ; swa bið eac ydel seo lār ðe ne gehælð ðære sawle Leahtras and unðeawas.

neglect, but revealed to him, in that exile, the revelation of things to come, concerning which he wrote the book which is called **APOCALYPSE** : and the cruel Domitian was slain in the same year by the hand of his senators ; and they all unanimously resolved that all his decrees should be annulled. Then was Nerva, a very honourable man, chosen for emperor. With his consent the apostle returned with great worship, he who with contumely had been sent into banishment. Men and women ran to meet him, rejoicing and saying, “ Blessed is he who cometh in the name of God.”

As the apostle John was entering the city of Ephesus, there was borne towards him the corpse of a widow to be buried ; her name was Drusiana. She was of great faith, and gave much in alms, and the poor, whom she had bountifully fed, sad, with weeping, followed the corpse. Then the apostle bade them set down the bier, and said, “ My Lord, Jesus Christ ! Raise thee, Drusiana ; arise, and return home, and prepare refectio*n* for us in thy house.” Drusiana then arose as if from sleep awakened, and, mindful of the apostle’s command, returned home.

On the second day the apostle going in the street, observed where a philosopher was accompanying two brothers, who had turned all their parents’ treasure into precious gems, and would crush them in the sight of all the people as a spectacle, in contempt as it were of worldly riches. It was common at that time for those who would sedulously learn philosophy, to change their property for gems, and break them in pieces ; or for a wedge of gold, and throw it into the sea ; lest the contemplation of those riches should hinder them at their study. Then the apostle called the philosopher Graton to him, and said, “ It is foolish that any one should despise worldly riches for praise of men, and be condemned at God’s doom. Vain is the medicine that cannot heal the sick ; as also is vain the doctrine that healeth not the sins and vices of the soul.

Soðlice min lareow Crist sumne cniht ðe gewilnode þæs ecan lifes þysum wordum lærde, þæt he sceolde ealle his welan beceapian, and þæt wurð ðearfum dælan, gif hē wolde fulfremed beon, and he syððan hæfde his goldhord on heofenum, and ðær to-eacan þæt ece líf.” Graton ða se uðwita him andwyrde, “ þas gymstanas synd tocwysede for ydelum gylpe, ac gif ðin lareow is soð God, gefeg ðas bricas to ansundnysse, þæt heora wurð mæge þearfum fremian.” Iohannes þa gegaderode ðæra gymstana bricas, and beseah to heofonum, þus cweðende, “ Drihten Hælend, nis ðe nan ðing earfoðe ; þu ge-edstaðelodest ðisne tobrocenan middangeard on þinum geleaffullum, þurh tācen þære halgan rode ; ge-edstaðela nu þas deorwurðan gymstanas, ðurh ðinra engla handa, þæt ðas nytenan menn þine mihta oncnāwon, and on þe gelyfon.” Hwæt, ða færlice wurdon ða gymstanas swa ansunde, þæt furðon nan tācen þære ærran tocwysednysse næs gesewen. Þa se uðwita Graton samod mid þam cnihtum feoll to Iohannes fotum, gelyfende on God. Se apostol hine fullode mid eallum his hirede, and hē ongann Godes geleafan openlice bodian. Þa twegen gebroðra, Atticus and Eugenius, sealdon heora gymstanas, and ealle heora æhta dældon wædlum, and filigdon þam apostole, and micel menigu geleaffulra him eac to geðeodde.

Þa becom se apostol æt sumum sæle to þære byrig Pergamum, þær ða foresædan cnihtas iū ær eardodon, and gesawon heora ðeowan mid godewebbe gefreatewode, and on woruldlicum wuldre scinende. Ða wurdon hī mid deofles flan þurhscotene, and dreorige on mode, þæt hī wædligende on ānum waclicum wæfelse ferdon, and heora ðeowan on woruldlicum wuldre scinende wæron. Þa undergeat se apostol ðas deoffican facn, and cwæð, “ Ic geseo þæt eower mōd is awend, and eower andwlita, forðan ðe ge eowre speda þearfum dældon, and mines Drihtnes lare fyligdon : gað nu forði to wuda, and heawað incre byrðene gyrda, and gebringað to me.” Hī dydon be his hæse, and hē on Godes

Verily my teacher, Christ, enjoined a youth who desired eternal life, in these words, That he should sell all his wealth, and distribute the value to the poor, if he would be perfect; and he should afterwards have his treasure in heaven, and, in addition thereto, eternal life." The philosopher Graton him answered, "These jewels are crushed for idle vaunt; but if thy teacher is the true God, join the fragments to soundness, that their value may benefit the poor." John then gathered the fragments of the jewels, and looked to heaven, thus saying, "Lord Jesus, to thee no thing is difficult; thou didst restore this crushed world for thy faithful, through sign of the holy rood; restore now these precious gems, by thy angels' hands, that these ignorant men may acknowledge thy powers, and in thee believe." Lo, then suddenly the gems became sound, so that even no sign of their former broken condition was seen. Then the philosopher Graton, together with the youths, fell forthwith at the feet of John, believing in God. The apostle baptized him with all his family, and he began openly to preach God's faith. The two brothers, Atticus and Eugenius, gave their gems, and distributed all their wealth to the poor, and followed the apostle, and a great multitude of believers also joined themselves to him.

Then on a certain time the apostle came to the city of Pergamus, where the before-mentioned youths formerly dwelt, and saw their servants decorated with fine linen, and shining in worldly splendour. Then were they pierced through with the devil's darts, and sad in mind, that they in poverty should go with one miserable cloak, and their servants be shining in worldly splendour. Then perceived the apostle the diabolical wiles, and said, "I see that your mind and your countenance are changed, because ye have distributed your riches to the poor, and followed my Lord's doctrine: go now therefore to the wood, and hew a burthen of rods, and bring them to me." They did as he had commanded, and he

naman ða grenan gyrda gebletsode, and hī wurdon to readum golde awende. Eft cwæð se apostol Iohannes, “Gað to ðære sæ-strande, and feccað me papolstanas.” Hī dydon swa; and Iohannes þa on Godes mægenðrymme hī gebletsode, and hī wurdon gehwyrfede to deorwurðum gymmum. Þa cwæð se apostol, “Gað to smiððan, and fandiað þises goldes and ðissera gymstana.” Hī ða eodon, and eft comon, þus cweðende, “Ealle ðas goldsmiðas secgað þæt hī næfre ær swa clæne gold, ne swa read ne gesawon: eac ðas gym-wyrhtan secgað þæt hi næfre swa deorwurðe gymstanas ne gemetton.” Þa cwæð se apostol him to, “Nimað þis gold, and ðas gymstanas, and farað, and bicgað eow land-ære; forðan þe ge forluron ða heofenlican speda. Bicgað eow pællene cyrtlas, þæt ge to lytelre hwile scinon swa swa rōse, þæt ge hrædlice forweornion. Beoð blowende and welige hwilwendlice, þæt ge ecelice wædlion. Hwæt la, ne mæg se Ælmihtiga Wealdend þurhteon þæt hē do his ðeowan rice for worulde, genihtsume on welan, and unwiðmetenlice scinan? Ac he sette gecāmp geleaffullum sawlum, þæt hi gelyfon to geagenne þa ecan welan, ða ðe for his naman þa hwilwendan speda forhōgiað. Ge gehældon untruman on þæs Hælendes naman, ge afigdon deoflu, ge forgeafon blindum gesihðe, and gehwilce uncoðe gehældon: efne nu is ðeos gifu eow ætbroden, and ge sind earmingas geworden, ge ðe wæron mære and strange. Swa micel ege stod deoflum fram eow, þæt hī be eowere hæse þa ofsettan deofolseocan forleton; nu ge ondrædað eow deoflu. Þa heofenlican æhta sind us eallum gemæne. Nacode we wæron acennede, and nacode we gewitað. Þære sunnan beorhtnys, and þæs monan leoht, and ealra tungla sind gemæne þam rican and ðam heanan. Rēnscuras, and cyrcan duru, fulluht, and synna forgyfenys, huselgang, and Godes neosung, sind eallum gemæne, earmum and eadigum: ac se ungesæliga gytsere wile mare habban þonne him genihtsumað, þonne he furðon orsorh ne bricð his genihtsumnyse. Se gytsere hæfð ænne lichaman, and

in God's name blessed the green rods, and they were turned to red gold. Again the apostle said, "Go now to the sea-strand, and fetch me pebble-stones." They did so, and John by God's majesty blessed them, and they were turned to precious gems. Then said the apostle, "Go to the smithy, and try this gold and these gems." They went, and came again, thus saying, "All the goldsmiths say that they have never before seen such pure and such red gold: also the jewellers say that they have never before met with such precious gems." Then said the apostle to them, "Take this gold and these gems, and go and buy landed property, seeing that ye have lost heavenly riches. Buy yourselves purple kirtles, that ye for a little while may shine as the rose, that ye may speedily fade. Be flourishing and rich for a season, that ye may be poor for ever. What, may not the Almighty Ruler so act that he make his servants powerful before the world, abounding in wealth, and incomparably to shine? But he has placed warfare for the believing souls, that they may believe in order to possess the eternal riches, they who for his name despise temporary possessions. Ye healed the sick in the name of Jesus, ye drove out devils, ye gave sight to the blind, and cured every disease. Behold, now this gift is withdrawn from you, and ye are become poor wretches, ye who were great and strong. The devils stood in so great awe of you, that at your behest they forsook the possessed demoniacs; now ye yourselves dread devils. The heavenly possessions are common to us all. Naked we were born, and naked we depart. The brightness of the sun, and the light of the moon, and of all the stars are common to the high and the low. Rain-showers and the church-door, baptism and forgiveness of sins, partaking of the housel and God's visitation, are common to all, poor and rich: but the unhappy covetous wishes to have more than suffices him, though he enjoys not freedom from care in his abundance. The covetous hath one body and divers garments; he hath one belly and a

menigfealde scrūd; he hæfð ane wambe, and þusend manna bigleofan: witodlice þæt he for gytsunge ūncyste nanum oðrum syllan ne mæg, þæt he hordað, and nat hwam; swa swa se witega cwæð, ‘On ídel bið ælc man gedrefed, seðe hordað, and nat hwam he hit gegaderað.’ Witodlice ne bið he þæra æhta hlaford, þonne he hi dælan ne mæg; ac he bið þæra æhta ðeowa, þonne he him eallunga þeowað; and þær to-eacan him weaxað untrumnyssa on his lichaman, þæt hē ne mæg ætes oððe wætes brucan. Hē carað dæges and nihtes þæt his feoh gehealden sy; hē gymð grædelice his teolunge, his gafoles, his gebytlu; he berypð þa wānnspegigan, he fulgæð his lustum and his plegan; þonne færlice gewitt he of ðissere worulde, nacod and forscyldigod, synna ana mid him ferigende; forðan þe he sceal ēce wīte ðrowian.”

Efne ðaða se apostol þas lare sprecende wæs, ða bær sum wuduwe hire suna lic to bebyrgenne, se hæfde gewifod þritigum nihtum ær. Seo dreorige modor þa samod mid þam licmannum rarigende hī astrehte æt þæs halgan apostoles fotum, biddende þæt he hire sunu on Godes naman arærde, swa swa he dyde þa wydewan Drusianam. Iohannes ða ofhreow þære meder and ðæra licmanna dreorignysses, and astrehte his lichaman to eorðan on langsumum gebede, and ða æt nextan arás, and eft up-ahafenum handum langlice bæd. Þaða he ðus ðriwa gedōn hæfde, ða het he unwindan þæs cnihtes líc, and cwæð, “Eala ðu cniht, ðe þurh ðines flæscs lust hrædlice ðine sawle forlure; eala þu cniht, þu ne cuðest ðinne Scyppend; þu ne cuðest manna Hælend; þu ne cuðest ðone soðan freond; and forði þu beurne on þone wyrstan feond. Nu ic ageat mine tearas, and for ðinre nytennysses geornlice bæd, þæt þu of deaðe arise, and þisum twam gebroðrum, Attico and Eugenio, cyðe hū micel wuldor hī forluron, and hwilc wite hī gearnodon.” Mid ðam þa arás se cniht Stacteus, and feoll to Iohannes fotum, and begann to ðreagenne þa gebroðru þe miswende wæron, þus cweðende, “Ic geseah þa englas, þe eower gymdon, dreorige

thousand men's sustenance ; but that which he, through the vice of avarice, cannot give to any other, he hoardeth, and knoweth not for whom, as the prophet said, 'Vainly is every man troubled who hoardeth, and knoweth not for whom he gathereth.' Verily he is not lord of those possessions, when he cannot distribute them, but he is the slave of those possessions, when he wholly serveth them ; and in addition thereto, diseases of his body increase, so that he may not enjoy food or drink. He cares night and day that his money be preserved ; he attends greedily to his gain, his rent, his buildings ; he bereaves the indigent, he follows his lusts and his pleasure ; then suddenly departs he from this world, naked and charged with crimes, bearing with him his sins alone ; therefore shall he suffer punishment everlasting."

Behold, while the apostle was speaking this lecture, a certain widow bare her son to be buried, who had been married thirty days before. The afflicted mother, together with the mourners, wailing prostrated herself at the holy apostle's feet, praying that he would, in God's name, rear up her son, as he did the widow Drusiana. John then, pitying the grief of the mother and the mourners, prostrated his body on the earth, in long prayer, and at length rising up, again with up-raised hands prayed a long time. Having done thus thrice, he bade them unwrap the corpse of the youth, and said, "O thou youth, who through thy flesh's lust hast early lost thy soul ; O thou youth, thou knewest not thy Creator ; thou knewest not the Saviour of men ; thou knewest not the true friend, and hast therefore fallen on the worst enemy. Now I have shed my tears, and earnestly prayed for thy sensuality, that thou mayest from death arise, and to these two brothers, Atticus and Eugenius, declare how great glory they have lost, and what punishment they have earned." On this the youth Stacteus arose, and fell at the feet of John, and began to chide the brothers who had been perverted, thus saying, "I saw the angels who had charge of you sadly weep-

wepan, and ða awyrigedan sceoccan blissigende on eowerum forwyrde. Eow wæs heofenan rice gearo, and scinende gebytlu mid wistum afyllede, and mid ecum leohte : þa ge forluron þurh unwærscipe, and ge begeaton eow ðeosterfulle wununga mid dracum afyllede, and mid brastligendum ligum, mid unasecgendlicum witum afyllede, and mid anðræcum stencum ; on ðam ne ablinð granung and þoterung dæges oþþe nihtes : biddað forði mid inweardre heortan ðysne Godes apostol, eowerne lareow, þæt he eow fram ðam ecum forwyrde arære, swa swa he me fram deaðe arærde ; and he eowre saula, þe nu synd adylegode of þære liflican béc, gelæde eft to Godes gife and miltsunge.”

Se cniht þa Stacteus, ðe of deaðe arás, samod mid þam gebroðrum, astrehte hine to Iohannes fôtswaðum, and þæt folc forð mid ealle, anmodlice biddende þæt he him to Gode geþingode. Se apostol þa bebead ðam twam gebroðrum þæt hi ðritig daga be hreowsunge dædbetende Gode geoffrodon, and on fæce geornlice bædon, þæt ða gylden an gyrda eft to þan ærran gecynde awendon, and þa gymstanas to heora wacnyse. Æfter ðritigra daga fæce, þa þa hī ne mihton mid heora benum þæt gold and þa gymstanas to heora gecynde awendan, ða comon hi mid woþe to þam apostole, þus cweðende, “ Symle ðu tæhtest mildheortnyse, and þæt man oðrum miltsode ; and gif man oðrum miltsað, hu micele swiðor wile God miltsian and arian maunum his handgeweorce ! þæt þæt we mid gitsigendum eagum agylton, þæt we nu mid wependum eagum bereowsiað.” Ða andwyrde se apostol, “ Berað ða gyrda to wuda, and þa stanas to sæ-strande : hi synd gecyrrede to heora gecynde.” Þaða hi þis gedon hæfdon, ða underfengon hi eft Godes gife, swa þæt hi adræfdon deoflu, and blinde, and untrume gehældon, and fela tacna on Drihtnes naman gefremedon, swa swa hi ær dydon.

Se apostol þa gebigde to Gode ealne þone eard Asiam, se is geteald to healfan dæle middan-eardes ; and awrat ða

ing, and the accursed fiend rejoicing in your destruction. For you was the kingdom of heaven ready, and shining structures filled with repasts, and with eternal light: these ye have lost through heedlessness, and have got for yourselves dark dwellings filled with serpents, and with crackling flames, full of unspeakable torments and horrible stench; in which groaning and howling cease not day nor night: pray, therefore, with inward heart, this apostle of God, your teacher, that he raise you from eternal perdition, as he hath raised me from death, and that he your souls, which are now blotted from the living book, lead back to God's grace and mercy."

The youth then, Stacteus, who had risen from death, together with the brothers, prostrated himself in the footsteps of John, and the people with them, all unanimously praying that he would intercede with God for them. The apostle then commanded the two brothers that they for thirty days in penitence should sacrifice to God by penance, and in that space should earnestly pray that the golden rods might be turned again to their former nature, and the gems to their worthlessness. After thirty days' space, when they could not by their prayers restore the gold and the gems to their nature, they came with weeping to the apostle, thus saying, "Ever hast thou taught mercy, and that one should have mercy on another; and if one have mercy on another, how much more will God show mercy to and pity men, his handiwork! The sin which we have committed with covetous eyes, we now with weeping eyes repent." Then answered the apostle, "Bear the rods to the wood, and the stones to the sea-strand: they shall be restored to their nature." When they had done this they again received God's grace, so that they drove out devils, and healed the blind and the sick, and performed many miracles, in the Lord's name, as they before had done.

The apostle then converted to God all the country of Asia, which is accounted the half part of the world; and wrote the

feorðan Cristes bōc, seo hrepað swyðost ymbe Cristes godcundnyse. Ða oðre þry godspelleras, Matheus, Marcus, Lucas, awriton æror be Cristes menniscnyse. Þa asprungon gedwolmenn on Godes gelaðunge, and cwædon þæt Crist nære ær he acenned wæs of Marian. Þa bædon ealle þa leod-bisceopas ðone halgan apostol þæt he þa feorðan bōc gesette, and þæra gedwolmanna dyrstignesce adwæscte. Iohannes þa bead ðreora daga fæsten gemænelice; and he æfter ðam fæstene wearð swa miclum mid Godes gaste afylled, þæt he ealle Godes englas, and ealle gesceafta, mid heahlicum mode oferstāh, and mid ðysum wordum þa godspellican gesetnyse ongan, “In principio erat uerbum, et uerbum erat apud Deum, et Deus erat uerbum, et reliqua:” þæt is on Englisc, “On frymðe wæs word, and þæt word wæs mid Gode, and þæt word wæs God; þis wæs on frymðe mid Gode; ealle ðing sind þurh hine geworhte, and nis nan þing buton him gesceapen.” And swa forð on ealre þære godspellican gesetnyse, he cydde fela be Cristes godcundnyse, hu he ecelice butan angynne of his Fæder acenned is, and mid him rixað on annysse þæs Halgan Gastes, ā butan ende. Feawa he awrat be his menniscnyse, forðan þe þa ðry oðre godspelleras genihtsumlice be þam heora bec setton.

Hit gelamp æt sumum sæle þæt þa deofolgyldan þe þa gýt ungeleaffulle wæron, gecwædon þæt hi woldon þone apostol to heora hæðenscipe geneadian. Þa cwæð se apostol to ðam hæðengyldum, “Gað ealle endemes to Godes cyrcan, and clypiað ealle to eowerum godum, þæt seo cyrce afealle ðurh heora mihte; ðonne buge ic to eowerum hæðenscipe. Gif ðonne eower godes miht þa halgan cyrcan towurpan ne mæg, ic towurpe eower tempel þurh ðæs Ælmihtigan Godes mihte, and ic tocwyse eower deofolgyld; and bið þonne rihtlic geðuht þæt ge geswycon eoweres gedwyldes, and gelyfon on ðone soðan God, se ðe ana is Ælmihtig.” Þa hæðengyldan ðisum cwyde geðwærlæhton, and Iohannes mid geswæsum wordum þæt folc tihte, þæt hī ufor eodon fram þam deofles

fourth book of Christ, which treats most of Christ's divinity. The other three evangelists, Matthew, Mark, Luke, wrote rather of Christ's human state. Then there sprung up heretics in God's church, who said that Christ was not before he was born of Mary. Thereupon all the diocesan bishops besought the holy apostle to compose the fourth book, and extinguish the audacity of the heretics. John then ordered a general fast of three days ; and after the fast he was so greatly filled with the spirit of God, that he excelled all God's angels and all creatures with his exalted mind, and began the evangelical memorial with these words, "In principio erat verbum," etc., that is in English, "In the beginning was the word, and the word was with God, and the word was God ; this was in the beginning with God ; all things are made through him, and without him nothing is created." And so forth, in all the evangelical memorial, he made known many things concerning Christ's divinity, how he eternally without beginning was begotten of his Father, and reigneth with him in unity of the Holy Ghost, ever without end. He wrote few things of his human nature, because the three other evangelists had composed their books abundantly concerning that.

It happened at a certain time, that the idolaters, who were yet unbelieving, said that they would force the apostle to their heathenship : whereupon the apostle said to the idolaters, "Go all together to God's church, and call all of you to your gods that, through their might, the church may fall down ; then will I turn to your heathenship. But if the power of your god may not cast down the holy church, I will cast down your temple, through the might of the Almighty God, and I will crush your idol ; and it shall then seem right that ye cease from your error, and believe in the true God, who alone is Almighty." The idolaters assented to this proposal, and John with kind words exhorted the people to go out from the devil's temple ; and with clear voice cried be-

temple; and mid beorhtre stemne ætforan him eallum clypode, “On Godes naman ahreose þis tempel, mid eallum þam deofolgyldum þe him on eardiað, þæt þeos menigu tocnawe þæt ðis hæðengyld deofles biggeng is.” Hwæt ða færlice ahreas þæt tempel grundlunga, mid eallum his anlicnyssum to duste awende. On ðam ylcan dæge wurdon gebigede twelf ðusend hæðenra manna to Cristes geleafan, and mid fulluhte gehalgode.

þa sceorede ða gyt se yldesta hæðengylda mid mycelre þwyrnyse, and cwæð þæt he nolde gelyfan buton Iohannes attor drunce, and þurh Godes mihte ðone cwelmbæran drenc oferswiðde. þa cwæð se apostol, “þeah þu me attor sylle, þurh Godes naman hit me ne derað.” Ða cwæð se hæðengylda Aristodemus, “þu scealt ærest oðerne geseon drincan, and ðærrihte cwelan, þæt huru ðin heorte swa forhtige for ðam deadbærum drence.” Iohannes him andwyrde, “Gif ðu on God gelyfan wylt, ic unforhtmod ðæs drences onfō.” þa getengde se Aristodemus to ðam heahgerefan, and genām on his cwearterne twegen ðeofas, and sealde him ðone unlybban ætforan eallum ðam folce, on Iohannes gesihðe; and hi ðærrihte æfter þam drence gewiton. Syððan se hæðengylda eac sealde ðone attorbæran drenc þam apostole, and hē mid rodetacne his muð, and ealne his lichaman gewæpnode, and ðone unlybban on Godes naman halsode, and siððan mid gebildum mode hine ealne gedranc. Aristodemus ða and þæt folc beheoldon þone apostol ðreo tída dæges, and gesawon hine habban glædne andwlitan, buton blácunge and forhtunge; and hi ealle clypodon, “An soð God is, seðe Iohannes wurðað.” þa cwæð se hæðengylda to ðam apostole, “Gyt me tweonað; ac gif ðu ðas deadan sceaðan, on ðines Godes naman arærst, þonne bið min heorte geclænsod fram ælcere twynunge.” Ða cwæð Iohannes, “Aristodeme, nim mine tunecan, and lege bufon ðæra deadra manna lic, and cweð, ‘þæs Hælendes Cristes apostol me asende to eow, þæt ge on his naman of deaðe arison, and ælc man oncnāwe þæt

fore them all, "In the name of God let this temple fall down with all the idols that dwell within it, that this multitude may know that this idolatry is the worship of the devil." Behold then, the temple fell suddenly to the ground, with all its idols turned to dust. On that same day twelve thousand heathens were turned to belief in Christ, and hallowed with baptism.

But the chief idolater still refused with great perverseness, and said that he would not believe unless John drank poison, and through God's might overcame the deadly drink. Then said the apostle, "Though thou give me poison, through God's name it shall not hurt me." Then said the idolater Aristodemus, "Thou shalt first see another drink it, and instantly die, that so at least thy heart may fear the death-bearing drink." John answered him, "If thou wilt believe in God, I will fearless receive this drink." Then Aristodemus went to the prefect, and took from his prison two thieves, and gave them the poison before all the people, in the presence of John; and they immediately after the drink died. Then the idolater gave the venomous drink also to the apostle, and he having armed his mouth and all his body with the sign of the rood, and exorcised the poison in God's name, with bold heart drank it all. Aristodemus then and the people beheld the apostle three hours of the day, and saw him having a glad countenance, without paleness and fear: and they all cried, "There is one true God, whom John worshippeth." Then said the idolater to the apostle, "Yet I doubt; but if thou, in the name of thy God, wilt raise up these dead thieves, then will my heart be cleansed from every doubt." Then said John, "Aristodemus, take my tunic, and lay it on the corpses of the dead men, and say, 'The apostle of Jesus Christ hath sent me to you, that ye in his name may arise from death, and that every man may know that death and life minister to my Saviour.'" He

deað and líf ðeowiað minum Hælende.'” He ða be ðæs apostoles hæse bær his tunecan, and alede uppon ðam twām deadum; and hī ðærrihte ansunde arison. Þaða se hæðengylða þæt geseah, ða astrehte he hine to Iohannes fotum, and syððan ferde to ðam heahgerefan, and him ða wundra mid hluddre stemne cydde. Hī ða begen þone apostol gesohton, his miltsunge biddende. Þa bead se apostol him seofon nihta fæsten, and hi siððan gefullode; and hi æfter ðam fulluhte towurpon eall heora deofolgyld, and mid heora maga fultume, and mid eallum cræfte arærdon Gode mære cyrcan on ðæs apostoles wurðmynte.

Þaða se apostol wæs nigon and hund-nigontig geara, þa æteowode him Drihten Crist mid þam oðrum apostolum, þe hē of ðisum life genumen hæfde, and cwæð, “Iohannes, cum to me; tima is þæt þu mid ðinum gebroðrum wistfullige on minum gebeorscipe.” Iohannes þa arás, and eode wið þæs Hælendes; ac he him to cwæð, “Nu on sunnan-dæg, mines æristes dæge, þu cymst to me:” and æfter ðam worde Drihten gewende to heofenum. Se apostol micclum blissode on ðam behâte, and on þam sunnan-uhtan ærwacol to ðære cyrcan com, and þam folce, fram hancrede oð undern, Godes gerihta lærde, and him mæssan gesang, and cwæð þæt se Hælend hine on ðam dæge to heofonum gelaðod hæfde. Het ða delfan his byrgene wið þæt weofod, and þæt greot utawegan. And hē eode cucu and gesund into his byrgene, and astrehtum handum to Gode clypode, “Drihten Crist, ic þancige ðe þæt þu me gelaðodest to þinum wistum: þu wást þæt ic mid ealre heortan þe gewilnode. Oft ic ðe bæd þæt ic moste to ðe faran, ac ðu cwæde þæt ic anbidode, þæt ic ðe mare folc gestrynde. Þu heolde minne lichaman wið ælce besmittennysse, and þu simle mine sawle onlihtest, and me nahwar ne forlete. Þu settest on minum muðe þinre soðfæstnysse word, and ic awrat ða lare ðe ic of ðinum muðe gehyrde, and ða wundra ðe ic ðe wyrcan geseah. Nu ic ðe betæce, Drihten! þine bearn, ða ðe þin gelaðung, mæden and

then, at the apostle's command, bare his tunic, and laid it on the two dead ones, and they forthwith rose up whole. When the idolater saw that, he prostrated himself at the feet of John, and then went to the prefect, and announced to him those miracles with a loud voice. Then they both sought the apostle, praying for his compassion: whereupon the apostle enjoined them a fast of seven days, and afterwards baptized them; and after their baptism they cast down all their idols, and with the aid of their kinsmen, and with all art, raised a great church to God in honour of the apostle.

When the apostle was ninety-nine years old the Lord Christ appeared to him with the other apostles, whom he had taken from this life, and said, "John, come to me; it is time that thou with thy brethren shouldst feast at my banquet." John then arose, and went towards Jesus. But he said to him, "Lo, on Sunday, the day of my resurrection, thou shalt come to me:" and after those words the Lord returned to heaven. The apostle greatly rejoiced in that promise, and at sunrise early rising came to the church, and from cock-crowing until the third hour, taught God's law, and sang mass to them, and said, that the Saviour had called him to heaven on that day. He then ordered his grave to be dug opposite the altar, and the dust to be removed; and he went quick and whole into his grave, and with outstretched hands cried to God, "Lord Christ, I thank thee that thou hast invited me to thy banquet: thou knowest that with all my heart I have desired thee. Oft have I prayed thee that I might go to thee, but thou saidst that I should abide, that I might gain more people to thee. Thou hast preserved my body against every pollution, and thou hast ever illumined my soul, and hast nowhere forsaken me. Thou hast set in my mouth the word of thy truth, and I have written down the lore which I heard from thy mouth, and the wonders which I saw thee work. Now I commit to thee, Lord! thy chil-

moder, þurh wæter and þone Halgan Gast, ðe gestrynde. Onfoh me to minum gebroðrum mid ðam ðe ðu come, and me gelaðodest. Geopena ongean me lifes geat, þæt ðæra ðeostra ealdras me ne gemeton. þu eart Crist, ðæs lifigendan Godes Sunu, þu þe be ðines Fæder hæse middangeard gehældest, and us ðone Halgan Gast asendest. þe we heriað, and þanciað þinra meugfealdra goda geond ungeendode worulde. Amen.”

Æfter ðysum gebede æteowode heofenlic leoht bufon ðam apostole, binnon ðære byrgene, ane tid swa beorhte scinende, þæt nanes mannes gesihð þæs leohtes leoman sceawian ne mihte; and he mid þam leohte his gast ageaf þam Drihtne þe hine to his rice gelaðode. He gewát swa freoh fram deaðes sarnysse, of ðisum andweardan life, swa swa he wæs ælfremed fram lichamlicere gewemmednysse. Soðlice syððan wæs his byrgen gemet mid mannan afylled. Manna wæs gehaten se heofenlica mete, þe feowertig geara afedde Israhela folc on westene. Nu wæs se bigleofa gemett on Iohannes byrgene, and nan ðing elles; and se mete is weaxende on hire oð ðisne andweardan dæg. þær beoð fela tacna æteowode, and untrume gehælde, and fram eallum frecednyssum alysed, þurh ðæs apostoles ðingunge. þæs him getiðað Drihten Crist, þam is wuldor and wurðmynt mid Fæder and Halgum Gaste, â butan ende. Amen.

V. K̄L. JAN.

NATALE INNOCENTIIUM INFANTUM.

NU to-dæg Godes gelaðung geond ealne ymbhwyrft mærsað þæra eadigra cildra freols-tide, þe se wælhreowa Herodes for Cristes acennednysse mid arleasre ehthnysse acwealde, swa swa us seo godspelllice racu swutellice cyð.

dren, those which thy church, maiden and mother, through water and the Holy Ghost have gained to thee. Receive me to my brothers with whom thou camest and invitedst me. Open towards me the gate of life, that the princes of darkness may not find me. Thou art Christ, Son of the living God, who, at thy Father's behest, hast saved the world, and hast sent us the Holy Ghost. Thee we praise and thank for thy manifold benefits throughout the world eternal. Amen."

After this prayer a heavenly light appeared above the apostle, within the grave, shining for an hour so bright, that no man's sight might look on the rays of light; and with that light he gave up his spirit to the Lord, who had invited him to his kingdom. He departed as joyfully from the pain of death, from this present life, as he was exempt from bodily defilement. Verily his grave was afterwards found filled with manna. Manna the heavenly meat was called which for forty years fed the people of Israel in the wilderness. Now this food was found in the grave of John, and nothing else, and the meat is growing in it to this present day. Many miracles have there been manifested, and sick healed, and released from all calamities through the apostle's intercession. This hath the Lord Christ granted unto him, to whom is glory and honour with the Father and the Holy Ghost, ever without end. Amen.

DECEMBER XXVIII.

THE NATIVITY OF THE INNOCENTS.

NOW to-day God's church throughout all the globe celebrates the festival of the blessed children whom the cruel Herod, on account of the birth of Christ, slew in impious persecution, as the evangelical narrative manifestly makes known to us.

Matheus awrat, on þære forman Cristes bec, ðysum wordum be ðæs Hælendes gebyrd-tide, and cwæð, “ þaða se Hælend acenned wæs on þære Iudeiscan Bethleem, on Herodes dagum cyninges, efne ða comon fram east-dæle middangeardes þry tungel-witegan to ðære byrig Hierusalem, þus befrinende, Hwær is Iudeiscra leoda Cyning, seðe acenned is? We gesawon soðlice his steorran on east-dæle, and we comon to ði þæt we ūs to him gebiddon. Hwæt ða Herodes cyning þis gehyrende wearð micclum astyred, and eal seo burhwaru samod mid him. He ða gesamnode ealle þa ealdor-biscopas, and ðæs folces boceras, and befran hwær Cristes cennings-tōw wære. Hī sædon, on ðære Iudeiscan Bethleem. Þus soðlice is awriten þurh ðone witegan Micheam, Eala þu Bethleem, Iudeisc land, ne eart ðu nateshwōn wacost burga on Iudeiscum ealdrum: of ðe cymð se Heretoga seðe gewylt and gewissað Israhela folc. Ða clypode Herodes þa ðry tungel-witegan on sunder-spræce, and geornlice hī befrān to hwilces timan se steorra him ærst æteowode, and asende hī to Bethleem, ðus cweðende, Farað ardlice, and befrīnað be ðam cilde, and þonne ge hit gemetað, cyðað me, þæt ic māge me to him gebiddan. Þa tungel-witegan ferdon æfter þæs cyninges spræce, and efne ða se steorra, þe hī on east-dæle gesawon, glad him beforan, oð þæt he gestōd bufon ðam gesthūse, þær þæt cild on wunode. Hi gesāwon ðone steorran, and þearle blissodon. Eodon ða inn, and þæt cild gemetton mid Marian his meder, and niðerfeallende hī to him gebædon. Hi geopenodon heora hōrdfatu, and him lāc geoffrodon, gold, and recels, and myrram. Hwæt ða God on swefne hī gewarnode and bebedad þæt hi eft ne cyrdon to ðan reðan cyninge Herode, ac þurh oðerne weg hine forcyrdon, and swa to heora eðele becomon. Efne ða Godes engel æteowode Iosepe, ðæs cildes foster-fæder, on swefnum, cweðende, ‘Arís, and nim þis cild mid þære meder, and fleoh to Egypta lānde, and beo þær oð þæt ic þe eft secge: soðlice toward is þæt Herodes smeað hū hē þæt cild fordō.’ Ioseph

Matthew wrote, in the first book of Christ, in these words, of the birth-time of Jesus, and said, "When Jesus was born in the Judæan Bethlehem, in the days of Herod the king, behold there came from the east part of the earth three astrologers to the city of Jerusalem, thus inquiring, Where is the King of the Jewish people, who is born? Verily we saw his star in the east part, and we come in order that we may worship him. Now king Herod hearing this was greatly troubled, and all the citizens together with him. He then assembled all the chief bishops and scribes of the people, and inquired where the birthplace of Christ might be. They said, In the Judæan Bethlehem. Thus verily it is written by the prophet Micah, Ah thou Bethlehem, Judæan land, thou art in no wise meanest of cities among the Jewish princes: of thee shall come the Ruler who shall rule and govern the people of Israel. Then Herod called the three astrologers in separate discourse, and diligently questioned them at what time the star had first appeared to them, and sent them to Bethlehem, thus saying, Go instantly, and inquire concerning the child, and when ye find it, let me know, that I may worship him. After the king's speech the astrologers went, and lo, the star which they had seen in the east part glided before them, till it stood over the inn in which the child was staying. They saw the star and greatly rejoiced. They then went in, and found the child with Mary his mother, and falling down they worshipped him. They opened their cases of treasure and offered him gifts, gold, and frankincense, and myrrh. Then God warned them in a dream, and commanded, that they should not return to the cruel king Herod, but should turn through another way, and so come to their own country. Lo, God's angel appeared to Joseph, the child's foster-father, in a dream, saying, 'Arise, and take this child with the mother, and flee to the land of Egypt, and be there until I speak to thee again: for it will come to pass that Herod will devise how he may fordo the child.'

Ða arás nihtes, and þæt cild mid þære meder samod to Egypta lānde ferede, and þær wunode oð þæt Herodes gewát ; þæt seo witegung wære gefylled, þe be ðære fare ær ðus cwæð, Of Egypta lānde ic geclypode minne sunu.”

Nu secgað wyrd-writeras þæt Herodes betwux ðisum wearð gewrēged to þam Romaniscan casere, þe ealne middan-geard on þam timan geweold. Þa gewende he to Rome, be ðæs caseres hæse, þæt he hine betealde, gif he mihte. Þa betealde he hine swiðe geaplice, swa swa he wæs snotor-wyrde to ðan swiðe, þæt se casere hine mid maran wurð-mynte ongean to Iudeiscum rice asende. Þaþa he ham com, þa gemunde he hwæt he ær be ðan cilde gemynte, and geseah þæt he wæs bepæht fram ðam tungel-witegum, and wearð þa ðearle gegremod. Sende ða his cwelleras, and ofslōh ealle ða hyse-cild, þe wæron on þære byrig Bethleem, and on eallum hyre gemærum, fram twywintrum cilde to anre nihte, be ðære tide þe hē geaxode æt ðam tungel-witegum. Þa wæs gefylled Hieremias witegung, þe ðus witegode, “Stemn is gehyred on heannysse, micel wōp and ðoterung : Rachel beweop hire cildru, and nolde beon gefrefrod, forðan ðe hi ne sind.”

On ðam twelftan dæge Cristes acennednyse comon ða ðry tungel-witegan to Herode, and hine axodon be ðam acennedan cilde ; and þaþa hī his cening-stowe geaxodon, þa gewendon hī wið þæs cildes, and noldon ðone reðan cwel-lere eft gecyrran, swa swa he het. Þa ne mihte he forbugan þæs caseres hæse, and wæs ða, þurh his langsume fær, þæra cildra slege geuferod swiðor þonne he gemynt hæfde ; and hī wurdon ða on ðysum dægþerlicum dæge wuldorfullice gemartyrode ; na swa-þeah þæs gears þe Crist acenned wæs, ac æfter twegra geara ymbryne æfter ðæs wælhreowan ham-cyme.

Næs hē æðelboren, ne him naht to þam cynecynne ne gebyrode ; ac mid syrewungum and swicdome he becom to

Joseph then arose by night, and conveyed the child together with the mother to the land of Egypt, and there staid until Herod departed ; that the prophecy might be fulfilled which of old thus spake of that journey, From the land of Egypt I have called my son.”

Now chroniclers say that in the meanwhile Herod was accused to the Roman emperor, who at that time ruled all the earth. He therefore went, by the emperor’s command, to Rome, that he might clear himself, if he could. He cleared himself very cunningly, as he was so sagacious, that the emperor sent him back with great honour to the Jewish kingdom. When he came home he remembered what he had intended concerning the child, and saw that he had been deceived by the astrologers, and was exceedingly irritated. He then sent his executioners, and slew all the male children that were in the city of Bethlehem, and in all its boundaries, from the child of two years to that of one day, according to the time which he had inquired of the astrologers. Then was fulfilled the prophecy of Jeremiah, who thus prophesied, “A voice is heard on high, great weeping and wailing : Rachel wept for her children, and would not be comforted, because they are not.”

On the twelfth day of Christ’s birth the three astrologers came to Herod, and informed him concerning the child that was born ; and when they had discovered his birthplace, they went to the child, and would not return to the cruel murderer, as he had commanded. He might not then avoid the emperor’s command, and, therefore, through his long journey, the slaughter of the children was delayed more than he had intended ; and they were on this present day gloriously martyred ; not, however, in the year that Christ was born, but after the course of two years after the return of the cruel tyrant.

He was not of noble birth, nor did he belong to the royal race ; but by artifices and deception he attained to the kingly

ðære cynelican geðincðe; swa swa Moyses be ðam awrát, þæt ne sceolde ateorian þæt Iudeisce cynecynn, oþþæt Crist sylf come. Ða com Crist on ðam timan þe seo cynelice mæigð ateorode, and se ælfremeda Herodes þæs rices ge-weold. Þa wearð he micclum afyrht and anðracode þæt his rice feallan sceolde, þurh to-cyme þæs soðan cyninges. Þa clypode hē ða tungel-witegan on sunder-spræce, and geornlice hī befrán, on hwilcne timan hī ærest þone steorran gesawon; forðan ðe he ondred, swa swa hit gelamp, þæt hī eft hine ne gecyrdon. Þa het he forðy acwellan ealle ða hysecild þære burhscire, fram twywintrum cilde oð anre nihte: ðohte gif he hī ealle ofsloge, þæt se ān ne ætburste þe he sohte. Ac he wæs ungemyndig þæs halgan gewrites, ðe cwyð, “ Nis nān wisdom, ne nān ræd naht ongean God.”

Se swicola Herodes cwæð to ðam tungel-witegum, “ Farað, and geornlice befrinað be ðam cilde, and cyðað me, þæt ic eac mage me to him gebiddan.” Ac he cydde syððan his facenfullan syrewunge, hu he ymbe wolde, gif he hine gemette, ðaða he ealle his efenealdan adylegode for his anes ehtnyse. Þearflæs he syrwe ymbe Crist: ne com he forðy þæt he wolde his eorðlice rice, oþþe æniges oðres cyninges mid ricetere him to geteon; ac to ði hē com þæt he wolde his heofenlice rice geleaffullum mannum forgyfan. Ne com he to ðy þæt he wære on mærlicum cynesetle ahafen, ac þæt he wære mid hospe on rode hengene genæglod. He wolde ðeah þæs wælhreowan syrewunge mid fleame forbugan, na forði þæt he deað forfluge, seðe sylfwilles to ðrowienne middan-gearde genealæhte; ac hit wære to hrædlic, gif he ða on cild-cradole acweald wurde, swilce ðonne his to-cyme mancynne bedíglod wære; þi forhradode Godes engel þæs arleasan geþeaht, and bebed þæt se foster-fæder þone heofenlican æpeling of ðam earde ardlice ferede.

Ne forseah Crist his geongan cempan, ðeah ðe he lichamlice on heora slege andwerd nære; ac hē asende hī fram þisum

dignity; as Moses wrote concerning him, That the royal Jewish race should not decay until Christ himself came. Now Christ came at the time that the royal family was decayed, and the stranger Herod ruled the kingdom. Then was he greatly afraid and terrified lest his kingdom should fall through the coming of the true king. He called therefore the astrologers in separate converse, and diligently questioned them at what time they first saw the star; for he feared, as it came to pass, that they would not return to him. He therefore commanded all the children of that district, from the age of two years to that of one day, to be slain, that the one might not escape whom he sought. But he was unmindful of the holy scripture, which says, "No wisdom nor any counsel is aught against God."

The treacherous Herod said to the astrologers, "Go, and diligently inquire concerning the child, and let me know, that I may worship him." But he manifested afterwards his guileful artifice, how he would have done, if he had found him, when he destroyed all those of equal age, for the persecution of him alone. Needlessly he machinated against Christ: he came not because he would acquire for himself his earthly kingdom, or any other king's by violence; but he came because he would give his heavenly kingdom to believing men. He came not that he might be exalted on a pompous throne, but that he might with contumely be nailed hanging on a cross. Nevertheless, he would avoid the machination of the cruel tyrant by flight, not because he fled from death, who of his own will visited the world for the purpose of suffering; but it would have been too early, if he had been slain in the child's cradle, for his advent would then, as it were, be hidden from mankind; God's angel, therefore, prevented the impious counsel, and bade the foster-father convey the heavenly Prince forthwith from the country.

Christ despised not his young champions, though he was not bodily present at their slaughter; but he sent them from

wræcfullum life to his ecan rice. Gesælige hī wurdon geborene þæt hi moston for his intingan deað þrowian. Eadig is heora yld, seoðe þa gyt ne mihte Crist andettan, and moste for Criste þrowian. Hī wæron þæs Hælendes gewitan, ðeah ðe hī hine ða gyt ne cuðon. Næron hī gerípode to slege, ac hi gesæliglice þeah swulton to life. Gesælig wæs heora acennednys, forðan ðe hī gemetton þæt ece lif on instæpe þæs andweardan lifes. Hī wurdon gegripene fram moderlicum breostum, ac hi wurdon betæhte þærrihte engellicum bosum. Ne mihte se mánfulla ehtere mid nanre ðenunge þam lytlingum swa micclum fremian, swa micclum swa hē him fremode mid ðære reðan ehtnysse hatunge. Hī sind gehátene martyra blostman, forðan ðe hī wæron swá swá upspringende blostman on middewearðan cyle ungeleaffulnysse, swilce mid sumere ehtnysse forste forsodene. Eadige sind þa innoðas þe hī gebæron, and ða breost þe swylce gesihton. Witodlice ða moddru on heora cildra martyrdome þrowodon; þæt swurd ðe þæra cildra lima þurh-árn becóm to ðæra moddra heortan; and neod is þæt hī beon efenhlyttan þæs ecan edleanes, þonne hī wæron geferan ðære ðrowunge. Hī wæron gehwæde and ungewittige acwealde, ac hī arisað on þam gemænelicum dome mid fullum wæstmē, and heofenlicere snoternysse. Ealle we cumað to anre ylde on þam gemænelicum æriste, þeah ðe we nu on myslicere ylde of þyssere worulde gewiton.

þæt godspel cweð þæt Rachel beweōp hire cildra, and nolde beon gefrefrod, forðan þe hī ne sind. Rachel hatte Iacobes wif, ðæs heahfæderes, and heo getacnode Godes gelaðunge, þe bewypð hire gastlican cild; ac heo nele swa beon gefrefrod, þæt hī eft to woruldlicum gecampe gehwyrfon, þa þe æne mid sygefæstum deaðe middangeard oferswiðdon, and his yrnða ætwundon to wuldorbeagienne mid Criste.

Eornostlice ne breac se arleasa Herodes his cynerices mid langsumere gesundfulnysse, ac buton yldinge him becom seo

this miserable life to his eternal kingdom. Blessed they were born that they might for his sake suffer death. Happy is their age, which could not yet acknowledge Christ, and might for Christ suffer. They were witnesses of Jesus, though they yet knew him not. They were not ripened for slaughter, yet they blessedly died to life. Blessed was their birth, because they found everlasting life at the entrance of this present life. They were snatched from their mothers' breasts, but they were instantly committed to the bosoms of angels. The wicked persecutor could not by any service so greatly favour those little ones, so greatly as he favoured them by the fierce hate of persecution. They are called blossoms of martyrs, because they were as blossoms springing up in the midst of the chill of infidelity, consumed, as it were, by the frost of persecution. Blessed are the wombs which bare them, and the breasts that such have sucked. Verily the mothers suffered through their children's martyrdom; the sword that pierced their children's limbs entered the hearts of the mothers, and it is needful that they be partakers of the eternal reward, when they were companions of the suffering. They were slain while little and witless, but they shall arise at the common doom in full growth, and with heavenly wisdom. We shall all come to one age at the common resurrection, although we now in various age depart from this world.

The gospel says, that Rachel wept for her children, and would not be comforted, because they are not. Jacob the patriarch's wife was called Rachel, and she betokened God's church, which weeps for her ghostly children; but it will not so be comforted, that they again return to temporal strife, who once by a triumphant death have overcome the world, and escaped from its miseries to be crowned with glory with Christ.

But the impious Herod did not enjoy his kingdom in long healthfulness, for without delay the divine vengeance came

godcundlice wracu, þe hine mid menigfealdre yrmðe forðyde, and eac geswutelode on hwilcum suslum he moste æfter forðsiðe ecelice cwyrlmian. Hine gelæhte unasecgendlic adl; his lichama barn wiðutan mid langsumere hætan, and he eal innan samod forswæled wæs, and toborsten. Him wæs metes micel lust, ac ðeah mid nanum ætum his gyfernysse gefyllan ne mihte. He hriðode, and egeslice hweos, and angsumlice siccetunga teah, swa þæt hē earfoðlice orðian mihte. Wæter-seocnyss hine ofereode, beneoðan þam gyrdle, to ðan swiðe, þæt his gesceapu maðan weollon, and stincende attor singallice of ðam toswollenum fotum fleow. Unaberendlic gyhða ofereode ealne ðone lichaman, and ungelyfendlic toblawennys his innoð geswencte. Him stōd stīncende steam of ðam muðe, swa þæt earfoðlice ænig læce him mihte genealæcan. Fela ðæra læca hē acwealde; cwæð þæt hī hine gehælan mihton and noldon. Hine gedrehte singal slæpleast, swa þæt he þurhwacole niht buton slæpe adreah; and gif hē hwon hnāppode, ðærrihte hine drehton nihtlice gedwīmor, swa þæt him ðæs slæpes ofþuhte. Þaða hē mid swiðlicum luste his lifes gewilnode, þa hēt hē hine ferigan ofer ða eā Iordanen, ðærþær wæron gehæfde hāte baðu, þe wæron halwende gecwedene adligendum lichaman. Wearð þa eac his læcum geðuht þæt hī on wlacum ele hine gebeðedon. Ac ðaða hē wæs on ðissere beðunge geléd, þa wearð se lichama eal toslopen, swa þæt his eagan wendon on gelicnysse swelendra manna, and hē læg cwydeleas butan andgite. Eft ðaða he com, þa het he hine ferigan to ðære byrig Hiericho.

Þaþa he wearð his lifes orwene, þa gelaðode he him to ealle ða Iudeiscan ealdras of gehwilcum burgum, and het hī on cwearterne beclýsan, and gelangode him to his swustur Salome and hire wer Alexandrum, and cwæð, “ Ic wāt þæt ðis Iudeisce folc micclum blissigan wile mines deaðes; ac ic mæg habban arwurðfulle líc-ðenunge of heofigendre menigu, gif ge willað minum bebodum gehyrsumian. Swa ricene swa ic gewīte, ofsleað ealle ðas Iudeiscan ealdras, ðe ic on

upon him, which afflicted him with manifold misery, and also manifested in what torments he must after death eternally suffer. An unspeakable disease seized him; his body burned without with a lasting heat, and all within he was inflamed and bursten. He had great craving for food, but yet with no viands could he satisfy his voracity, and fearfully rotted away, and dolefully fetched sighs, so that he could with difficulty breathe. Dropsy came on him, beneath the girdle, to that degree that his members swarmed with vermin, and stinking venom ever flowed from his swollen feet. Unbearable palsies spread over his whole body, and incredible inflation afflicted his entrails. Stinking vapour proceeded from his mouth, so that hardly any leech could approach him. Many of the leeches he slew; he said that they might heal him and would not. Constant sleeplessness afflicted him, so that he passed the whole night without sleep; and if he dozed a little, nightly phantoms immediately tormented him, so that he repented of his sleep. As he with violent longing desired his life, he commanded to be conveyed over the river Jordan, where there were hot baths, which were said to be salutary to diseased bodies. It then seemed good to his leeches that they should bathe him in lukewarm oil. But when he was led to this bathing, the body was all relaxed, so that his eyes turned to the likeness of dead men's, and he lay speechless, without sense. When he came to, he commanded to be borne to the city of Jericho.

When he was hopeless of life he called to him all the Jewish elders from every city, and ordered them to be confined in prison, and sent for his sister Salome and her husband Alexander, and said, "I know that this Jewish people will greatly rejoice at my death; but I may have an honourable funeral attendance of a mourning multitude, if ye will obey my commands. As soon as I depart, slay all the Jewish elders whom

cwearterne beclysde, þonne beoð heora siblingas to heofunge geneadode, þa ðe wyllað mines forðsiðes fagnian.” He ða his cempan to ðam slege genamode, and het heora ælcum fiftig scyllinga to sceatte syllan, þæt hi heora handa fram ðam blodes gyte ne wiðbrudon. Þaða hē mid ormætre angsumnysse wæs gecwylmed, þa het he his agenne sunu Antípatrem arleaslice acwellan, to-eacan þam twam þe hē ær acwealde. Æt nextan, ðaða hē gefredde his deaðes nealæcunge, þa het he him his seax aræcan to screadigenne ænne æppel, and hine sylfne hetelice ðyde, þæt him on acwehte. Þyllic wæs Herodes forðsið, þe mánfullice ymbe þæs heofenlican æþelinges to-cyme syrwe, and his efen-ealdan lytlingas unscæððige arleaslice acwealde.

Efne ða Godes engel, æfter Herodes deaðe, æteowode Iosepe on swefnum, on Egypta lande, þus cweðende, “Arís, and nim þæt cild and his moder samod, and gewend ongean to Israhela lande; soðlice hī sind forðfarene, ðaðe ymbe þæs cildes feorh syrwdon.” Hē ða arás, swa swa se engel him bebead, and feroðe þæt cild mid þære meder to Israhela lande. Þa gefrân Ioseph þæt Archelaus rixode on Iudea lande, æfter his fæder Herode, and ne dorste his neawiste genealæcan. Þa wearð he eft on swefne gemynegod þæt he to Galilea gewende, forðan ðe se eard næs ealles swa gehende þam cyninge, þeah ðe hit his rice wære. Þæt cild ða eardode on þære byrig þe is gehaten Nazareth, þæt seo wítegung wære gefylled, þe cwæð, þæt he sceolde beon Nazarenisc geciged. Se engel cwæð to Iosepe, “þa sind forðfarene, þe embe ðæs cildes feorh syrwdon.” Mid þam worde he geswutelode þæt mā ðæra Iudeiscra ealdra embe Cristes cwale smeaddon; ac him getimode swiðe rihtlice þæt hī mid heora arleasan hlaforde ealle forwurdon.

Nelle we ðas race na leng teon, þylæs ðe hit eow æðryt þince; ac biddað eow þingunge æt þysum unscæððigum martyrum. Hi sind ða ðe Criste folgiað on hwitum gyrlum,

I have confined in prison, then will their relations be compelled to mourn, who will rejoice at my departure." He then appointed his soldiers to that slaughter, and commanded fifty shillings as reward to be given to each of them, that they might not withdraw their hands from the shedding of blood. When he was tormented with intense agony he wickedly commanded his own son Antipater to be killed, in addition to the two whom he had killed previously. At last, when he was sensible of his death's approach, he commanded them to reach him his knife to shred an apple, and violently stabbed himself, so that it quaked in him. Such was the death of Herod, who wickedly machinated on the coming of the heavenly Prince, and impiously killed the innocent little ones, his equals in age.

Lo, then, God's angel, after the death of Herod, appeared to Joseph in a dream, in the land of Egypt, thus saying, "Arise, and take the child together with his mother, and go again to the land of Israel; for they are dead, who machinated against the child's life." He then arose, as the angel had commanded him, and conveyed the child with the mother to the land of Israel. Then Joseph learned that Archelaus reigned in Judæa after Herod his father, and he durst not approach his presence. Then again he was admonished in a dream that he should go to Galilee, because the country there was not quite so near to the king, though it was in his kingdom. The child then dwelt in the city which is called Nazareth, that the prophecy might be fulfilled, which said, that he should be called a Nazarene. The angel said to Joseph, "They are dead who machinated against the child's life." With that word he manifested that more of the Jewish elders meditated the slaying of Christ; but it befell them very rightly, that they with their impious lord all perished.

We will not longer extend this narrative, lest it may seem tedious to you, but will pray for the intercession of these innocent martyrs for you. They are those who follow Christ

swa hwider swa hē gæð ; and hī standað ætforan his ðrymsetle, butan ælcere gewemmednyse, hæbbende heora palm-twigu on handa, and singað þone niwan lofsang, þam Ælmihtigan to wurðmynte, seþe leofað and rixað â butan ende. Amen.

KĪ. JAN.

OCTABAS ET CIRCUMCISIO DOMINI NOSTRI.

SE Godspellere Lucas beleac þis dægþerlice godspel mid feawum wordum, ac hit is mid menigfealdre mihte þære heofenlican gerynu afylled. He cwæð, “ Postquam consummati sunt dies octo ut circumcideretur puer, uocatum est nomen ejus Iesus, quod uocatum est ab angelo, priusquam in utero conciperetur.” Þæt is on ure geðeode, “ Æfter þan ðe wæron gefyllede ehta dagas Drihtnes acennednyse þæt he ymb-sniden wære, þa wæs his nama geciged Iesus, þæt is Hælend, ðam naman he wæs gehâten fram ðam engle, ærðam þe hē on innoðe geeacnod wære.”

Abraham se heahfæder wæs ærest manna ymb-sniden, be Godes hæse. Abraham wæs Godes gespreca, and God to him genam geþoftrædene æfter Noes flôde swiðost, and him to cwæð, “ Ic eom Ælmihtig Drihten, gang beforan me, and beo fulfremed. And ic sette min wed betwux me and ðe ; and ic ðe þearle gemenigfylde, and þu bist manegra þeoda fæder. Cyningas aspringað of ðe, and ic sette min wed betwux me and ðe, and þinum ofspringe æfter ðe, þæt ic beo ðin God and ðines ofspringes.” Abraham hine astrehte eallum limum to eorðan, and God him to cwæð, “ Heald þu min wed, and þin ofspring æfter ðe on heora mægðum. Ðis is min wed, þæt ge healdan sceolon betwux me and eow ; þæt ælc hyse-cild on eowrum cynrene beo ymb-sniden : þæt tǣcn sy betwux me and eow. Ælc hyse-cild, þonne hit eahta nihta

in white garments, whithersoever he goeth ; and they stand before his throne, without any impurity, having their palm-twigs in hand, and sing the new hymn in honour of the Almighty, who liveth and ruleth ever without end. Amen.

JANUARY I.

THE OCTAVES AND CIRCUMCISION OF OUR LORD.

THE evangelist Luke concluded the gospel of this day with few words, but they are filled with a manifold power of the heavenly mysteries. He said, “Postquam consummati sunt dies octo ut circumcideretur puer, vocatum est nomen ejus Jesus, quod vocatum est ab angelo, priusquam in utero conciperetur.” That is in our tongue, “After that the eight days were accomplished from the Lord’s birth, that he should be circumcised, his name was called Jesus, that is *Saviour*, by which name he was called by the angel before he was conceived in the womb.”

The patriarch Abraham was the first man circumcised by God’s command. Abraham spake with God, and God held converse most with him after Noah’s flood, and said, “I am the Lord Almighty; walk before me and be perfect. And I will set my covenant betwixt me and thee, and I will exceedingly multiply thee, and thou shalt be the father of many nations. Kings shall spring from thee, and I will set my covenant betwixt me and thee, and thy offspring after thee, that I am the God of thee and of thy offspring.” Abraham prostrated himself with all his limbs to the earth, and God said to him, “Hold thou my covenant, and thy offspring after thee in their tribes. This is my covenant, which ye shall hold betwixt me and you ; that every male child in your tribe shall be circumcised : be that a sign betwixt me and you. Let every

eald bið, sy ymbniden, ægðer ge æþelboren ge þeowetling ; and se ðe þis forgæið his sawul losað, forðan þe hē min wed aýdlode. Ne beo ðu geciged heonon-forð Abram, ac Abraham, forðan þe ic gesette ðe manegra þeoda fæder. Ne ðin wif ne beo gehaten Saraī, ac beo gehaten Sarra ; and ic hī gebletsige, and of hire ic ðe sylle sunu, þone ðu gecigest Isaac ; and ic sette min wed to him and to his ofspringe on ecere fæstnunge. And æfter ðære spræce se Ælmihtiga up gewende.” On þam ylcan dæge wæs Abraham ymbniden, and eal his hyred, and syððan his sunu Isaac, on ðam eahtoðan dæge his acennednyse.

Abrahames nama wæs æt fruman mid fif stafum gecweden, Abram, þæt is, ‘Healic fæder’ ; ac God geyhte his naman mid twam stafum, and gehet hine Abraham, þæt is, ‘Manegra ðeoda fæder’ ; forðan þe God cwæð, þæt he hine gesette manegum ðeodum to fæder. Saraī wæs his wif gehaten, þæt is gereht, ‘Min ealdor,’ ac God hi het syððan Sarra, þæt is, ‘Ealdor,’ þæt heo nære synderlice hire hiredes ealdor geciged, ac forðrihte ‘Ealdor’ ; þæt is to understandenne ealra gelyfedra wifa moder. Hund-teontig geara wæs Abraham, and his gebedda hund-nigontig, ærðan ðe him cild gemæne wære. Þaða him cild com, þa com hit mid Godes foresceawunge and bletsunge to þan swiðe, þæt God behet eallum mancynne bletsunge þurh his cynn. Ða heold Abrahames cynn synle syððan Godes wed ; and se heretoga Moyses, and eal Israhela mægð ealle hi ymbnidon heora cild on þam eahtoðan dæge, and him naman gesceopon, oð þæt Crist on menniscnyse acenned wearð, se ðe fulluht astealde, and ðære ealdan æ getacnunge to gastlicere soðfæstnyse awende.

Wēn is þæt eower sum nyte hwæt sy ymbnidennys. God bebead Abrahame, þæt he sceolde and his ofspring his wed healdan ; þæt sum tacn wære on heora lichaman to geswutelunge þæt hi on God belyfdon, and het þæt he nāme scearp-ecgedne flint, and forcurfe sumne dæl þæs felles æt foreward-

male child, when it is eight nights old, be circumcised, both the noble-born and the slave; and he who neglecteth this, his soul shall perish, because he hath disregarded my covenant. Now be thou henceforth called not Abram, but Abraham, because I will establish thee as the father of many nations. Nor be thy wife called Sarai, but be called Sarah; and I will bless her, and of her I will give thee a son whom thou shalt call Isaac; and I will set my covenant with him and his offspring for everlasting duration. And after this speech the Almighty went up." On the same day Abraham was circumcised, and all his household, and afterwards his son Isaac, on the eighth day from his birth.

Abraham's name was at first spoken with five letters, 'Abram,' that is *High father*; but God increased his name with two letters, and called him Abraham, that is *Father of many nations*: for God said that he had appointed him for father of many nations. His wife was called Sarai, which is interpreted, *My chief*; but God called her afterwards Sarah, that is *Chief*; that she might not be exclusively called her family's chief, but absolutely chief; which is to be understood, mother of all believing women. An hundred years old was Abraham, and his consort ninety, before they had a child between them. When a child came to them, it came so much with God's providence and blessing, that God promised blessing to all mankind through his kin. Then Abraham's kin ever held God's covenant; and the leader Moses, and all the tribe of Israel, circumcised their children on the eighth day, and gave them names, until Christ was born in human nature, who established baptism, and changed the token of the old law to spiritual righteousness.

It is probable that some of you know not what circumcision is. God commanded Abraham, that he and his offspring should hold his covenant; that there might be some sign on their bodies to show that they believed in God, and commanded him to take a sharp-edged flint, and cut off a

an his gesceape. And þæt tacn wæs ða swa micel on geleaf-fullum mannum, swa micel swa nu is þæt halige fulluht, buton ðam anum þæt nan man ne mihte Godes rice gefaran, ærðan þe se come þe ða ealdan æ sette, and eft on his andwerdnyse hī to gastlicum þingum awende : ac gehwylce halgan andbidodon on Abrahames wununge buton tintregum, þeah on helle-wite, oðþæt se Alysand com, þe ðone ealdan deofol gewylde, and his gecorenan to heofenan rice gelædde.

Se ylca Hælend, þe nu egefullice and halwendlice clypað on his godspelle, “ Buton gehwa beo ge-edcenned of wætere and of þam Halgum Gaste, ne mæg he faran into heofenan rice,” se ylca clypode gefyrn þurh ða ealdan æ, “ Swa hwyle hyse-cild swa ne bið ymsniden on þam fylmene his flæsces his sawul losað, forðan þe he aydlode min wed.” Þis tacen stōd on Godes folce oð þæt Crist sylf com, and he sylf wæs þære halgan æ underþeod þe he gesette, þæt he ða alyside þe neadwislice ðære æ underþeodde wæron. He cwæð þæt he ne cōme to ðy þæt he wolde þa ealdan æ towurpan, ac gefyllan. Þa wearð he on þam eahtoðan dæge his gebyrd-tide lichamlice ymsniden, swa swa he sylf ær tæhte ; and mid þam geswutelode þæt seo ealde æ wæs halig and gōd on hire timan, þam ðe hire gehyrsume wæron. Hit wæs gewunelic þæt þa magas sceoldon þam cilde naman gescyppan on ðam eahtoðan dæge mid þære ymsnidennysse, ac hī ne dorston nænne oðerne naman Criste gescyppan þonne se heah-engel him gesette, ærðan þe hē on his modor innoðe geeacnod wære, þæt is, IESUS, and on urum gereorde, HÆLEND, forðan ðe he gehælð his folc fram heora synnum.

Nis nu alyfed cristenum mannum þæt hi þas ymsnidennysse lichamlice healdan, ac þeah-hwæðere nan man ne bið soðlice cristen, buton he ða ymsnidennysse on gastlicum ðeawum gehealde. Hwæt getacnað þæs fylmenes of-cyrf on ðam gesceape, buton galnyse wanunge? Eaðe mihte þes cwyde beon læwedum mannum bediglod, nære seo gastlice getacning. Hit ðincð ungelæredum mannum dyselig to ge-

part of the foreskin. And that token was then as great among believing men as is now the holy baptism, excepting only that no man could go to God's kingdom, before He came who should confirm the old law, and afterwards, by his presence, turn it to a spiritual sense : but every holy man abode in Abraham's dwelling, without torments, although in hell, until the Redeemer came, who overcame the old devil, and led his chosen to the kingdom of heaven.

The same Saviour, who now awfully and salutarily cries in his gospel, "Unless anyone be born again of water and the Holy Ghost, he cannot go to the kingdom of heaven," the same cried of old, through the old law, "Whatever male child shall not be circumcised in the foreskin of his flesh, his soul shall perish, because he hath disregarded my covenant." This sign stood among God's people until Christ himself came, and he himself was subject to the holy law that he had established, that he might release those who had necessarily been subjected to the old law. He said that he came not to overthrow, but to fulfil the old law. Then on the eighth day from his birth he was bodily circumcised, as he himself had before taught, and thereby manifested that the old law was holy and good in its time for those who were obedient to it. It was usual that the parents should give a name to the child on the eighth day, with circumcision, but they durst not give any other name to Christ than what the archangel had fixed on for him, before he was conceived in his mother's womb, that is, JESUS, and in our tongue, SAVIOUR, because he shall save his people from their sins.

It is not now allowed to christian men to observe circumcision bodily, but, nevertheless, no man is truly a christian, unless he observe circumcision in spiritual conduct. What does the amputation of the foreskin betoken but decrease of lust? This discourse might easily be concealed from the laymen, were it not for its spiritual signification. To unlearned men it seems foolish to hear ; but if it seems foolish

hyrenne; ac gif hit him dyslic þince, þonne cide he wið God, þe hit gesette, na wið us, þe hit secgað. Ac wite gehwa to gewissan, buton he his flæsclican lustas and galnysse gewanige, þæt he ne hylt his cristendóm mid rihtum biggenge. Be ðysum ðinge ge habbað oft gehyred, ac us is acumendlicere eower gebelh, þonne þæs Ælmihtigan Godes grama, gif we his bebodu forsuwiað. Gif ge willað æfter menniscum gesceade lybban, þonne sind ge gastlice ymbnidene; gif ge þonne eowere galnysse underþeodde beoð, þonne beo ge swa se witega cwæð, “Se mann ðaða he on wurðmynte wæs he hit ne understod; he is forðy wiðmeten stuntum nytenum, and is him gelíc geworden.”

Forðy sealde God mannum gesceād, þæt hi sceoldon oncnawan heora Scyppend, and mid biggenge his beboda þæt ece lif geearnian. Witodlice se fyrenfulla bið earmra ðonne ænig nyten, forðan þe þæt nyten næfð nane sawle, ne næfre ne ge-educað, ne þa toweardan wita ne ðrowað. Ac we ðe sind to Godes anlicnysse gesceapene, and habbað únateorigendlice saule, we sceolon of deaðe arisan, and agyldan Gode gescead ealra ura geðohta, and worda, and weorca. Ne sceole we forðy sinderlice on anum lime beon ymbnidene, ac we sceolon ða fulan galnysse symle wanian, and ure eagan fram yfelre gesihðe awendan, and earan from yfelre heorcunge; urne mūð fram leasum spræcum, handa fram mândædum; ure fotwylmas fram deadbærum siðfæte, ure heortan fram facne. Gif we swa fram Leahtrum ymbnidene beoð, þonne bið ús geset níwe nama; swa swa se witega Isaiás cwæð, “God gecígð his ðeowan oðrum naman.” Eft se ylca witega cwæð, “þu bist gecíged niwum naman, þone ðe Godes mūð genemnode.” Se níwa nama is ‘Cristianus,’ þæt is, Cristen. Ealle we sind of Criste cristene gehátene, ac we sceolon ðone arwurðfullan naman mid æðelum þeawum geglengan, þæt we ne beon lease cristene. Gif we ðas gastlican ymbnidennysse on urum ðeawum healdað, þonne sind we Abrahames cynnes, æfter soðum geleafan; swa swa se þeoda lareow Paulus

to him, let him chide God, who established it, not us, who say it. But let everyone know for certain, unless he diminish his fleshly lusts and wantonness, that he holds not his christianity with right observance. Of this matter ye have often heard, but to us your displeasure is more tolerable than the anger of Almighty God, if we announce not his commandments. If ye will live according to human reason, then are ye spiritually circumcised; but if ye will be subjected to your libidinousness, then will ye be as the prophet said, "Man, when he was in dignity understood it not; he is, therefore, compared with the foolish beasts, and is become like unto them."

Therefore has God given reason to men that they might acknowledge their Creator, and by observance of his commandments, merit eternal life. Verily the wicked man is more miserable than any beast, because the beast has no soul, nor will ever be quickened again, nor suffer future punishments. But we, who are created after God's likeness, and have an unperishable soul, we shall arise from death, and render to God an account of all our thoughts, and words, and works. Therefore we should not merely be circumcised in one member, but should constantly diminish foul libidinousness, and turn our eyes from evil seeing, and ears from evil hearing; our mouth from leasing speeches, hand from wicked deeds; our footsteps from the deadly path, our hearts from guile. If we are thus circumcised from sins, then will a new name be given us, as the prophet Isaiah said, "God will call his servants by other names." Again, the same prophet said, "Thou shalt be called by a new name, which the mouth of God hath named." That new name is 'Christianus,' that is, *Christian*. We are all from Christ called christians, but we should adorn that honourable name with exalted morals, that we be not false christians. If we observe this spiritual circumcision in our morals, then are we of Abraham's kin, in true faith; as the apostle of the gentiles, Paul, said to

cwæð to geleaffullum, “Gif ge sind Cristes, þonne sind ge Abrahames sǣd, and æfter behate yrfenuman.” Petrus eac se apostol tihte geleaffulle wíf to eadmodnysse and gemetfæstnysse, ðus cweðende, “Swa swa Sarra gehyrsumode Abrahame, and hine hlaford het, ðære dohtra ge sind, wel donde and na ondrædende ænige gedrefednysse.”

Se eahtoða dæg, þe þæt cild on ymbsniden wæs, getacnode ða eahtoðan ylde ðyssere worulde, on þære we arisað of deaðe ascyrede fram ælcere brosnunge and gewemmednysse ures lichaman. Þæt stænene sex, þe þæt cild ymbsnað, getacnode ðone stán ðe se apostol cwæð, “Se stán soðlice wæs Crist.” He cwæð wæs for ðære getacnunge, na for edwiste. Þurh Cristes geleafan, and hiht, and soðe lufe, beoð singallice estfulle heortan mid dæghwonlicere ymbsnidenysse afeormode fram leahtrum, and ðurh his gife onlihte.

We habbað oft gehyred þæt men hatað þysne dæg geares dæg, swylce þes dæg fyrmest sy on geares ymbryne; ac we ne gemetað nane geswutelunge on cristenum bocum, hwī þes dæg to geares anginne geteald sy. Þa ealdan Romani, on hæðenum dagum, ongunnon þæs geares ymbryne on ðysum dæge; and ða Ebreiscan leoda on lenctenlicere emnihte; ða Greciscan on sumerlicum sunstede; and þa Egyptiscan ðeoda ongunnon heora geares getel on hærfeste. Nu onginð ure gerīm, æfter Romaniscre gesetnysse, on ðysum dæge, for nanum godcundlicum gesceade, ac for ðam ealdan gewunan. Sume ure ðening-bēc onginnað on Aduentum Domini; nis ðeah þær forðy ðæs geares ord, ne eac on ðisum dæge nis mid nānum gesceade; þeah ðe ure gerīm-bēc on þissere stōwe ge-edlæcon. Rihtlicost bið geðuht þæt þæs geares anginn on ðam dæge sy gehæfd, þe se Ælmihtiga Scyppend sunnan, and mōnan, and steorran, and ealra tida anginn gesette; þæt is on þam dæge þe þæt Ebreisce folc heora geares getel onginnað; swa swa se heretoga Moyses on ðam ælicum bocum awrát. Witodlice God cwæð to Moysen be ðam monðe, “þes monað is monða anginn, and he bið fyrmest on geares

the faithful, "If ye are Christ's, then are ye of Abraham's seed, and heirs according to the promise." Peter the apostle also exhorted faithful women to humility and modesty, thus saying, "As Sarah obeyed Abraham and called him lord, whose daughters ye are, well doing and not fearing any affliction."

The eighth day, on which the child was circumcised, betokened the eighth age of this world, in which we shall arise from death, parted from every earthly corruption and pollution of our body. The stone knife, which circumcised the child, betokened the stone of which the apostle said, "The stone verily was Christ." He said *was*, meaning a type, not in substance. Through belief, and hope, and true love of Christ, are pious hearts cleansed, by daily circumcision, from their sins, and through his grace enlightened.

We have often heard that men call this day the day of the year, as if this day were first in the circuit of the year; but we find no explanation in christian books, why this day is accounted the beginning of the year. The old Romans, in heathen days, begun the circuit of the year on this day; and the Hebrew nations on the vernal equinox; the Greeks on the summer solstice; and the Egyptians begun their year at harvest. Now our calendar begins, according to the Roman institution, on this day, not for any religious reason, but from old custom. Some of our service-books begin on the Lord's Advent; but not on that account is that the beginning of the year, nor is it with any reason placed on this day; though our calendars, in this place, repeat it. Most rightly it has been thought that the beginning of the year should be observed on the day that the Almighty Creator placed the sun, and the moon, and the stars, and the beginning of all the seasons; that is on the day that the Hebrew people begin the calculation of their year; as the leader Moses has written in the books of laws. Verily God said to Moses concerning that month, "This month is the beginning of months, and it

monðum.” Nu heold þæt Ebreisce folc ðone forman geares dæg on lenctenlicere emnihte, forðan ðe on ðam dæge wurdon gearlice tida gesette.

Se eahteteoða dæg þæs monðes þe we hātað Martius, ðone ge hatað Hlyda, wæs se forma dæg ðyssere worulde. On ðam dæge worhte God leoht, and merigen, and æfen. Ða eodon þry dagas forð buton tīda gemetum ; forðan þe tunglan næron gesceapene, ær on þam feorðan dæge. On ðam feorðan dæge gesette se Ælmihtiga ealle tungla and gearlice tīda, and hēt þæt hī wæron to tātne dagum and gearum. Nu on-gynnað þa Ebreiscan heora geares anginn on þam dæge þe ealle tida gesette wæron, þæt is on ðam feorðan dæge woruldlicere gesceapenyse; and se lareow Beda telð mid micclum gesceade þæt se dæg is XII. K̄L̄ Aprilis, ðone dæg we freol-siað þam halgum were Benedick to wurðmynte, for his micclum geðincðum. Hwæt eac seo eorðe cyð mid hire ciðum, þe ðonne ge-edcuciað, þæt se tima is þæt rihtlicoste geares anginn, ðe hī on gesceapene wæron.

Nu wīgliciað stunte men menigfealde wīgelunga on ðisum dæge, mid micclum gedwylde, æfter hæðenum gewunan, on-gearan heora cristendom, swylce hī magon heora līf gelengan, oþþe heora gesundfulnyse, mid þam ðe hī gremiað þone Ælmihtigan Scyppend. Sind eac manega mid swa micclum gedwylde befangene, þæt hī cepað be ðam monan heora fær, and heora dæda be dagum, and nellað heora ðing wanian on monan-dæg, for anginne ðære wucan ; ac se monan-dæg nis na fyrrest daga on þære wucan, ac is se oðer. Se sunnan-dæg is fyrrest on gesceapenyse and on endebyrdnyse, and on wurðmynte. Secgað eac sume gedwæsmenn þæt sum orfcyn sy þe man bletsigan ne sceole, and cweðað þæt hī þurh bletsunge misfarað, and ðurh wyrigunge geðeoð, and brucað þonne Godes gife him on teonan, buton bletsunge, mid deofles awyrigednyse. Ælc bletsung is of Gode, and wyrigung of deofie. God gesceop ealle gesceafta, and deofol nane

is first of the months of the year.” Now the Hebrew people held the first day of the year on the vernal equinox, because on that day the yearly seasons were set.

The eighteenth day of the month that we call March, which ye call Hlyda, was the first day of this world. On that day God made light, and morning, and evening. Then three days went forth without any measure of times; for the heavenly bodies were not created before the fourth day. On the fourth day the Almighty fixed all the heavenly bodies, and the yearly seasons, and commanded that they should be for a sign, for days, and for years. Now the Hebrews begin their year on the day when all the seasons were appointed, that is on the fourth day of the world’s creation, and the doctor Beda reckons, with great discretion, that that day is the twenty-first of March, the day which we celebrate in honour of the holy man Benedict, for his great excellencies. Aye, the earth also makes known by her plants, which then return to life, that the time at which they were created is the most correct beginning of the year.

Now foolish men practise manifold divinations on this day, with great error, after heathen custom, against their christianity, as if they could prolong their life or their health, while they provoke the Almighty Creator. Many are also possessed with such great error, that they regulate their journeying by the moon, and their acts according to days, and will not undertake anything on Monday, because of the beginning of the week; though Monday is not the first day in the week, but is the second. Sunday is the first in creation, in order, and in dignity. Some foolish men also say, that there are some kinds of animals which one should not bless; and say that they decline by blessing, and by cursing thrive, and so enjoy God’s grace to their injury, without blessing, with the devil’s malediction. Every blessing is of God, and curse of the devil. God created all creatures, and the devil can create no creatures, for he is an inciter to evil,

gesceafta scyppan ne mæg, ac he is yfel tihtend, and leas wyrkend, synna ordfruma, and sawla bepæcend.

þa gesceafta ðe sind þwyrlice geðuhte, hī sind to wrace gesceapene yfel-dædum. Oft halige men wunedon on westene betwux reðum wulfum and leonum, betwux eallum deorcynne and wurmcynne, and him nan ðing derian ne mihte; ac hī totæron þa hyrnedan næddran mid heora nacedum handum, and þa micclan dracan eaðelice acwealdon, buton ælcere dare, þurh Godes mihte.

Wa ðam men þe brícð Godes gesceafta, buton his bletsunge, mid deofellicum wíglungum, þonne se ðeoda lareow cwæð, Paulus, “Swa hwæt swa ge doð on worde, oððe on weorce, doð symle on Drihtnes naman, þancigende þam Ælmihtigan Fæder þurh his Bearn.” Nis þæs mannes cristen-dom naht, þe mid deoflicum wíglungum his líf adrihð; he is gehíwod to cristenum men, and is earm hæðengylda; swa swa se ylca apostol be swylcum cwæð, “Ic wene þæt ic swunce on ydel, ðaða ic eow to Gode gebigde: nu ge cepað dagas and monðas mid ydelum wíglungum.”

Is hwæðere æfter gecynde on gesceapennysse ælc lichamlice gesceaft ðe eorðe acenð fulre and mægenfæstre on fullum monan þonne on gewanedum. Swa eac treowa, gif hī beoð on fullum monan geheawene, hī beoð heardran and langfærran to getimbrunge, and swiðost, gif hī beoð unsæpige geworhte. Nis ðis nan wíglung, ac is gecyndelic ðincg þurh gesceapennysse. Hwæt eac seo sǣ wunderlice geþwærlæcð þæs monan ymbrene; symle hī beoð geferan on wæstme and on wanunge. And swa swa se mona dæghwonlice feower pricon lator arist, swa eac seo sǣ symle feower pricum lator fleowð.

Uton besettan urne hiht and ure gesælða on þæs Ælmihtigan Scyppendes foresceawunge, seðe ealle gesceafta on ðrim ðingum gesette, þæt is on gemete, and on getele, and on hefe. Sy him wuldor and lof á on ecnysse. Amen.

and worker of falsehood, author of sins, and deceiver of souls.

The creatures that are thought monstrous have been created for punishment of evil deeds. Holy men often dwelt in the waste among fierce wolves and lions, among all the beast kind and the worm kind, and nothing might harm them; but they tore the horned serpents with their naked hands, and the great snakes they easily slew, without any hurt, through God's might.

Woe to the man who uses God's creatures, without his blessing, with diabolical charms, when the apostle of the gentiles, Paul, has said, "Whatsoever ye do in word or in work, do always in the name of the Lord, thanking the Almighty Father through his Son." That man's christianity is naught, who passes his life in diabolical charms; he is in appearance a christian man, and is a miserable heathen; as the same apostle said of such, "I believe that I laboured in vain when I inclined you to God, now ye observe days and months with vain auguries."

Every bodily creature in the creation which the earth produces, is, however, according to nature, fuller and stronger in full moon than in decrease. Thus trees also, if they are felled in full moon, are harder and more lasting for building, and especially if they are made sapless. This is no charm, but is a natural thing from their creation. The sea too agrees wonderfully with the course of the moon; they are always companions in their increase and waning. And as the moon rises daily four points later, so also the sea flows always four points later.

Let us set our hope and our happiness in the providence of the Almighty Creator, who hath placed all creatures in three things; that is in measure, and in number, and in weight. Be to him glory and praise ever to eternity. Amen.

VIII. ID. JAN.

EPIPHANIA DOMINI.

MEN ða leofostan, nu for feawum dagum we oferræddon þis godspel ætforan eow, þe belimpð to ðysses dæges ðenunge, for gereccednysse ðære godspellican endebyrdnysse; ac we ne hrepodon þone traht na swiðor þonne to ðæs dæges wurðmynte belāmp: nu wille we eft oferyrnan þa ylcan godspellican endebyrdnysse, and be ðyssere andweardan freolstīde trahtnian.

Matheus se Godspellere cwæð, “Cum natus esset Iesus in Bethleem Iudæ, in diebus Herodis regis, ecce Magi ab oriente uenerunt Hierosolimam, dicentes, Ubi est qui natus est Rex Iudeorum?” et reliqua. “þaða se Hælend acenned wæs on þære Iudeiscan Bethleem, on Herodes dagum cyninges, efne ða comon fram east-dæle middangeardes ðry tungelwitegan to ðære byrig Hierusalem, þus befrīnende, Hwær is Iudeiscra leoda Cyning, seðe acenned is?” etc.

Ðes dæg is gehaten Epiphania Domini, þæt is Godes geswutelung-dæg. On þysum dæge Crist wæs geswutelod þam ðrym cyningum, ðe fram east-dæle middangeardes hine mid þrimfealdum lacum gesohton. Eft embe geara ymbrynum hē wearð on his fulluhte on þysum dæge middangearde geswutelod, ðaða se Halga Gāst, on culfran hīwe, uppon him gereste, and þæs Fæder stemn of heofenum hlūde swegde, þus cweðende, “þes is min leofa Sunu, þe me wēl licað; gehyrað him.” Eac on ðisum dæge he awende wæter to æðelum wine, and mid þam geswutelode þæt he is se soða Scyppend, þe ða gesceafta awendan mihte. For ðisum þrym ðingum is ðes freols-dæg Godes swutelung gecweden. On ðam forman dæge his gebyrd-tide he wearð æteowed þrym hyrdum on Iudeiscum earde, þurh ðæs engles bodunge. On ðam ylcum dæge he wearð gecydd þam ðrym tungelwitegum on east-dæle, þurh ðone beorhtan steornan; ac on þysum dæge

JANUARY VI.

THE EPIPHANY OF THE LORD.

MOST beloved men, a few days ago we read over this gospel before you, which belongs to the service of this day, for the interpretation of the evangelical narrative; but we did not touch on the exposition further than belonged to the dignity of that day: we will now again run over the same evangelical narrative, and expound it with regard to the present festival.

Matthew the Evangelist said, “Cum natus esset Jesus in Bethlehem Judæ, in diebus Herodis regis, ecce Magi ab oriente venerunt Hierosolymam, dicentes, Ubi est qui natus est Rex Judæorum?” et reliqua. “When Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold there came from the east part of the world three astrologers to the city of Jerusalem, thus inquiring, Where is the King of the Jews, who is born?” etc.

This day is called the Epiphany of the Lord, that is the day of God’s manifestation. On this day Christ was manifested to the three kings, who, with threefold offerings, sought him from the eastern part of the world. Again, after a course of years, he was, at his baptism, manifested to the world, when the Holy Ghost, in likeness of a dove, rested upon him, and the voice of the Father sounded loudly from heaven, thus saying, “This is my beloved Son who well pleaseth me; obey him.” On this day also he turned water to noble wine, and thereby manifested that he is the true Creator who could change his creatures. For these three reasons this festival is called the **MANIFESTATION OF GOD**. On the first day of his birth he was manifested to three shepherds in the Jewish country, through the announcement of the angel. On the same day he was made known to the three astrologers in the East, through the bright star: for on this day they came with

hī comon mid heora lacum. Hit wæs gedafenlic þæt se gesceadwisa engel hine cydde þam gesceadwisum Iudeiscum, ðe Godes æ cuðon, and ðam hæðenum, þe ðæs godcundan gesceades nyston na ðurh stemne, ac ðurh tacn wære geswutelod.

þa Iudeiscan hyrdas getācnodon ða gastlican hyrdas, þæt sind ða apostolas, þe Crist geceas of Iudeiscum folce, ūs to hyrdum and to lareowum. Ða tungel-witegan, ðe wæron on hæðenscipe wunigende, hæfdon getacnunge ealles hæðenes folces, ðe wurdon to Gode gebīgede þurh ðæra apostola lāre, þe wæron Iudeiscre ðeode. Soðlice se sealm-sceop awrāt be Criste, þæt hē is se hyrn-stan þe gefegð þa twegen weallas togædere, forðan ðe he geþeodde his gecorenan of Iudeiscum folce and þa geleaffullan of hæðenum, swilce twegen wagas to anre gelaðunge; be ðam cwæð Paulus se apostol, “Se Hælend bodade on his to-cyme sibbe us ðe feorran wæron, and sibbe þam ðe gehende wæron. He is ure sibb, se ðe dyde ægðer to anum, towurpende ða ærran feondscipas on him sylfum.” þa Iudeiscan ðe on Crist gelyfdon wæron him gehēndor stōwlice, and eac ðurh cyððe þære ealdan æ: we wæron swiðe fyrlyne, ægðer ge stōwlice ge ðurh uncyððe; ac he us gegaderode mid ānum geleafan to ðam healicum hyrn-stane, þæt is to annysse his gelaðunge.

Ða easternan tungel-witegan gesāwon nīwne steorran beorhtne, na on heofenum betwux oðrum tunglum, ac wæs āngenga betwux heofenum and eorðan. Ða undergeaton hī þæt se seldcuða tungel gebicnode þæs soðan Cyninges acennednysse, on ðam earde ðe he oferglād; and forði comon to Iudea rice, and þone arleasan cyning Herodem mid heora bodunge ðearle afærdon; forðan ðe buton tweon seo eorðlice arleasnys wearð gescynd, þaða seo heofenlice healicnys wearð geopenod.

Swutol is þæt ða tungel-witegan tocneowon Crist soðne mann, ðaða hī befrunon, “Hwær is se ðe acenned is?” Hī oncneowon hine soðne Cyning, þaða hī cwædon, “Iudea

their offerings. It was fitting that the discreet angel should make him known to those discreet Jews, who knew God's law, and that he should be manifested to the heathens, who knew not the divine purpose, not through a voice, but by a sign.

The Jewish shepherds betokened the spiritual shepherds, that is the apostles, whom Christ chose from the Jewish people, as shepherds for us and teachers. The astrologers, who were continuing in heathenism, betokened all heathen people who should be turned to God through the teaching of the apostles, who were of the Jewish nation. For the psalmist wrote concerning Christ, that he is the corner-stone which joins the two walls together, because he united his chosen of the Jewish people and the faithful of the heathen, as two walls, to one church; concerning which Paul the apostle said, "Jesus at his advent announced peace to us who were far off, and peace to those who were at hand. He is our peace, who hath made both one, abolishing all our former enmities in himself." The Jews who believed in Christ were nearer to him locally, and also through knowledge of the old law: we were very remote, both locally and through ignorance; but he gathered us with one faith to the high corner-stone, that is to the unity of his church.

The eastern astrologers saw a new bright star, not in heaven among other stars, but it was solitary between heaven and earth. Then understood they that the wondrous star indicated the birth of the true King in the country over which it glided; and they therefore came to the kingdom of Juda, and greatly terrified the impious king Herod by their announcement; for earthly wickedness was without doubt confounded, when the heavenly greatness was disclosed.

It is manifest that the astrologers knew Christ to be a true man, when they inquired, "Where is he who is born?" They knew him to be a true king, when they said, "King of

Cyning.” Hī hine wurðodon soðne God, þaða hī cwædon, “We comon to ðy þæt we us to him gebiddan.” Eaðe mihte God hī gewissian þurh ðone steorran to ðære byrig þe þæt cild on wæs, swa swa he his acennednyse þurh ðæs steorran up-spring geswutelode ; ac he wolde þæt ða Iudeiscan boceras ða witegunge be ðam ræddon, and swa his cening-stowe geswutelodon, þæt hī gehealdene wæron, gif hī woldon mid þan tungel-witegum hī to Criste gebiddan : gif hī þonne noldon, þæt hī wurdon mid þære geswutelunge geniðerode. Þa tungel-witegan ferdon and hī gebædon, and ða Iudeiscan boceras bæftan belifon, þe þa cening-stowe þurh bōclic gescead gebīcnodon.

Ealle gesceafta oncneowon heora Scyppendes to-cyme, buton ðam arleasum Iudeiscum anum. Heofonas oncneowon heora Scyppend, ðaða hī on his acennednyse nīwne steorran æteowdon. Sæ oncneow ðaða Crist mid drium fot-wylmum ofer hyre yða mihtelice eode. Sunne oncneow, þaþa heo on his ðrowunge hire leoman fram mid-dæge oð nōn behydde. Stanas oncneowon, ðaða hī on his forðsiðe sticmælum toburston. Seo eorðe oncneow, ðaða heo on his æriste eall byfode. Hell oncneow, ðaða heo hire hæftlingas unðances forlet. And ðeah þa heard-heortan Iudei noldon for eallum ðam tacnum þone soðan Scyppend tocnāwan, þe þa dumban gesceafta undergeaton, and mid gebicnungum geswutolodon. Næron hī swa-ðeah ealle endemes ungeleaffulle, ac of heora cynne wæron ægðer ge witegan ge apostolas, and fela ðusenda gelyfedra manna.

Þaþa ða tungel-witegan þone cyning gecyrdon, þa wearð se steorra him ungesewen ; and eft, ðaða hī to ðam cilde gecyrdon, þa gesawon hī eft ðone steorran, and he ða hī gelædde to þam huse, þær hē inne wunode. Ne glad hē ealne weig him ætforan, ac syððan hī comon to Iudeiscum earde, syððan he wæs heora latteow, oð þæt he bufan Cristes gesthuse ætstod.

Herodes hæfde deofles getacnunge ; and se ðe fram Gode

Juda.” They worshipped him as true God, when they said, “We come that we may adore him.” Easily might God have directed them by the star to the city in which the child was, as he had manifested his birth by the rising of that star; but he would that the Jewish scribes should read the prophecy concerning him, and so manifest his birth-place, that they might be saved if, with the astrologers, they would worship Christ: but if they would not, that they might by that manifestation be condemned. The astrologers went and worshipped, and the Jewish scribes remained behind, who had through book-knowledge pointed out the birth-place.

All creatures acknowledged their Creator’s advent, save only the impious Jews. The heavens acknowledged their Creator, when they at his nativity displayed a new star. The sea acknowledged him, when Christ in his might with dry footsteps passed over its waves. The sun acknowledged him, when at his passion he hid his beams from mid-day till the ninth hour. The stones acknowledged him, when at his death they burst in pieces. The earth acknowledged him, when it all trembled at his resurrection. Hell acknowledged him, when it unwillingly released its captives. And yet the hard-hearted Jews would not for all those signs acknowledge the true Creator, whom the dumb creation knew, and by tokens manifested. They were not, however, all equally unbelieving, but of their race there were both prophets and apostles, and many thousands of believing men.

When the astrologers went to the king the star became invisible to them; and afterwards, when they went to the child, they again saw the star, which then led them to the house in which he was staying. It did not glide before them all the way, but after they came to the Jewish country it was their guide until it stopt above Christ’s inn.

Herod betokens the devil; and he who inclines from God

bichð to deofle he forlyst Godes gife, þæt is his modes onlihtinge, swa swa ða tungel-witegan ðone steorran forluron, ðaða hī ðone reðan cyning gecyrdon. Gif he ðonne eft þone deofol anrædlice forlæt, ðonne gemét hē eft þæs halgan Gastes gife, þe his heortan onliht, and to Criste gelæt.

Us is eac to witenne, þæt wæron sume gedwolmen ðe cwædon, þæt ælc man beo acenned be steorrena gesetnyssum, and þurh heora ymbryna him wyrd gelimpe, and nāmon to fultume heora gedwylde þæt nīwe steorra asprang þaþa Drihten lichamlice acenned wearð, and cwædon þæt se steorra his gewyrd wære. Gewīte ðis gedwyld fram geleaffullum heortum, þæt ænig gewyrd sy, buton se Ælmihtiga Scyppend, se ðe ælcum men foresceawað lif be his gearnungum. Nis se man for steorrum gesceapen, ac ða steorran sint mannum to nihtlicere lihtinge gesceapene. þaða se steorra glād, and þa tungel-witegan gelædde, and him ðæs cildes inn gebicnode, ða geswutelode he þæt he wæs Cristes gesceaft, and rihtlice his Scyppende þenode : ac hē næs his gewyrd. Eft we biddað þæt nān geleafful man his geleafan mid þisum gedwylde ne befyle. Witodlice Rebecca, Isaáces wīf, acende twegen getwysan, Iacob and Esau, on ānre tide, swa þæt Iacob heold þone yldran broðer Esau be ðam fēt on ðære cenninge, and hi næron ðeah gelice on ðeawum, ne on lifes gearnungum. Witodlice þæt halige gewrit cwyð þæt God lufode Iacob, and hatode Esau ; na for gewyrde, ac for mislicum gearnungum. Hit gelimpð forwel oft þæt on anre tīde acenð seo cwēn and seo wyln, and ðeah geðicð se æðeling be his gebyrdum to healicum cynesetle, and ðære wylne sunu wunað eal his líf on ðeowte.

Nu cweðað oft stunte men þæt hi be gewyrde lybban sceolon, swylce God hī neadige to yfel-dædum ! Ac we wyllað þyssera stuntra manna ydele leasunge adwæscan mid deopnyse godcundra gewrita. Se Ælmihtiga Scyppend gesceop englas þurh his godcundan mihte, and for his micclan rihtwisnyse forgeaf him agenne cyre, þæt hī moston ðurh-

to the devil loses God's grace, that is the enlightening of his understanding, as the astrologers lost the star when they went to the cruel king. But if he afterwards resolutely forsake the devil, then will he again have found the grace of the Holy Ghost, which enlightens his heart and leads to Christ.

We are also to know, that there were some heretics who said, that every man is born according to the position of the stars, and that by their course his destiny befalls him, and advanced in support of their error, that a new star sprang up when the Lord was corporally born, and said that that star was his destiny. Let this error depart from believing hearts, that there is any destiny excepting the Almighty Creator, who provides for every man life by his merits. Man is not created for the stars, but the stars are created as a light by night for men. When the star glided, and led the astrologers, and pointed out to them the Child's inn, it showed that it was Christ's creature, and rightly ministered to its Creator: but it was not his destiny. Again we beseech that no believing man defile his faith with this error. Verily Rebekah, Isaac's wife, brought forth twins, Jacob and Esau, at one time, so that Jacob held his elder brother Esau by the foot at his birth; yet were they not alike in character, nor in the actions of their life. Holy writ indeed says that God loved Jacob, and hated Esau; not by destiny, but for various acts. It happens very often that the queen and the slave bring forth at one time, and yet the prince, through his birth, grows up for the lofty throne, and the son of the slave continues all his life in servitude.

Now foolish men often say that they must live according to destiny, as if God compels them to evil deeds! But we will overthrow the idle leasing of these foolish men with the deepness of the divine writings. The Almighty Creator created angels by his divine power, and in his great righteousness gave them their own choice, that they might con-

wunian on ecere gesælðe ðurh gehyrsumnysse, and mihton eac ða gesælða forleosian, na for gewyrde, ac for ungehrsumnysse. His deope rihtwisnys nolde hī neadian to naðrum, ac forgeaf him agenne cyre; forðan ðe þæt is rihtwisnys þæt gehwylcum sy his agen cyre geðafod. Þonne wære seo rihtwisnys awæged, gif he hī neadunge to his ðeowte gebigde, oððe gif he hī to yfelnyse bescufe. Ða miswendon sume þa englas heora agenne cyre, and þurh modignysse hy sylfe to awyrigedum deoflum geworhton.

Eft ðaða se ðrimwealdenda Scyppend mancyn geworhte, þa forgeaf hē Adame and Euan agenne cyre, swa hi, ðurh gehyrsumnysse, ā on ecnysse, butan deaðe, on gesælðe wunodon, mid eallum heora ofspringe, swa hi, ðurh ungehrsumnysse, deadlice wurdon. Ac ðaþa hī Godes bebod forgædon, and þæs awyrigedan deofles lare gehyrsumodon, þa wurdon hi deadlice, and forscyldegode þurh agenne cyre, hī and eall heora ofspring; and ðeah ðe næfre ne wurde syððan mancynne gemiltsod, ðe mā ðe ðam deoflum is, ðeah wære Godes rihtwisnys eallunga untæle. Ac eft seo miccle mildheortnys ures Drihtnes us alysde þurh his menniscnysse, gif we his bebodum mid ealre heortan gehyrsumiað. Witodlice ða ðe nu þurh agenne cyre and deofles tihtinge God forlætað, God forlæt hī eac to ðam ecan forwyrde.

Georne wiste se Ælmihtiga Scyppend, ærðan þe he þa gesceafta gesceope, hwæt toward wæs. He cuðe gewislice getel ægðer ge gecorenra engla ge gecorenra manna, and eac ðæra modigra gasta and arleasra manna, þe ðurh heora arleasnysse forwurðað; ac he ne forestihte nænne to yfelnyse, forðan þe he sylf is eall gōdnyss; ne hē nænne to forwyrde ne gestihte, forðan ðe he is soð lif. He forestihte ða gecorenan to ðam ecan life, forðan ðe he wiste hī swilce towarde, þurh his gife and agene gehyrsumnysse. He nolde forestihtan þa arleasan to his rice, forðan ðe he wiste hī swilce towarde, þurh heora agene forgægednysse and ðwyrnysse.

tinue in eternal happiness through obedience, and might also lose that happiness, not through destiny, but for disobedience. His great righteousness would not compel them to either, but gave them their own choice; for that is righteousness, that to every one be allowed his own choice. For his righteousness would be rendered vain, if he forcibly subjected them to his service, or if he impelled them to evil. Then some angels abused their own choice, and through pride transformed themselves to accursed devils.

Again, when the glorious Creator made mankind, he gave to Adam and Eve their own choice, whether they, through obedience, would for ever, without death, continue in happiness, with all their offspring, or whether, through disobedience, they would become mortal. But when they transgressed God's command, and obeyed the instruction of the accursed devil, then they became mortal, and guilty through their own choice, they and all their offspring; and although mercy should never after be shown to mankind, more than to the devils, nevertheless, the righteousness would be infinite. But the great mercy of our Lord hath redeemed us through his humanity, if we with all our heart will obey his commandments. Verily those who now, through their own choice, and the devil's instigation, forsake God, God will abandon them also to eternal perdition.

The Almighty Father well knew, before he created his creatures, what was to come to pass. He knew with certainty the number both of chosen angels and of chosen men, and also of the haughty spirits and impious men, who through their impiety perish. But he predestined no one to evil, for he himself is all goodness; nor destined he any one to perdition, for he is true life. He predestined the elect for eternal life, because he knew that they would be such, through his grace and their own obedience. He would not predestine the wicked to his kingdom, because he knew that they would be such, through their own transgression and perversity.

Healdað þis fæste on eowerum heortum, þæt se Ælmihtiga and se Rihtwisa God nænne mann ne neadað to syngigenne, ac he wát swa-ðeah on ær hwilce þurh agenne willan syngian willað. Hwī ne sceal he ðonne rihtlice wrecan þæt yfel þæt he onscunað? He lufað ælc gōd and rihtwisnyse, forðan ðe he is gecyndelice gōd and rihtwis; and he hatað ealle ða ðe unrihtwisnyse wyrcað, and þa fordeð þe leasunge sprecað. Witodlice þa þe on God belyfað, hi sind þurh ðone Halgan Gást gewissode. Nis seo gecyrrednys to Gode of us sylfum, ac of Godes gife, swa swa se apostol cwyð, “ þurh Godes gife ge sind gehealdene on geleafan.”

þa ðe ne gelyfað ðurh agenne cyre hī scoriað, na ðurh gewyrd, forðan ðe gewyrd nis nan ðing buton leas wena; ne nan ðing soðlice be gewyrde ne gewyrð, ac ealle ðing þurh Godes dom beoð geendebyrde, seðe cwæð þurh his witegan, “ Ic afandige manna heortan, and heora lendena, and ælcum sylle æfter his færelde, and æfter his agenre afundennysse.” Ne talige nan man his yfelan dæda to Gode, ac talige ærest to þam deofle, þe mañcyn beswāc, and to Adāmes forgægednysse; ac ðeah swiðost to him sylfum, þæt him yfel gelicað, and ne licað gōd.

Bið þeah gelome ofspring forscyldegod þurh forðfædera māndæda, gif he mid yfele him geefenlæhð. Gif ðonne se ofspring rihtwis bið, þonne leofað he on his rihtwisnyse, and nateshwon his yldrena synna ne aberð. Ne sy nān man to ðan arleas þæt hē Adam wyrige oððe Euan, ðe nu on heofenum mid Gode rixiað, ac gearnige swiðor Godes mildheortnyse, swa þæt hē wende his agenne cyre to his Scyppendes gehyrsumnyse and bebodum; forðan þe nan man ne bið gehealden buton þurh gife Hælendes Cristes: þa gife he gearcode and forestihte on ecum ræde ær middangeardes gesetnyse.

Mine gebroðra, ge habbað nu gehyred be ðan leasan wenan, þe ydele men gewyrd hatað: uton nu fōn on þæs godspelles trahtnunge, þær we hit ær forleton.

Hold this fast in your hearts, that the Almighty and the Righteous God compels no man to sin, but he knows, nevertheless, beforehand who will sin through their own will. Why then shall he not justly avenge that evil which he abominates? He loves every good and righteousness, for he is by nature good and righteous; and he hates all those who work unrighteousness, and fordoes those who speak leasing. Verily those who believe in God are directed by the Holy Ghost. The turning to God is not of ourselves, but by God's grace, as the apostle says, "Through God's grace we are held in faith."

Those who believe not through their own choice perish, not through destiny, for destiny is nothing but a false imagination; for nothing takes place by destiny, but all things are ordered by the doom of God, who said through his prophet, "I try the hearts of men, and their loins, and give to everyone according to his course, and according to his own invention." Let no man ascribe his evil deeds to God, but ascribe them first to the devil, who deceived mankind, and to Adam's transgression; but above all to himself, that evil pleases him and good pleases him not.

It often, however, happens that the offspring are condemned through the wicked deeds of their forefathers, if they imitate them in evil. But if the offspring are righteous, then will they live in their righteousness, and will not in the least bear their parents' sins. Let no man be so impious that he curse Adam or Eve, who now reign with God in heaven, but let him rather merit God's mercy, so that he turn his own choice to the obedience and commandments of his Creator; for no man will be saved, but through the grace of Jesus Christ: that grace he prepared and preordained to last for ever, before the foundation of the world.

My brothers, ye have now heard concerning the false imagination, which vain men call destiny: let us now resume the exposition of the gospel, where we previously left it.

þa tungel-witegān eodon into ðæs cildes gesthuse, and hine gemetton mid þære meder. Hī ða mid astrehtum lichaman hi to Criste gebædon, and geopenodon heora hordfatu, and him geoffrodon þryfealde lāc, gold, and recels, and myrran. Gold gedafenað cyninge; stōr gebyrað to Godes ðenunge; mid myrran man behwyrfð deadra manna līc, þæt hī late rotian. Ðas ðrý tungel-witegan hī to Criste gebædon, and him getacnigendlice lac offrodon. þæt gold getacnode þæt he is soð Cyning. Se stōr þæt he is soð God. Seo myrre þæt he wæs ða deadlic; ac he þurhwunað nu un-deadlic on ecnysse.

Sume gedwolmen wæron þe gelyfdon þæt hē God wære, ac hi nateshwōn ne gelyfdon þæt hē æghwær rixode: hi offrodon Criste gastlice recels, and noldon him gold offrian. Eft wæron oðre gedwolmen ðe gelyfdon þæt he soð Cyning wære, ac hi wiðsocon þæt he God wære: ðas, buton twyn, him offrodon gold, and noldon offrian recels. Sume gedwolan andetton þæt he soð God wære and soð Cyning, and wiðsocon þæt hē deadlic flæsc underfenge: þas witodlice him brohton gold and stōr, and noldon bringan myrran þære onfangenre deadlicnysse.

Mine gebroðra, uton we geoffrian urum Drihtne gold, þæt we andettan þæt hē soð Cyning sy, and æghwær rixige. Uton him offrian stōr, þæt we gelyfon þæt hē æfre God wæs, seðe on þære tide man æteowde. Uton him bringan myrran, þæt we gelyfan þæt he wæs deadlic on urum flæsce, seðe is unðrowigendlic on his godcundnysse. He wæs deadlic on menniscnysse ær his ðrowunge, ac he bið heonon-forð un-deadlic, swa swa we ealle beoð æfter ðam gemænelicum æriste.

We habbað gesæd embe ðas þryfealdan lac, hū hī to Criste belimpað: we willað eac secgan hū hī to ús belimpað æfter ðeawlicum andgite. Mid golde witodlice bið wisdom getacnod, swa swa Salomon cwæð, “Gewilnigendlic gold-hord lið on ðæs witan muðe.” Mid store bið geswutelod halig

The astrologers went into the child's inn, and found him with his mother. They then, with outstretched bodies, worshipped Christ, and opened their coffers, and offered to him threefold gifts, gold, and frankincense, and myrrh. Gold befits a king; frankincense belongs to God's service; with myrrh the corpses of the dead are prepared that they may not soon rot. These three astrologers worshipped Christ, and offered to him significant gifts. The gold betokened that he is a true King. The frankincense that he is true God. The myrrh that he was then mortal; but he now continues immortal to eternity.

There were some heretics who believed that he was God, but they in no wise believed that he anywhere reigned: they offered frankincense to Christ spiritually, and would not offer him gold. Again, there were other heretics who believed that he was a true King, but they denied that he was God: these, without doubt, offered gold to him, and would not offer frankincense. Some heretics acknowledged that he was true God and true King, and denied that he assumed mortal flesh: these brought him gold and frankincense, and would not bring the myrrh of the assumed mortality.

My brothers, let us offer to our Lord gold in acknowledgment that he is a true King, and rules everywhere. Let us offer to him frankincense, because we believe that he ever was God, who at that time appeared man. Let us bring him myrrh, because we believe that he was mortal in our flesh, who is impassible in his divine nature. He was mortal in human nature before his passion, but he is henceforth immortal, as we all shall be after the universal resurrection.

We have said concerning these threefold gifts, how they apply to Christ: we wish also to say how they, in a moral sense, apply to us. By gold is wisdom betokened, as Solomon said, "A desirable gold-treasure lieth in the wise man's mouth." With frankincense is manifested holy prayer,

gebed, be ðam sang se sealm-scop, “ Drihten, sy min gebed asend swa swa byrnende stōr on ðinre gesihðe.” Þurh myrran is gehīwod cwelmbærnys ures flæsces ; be ðam cweð seo halige gelaðung, “ Mine handa drypton myrran.” Þam acennedan Cyninge we bringað gold, gif we on his gesihðe mid beorhtnysse þæs upplican wisdomes scinende beoð. Stōr we him bringað, gif we ure geðohtas ðurh gecnyrdnysse haligra gebeda on weofode ure heortan onælað, þæt we magon hwæthwega wynsumlice ðurh heofenlice gewilnunge stincan. Myrran we him offriað, gif we ða flæsclican lustas þurh forhæfednysse cwylmiað. Myrra deð, swa we ær cwædon, þæt þæt deade flæsc eaðelice ne rotað. Witodlice þæt deade flæsc rotað leahtrlice, þonne se deadlica lichama ðeowað þære flowendan galnysse, swa swa se wītega be sumum cwæð, “ Ða nytenu forrotedon on heora meoxe.” Þonne forrotiað þa nytenu on heora meoxe, þonne flæsclice men on stence heora galnysse geendiað heora dagas. Ac gif we ða myrran Gode gastlice geoffriað, þonne bið ure deadlica lichama fram galnysse stencum ðurh forhæfednysse gehealden.

Sum ðing miccles gebīcnodon þa tungel-witegan us mid þam þæt hi ðurh oðerne weg to heora earde gecyrdon. Ure eard soðlice is neorxna-wang, to ðam we ne magon gecyrran þæs wegese ðe we comon. Se frumsceapena man and eall his ofspring wearð adræfed of neorxena-wanges myrhðe, þurh ungehyrsumnysse, and for ðigene þæs forbodenan bigleofan, and ðurh modignysse, ðaða he wolde beon betera ðonne hine se Ælmihtiga Scyppend gesceop. Ac us is micel neod þæt we ðurh oðerne weg þone swicolan deofol forbugan, þæt we moton gesæliglice to urum eðele becuman, þe we to gesceapene wæron.

We sceolon þurh gehyrsumnysse, and forhæfednysse, and eadmodnysse, ânmodlice to urum eðele stæppan, and mid halgum mægnum ðone eard ofgan, þe we ðurh leahtras forluron. Rihtlice wæs se swicola Herodes fram þam tungel-witegum bepæht, and he to Criste ne becom, forðan ðe hē

concerning which the psalmist sang, "Lord, be my prayer sent forth like burning frankincense in thy sight." By myrrh is typified the mortality of our flesh, concerning which the holy congregation says, "My hands dropt myrrh." To the born King we bring gold, if we are shining in his sight with the brightness of heavenly wisdom. Frankincense we bring him, if we, by diligence of holy prayers, kindle our thoughts on the altar of our heart, so that we may, through heavenly desire, give forth a sweetish savour. Myrrh we offer him, if through continence we quell the lusts of the flesh. Myrrh, as we have before said, acts so that dead flesh does not easily rot. Verily the dead flesh rots flagitiously, when the mortal body is subservient to overflowing lust, as the prophet said by one, "The beasts rotted in their dung." Then the beasts rot in their dung, when fleshly men end their days in the stench of their lust. But if we offer myrrh to God spiritually, then will our mortal body be preserved through continence from the stench of lust.

The astrologers pointed out to us something great by returning another way to their country. For our country is Paradise, to which we cannot return by the way we came. The first-created man and all his offspring were driven from the joy of Paradise, through disobedience, and for eating the forbidden food, and through pride, when he would be better than the Almighty Creator had created him. But it is greatly needful to us that we should, by another way, avoid the treacherous devil, that we may happily come to our country, for which we were created.

We should, by obedience, and continence, and humility, unanimously proceed to our home, and with holy virtues require the country, which we lost through sins. Rightly was the treacherous Herod deceived by the astrologers, and came not to Christ; because he sought him with a guileful pur-

mid facenfullum mode hine sohte. He getacnode þa leasan licceteras, ðe mid hīwunge God secað, and næfre ne gemetað. He is to secenne mid soðfæstre heortan, and anrædum mode, seðe leofað and rixað mid Fæder and Halgum Gaste, on ealra worulda woruld. Amen.

DOM. III. POST EPIPHANIA DOMINI.

CUM descendisset Iesus de monte secute sunt eum turbe multe : et reliqua.

Matheus, se eadiga Godspellere awrát on þissere godspellican rædinge, þæt “se Hælend niðer-eode of anre dune, and him fligde micel menigu. Efne ða com sum hreoflig mann, and aleat wið þæs Hælendes, þus cweðende, Drihten, gif þu wilt, þu miht me geclænsian. Se Hælend astrehte his hand, and hine hrepode, and cwæð, Ic wylle ; and sy ðu geclænsod. þa sona wearð his hreofla eal geclænsod, and he wæs gehæled. Ða cwæð se Hælend him to, Warnu þæt þu hit nanum menn ne secge ; ac far to Godes temple, and geswutela ðe sylfne ðam sacerde, and geoffra ðine lác, swā swā Moyses bebead him on gewitnysse.”

Se lāreow Hægmon cweð on ðissere trahtnunge þæt seo dūn þe se Hælend of-astah getacnode heofenan rice, of ðam niðer-astah se Ælmihtiga Godes Sunu, ðaða he underfeng ure gecynd, and to menniscum men geflæschamod wearð, to ðy þæt he mancynn fram deofles anwealde alyside. He wæs ungesewenlic and unðrowigendlic on his gecynde ; þa wearð he gesewenlic on urum gecynde, and þrowigendlic. Seo micele menigu ðe him fligde getacnode ða geleaffullan cristenan, þe mid heora þeawa stæpum Drihtne filiað. Witodlice we folgiað Cristes fotswaðum, gif we his gebisnungum mid godum weorcum geefenlæcað. “Efne ða com sum hreoflig man, and aleat wið þæs Hælendes, þus cweðende, Drihten, gif þu wilt, ðu miht me geclænsian. Se Hælend

pose. He betokened the false hypocrites, who in outward show seek God, and never find him. He is to be sought with a true heart, and steadfast mind, who liveth and ruleth with the Father and the Holy Ghost, for ever and ever. Amen.

THE THIRD SUNDAY AFTER THE LORD'S EPIPHANY.

CUM descendisset Jesus de monte secutæ sunt eum turbæ multæ : et reliqua.

Matthew, the blessed Evangelist, wrote in this evangelical lecture, that "Jesus came down from a mountain, and a great multitude followed him. Behold, there came a leprous man, and fell down before Jesus, thus saying, Lord, if thou wilt, thou canst cleanse me. Jesus stretched forth his hand, and touched him, and said, I will; and be thou cleansed. Then immediately was his leprosy all cleansed, and he was healed. Then said Jesus to him, Take care that thou say it to no man; but go to God's temple, and show thyself to the priest, and offer thy gift, as Moses commanded for a witness to them."

The doctor Haymo says in exposition of this, that the mountain from which Jesus descended betokened the kingdom of heaven, from which the Almighty Son of God came down, when he assumed our nature, and became incarnate as a human being, in order that he might redeem mankind from the power of the devil. He was invisible and impassible in his nature; then he became visible in our nature, and passible. The great multitude which followed him betokened those faithful christians, who follow the Lord with the steps of their moral virtues. Verily we follow Christ's foot-traces, if, with good works, we imitate his examples. "Behold, there came a leprous man, and fell down before Jesus, thus saying, Lord, if thou wilt, thou canst cleanse me. Jesus

astrehte his hand, and hine hrepode, and cwæð, Ic wille ; and sy ðu geclænsod. þa sona wearð his hreofla eal geclænsod, and he wæs gehæled.”

On ðissere dæde is geswutelod Godes miht, and his eadmodnys. Moyses æ forbead to hrepenne ænigne hreoflan, ac se eadmoda Crist nolde hine forseon, þeah ðe he atelic wære, and eac geswutelode þæt hē wæs Hlaford þære ealdan æ, and na ðeow. Mihtiglice he mihte mid his worde hine gehælan, buton hrepunge ; ac he geswutelode þæt his hrepung is swiðe halwende geleaffullum. Geleafful wæs se hreoflia, ðaða he cwæð, “ Drihten, gif þu wilt, ðu miht me geclænsian.” Se Hælend andwyrde, “ Ic wylle ; and þu beo geclænsod.” Godes hæses soðlice is weorc, swa swa se sealm-wyrhta cwæð, “ He hit gecwæð, and þa gesceafta wæron geworhte. He bebead, and hī wæron gesceapene.”

On gastlicum andgite getacnode þes hreoflia man eal mancyn, þe wæs atelice hreoflig, mid mislicum Leahtrum on þam inran menn ; ac hit gebeah to Cristes geleafan, and gleawlice undergeat þæt hit ne mihte þære sawle clænsunge onfon, buton þurh Drihten, þe nane synne ne worhte, ne nan facn næs on his muðe gemet. Laðlic bið þæs hreoflian lic mid menigfealdum springum and geswelle, and mid mislicum fagnyssum ; ac se inra mann, þæt is seo sawul, bið micele atelicor, gif heo mid mislicum Leahtrum begripen bið. We sceolon rihtlice gelyfan on Crist, þæt he ure sawle fram synna fagnyssum gehælan mæge ; and we sceolon anrædlice his willan to ðære fremminge biddan. His hand getacnað his mihte and his flæsclicnyssa. Swa swa Crist mid his handa hrepunge þone hreoflian gehælde, swa eac he alyside us fram ure sawla synnum ðurh anfenge ures flæscses ; swa swa se witega Isaias cwæð, “ Soðlice he sylf ætbræd ure adlunga, and ure sarnyssa he sylf abær.”

Mid þam ðe he forbead þam gehæledum hreoflian þæt he hit nanum men ne cydde, mid þam he sealde us bysne þæt we ne sceolon na wīdmærsian ure wel-dæda, ac we sceolon

stretched forth his hand, and touched him, and said, I will ; and be thou cleansed. Then immediately was his leprosy all cleansed, and he was healed.”

In this deed is manifested God’s might, and his humility. The law of Moses forbade to touch any leper, but the humble Christ would not despise him, though he was loathsome ; and also manifested that he was lord of the old law, and not its slave. In his might he could have healed him with his word, without touching ; but he manifested that his touch is very salutary to believers. The leper was a believer, when he cried, “Lord, if thou wilt, thou canst cleanse me.” Jesus answered, “I will ; and be thou cleansed.” Verily God’s behest is act, as the psalmist said, “He said it, and creatures were made. He commanded, and they were created.”

In a spiritual sense this leper betokened all mankind, which was foully leprous with divers sins in the inward man ; but it inclined to the belief of Christ, and wisely conceived that it could not receive a cleansing of the soul, save through the Lord, who wrought no sin, nor was any guile found in his mouth. Loathsome is the body of the leper with many ulcers and tumours, and with divers scabs ; but the inward man, that is the soul, is much more loathsome, if it be seized with divers sins. We should rightly believe in Christ, that he may heal our soul from the ulcers of sins ; and we should steadfastly implore his will to that fulfilment. His hand betokens his might and his incarnation. As Christ by the touch of his hands healed the leper, so also he redeemed us from the sins of our souls by the assumption of our flesh ; as the prophet Isaiah said, “Verily he took away our diseases, and our pains he himself bare.”

When he forbade the healed leper not to make it known to any man, he thereby gave us an example that we should not publish our good deeds, but we should shun, with inward

onscunian, mid inweardre heortan, þone ydelan gylp, gif we hwæt lytles to gōde gedoð. Witodlice ne bið us mid nanum oðrum edleane forgolden, gif we goōd for gylpe doð, buton mid helle susle; forðan ðe gilp is an heofod-leahter.

Seo ealde æ behead þæt gehwilk hreofflig man gecome to þam sacerde, and se sacerd sceolde hine fram mannum ascirian, gif hē soðlice hreofflig wære. Gif he nære swutelice hreofflig, wære ðonne be his dome clæne geteald. Gif se sacerd hine hreoffligne tealde, and Godes miht hine syððan gehælde, þonne sceolde he mid lace his clænsunge Gode ðancian. Swa sceal eac se ðe mid heafod-leahtrum wiðinnan hreofflig bið cuman to Godes sacerde, and geopenian his digelnysse ðam gastlican læce, and be his ræde and fultume his sawle wunda dædbetende gelacnian. Sume men wenað þæt him genihtsumige to fulfremedum læcedome, gif hī heora synna mid onbryrdre heortan Gode ānum andettað, and ne ðurfon nanum sacerde geandettan, gif hī yfeles geswicað : ac gif heora wena soð wære, ðonne nolde Drihten asendan þone ðe he sylf gehælde to þam sacerde mid ænigre lace. For ðære ylcan gebisnunge eac hē asende Paulum, þone ðe he sylf of heofenum gespræc, to ðam sacerde Annanian, þus cweðende, “ Ga inn to ðære ceastre, and ðær þe bið gesæd hwæt þe gedafenað to dōnne.”

Ne gedyde se sacerd þone man hreoffligne oððe unhreoffligne, ac hē dēmdre þæt he sceolde beon ascyred fram manna neawiste, gif his hreofla wursigende wære; oððe betwux mannum wunian, gif his hreofla godigende wære. Swa sceal don se gastlica sacerd : he sceal gerihtlæcan Godes folc, and ðone ascyrian, and amānsumian fram cristenum mannum, þe swa hreofflig bið on mánfullum ðeawum þæt he oðre mid his yfelnyse besmit; ce ðam cwæð se apostol Paulus, “ Afyrsiað þone yfelan fram eow, ðylæs ðe an wannhal scep ealle ða eowde besmite.” Gif his hreofla bið godigende, þæt is gif he yfeles geswicð, and his ðeawas ðurh Godes ege gerihtlæcð,

heart, vain pride, if we do some little good. Verily we shall be requited with no other reward, if we do good for pride, than with hell-torment ; because pride is a deadly sin.

The old law commanded that every leper should go to the priest, and that the priest should separate him from men, if he really were leprous. If he were not manifestly leprous, he should then, by his judgement, be accounted clean. If the priest accounted him leprous, and God's might afterwards healed him, that he should then, with a gift, thank God for his cleansing. So also should he, who is leprous within with deadly sins, go to God's priest, and open his secret to the ghostly leech, and, by his counsel and aid, heal by penance the wounds of his soul. Some men imagine that it will suffice for a complete cure, if, with compunction of heart, they confess their sins to God alone, and that they need not confess to any priest, if they cease from evil : but if their opinion were true, the Lord would not have sent him, whom he himself had healed, with any gift to the priest. For the same example he also sent Paul, whom he himself had spoken to from heaven, to the priest Ananias, thus saying, "Go into the city, and there shall be told thee what it befitteth thee to do."

The priest made not the man leprous or unleprous, but he judged that he should be separated from the society of men, if his leprosy were growing worse, or should continue among men, if his leprosy were growing better. So should the ghostly priest do : he should cure God's people, and separate, and excommunicate from christian men him who is so leprous with sinful practices that he infects others with his wickedness ; concerning which the apostle Paul said, "Remove the evil man from you, lest one unsound sheep infect all the flock." If his leprosy be amending, that is, if he cease from evil, and, through dread of God, correct his ways, let him

he hæbbe wununge betwux cristenum mannum, oð þæt he full hal sy on his drohtnungum.

Se godspellere cwæð, þæt “Drihten ferde æfter ðisum to anre byrig þe is gehāten Capharnaum; þa genealæhte him to sum hundredes ealdor, biddende and cweðende, Drihten, min cniht lið æt hām bedreda, and is yfele geðreatod. Drihten him andwyrde, Ic cume and hine gehæle. Þa andwyrde se hundredes ealdor, and cwæð, Drihten, ne eom ic wyrðe þæt þu innfare under minum hrofe; ac cweð þin word, and min cniht bið gehæled. Ic eom ān man geset under anwealde, hæbbende under me cempan; and ic cweðe to ðisum, Far ðu, and he færð; to oðrum, Cum ðu, and he cymð; to minum ðeowan, Do ðis, and he deð. Þa wundrode se Hælend, ðaða hē ðis gehyrde, and cwæð to ðære fyligendan menigu, Soð ic eow secge, ne gemette ic swa micelne geleafan on Israhela ðeode. Ic secge eow to soðum, þæt manega cumað fram east-dæle and west-dæle, and gerestað hī mid Abrahame ðam heahfædere, and Isaāce, and Iacobe, on heofenan rice. Þa rīcan bearn beoð aworpene into ðam yttrum þeostrum, þær bið wōp and toða gebitt. Ða cwæð eft se Hælend to þam hundredes ealdre, Far ðe hām, and getimige ðe swa swa ðu gelyfdest. And se cniht wearð gehæled of ðære tide.”

Þes hundredes ealdor genealæhte ðam Hælende na healfunga, ac fulfremedlice. He genealæhte mid micclum geleafan, and mid soðre eadmodnysse, and snotornysse, and soðre lufe. Micelne geleafan he hæfde, þaþa he cwæð, “Drihten, cweð þin word, and min cniht bið hal.” Soðlice he geswutelode micle eadmodnysse, mid þam ðe he cwæð, “Drihten, ne eom ic wyrðe þæt þu innfare under mine ðecene.” He hæfde micle snotornysse, þaþa hē understōd þæt Crist is æghwær andweard þurh godcundnysse, seðe lichamlice betwux mannum gesewenlic eode. Næs he bedæled þære soðan lufe, ðaða he bæd Drihten for his ðeowan hæle. Manega oðre men bædon Drihten, sume for heora agenre hæle, sume for heora bearna, sume for leofra freonda;

have a dwelling among christian men, until he be full sound in his conditions.

The evangelist said, that “After this the Lord went to a city which is called Capernaum; then a certain centurion approached him, praying and saying, Lord, my servant lieth at home bedridden, and is grievously tormented. The Lord answered him, I will come and heal him. Then the centurion answered, and said, Lord, I am not worthy that thou shouldst enter under my roof; but say thy word, and my servant shall be healed. I am a man placed under authority, having soldiers under me; and I say to this, Go thou, and he goeth; to another, Come thou, and he cometh; to my servant, Do this, and he doeth. Then Jesus, when he heard this, wondered, and said to the multitude following, Verily I say unto you, I have not found so great faith in the people of Israel. I say to you in sooth, that many shall come from the east and the west, and shall rest with the patriarch Abraham, and Isaac, and Jacob, in the kingdom of heaven. The rich children shall be cast into utter darkness, there shall be weeping and gnashing of teeth. Then again said Jesus to the centurion, Go home, and betide thee as thou hast believed. And the servant was healed from that hour.”

The centurion approached Jesus not by halves, but fully. He approached with great faith, and with true humility, and wisdom, and true love. Great faith he had, when he said, “Lord, say thy word, and my servant shall be healed.” But he manifested great humility, when he said, “Lord, I am not worthy that thou shouldst enter under my roof.” He had great wisdom, when he understood that Christ is everywhere present, through his divine nature, who went bodily visible among men. He was not void of true love, when he besought the Lord for the health of his servant. Many other men besought the Lord, some for their own health, some for their children’s, some for their dear friends’; but this officer prayed

ac ðes ðegen bæd for his þeowan hælðe mid soðre lufe ; forðan ðe heo ne toscæt nænne be mæglicere sibbe. Drihten geseah ðises ðegenes menigfealdan godnysse, and cwæð, “ Ic cume, and ðinne cniht gehæle.”

Iohannes se Godspellere awrát, þæt “ Sum under-cyning com to Criste, and hine bæd þæt he hām mid him siðode, and his sunu gehælde ; forðan þe hē læig æt forðsiðe. Þa cwæð se Hælend to ðam under-cyninge, Gewēnd þe hām, þin sunu leofað. He gelyfde þæs Hælendes spræce, and hām siðode. Ða comon his ðegnas him togeanes, and cyddon þæt his sunu gesund wære. He ða befrán on hwilcere tide he gewyrpte. Hī sædon, Gyrstan-dæg ofer midne dæg hine forlét se fefor. Þa oncneow se fæder þæt hit wæs seo tíð on ðære ðe se Hælend him to cwæð, Far ðe hām, þin sunu leofað. Se cyning gelyfde ða on God, and eal his hired.”

Drihten nolde gelaðod lichamlice siðian to þæs cyninges untruman bearne, ac ūnandweard mid his worde hine gehælde ; and he wæs gearo ungeladod to siðigenne lichamlice mid þam hundredes ealdre. Wel wāt gehwā þæt cyning hæfð maran mihte þonne ænig hundredes ealdor, ac se Ælmihtiga Godes Sunu geswutelode mid þære dæde þæt we ne sceolon ða rīcan, for heora riccetera wurðian, ac for menniscum gecynde ; ne we ne sceolon ða wānnspeðigan for heora hafenleaste forseon ; ac we sceolon Godes anlicnysse on him wurðian. Se eadmoda Godes Sunu wæs gearo to geneosigenne þone ðeowan mid his andwerdnysse, and he gehælde þone æðeling mid hæse ; be ðam cwæð se witega, “ Se healica Drihten sceawað þa eadmodan, and þa modigan feorran oncnæwð.”

Drihten wundrode þæs hundredes ealdres geleafan, na swilce he hine ær ne cuðe, seðe ealle ðing wāt, ac he geswutelode mannum his geleafan mid herunge þam þe he wundorlic wæs. Hwanon com se geleafa þam þegene buton of Cristes gife, seðe hine syððan þisum wordum herede ? “ Soð ic eow secge, na gemette ic swa micelne geleafan on Israhela ðeode.”

with true love for the health of his servant, for that makes no distinction with regard to family relationship. The Lord saw the manifold goodness of this officer, and said, "I will come and heal thy servant."

John the Evangelist wrote that "An under-king came to Christ, and besought him that he would go home with him and heal his son; for he lay at the point of death. Then said Jesus to the under-king, Return home, thy son liveth. He believed the speech of Jesus, and went home. Then came his servants towards him, and informed him that his son was well. He then inquired at what hour he recovered. They said, Yesterday, after mid-day, the fever left him. Then the father knew that it was the hour at which Jesus said to him, Go home, thy son liveth. The king then believed in God, and all his family."

The Lord would not, invited, go bodily to the king's sick son, but absent healed him by his word; and he was ready, uninvited, to go bodily with the centurion. Everyone well knows that a king has greater power than any centurion, but the Almighty Son of God manifested by that deed, that we should not honour the rich for their riches, but for human nature; nor should we despise the indigent for their indigence; but that we should honour God's image in them. The humble Son of God was ready to visit the servant by his presence, and he healed the prince with his behest; on which the prophet said, "The Lord supreme beholdeth the humble, and knoweth the proud from afar."

The Lord wondered at the centurion's faith, not because he knew it not before, who knows all things, but he to whom he was wonderful manifested to men his faith with praise. Whence came the officer's faith but of Christ's gift, who afterwards praised him in these words? "Verily I say unto you, I have not found so great faith in the people of Israel."

Næs ðis gecweden be ðam heahfæderum oððe wīte gum, ac be ðam andwerdan folce, ðe ða-gyt næron swa miccles geleafan.

Maria and Martha wæron twa geswystru swiðe on God belyfede: hī cwædon to Criste, “Drihten, gif ðu her andwerd wære, nære ure broðer forðfaren.” Þes ðegen cwæð to Criste, “Cweð þin word, and min cniht bið hal. Ic eom man under anwealde gesett, hæbbende under me ceman; and ic secge ðisum, Far ðū, and he færð; to oðrum, Cum ðu, and he cymð; to minum þeowan, Do þis, and he deð. Hu miccle swiðor miht ðu, þe Ælmihtig God eart, þurh ðine hæse gefremmam swa hwæt swa ðu wilt!” Drihten cwæð, “Ic secge eow to soðan, þæt manega cumað fram east-dæle and west-dæle, and gerestað hī mid Abrahame þam heahfædere, and Isaáce, and Iacobe, on heofenan rice.” Þas word sind lustbære to gehyrenne, and hī micclum ure mod gladiað, þæt manega cumað fram east-dæle middangeardes, and fram west-dæle, to heofenan rice, and mid þam heahfæderum on ecere myrhðe rixiað.

Þurh ða twegen dælas, east-dæl and west-dæl, sind getacnode ða feower hwemmas ealles middangeardes, of þam beoð gegaderode Godes gecorenan of ælcere mægðe to þæra heahfædera wununge, and ealra halgena. Þurh east-dæl magou beon getacnode þa ðe on geogoðe to Gode bugað; forðan ðe on east-dæle is þæs dæges angin. Þurh west-dæl sind getacnode þa ðe on ylde to Godes ðeowdome gecyrrað; forðan ðe on west-dæle geendað se dæg.

Des æfterfiligenda cwyde is swiðe egefull, “þa rīcan bearn beoð awōrpene into ðam yttrum ðeostrum, þær bið wōp and toða gebitt.” Ða rīcan bearn sind þa Iudeiscan, on ðam rixode God ðurh ða ealdan æ; ac hī awurpon Crist, and his lare forsawon; and hē awyrpð hī on ða yttran þeostru, ðær bið wōp and toða gebitt. Fela ricra manna geðeoð Gode, swa-þeah, gif hī rihtwise beoð, and mildheorte. Rice man wæs se heahfæder Abraham, and Daud se mæra cyning, and Zacheus, seðe healfe his æhta þearfum dælde, and mid heal-

This was not said of the patriarchs or prophets, but of the present people, who were not yet of so great faith.

Mary and Martha were two sisters of great faith in God : they said to Christ, “ Lord, if thou hadst been present, our brother would not have died.” This officer said to Christ, “ Say thy word, and my servant shall be whole. I am a man placed under authority, having soldiers under me ; and I say to this, Go thou, and he goeth ; to another, Come thou, and he cometh ; to my servant, Do this, and he doeth. How much more canst thou, who art Almighty God, through thy behest, execute whatsoever thou wilt !” The Lord said, “ I say to you in sooth, that many shall come from the east and the west, and shall rest with the patriarch Abraham, and Isaac, and Jacob, in the kingdom of heaven.” These words are pleasant to hear, and they greatly gladden our minds, that many shall come from the east part of the world, and from the west part, to the kingdom of heaven, and rule with the patriarchs in everlasting joy.

By the two parts, the east and the west, are betokened the four corners of the whole world, from which God’s chosen shall be gathered from every people to the dwelling of the patriarchs and of all the saints. By the east part may be betokened those who in youth incline to God ; because in the east part is the day’s beginning. By the west part are betokened those who in age turn to God’s service ; because in the west part the day ends.

The following sentence is very awful, “ The rich children shall be cast into utter darkness, there shall be weeping and gnashing of teeth.” The rich children are the Jewish, over whom God ruled, by the old law ; but they rejected Christ, and despised his doctrine ; and he casts them into utter darkness, where there is weeping and gnashing of teeth. Many rich men, however, thrive to God, if they are righteous and merciful. The patriarch Abraham was a rich man, and David the great king, and Zaccheus, who gave half his riches to the

fum dæle forgeald be feowerfealdum swa hwæt swa he ær on unriht be anfealdum reafode. þas rican and heora gelican becumað þurh gode gecyrrednyssse to ðam ecan rice, ðe him næfre ne ateorað.

Ða sind Godes bearn gecigede, þe hine lufiað swiðor þonne þisne middangeard; and ða sind ða rican bearn gecwedene, ðe heora heortan wyrtruman on ðisum andwerdum life plantiað swiðor þonne on Criste: swylce beoð on þeostru aworpene. þæt godspel cwyð, “On þa yttran þeostru.” Ða yttran þeostru sind þæs lichaman blindnyssa wiðutan. Ða inran þeostru sind þæs modes blindnyssa wiðinnan. Se ðe on ðisum andweardum life is wiðinnan ablend, swa þæt he næfð nan andgit ne hōga embe Godes beboda, he bið þonne eft wiðutan ablend, and ælces leohtes bedæled; forðan ðe he ær his lif aspende butan Godes gemynde. þa earman forscyldegodan cwylmiað on ecum fyre, and swa-ðeah þæt swearte fyr him nane lihtinge ne deð. Wurmas toslitað heora lichaman mid fyrenum toðum, swa swa Crist on his godspelle cwæð, “þær næfre heora wurm ne swylt, ne heora fyr ne bið adwæsced.” þær beoð þonne geferlæhte on anre susle, þa þe on life on mândædum geðeodde wæron, swa þæt þa manslagan togædere ecelice on tintregum cwylmiað; and forligras mid forligrum, gitseras mid gytserum, sceaðan mid sceaðum, ða forsworenan mid forsworenum, on ðam bradan fire, butan ælcere geendunge forwurðað. þær bið wōp and toða gebitt, forðan ðe ða eagan tyrað on ðam micclum bryne, and ða teð cwaciað eft on swiðlicum cyle. Gif hwam twynige be ðam gemænelicum æriste, þonne understande he þisne drihtenlican cwyde, þæt þær bið soð ærist, ðær ðær beoð wepende eagan and cearcigende teð.

Drihten cwæð to þam hundredes ealdre, “Far ðe hām, and getimige ðe swa swa ðu gelyfdest; and his cniht wearð gehæled of ðære tide.” Be ðisum is to understandenne hu micclum þam cristenum men his agen geleafa fremige, þonne oðres mannes swa micclum fremode. Witodlice, for ðæs

poor, and with the half part compensated fourfold for what he had before wrongfully gained. These rich and their like come by good conversion to the everlasting kingdom, which will never fail them.

They are called children of God who love him more than this world ; and those are called rich children who plant the root of their hearts in this present life more than in Christ : such shall be cast into darkness. The gospel says, " Into utter darkness." Utter darkness is the blindness of the body without. Inward darkness is the darkness of the mind within. He who in this present life is blinded within, so that he has no understanding, nor heed of God's commandments, he will then be blinded without, and deprived of every light ; because he had before spent his life without remembrance of God. The miserable guilty ones shall suffer torment in everlasting fire, and yet that swart fire shall give them no light. Worms shall tear their bodies with fiery teeth, as Christ said in his gospel, " There their worm shall never die, nor their fire be quenched." There shall be associated in one torment, those who in life were united in evil deeds, so that murderers shall eternally be tortured together ; and adulterers with adulterers, the rapacious with the rapacious, robbers with robbers, perjurers with perjurers, in the broad flame, without any ending, shall perish. There shall be weeping and gnashing of teeth ; for their eyes shall be tormented in the great burning, and their teeth shall afterwards quake in the intense cold. If any one doubt of the universal resurrection, let him understand this divine saying, That there shall be a true resurrection, where there shall be weeping eyes and gnashing teeth.

The Lord said to the centurion, " Go home, and betide thee as thou hast believed ; and his servant was healed from that hour." By this is to be understood how greatly a christian man's own faith profiteth him, when that of another man profiteth him so greatly. Verily, for the centurion's faith was

hundredes ealdres geleafan wearð se bedreda gehæled. Geleafa is ealra mægena fyrmest ; buton þam ne mæg nān man Gode lician ; and se rihtwisa leofað be his geleafan. Uton gelyfan on þa Halgan Ðrynnysse, and on soðe Annysse, þæt se Ælmihtiga Fæder, and his Sunu, þæt is his wisdom, and se Halga Gast, seðe is heora begra lufu and willa, þæt hī sind þry on hadum and on namum, and ān God, on ānre godcundnyse æfre wunigende, butan angynne and ende. Amen.

III. NON. FEB.

IN PURIFICATIONE S̄CĒ. MARIE.

POSTQUAM impleti sunt dies purificationis Mariæ: et reliqua.

God bebed on þære ealdan æ, and het Moyses, þone heretogan, þæt he hit awrite betwux oðrum bebodum, þæt ælc wif ðe cild gebære sceolde gebidan feowertig daga æfter þære cenninge, swa þæt heo ne cōme into Godes temple, ne on anum bedde mid hire were, ær ðam fyrste þe we ær cwædon ; þæt is feowertig daga, gif hit hyse-cild wære : gif hit þonne mæden-cild wære, þonne sceolde heo forhabban fram ingange Godes huses hund-ehtatig daga, and eac fram hire gebeddan ; and æfter ðam fyrste gān mid lace to Godes huse, and beran þæt cild forð mid þære lāce, and syððan, mid Godes bletsunge, genealæcan hyre gemacan. Þis wæs geset be wifum.

Nu wæs ðeah-hwæðere þæt halige mæden MARIA, Cristes moder, Godes beboda gemyndig, and eode on ðysum dæge to Godes huse mid lāce, and gebrohte þæt cild þe heo acende, Hælend Crist, gelācod to þam Godes temple, swa swa hit on Godes æ geset wæs.

Ða wæs þær, binnan þære byrig Hierusalem, sum Godes mann, and his nama wæs Symeon ; he wæs swyðe rihtwis,

the bedridden healed. Faith is of all virtues first; without it no man may be pleasing to God; and the righteous lives by his faith. Let us believe in the Holy Trinity, and in true Unity, that the Almighty Father, and his Son, that is his wisdom, and the Holy Ghost who is the love and will of them both, that they are three in person and in name, and one God, in one Godhead ever continuing, without beginning and end. Amen.

FEBRUARY II.

ON THE PURIFICATION OF ST. MARY.

POSTQUAM impleti sunt dies purificationis Mariæ, etc.

God commanded in the old law, and bade the leader Moses write it among other commandments, that every woman who had borne a child should wait forty days after the birth, so that she should come neither into God's temple, nor into a bed with her husband, before that space of time which we have said: that is forty days, if it were a male child; but if it were a maiden child, then she should abstain from entering God's house for eighty days, and also from her husband; and after that space go with a gift to God's house, and bear forth the child with the gift, and afterwards, with God's blessing, approach her consort. This was established regarding women.

Now was, nevertheless, the holy maiden MARY, Christ's mother, mindful of God's commands, and she went on this day to God's house with a gift, and brought the child that she had given birth to, Jesus Christ, to be presented to God's temple.

There was there, in the city of Jerusalem, a man of God, and his name was Simeon; he was very righteous, and had

and hæfde micelne Godes ege, and he ge-andbidode ðone frofer, ðe behaten wæs þam folce Israhel, þæt is Cristes to-cyme. Se Halga Gast wæs wunigende on ðæm Symeone, and he wiste genoh georne þæt se Ælmihtiga Godes Sunu wolde to mannum cuman, and menniscnysse underfon. Þa wæs ðes man swiðe oflyst ðæs Hælendes to-cymes, and bæd æt Gode dæighwamlice on his gebedum, þæt he moste Crist geseon ær he deaðes onbyrigde. Þa forðy þe he swa micelle gewilnunge hæfde Cristes to-cymes, ða com him andswaru fram þam Halgan Gaste, þæt he ne sceolde deaðes onbyrigan ærþam ðe he Crist gesawe. And he wæs þa bliðe þæs behates, and cōm to Godes temple, þurh myngunge ðæs Halgan Gastes. And seo halige Maria cōm ða to ðam temple mid þam cilde, and se ealda man Symeon eode togeanes þam cilde, and geseah þone Hælend, and hine georne gecneow, þæt he wæs Godes Sunu, Alysand ealles middan-eardes. He hine genam ða on his earmas mid micelre onbryrdnesse, and hine gebær into þam temple, and þancode georne Gode þæt he hine geseon moste. He cwæð þa, “Min Drihten, ðu forlætst me nū mid sibbe of þisum life, after þinum worde; forðon þe mine eagan gesawon þinne Halwendan, ðone ðu gearcodest ætforan ansyne ealles folces; leoht to onwrigennysse þeoda, and wuldor þinum folce Israhele.”

Hit is awriten on Crīstes bēc, and gehwær on oþrum bocum, þæt fela witegan and rihtwise men woldan geseon Cristes to-cyme, ac hit næs na him getiðod, ac wæs getiðod þisum ealdan men; forðam þe hit is be him awriten, þæt he cwæde dæghwamlice on his gebedum, “Ela, hwænne cymð se Hælend? Hwænne bið he acenned? Hwænne mot ic hine geseon? Hwæðer ic mote lybban oðþæt ic hine geseo?” And þa for ðysre gewilnunge him com andswaru, þæt he ne gesawe deað, ærðam ðe he Crist gesawe.

Maria, Cristes moder, bær þæt cild, and se ealda Symeon eode hire togeanes, and gecneow þæt cild ðurh onwrigennysse, and hit beclypte and bær into ðam temple. He bær þæt

great fear of God, and he awaited the comfort which was promised to the people of Israel, that is the advent of Christ. The Holy Ghost was dwelling in Simeon, and he knew full well that the Son of Almighty God would come to men, and assume human nature. Then was this man very desirous of the advent of Jesus, and prayed daily to God in his prayers, that he might see Christ ere he tasted of death. Then, because he had so great desire of Christ's advent, there came to him an answer from the Holy Ghost, that he should not taste of death ere he had seen Christ. And he was then glad at the promise, and came to God's temple, through admonition of the Holy Ghost. And the holy Mary came then to the temple with the child, and the old man Simeon went towards the child, and saw Jesus, and well knew that he was the Son of God, the Redeemer of all the world. He took him in his arms with great feeling, and bare him into the temple, and fervently thanked God that he was allowed to see him. He then said, "My Lord, thou lettest me now go in peace from this life, according to thy word; for mine eyes have seen thy Healing One, which thou hast prepared before the face of all people; a light for the revelation of the gentiles, and a glory to thy people Israel."

It is written in the book of Christ, and elsewhere in other books, that many prophets and righteous men were desirous of seeing the advent of Christ, but it was not granted to them: but it was granted to this old man; for of him it is written, that he said daily in his prayers, "Ah! when will the Saviour come? When will he be born? When may I see him? May I live until I see him?" And then, for this desire, an answer came to him, that he should not see death before he had seen Christ.

Mary, Christ's mother, bare the child, and the old Simeon went towards her, and knew the child through revelation, and took it in his arms and bare it into the temple. He bare

cild, and þæt cild bær hine. Hu bær þæt cild hine? Þone bær se ealda Symeon on his earmum, þe ealle ðing hylt and gewylt. Lytel he wæs ðær gesewen, ac ðeah-hwæðere he wæs swiðe micel and ormæte. Lytel he wæs gesewen, forðan ðe he wolde gefeccan þa lytlan, and gebringan up to his rice. Hwæt synd ða lytlan ðe he wolde habban up to his rice? Þæt synd ða eaðmodan. Ne sohte Crist na ða modigan, þa þa micele beoð on hyra geþance; ac ða ðe beoð lytle and eaðmode on heora heortan, þa cumað to Godes rice; ac ðider ne mæg astigan nān modignys. Þær wæs se deofol ðe modegode, ac his modignes hine awarep into helle grunde; forðy ne mæg ure tyddernes ðyder astigan, gif heo modig bið, þaþa se engel ðær beon ne mihte þaþa he modegode.

God behead, on þære ealdan æ, his folce þæt hi sceoldon him offrian ælc frumcenned hyse-cild, oþþe alysan hit ut mid fif scyllum. Eac on heora orfe, swa hwæt swa frumcenned wære, bringan þæt to Godes huse, and hit ðær Gode offrian. Gif hit þonne unclæne nyten wære, þonne sceolde se hlaford hit acwellan, oþþe syllan Gode oþer clæne nyten. We ne þurfon þas bebodu healdan nū lichamlice, ac gāstlice. Þonne on urum mode bið acenned sum ðing gōdes, and we þæt to weorce awendað, þonne sceole we þæt tellan to Godes gyfe, and þæt Gode betæcan. Ure yfelan geðohtas oððe weorc we sceolan alysan mid fif scyllum; þæt is we sceolon ure yfelnyse behreowsian mid urum fif andgitum, þæt synd gesihþ, and hlyst, and swæc, and stenc, and hrepung. Eac swa þa unclænan nytenu getacniað ure unclænan geþohtas and weorc, ða we sceolon symle acwellan, oððe behwyrfan mid clænum; þæt is þæt we sceolon ure unclænnysse and ure yfelnesse symle adwæscan, and forlætan yfel, and dōn gōd.

Seo eadige Maria ða geoffrode hire lāc Gode mid þam cilde, swa hit on Godes æ geset wæs. Hit wæs swa geset on þære ealdan æ þurh Godes hæse, þæt ða þe mihton ðurh-

the child, and the child bare him. How did the child bear him? The old Simeon bare in his arms him who preserves and rules over all things. Little he there appeared, yet was he, nevertheless, very great and infinite. Little he appeared, because he would fetch the little and bring them up to his kingdom. Who are the little ones that he would raise up to his kingdom? They are the humble. Christ sought not the proud, those who are great in their own imagination, but those who are little and humble in their hearts, these shall come to God's kingdom; but thither may no pride ascend. The devil was there, who became proud, but his pride cast him into the depth of hell; therefore our weakness may not ascend thither, if it be proud, when the angel might not be there when he became proud.

God, in the old law, commanded his people, that they should offer to him every firstborn male child, or redeem it with five shillings. Of their cattle also, to bring whatever was firstborn to God's house, and there offer it to God. But if it were an unclean beast, then should the master slay it, or give to God another clean beast. We need not now hold these commands bodily, but spiritually. When in our mind something good is brought forth and we turn it to action, then should we account that as God's grace, and consign it to God. Our evil thoughts or actions we should redeem with five shillings; that is, we should repent of our wickedness with our five senses, which are, sight, and hearing, and taste, and smell, and touch. So also as the unclean beasts betoken our unclean thoughts and actions, these we should always kill or exchange for pure; that is, we should always destroy our impurity and our wickedness, and forsake evil, and do good.

The blessed Mary then offered her gift to God with the child, as it was appointed in God's law. It was so appointed in the old law, by God's behest, that those who could

teon sceoldon bringan anes geares lamb mid heora cylde, Gode to lace, and ane culfran, oþþe ane turtlan. Gif þonne hwylc wif to ðam unspedig wære þæt heo ðas ðing begytan ne mihte, þonne sceolde heo bringan twegen culfran-briddas, oððe twā turtlan.

þas læssan lác, þæt sind þa fugelas, þe wæron wannspedigra manna lác, wæron for Criste geoffrode. Se Ælmihtiga Godes Sunu wæs swiðe gemyndig ure neoda on eallum ðingum ; na þæt an þæt he wolde mann beon for ús, ðaða he God wæs, ac eac swylce he wolde beon þearfa for us, ðaða he rice wæs : to ðy þæt he us forgeafe dæl on his rice, and mænsununge on his godcundnyse. Lamb getacnað unscæððinyse and þa maran godnyse ; gif we þonne swa earme beoð þæt we ne magon þa maran godnyse Gode offrian, þonne sceole we him bringan twa turtlan, oþþe twegen culfran-briddas, þæt is twyfealdlic onbryrdnes eges and lufe. On twa wisan bið se man onbryrd : ærest he him ondræt helle wíte, and bewepð his synna, syððan he nimð eft lufe to Gode ; þonne onginð he to murcienne, and ðincð him to lang hwænne he beo genumen of ðyses lifes earfoðnyssum, and gebroht to ecere reste.

Lytel wæs an lamb, oððe twa turtlan, Gode to bringenne ; ac hē ne sceawað na þæs mannes lac swa swiðe swa hē sceawað his heortan. Nis Gode nan neod ure æhta ; ealle ðing sindon his, ægðer ge heofen, ge eorðe, and sǣ, and ealle ða ðing ðe on him wuniað : ac he forgeaf eorðlice ðing mannum to brice, and bebad him þæt hī sceoldon mid þam eorðlicum ðingum hine oncnawan þe hī ær forgeaf, na for his neode, ac for mancynnes neode. Gif ðu oncnæwst ðinne Drihten mid ðinum æhtum, be ðinre mæðe, hit fremeð þe sylfum to ðam ecan life : gif ðu hine forgitst, hit hearmað þe sylfum and na Gode, and þu ðolast ðære ecan mede. God gyrnð þa godnyse ðines modes, and na ðinra æhta. Gif ðu hwæt dest Gode to lofe, mid cystigum mode, þonne geswutelast ðu þa gōdnyse þines modes mid þære dæde ; gif þu ðonne nan

accomplish it, should bring a yearling lamb with their child, as a gift to God, and a pigeon or a turtle-dove. But if any woman were so needy that she could not get those things, then she should bring two young pigeons, or two turtle-doves.

These smaller gifts, that is, the birds, which were the gifts of indigent persons, were offered for Christ. The Almighty Son of God was very mindful of our needs in all things; not only would he for us become man when he was God, but he would also be poor for us when he was rich, that he might give us part in his kingdom and community in his Godhead. A lamb betokens innocence and the greater goodness; but if we are so poor that we cannot offer to God the greater goodness, then should we bring him two turtle-doves or two young pigeons; that is, a twofold affection of awe and love. In two ways is a man affected: first, he dreads hell-torment, and bewails his sins; afterwards he again feels love to God; then he begins to murmur, and it seems to him too long when he shall be taken from the afflictions of this life, and brought to everlasting rest.

Little was a lamb, or two turtle-doves to bring to God; but he regards not a man's gift so much as he regards his heart. God hath no need of our gifts; all things are his, heaven, and earth, and sea, and all the things which dwell in them: but he gave to men earthly things for use, and commanded them with those earthly things to acknowledge him who first gave them, not for His need, but for need of mankind. If thou acknowledgest thy Lord with thy possessions, according to thy ability, it forwards thyself to eternal life; if thou forgettest him, it harms thyself and not God, and thou lovest the everlasting meed. God desires the goodness of thy mind, and not of thy possessions. If thou doest aught for the praise of God with devout mind, then thou manifestest the goodness of thy mind by that deed; but

gōd dōn nelt, Gode to wurðmynte, ðonne geswutelast ðu mid þære uncyste ðine yfelnysse, and seo yfelnys þe fordeð wið God.

On ðære ealdan æ is gehwær gesett, þæt God het gelomlice þas fugelas offrian on his lace, for ðære getacnunge þe hī getacniað. Nis nu nanum men alyfed þæt he healde þa ealdan æ lichomlice, ac gehealde gehwa hī gastlice. Culfran sind swiðe unscæððige fugelas, and bilewite, and hī lufiað annysse, and fleoð him floccmælum. Do eac swa se cristena man; beo him ūnsceaðþig, and bilewite, and lufige annysse, and broðorrædene betwux cristenum mannum; þonne geoffrað he gastlice Gode þa culfran-briddas. Þa turtlan getacniað clænnysse: hī sind swa geworhte, gif hyra oðer oðerne forlyst, þonne ne secð seo cucu næfre hire oðerne gemacan. Gif ðonne se cristena man swa deð for Godes lufon, þonne geoffrað he ða turtlan on þa betstan wisan. Ðas twa fugel-cyn ne singað na, swa swa oðre fugelas, ac hi geomeriað, forðan þe hi getacniað haligra manna geomerunge on ðisum life, swa swa Crist cwæð to his apostolum, “Ge beoð geunrotsode on þisum life, ac eower unrotnys bið awend to ecere blisse.” And eft he cwæð, “Eadige beoð þa þe heora synna bewepað, forðan ðe hi beoð gefrefrode.”

Se ealda man Symeon, þe we ær embe spræcon, ne gyrnde nā þæt he moste Crist gehyran spreca, forðan ðe he hine gecneow þæt he God wæs, ðeah ðe he ða-gyt on þære menniscnysse unsprecende wære. Spreca he mihte, gif he wolde; and ealswa wis he wæs ða, þaþa he wæs anre nihte, swa swa he wæs, þaþa he wæs ðrittig geara; ac he wolde abídan his wæstma timan on ðære menniscnysse, swa swa hit gecyndelic is on mancynne. Symeon cwæð þa, “Drihten, þu forlætst me nu on sibbe of ðysum life, forðon þe mīne eagan habbað gesewen ðinne Halwendan.” Se Halwenda þe he embe spræc is ure Hælend Crist, seðe com to gehælenne ure wunda, þæt sindon ure synna. He cwæð þa Symeon, “Ðone þu gearcodelist ætforan gesihðe ealles folces.” Hine

if thou wilt do no good for the honour of God, then thou, by that offence, manifestest thy wickedness, and that wickedness shall fordo thee with God.

In the old law it is in several places mentioned, that God frequently commanded birds to be offered to him in sacrifice, for the betokening which they betoken. Now it is not allowed to any man to hold the old law bodily, but let everyone hold it spiritually. Pigeons are very innocent and gentle birds, and they love unity, and fly flockwise. Let the christian man also do so; let him be innocent, and gentle, and love unity and fellowship among christian men; then offers he to God spiritually the young pigeons. The turtle-doves betoken purity: they are so created, that if one of them lose the other, the living one never seeks to itself another mate. But if the christian man does so for love of God, then offers he the turtle-doves in the best manner. These two birds sing not like other birds, but they murmur; for they betoken the groaning of holy men in this life, as Christ said to his apostles, "Ye will be sad in this life, but your sadness will be turned to everlasting bliss." And again he said, "Blessed are they who bewail their sins, for they shall be comforted."

The old man Simeon, of whom we erewhile spoke, desired not that he might hear Christ speak, for he knew him to be the Son of God, though he, in his state of humanity, was yet without speech. He could have spoken, had he been willing; and he was as wise when he was one day old as he was when he was thirty years; but he would abide the time of his growth in human nature, as is natural in mankind. Simeon then said, "Lord, thou wilt let me now depart in peace from this life, for mine eyes have seen thy Healing One." The Healing One of whom he spake is our Saviour Christ, who came to heal our wounds, that is, our sins. Simeon then said, "Whom thou hast prepared before the sight of all people." All men saw him not bodily, but he is

ne gesawon na ealle men lichomlice, ac he is gebodod eallum mannum, gelyfe seðe wylle. Se þe on hine gelyfð, he gesihð hine nu mid his geleafan, and on þan ecan life mid his eagum. Symeon cwæð þa-gyt, “He is leoht to onwrigennysse ðeoda, and wuldor þinum folce Israhel.” Ealle ðas word spræc se Symeon be ðam cilde to þam heofenlican Fæder, þe hine to mannum sende. He is soð leoht þe todræfde þa þeostra ðises lifes, swa swa he sylf cwæð on his godspelle, “Ic eom leoht ealles middangeardes, se ðe me fyligð, ne cymð he na on þystrum, ac he hæfð lifes leoht.” Swa swa leoht todræfð þeostra, swa eac todræfð Cristes lufu and his geleafa ealle Leahtras and synna fram ure heortan: and he is wuldor and bliss ealles gelyfedes folces.

þa Maria, þæt halige mæden, and þæs cildes fostor-fæder, Ioseph, wæron ofwundrode þæra worda þe se ealda Symeon clypode be ðam cilde. And se Symeon him ða sealde bletsunge, and witegode gyt mare be þam cilde, and cwæð, “þis cild is gesett manegum mannum to hryre, and manegum to æriste and to tacne, and þam bið wiðcweden.” Swa swa ða men þe on Crist gelyfað beoð gehealdene þurh his to-cyme, swa eac þa þe nellað gelyfan on Crist beoð twyfealdlice fordemde. Anfealdlice hi sind scyldige ðurh Adames synne, and twyfealdlice hi beoð fordemde, þonne hī wiðsacað Cristes to-cymes, and nellað gelyfan on ðone soðan Hælend. Ðam ungeleaffullum mannum com Crist to hryre, and þam geleaffullum to æriste; and eac anum gehwilcum gelyfedum men wæs Cristes to-cyme ægðer ge hryre ge ærist. Hu ðonne? He com to ðy þæt he wolde ælc yfel towurpan, and ælc gōod aræran. Nu towyrpð he on ūs Leahtras, and arærð mihta. He towyrpð modignysse, and arærð eadmodnysse. He towyrpð galnysse, and arærð clænnysse. And ealle unðeawas he towyrpð on his gecorenum mannum, and arærð on him ealle godnysse. Ne mæg þæt gōd beon getymbrod buton þæt yfel beo ær toworpen. “To tacne com Crist, and þam is wiðcweden.” His acennednys is wundorlic tacn, forðan ðe

announced to all men, let him believe who will. He who believes in him, sees him now with his faith, and in the eternal life with his eyes. Simeon yet said, "He is a light for the enlightening of the gentiles, and a glory to thy people Israel." All these words concerning the child, Simeon spake to the heavenly Father, who sent him to men. He is the true light who scattered the darkness of this life, as he himself said in his gospel, "I am the light of all the world; he who followeth me shall not come into darkness, but he shall have the light of life." As light scatters darkness, so also love and faith of Christ scatter all vices and sins from our heart; and he is the glory and bliss of all believing people.

Then the holy maiden Mary, and Joseph, the child's foster-father, wondered at the words which the old Simeon uttered concerning the child. And Simeon then gave him his blessing, and prophesied yet more concerning the child, and said, "This child is set for the fall of many men, and for the rising of many, and for a sign, and which shall be spoken against." So as those men who believe in Christ will be saved by his coming, so also those who will not believe in Christ will be doubly condemned. Simply they are guilty through Adam's sin, and doubly they will be condemned, when they deny Christ's coming, and will not believe in the true Saviour. Christ came for the fall of unbelieving men, and for the rising of the faithful; and also to every believing man was Christ's coming both a fall and a rising. But how? He came because he would cast down every evil, and rear up every good. Now he casts down vices in us, and rears up virtues. He casts down pride, and rears up humility. He casts down libidinousness, and rears up chastity. And all wickedness he casts down in his chosen men, and rears up all goodness. Good cannot be built up unless evil be previously cast down. "Christ came for a sign, and which shall be spoken against." His birth is a wonderful sign, be-

he wæs of mædene acenned, swa swa nan oðer nis; and þæt wiðcwædon þa ungeleaffullan men, and noldon gelyfan. And eac his æriste of deaðe, and his upstige to heofenum, and ealle ða wundra þe he worhte, ealle hit wæron tacna, and ðam wiðcwædon þa ungeleaffullan, and þa geleaffullan gelyfdon.

þa cwæð se ealda Symeon to ðære eadigan Marian, “His swurd sceal ðurhgān ðine sawle.” þæt swurd getacnode Cristes ðrowunge. Næs seo eadige Maria na ofslegen ne gemartyrod lichomlice, ac gastlice. Ðaða heo geseh niman hyre cild, and adrifan ísene næglas þurh þa handa and þurh ða fēt, and syððan mid spere gewundigan on ða siðan, þa wæs Cristes ðrowung hire ðrowung; and heo wæs mare ðonne martyr, forðon þe mare wæs hyre modes þrowung þonne wære hire lichaman, gif heo gemartyrod wære. Ne cwæð na se Symeon þæt Cristes swurd sceolde þurhgān Marian lichaman, ac hyre sawle. Cristes swurd is her gesett, swa swa we cwædon, for his ðrowunge. þeah ðe Maria gelyfde þæt Crist arisan wolde of deaðe, þeah-hwæðere eode hyre cildes þrowung swiðe þearle into hire heortan.

þaða se Symeon hæfde gewitegod þas witegunge be Criste, þa com þær sum wuduwe, seo wæs Anna gehaten. “Seo leofode mid hire were seofon gear, and syððan heo wæs wuduwe feower and hund-eahtatig geara, and þeowode Gode on fæstenum, and on gebedum, and on clænnysse; and wæs on eallum þam fyrste wunigende binnan þam Godes temple; and com ða to þam cilde, and witegode be him, and andette Gode.” Rihtlice swa halig wíf wæs þæs wyrðe þæt heo moste witigian embe Crist, ðaða heo swa lange on clænnesse Gode þeowode. Behealde, ge wíf, and understandað hu be hire awriten is. Seofon gear heo leofode mid hire were, and siððan heo wæs wunigende on wudewan háde, oð feower and hund-eahtatig geara, swa lybbende swa se apostol tæhte. He cwæð, se apostol Paulus, “Seo wuduwe þe lyfað on estmetum, heo ne lyfað na, ac heo is dead.” þeos Anna, ðe we

cause he was born of a maiden, as no other is ; and against that unbelieving men spake, and would not believe. And, likewise, his resurrection from death, and his ascension to heaven, and all the wonders which he wrought—all these were signs, and the unbelieving spake against them, and the faithful believed.

Then said the old Simeon to the blessed Mary, “ His sword shall pierce through thy soul.” The sword betokened Christ’s passion. The blessed Mary was not slain nor martyred bodily, but spiritually. When she saw her child taken, and iron nails driven through his hands and through his feet, and his side afterwards wounded with a spear, then was his suffering her suffering ; and she was then more than a martyr, for her mind’s suffering was greater than her body’s would have been, had she been martyred. The old Simeon said not that Christ’s sword should pierce through Mary’s body, but her soul. Christ’s sword is here set, as we said, for his passion. Though Mary believed that Christ would arise from death, her child’s suffering went, nevertheless, very deeply into her heart.

When Simeon had prophesied this prophecy concerning Christ, then came there a widow, who was called Anna. “ She had lived with her husband seven years, and had afterwards been a widow eighty-four years, and served God with fastings, and prayers, and with chastity ; and was in all that time dwelling within God’s temple ; and came then to the child, and prophesied concerning him, and confessed to God.” Rightly was so holy a woman worthy to prophesy concerning Christ, since she had so long served God in chastity. Behold, ye women, and understand how it is written concerning her. Seven years she had lived with her husband, and was afterwards continuing in widowhood eighty-four years ; so living as the apostle taught. He, the apostle Paul, said, “ The widow who liveth in luxuries, she liveth not, but she is dead.” This Anna, of whom we speak, loved not luxuries,

embe sprecað, ne lufude heo na estmettas, ac lufude fæstenu. Ne lufude heo ydele spellunge, ac beeode hire gebedu. Ne ferde heo wōrigende geond land, ac wæs wunigende geþylde-lice binnan Godes temple. Gif wife getimige þæt heo hire wer forleose, ðonne nime heo bysne be ðisre wudewan.

Ðry hadas sindon þe cyðdon gecyðnyse be Criste; þæt is mægð-had, and wudewan-had, and riht sinscype. Mæden is Cristes modor, and on mægð-hade wunode Iohannes se Fulluhtere, þe embe Crist cydde, and manega oðre to-eacan him. Widewe wæs ðeos Anna, þe we gefyrn ær embe spræcon. Zacharias, Iohannes fæder, wæs wer; ægðer ge he ge his wif witegodon embe Crist. Þas ðry hadas syndon Gode gecweme, gif hi rihtlice lybbað. Mægð-had is ægþer ge on wæpmannum ge on wifmannum. Þa habbað rihtne mægð-had þa þe fram cild-hade wuniað on clænnysse, and ealle galnyse on him sylfum forseoð, ægðer ge modes ge lichoman, þurh Godes fultum. Þonne habbað hi æt Gode hundfealde mede on ðam ecan life. Widewan beoð þa þe æfter heora gemacan on clænnysse wuniað for Godes lufon: hī habbað þonne syxtigfealde mede æt Gode hyra geswinces. Þa ðe rihtlice healdað hyra æwe, and on alyfedum timan, for bearnes gestreone, hæmed begāð, hī habbað þrittigfealde mede for hyra gesceadwisnyse. Se ðe wile his galnyse gefyllan swa oft swa hine lyst, þonne bið he wiðmeten nytenum and na mannum. Be þysum tæhte se apostol Paulus, “þa ðe wif habbað, beon hī swilce hī nan nabbon;” forðan ealle hyra unlustas hi sceolon gebetan sylfwylles on þyssum life, oððe unþances æfter ðyssum life; and hī cumað siððan to ðam ecan life mid maran earfoðnyse. Þa men þe beoð butan rihtre æwe, and yrnað fram anum to oðrum, nabbað hī nænne dæl ne nane bletsunge mid Criste, buton hī ðæs geswicon and hit gebeton. Uton fon nu on þæt godspel ðær we hit ær forleton.

Seo eadige Maria, and Ioseph, ðæs cildes fostor-fæder, ge-

but loved fasts. She loved not idle discourses, but occupied herself in prayers. She went not wandering through the land, but remained patiently within God's temple. If it happen to a woman to lose her husband, let her take example by this widow.

There are three states which bare witness of Christ: that is maidenhood, and widowhood, and lawful matrimony. A maiden is the mother of Christ, and in maidenhood John the Baptist continued, who testified of Christ, and many others besides him. This Anna, of whom we before spake, was a widow. Zacharias, the father of John, was a married man; both he and his wife prophesied concerning Christ. These three states are agreeable to God, if men righteously live in them. Maidenhood is both in men and in women. Those have right maidenhood who from childhood continue in chastity, and despise in themselves all lust, both of body and mind, through God's succour. Then shall they have from God a hundredfold meed in the everlasting life. Widows are those who, after the death of their consorts, live in chastity for love of God: they shall have a sixtyfold meed from God for their tribulation. Those who rightly hold their marriage vow, and at permitted times, and for procreation of children, have carnal intercourse, shall have a thirtyfold meed for their discretion. He who will satiate his libidinousness as often as he lists, shall be compared with the beasts and not with men. Concerning this the apostle Paul taught, "Let those who have wives be as though they had none." For they shall atone for all their evil lusts voluntarily in this life, or involuntarily after this life; and they shall come afterwards to the everlasting life with more difficulty. Those men who are without a lawful consort, and run from one to other, shall have no part and no blessing with Christ, unless they desist and make atonement. Let us now resume the gospel where we previously left it.

The blessed Mary, and Joseph, the child's foster-father,

cyrdon to þære byrig Nazareth mid þam cilde; “and þæt cild weox, and wæs gestrangod, and mid wisdom e afylled, and Godes gifu wæs on him wunigende.” He weox and wæs gestrangod on þære menniscnysse, and he ne behofode nanes wæstmes ne nanre strangunge on þære godcundnysse. He æt, and dranc, and slep, and weox on gearum, and wæs þeah-hwæðere eal his lif butan synnum. He nære na man geðuht, gif he mannes life ne lyfode. He wæs mid wisdom e afylled, forþan ðe he is himsylf wisdom, and on him wunað eal gefyllednys þære godcundnysse: lichomlice Godes gifu wunode on him. Micel gifu wæs þæt ðære menniscnysse, þæt he wæs Godes Sunu and God sylf, swa hraðe swa he on-gann man to beonne. He wæs æfre God of þam Fæder acenned, and wunigende mid þam Fæder and mid þam Halgan Gaste: hī ðry ān God untodæledlic; þry on hadum, and ān God on anre godcundnysse, and on anum gecynde æfre wunigende. Se Sunu ana underfeng þa menniscnysse, and hæfde anginn, seðe æfre wæs. He wæs cild, and weox on þære menniscnysse, and þrowode deað sylfwilles, and aras of deaðe mid þam lichaman þe he ær on þrowode, and astah to heofenum, and wunað nu æfre on godcundnysse and on menniscnysse, an Crist, ægðer ge God ge mann, undeadlic, seðe ær his ðrowunge wæs deadlic. He þrowode, ac he ne ðrowað heonon-forð næfre eft, ac bið æfre butan ende, eallswa ēce on þære menniscnysse swa he is on þære godcundnysse.

Wite gehwa eac þæt geset is on cyrclicum þeawum, þæt we sceolon on ðisum dæge beran ure leoht to cyrcan, and lætan hī ðær bletsian: and we sceolon gān siððan mid þam leohte betwux Godes husum, and singan ðone lofsang ðe þærto geset is. þeah ðe sume men singan ne cunnon, hi beron þeah-hwæðere þæt leoht on heora handum; forðy on ðisum dæge wæs þæt soðe Leoht Crist geboren to þam temple, seðe us alyside fram þystrum, and us gebrincð to þam ecan leohte, seðe leofað and rixað ā butan ende. Amen.

returned to the city of Nazareth with the child; “and the child grew, and was strengthened, and filled with wisdom, and God’s grace was dwelling within him.” He grew and was strengthened in human nature, but he required no growth and no strengthening in his divine nature. He ate, and drank, and slept, and grew in years, and was, nevertheless, all his life without sins. He would not have seemed a man, if he had not lived the life of a man. He was filled with wisdom, because he is himself wisdom, and in him dwelleth all fullness of the divine nature: God’s grace dwelt bodily within him. A great grace was that of his human nature, that he was the Son of God and God himself, as soon as he began to be man. He was ever God begotten of the Father, and dwelling with the Father and with the Holy Ghost: these three one God indivisible; three in persons, and one God in one Godhead, and in one nature ever continuing. The Son only assumed human nature, and had a beginning, who was ever. He was a child, and grew in human nature, and voluntarily suffered death, and arose from death with the body in which he before had suffered, and ascended to heaven, and continueth now for ever in divine nature and in human nature, one Christ, both God and man, immortal, who before his passion was mortal. He suffered, but henceforth he will never suffer again, but will ever be without end, as eternal in his human nature as he is in his divine nature.

Be it known also to everyone that it is appointed in the ecclesiastical observances, that we on this day bear our lights to church, and let them there be blessed: and that we should go afterwards with the light among God’s houses, and sing the hymn that is thereto appointed. Though some men cannot sing, they can, nevertheless, bear the light in their hands; for on this day was Christ, the true Light, borne to the temple, who redeemed us from darkness and bringeth us to the Eternal Light, who liveth and ruleth ever without end. Amen.

DOMINICA IN QUINQUAGESIMA.

ADSUMPSIT Iesus XII. discipulos suos : et reliqua.

Her is geræd on þissum godspelle, þe we nu gehyrdon of ðæs diacones muðe, þæt “ se Hælend gename onsundron his twelf leorning-cnihtas, and cwæð to him, Efne we sceolon faran to ðære byrig Hierusalem, and þonne beoð gefyllede ealle ða ðing þe wæron be me awritene þurh witegan. Ic sceal beon belæwed ðeodum, and hī doð me to bysmore, and beswingað, and syððan ofsleað, and ic arise of deaðe on þam ðriddan dæge. Þa nyston his leorning-cnihtas nan andgit þyssera worda. Ða gelâmp hit þæt hī genealæhton anre byrig þe is gehaten Hiericho, and ða sæt þær sum blind man be ðam wege ; and þaþa he gehyrde þæs folces fær mid þam Hælende, ða acsode he hwa þær ferde. Hi cwædon him to, þæt þæt wære ðæs Hælendes fær. Þa begaun he to hrymenne, and cwæð, Hælend, Dauides Bearn, gemiltsa mīn. Ða men, þe beforan þam Hælende ferdon, ciddon ongean ðone blindan, þæt he suwian sceolde. He clypode þa miccle swiðor, Hælend, Dauides Bearn, gemiltsa mīn. Þa stōd se Hælend, and het lædan þone blindan to him. Þaða he genealæhte, þa acsode se Hælend hine, Hwæt wylt ðu þæt ic þe dō ? He cwæð, Drihten, þæt ic mage geseon. And se Hælend him cwæð to, Loca nu : þin geleafa hæfð ðe gehæled. And he ðærrichte geseah, and fyligde þam Hælende, and hine mærsode. Þa eal þæt folc, þe þæt wundor geseh, herede God mid micelre onbryrdnyse.”

Ðyses godspelles anginn hrepode ures Hælendes þrowunge, þeah-hwæðere ne ðrowade hē na on ðysne timan ; ac hē wolde feorran and lange ær cyðan his ðrowunge his leorning-cnihtum, þæt hī ne sceoldon beon to swiðe afyrhte þurh ða þrowunge, þonne se tima come þæt hē ðrowian wolde. Heora mōd wearð afyrht þurh Crīstes segene, ac hē hī eft gehyrte mid þam worde þe hē cwæð, “ Ic arise of deaðe on þam ðriddan dæge.” Þa wolde he heora geleafan gesträngian

SHROVE SUNDAY.

ADSUMPSIT Jesus XII. discipulos suos : et reliqua.

It is here read in this gospel, which we now have heard from the deacon's mouth, that "Jesus took his twelve disciples apart, and said to them, Behold, we shall go to the city of Jerusalem, and then shall be fulfilled all the things that have been written of me by the prophets. I shall be betrayed to the Gentiles, and they shall mock and scourge me, and afterwards slay me, and I shall arise from death on the third day. But his disciples knew not the meaning of these words. Then it came to pass that they came near to a city which is called Jericho, and there sat a certain blind man by the way ; and when he heard the passing of the people with Jesus, he asked who was passing there. They said to him that Jesus was passing. Then he began to cry, and said, Jesus, Son of David, have pity on me. The men, who were going before Jesus, chided the blind man, that he might be silent. He cried then much louder, Jesus, Son of David, have pity on me. Jesus then stood, and bade them lead the blind man to him. When he came near Jesus asked him, What wilt thou that I shall do unto thee? He said, Lord, that I may see. And Jesus said to him, Look now : thy faith hath healed thee. And he immediately saw, and followed Jesus, and glorified him. Then all the people who saw that miracle glorified God with great fervour."

The beginning of this gospel touched our Saviour's passion, though he did not suffer at this time ; but he would from afar and long before make known his passion to his disciples, that they might not be too much terrified by his passion, when the time came that he would suffer. Their mind was terrified by Christ's saying, but he again cheered them by the words which he spake, "I will arise from death on the third day." He would then strengthen and confirm

and getrymman mid wundrum. And hī ða comon to ðære stowe þær se blinda man sæt be ðam wege, and Crist hine gehælde ætforan gesihðe ealles þæs werodes, to ði þæt he wolde mid þam wundre hī to geleafan gebringan. Þeahhwæðere þa wundra þe Crist worhte, oðer ðing hī æteowdon þurh mihte, and oðre ðing hī getacnodon þurh geryno. He worhte þa wundra soðlice þurh godcunde mihte, and mid þam wundrum þæs folces geleafan getrymde; ac hwæðre þær wæs oðer ðing digle on ðam wundrum, æfter gastlicum andgite. Þes ân blinda man getacnode eall mancynn, þe wearð ablend þurh Adames gylt, and asceofen of myrhðe neoxena-wanges, and gebroht to ðisum life þe is wiðmeten cwearterne. Nu sind we ute belocene fram ðam heofenlican leohte, and we ne magon on ðissum life þæs ecan leohtes brucan; ne we his na mare ne cunnon buton swa micel swa we ðurh Cristes lare on bocum rædað. Þeos woruld, þeah ðe heo myrige hwiltidum geðuht sy, nis heo hwæðere ðe geliccre ðære ecan worulde, þe is sum cweartern leohtum dæge. Eal mancyn wæs, swa we ær cwædon, ablend mid geleafæste and gedwylde; ac þurh Cristes to-cyme we wurdon abrodene of urum gedwyldum, and onlihte þurh geleafan. Nu hæbbe we þæt leoht on urum mode, þæt is Cristes geleafa; and we habbað þone hiht þæs ecan lifes myrhðe, þeah ðe we gyt lichamlice on urum cwearterne wunian.

Se blinda man sæt æt þære byrig þe is gehāten Hiericho. Hiericho is gereht and gehāten ‘mona.’ Se mona deð ægðer ge wycxð ge wanað: healfum monðe he bið weaxende, healfum he bið wanigende. Nu getacnað se mona ure deadlice lif, and ateorunge ure deadlicnyse. On oðerne ende men beoð acennede, on oþerne ende hī forðfarað. Þaða Crist com to ðære byrig Hiericho, þe ðone monan getacnað, þa underfeng se blinda man gesihðe. Þæt is, ðaða Crist com to ure deadlicnyse, and ure menniscnyse underfeng, þa wearð mancyn onliht, and gesihðe underfeng. He sæt wið ðone weig; and Crist cwæð on his godspelle, “ Ic eom

their faith with miracles. And they came then to the place where the blind man sat by the way, and Christ healed him before the sight of all the multitude, to the end that, with that miracle, he might bring them to belief. But the miracles which Christ wrought manifested one thing by power, and another thing they betokened by mystery. He wrought those miracles indeed through divine power, and with those miracles confirmed the people's faith; but yet there was another hidden thing in those miracles, in a spiritual sense. The one blind man betokened all mankind, who were blinded through Adam's sin, and thrust from the joy of Paradise, and brought to this life, which is compared to a prison. Now we are shut out from the heavenly light, and we may not, in this life, enjoy the light eternal; nor know we of it more than so much as, through Christ's teaching, we read in books. This world, though it may sometimes seem gay, yet is no more like the world eternal, than is some prison to the light day. All mankind, as we before said, was blinded with lack of faith and error; but through Christ's advent we were drawn from our errors, and enlightened by faith. We have now the light in our mind, that is Christ's faith; and we have a hope of the joy of everlasting life, though we yet bodily dwell in our prison.

The blind man sat at the city which is called Jericho. Jericho is interpreted and called *moon*. The moon both waxes and wanes: for a half month it is waxing, for a half it is waning. Now the moon betokeneth our mortal life and the decay of our mortality. At the one end men are born, at the other they depart. When Christ came to the city of Jericho, which betokeneth the moon, the blind man received sight. That is, when Christ came to our mortality, and assumed our human nature, mankind was enlightened, and received sight. He sat by the way; and Christ said in

weig, and soðfæstnys, and líf.” Se man þe nan ðing ne cann ðæs ecan leohtes, he is blind; ac gif he gelyfð on þone Hælend, þonne sitt he wið þone weig. Gif he nele biddan þæs ecan leohtes, he sitt ðonne blind be ðam wege unbid-dende. Se ðe rihtlice gelyfð on Crīst, and geornlice bitt his sawle onlihtinge, he sitt be ðam wege biddende. Swa hwa swa oncnæwð þa blindnysse his modes, clypige he mid in-weardre heortan, swā swā se blinda cleopode, “Hælend, Dauides Bearn, gemiltsa mīn.”

Seo menigu þe eode beforan ðam Hælende ciddon ðam blindan, and heton þæt he stille wære. Seo menigu getacnað ure unlustas and leahtras þe us hremað, and ure heortan ofsittað, þæt we ne magon us swa geornlice gebiddan, swa we behofedon. Hit gelimpð gelomlice, þonne se man wile yfeles geswican, and his synna gebetan, and mid eallum mode to Gode gecyrran, ðonne cumað þa ealdan leahtras þe hē ær geworhte, and hī gedrefað his mod, and willað gestillan his stemne, þæt he to Gode ne clypige. Ac hwæt dyde se blinda, þaþa þæt folc hine wolde gestyllan? He hrymde ðæs ðe swiðor, oð þæt se Hælend his stemne gehyrde, and hine gehælde. Swa we sceolon eac dōn, gif us deofol drecce mid menigfealdum geðohtum and costnungum: we sceolon hryman swiðor and swiðor to ðam Hælende, þæt he todræfe ða yfelan costnunga fram ure heortan, and þæt he onlihte ure mod mid his gife. Gif we ðonne þurhwuniað on urum gebedum, þonne mage we gedon mid urum hream þæt se Hælend stent, seðe ær eode, and wile gehyran ure clypunge, and ure heortan onlihtan mid godum and mid clænum geðohtum. Ne magon ða yfelan geðohtas ús derian, gif hi ús ne liciað; ac swa ús swiðor deofol bregð mid yfelum geðohtum, swa we beteran beoð, and Gode leofran, gif we ðone deofol forseoð and ealle his costnunga, ðurh Godes fultum.

Hwæt is þæs Hælendes stede, oððe hwæt is his fær? He ferde ðurh his menniscnysse, and he stod þurh þa godcundnysse. He ferde ðurh ða menniscnysse, swa þæt he wæs

his gospel, "I am the way, and truth, and life." The man who knows nothing of the eternal light is blind; but if he believes in Jesus, then sits he by the way. If he will not pray for the light eternal, then sits he blind by the way, without prayer. He who rightly believes in Christ, and fervently prays for his soul's enlightening, he sits by the way praying. Whosoever is sensible of his mind's blindness, let him cry with inward heart, as the blind man cried, "Jesus, Son of David, have pity on me."

The multitude that went before Jesus chided the blind man, and bade him be still. The multitude betokens our evil desires and vices, which call to us and occupy our hearts, so that we cannot pray so fervently as we ought. It happens frequently when a man is desirous to withdraw from evil and atone for his sins, and with his whole mind turn to God, that his old misdeeds, which he had previously committed, will then come and afflict his mind, and will still his voice, that he may not cry to God. But what did the blind man, when the people would still him? He called so much the louder, until Jesus heard his voice and healed him. So should we do also, if the devil trouble us with manifold thoughts and temptations: we should call louder and louder to Jesus, that he drive the evil temptations from our hearts, and that he enlighten our mind with his grace. But if we continue praying, then may we with our cry incline Jesus to stand, who was before passing on, and to hear our cry, and enlighten our hearts with good and pure thoughts. Evil thoughts cannot harm us, if they are not pleasing to us; but the more the devil terrifies us with evil thoughts, so much the better shall we be, and dearer to God, if we despise the devil and all his temptations through God's assistance.

What is Jesus's standing, or what is his passing? He passed through his human nature, and he stood through the divine nature. He passed through human nature, so that he

acenned, and ferde fram stowe to stowe, and deað þrowade, and of deaðe arās, and astah to heofenum. Þis is his fær. He stent ðurh ða godcundnyse; forðon ðe hē is ðurh his mihte æghwær andweard, and ne ðearf na faran fram stowe to stowe; forðon ðe hē is on ælcere stowe þurh his godcundnyse. Þaða he ferde, þa gehyrde he þæs blindan clypunge; and þaþa he stod, þa forgeaf he him gesihðe; forðan þurh ða menniscnyse he besargað ures modes blindnyse, and ðurh ða godcundnyse he forgifð us leoht, and ure blindnyse onliht. He cwæð to ðam blindan men, “Hwæt wilt ðu þæt ic ðe do?” Wenst ðu þæt hē nyste hwæt se blinda wolde, seðe hine gehælan mihte? Ac he wolde þæt se blinda bæde; forðon þe hē tiht ælcne swiðe gemaglice to gebedum: ac hwæðere he cwyrð on oðre stowe, “Eower heofenlica Fæder wat hwæs ge behofiað, ærðan ðe ge hine æniges ðinges biddan,” þeah-hwæðere wile se goda God þæt we hine georne biddon; forðan þurh ða gebedu bið ure heorte onbryrd and gewend to Gode.

Ða cwæð se blinda, “La leof, do þæt ic mæge geseon.” Ne bæd se blinda naðor ne goldes, ne seolfres, ne nane woruldlice ðing, ac bæd his gesihðe. For nahte he tealde ænig ðing to biddenne buton gesihðe; forðan ðeah se blinda sum ðing hæbbe, he ne mæg butan leohte geseon þæt he hæfð. Uton forði geefenlæcan þisum men, þe wæs gehæled fram Criste, ægðer ge on lichaman ge on sawle: ne bidde we na lease welan, ne gewitenlice wurðmyntas; ac uton biddan leoht æt urum Drihtne: na þæt leoht ðe bið geendod, þe bið mid þære nihte todræfed, þæt ðe is gemæne ūs and nytenum; ac uton biddan þæs leohtes þe we magon mid englum anum geseon, þæt ðe næfre ne bið geendod. To ðam leohte soðlice ure geleafa us sceal gebringan, swa swa Crist cwæð to ðam blindan menn, “Lōca nu, þin geleafa ðe gehælde.”

Nu smeað sum ungeleafful man, Hu mæg ic gewilnian ðæs gastlican leohtes, þæt þæt ic geseon ne mæg? Nu cweðe ic to ðam menn, þæt ða ðing þe hē understynt and undergytan

was born, and passed from place to place, and suffered death, and from death arose, and ascended to heaven. This is his passing. He stands through his divine nature ; because he is, by his power, everywhere present, and needs not go from place to place ; because he is in every place through his divine nature. When he was passing he heard the blind man's cry ; and when he stood he gave him sight ; because through his human nature he bewails the blindness of our minds, and through his divine nature he gives us light, and enlightens our blindness. He said to the blind man, " What wilt thou that I do to thee ? " Thinkest thou that he knew not what the blind man desired, he who could heal him ? But he would that the blind man should pray ; for he exhorts everyone very urgently to prayers : for though he says, in another place, " Your heavenly Father knoweth what ye require, before ye pray to him for anything," yet the good God desires that we should fervently pray to him ; because by prayers is our heart stimulated and turned to God.

Then said the blind man, " Sir, do that I may see." The blind man prayed neither for gold, nor silver, nor any worldly things, but prayed for his sight. For naught he accounted it to pray for anything but sight ; because, though the blind may have something, he cannot without light see that which he has. Let us then imitate this man who was healed by Christ, both in body and in soul : let us pray, not for deceitful riches, nor transitory honours ; but let us pray to our Lord for light : not for that light which will be ended, which will be driven away by the night, that which is common to us and to the brutes ; but let us pray for that light which we can see with angels only, which shall never be ended. To that light verily our faith shall bring us, as Christ said to the blind man, " Look now : thy faith hath healed thee."

Now some unbelieving man will ask, How may I desire the spiritual light which I cannot see ? Now to that man I say, that the things which he understands and may compre-

mæg, ne undergyt he nā ða ðing þurh his lichaman, ac þurh his sawle; þeah-hwæðere ne gesihð nan man his sawle on ðisum life. Heo is ungesewenlic, ac ðeah-hwæðere heo wissað þone gesewenlican lichaman. Se lichama, ðe is gesewenlic, hæfð lif of ðære sawle, þe is ungesewenlic. Gewite þæt ungesewenlice ut, þonne fylð adune þæt gesewenlice; forðan þe hit ne stod na ær ðurh hit sylf. Þæs lichoman lif is seo sawul, and þære sawle lif is God. Gewite seo sawul ut, ne mæg se muð clypian, þeah ðe hē gynige; ne eage geseon, þeah ðe hit open sy; ne nān limn ne deð nan ðing, gif se lichama bið sawulleas. Swa eac seo sawul, gif God hī forlæt for synnum, ne deð heo nan ðing to gōde. Ne mæg nan man nan ðing to gōde gedon, butan Godes fultume. Ne bið seo synfulle sawul na mid ealle to nahte awend, ðeah ðe heo gode adeadod sy; ac heo bið dead ælcere duguðe and gesælðe, and bið gehealden to ðam ecan deaðe, þær þær heo æfre bið on pinungum wunigende, and þeah-hwæðere næfre ne ateorað.

Hu mæg þe nū twynian þæs ecan leohtes, ðeah hit ungesewenlic sy, þonne þu hæfst lif of ungesewenlicre sawle, and þe ne twynað nan ðing þæt þu sawle hæbbe, ðeah ðu hī geseon ne mage? Se blinda, ðaða hē geseon mihte, þa fyligde hē ðam Hælende. Se man gesihð and fylið Gode, se ðe cann understandan God, and gōd weorc wyrcð. Se man gesihð and nele Gode fylian, se ðe understent God, and nele gōd wyrcean. Ac uton understandan God and gōd weorc wyrcean: uton behealdan hwīder Crist gange, and him fylian; þæt is þæt we sceolon smeagan hwæt hē tæce, and hwæt him licige, and þæt mid weorcum gefyllan, swa swa hē sylf cwæð, “Se ðe me þenige, fylige hē me;” þæt is, geefenlæce hē me, and onscunige ælc yfel, and lufige ælc gōd, swa swa ic do. Ne teah Crist him na to on ðisum life land ne welan, swa swa he be him sylfum cwæð, “Deor habbað hola, and fugelas habbað nest, hwær hī restað, and ic næbbe hwīder ic ahyldde min

hend, he understands those things not through his body, but through his soul ; yet no man sees his soul in this life. It is invisible, but, nevertheless, it guides the visible body. The body, which is visible, has life from the soul, which is invisible. If that which is invisible depart, then will the visible fall down ; because it before stood not of itself. The life of the body is the soul, and the life of the soul is God. If the soul depart, the mouth cannot cry, though it gape ; nor the eye see, though it be open ; nor will any limb do anything, if the body be soulless. So also the soul, if God, for its sins, forsake it, it will do nothing good. No man may do anything good without God's support. The sinful soul will not be wholly turned to naught, though it be rendered dead to good ; but it will be dead to every excellence and happiness, and will be preserved to eternal death, where it will be ever continuing in torments, and yet will never perish.

How canst thou now doubt of the eternal light, though it be invisible, when thou hast life from an invisible soul, and thou doubttest not that thou hast a soul, though thou canst not see it ? The blind man, when he could see, followed Jesus. That man sees and follows God, who can understand God, and does good works. That man sees and will not follow God, who understands God, and will not do good works. But let us understand God, and do good works : let us behold whither Christ goes, and follow him ; that is, that we should meditate on what he teaches, and what is pleasing to him, and that with works fulfil, as he himself said, " He who will serve me, let him follow me ; " that is, let him imitate me, and shun every evil, and love every good, as I do. Christ gained for himself in this life neither land nor riches, as he of himself said, " The beasts have holes, and the birds have nests, where they rest, and I have not where I may lay down

heafod." Swa micel he hæfde swa he rohte, and leofode be oðra manna æhtum, se ðe ealle ðing āh.

We rædað on Cristes bec þæt þæt folc rædde be him, þæt hī woldon hine gelæccan, and ahebban to cyninge, þæt he wære heora heafod for worulde, swa swa he wæs godcundlice. Þaþa Crist ongeat ðæs folces willan, ða fleah hē anstandende to anre dūne, and his geferan gewendon to sǣ, and se Hælend wæs up on lande. Ða on niht eode se Hælend up on ðam wætere mid drium fotum, oðþæt he com to his leorningcnihtum, ðær ðær hī wæron on rewute. He forfleah þone woruldlican wurðmynt, þaþa he wæs to cyninge gecoren; ac he ne forfleah na þæt edwit and ðone hosp, þaþa ða Iudeiscan hine woldon on rode ahōn. He nolde his heafod befōn mid gyldenum cynehelme, ac mid þyrnenum, swa swa hit gedon wæs on his þrowunge. He nolde on ðissum life rixian hwilwendlice, seðe ecelice rixað on heofonum. Nis ðeos woruld na ure eðel, ac is ure wræcsið; forði ne sceole we na besettan urne hiht on þissum swicelum life, ac sceolon efstan mid godum gearnungum to urum eðele, þær we to gesceapene wæron, þæt is to heofenan rice.

Soðlice hit is awriten, "Swa hwa swa wile beon freond þisre worulde, se bið geteald Godes feond." Crist cwæð on sumere stowe, þæt "Se weig is swiðe nearu and sticol, seðe læt to heofonan rice; and se is swiðe rūm and smeðe, seðe læt to helle-wite." Se weig, seðe læt to heofenan rice, is forði nearu and sticol, forði þæt we sceolon mid earfoðnyssse gearnian urne eðel. Gif we hine habban willað, we sceolon lufian mildheortnyssse, and clænnysse, and soðfæstnyssse, and rihtwisnyssse, and eadmodnyssse, and habban soðe lufe to Gode and to mannum, and dōn ælmessan be ure mæðe, and habban gemet on urum bigleofan, and gehwilce oðere halige ðing began. Þas ðing we ne magon dōn butan earfoðnysssum; ac gif we hī doð, þonne mage we mid þam geswincum, ðurh Godes fultum, astigan ðone sticolan weg þe us gelæt to ðam ecan life. Se weg seðe læt to forwyrd is forði brad and

my head." He had as much as he recked of, and lived on the possessions of other men, he who owned all things.

We read in the book of Christ that the people resolved concerning him, that they would seize him, and set him up for king, that he might be their temporal head, as he was divinely. When Christ perceived the people's will he fled alone to a mountain, and his companions went to the sea, and Jesus was up on land. Then by night Jesus went on the water with dry feet, until he came to his disciples, where they were in a ship. He fled from worldly honour, when he was chosen king; but he fled not from reproach and scorn, when the Jews would hang him on a cross. He would not encircle his head with a golden crown, but with one of thorns, as it was done at his passion. He would not reign for a while in this life, who rules eternally in heaven. This world is not our country, but is our place of exile; therefore should we not set our hope in this deceitful life, but should hasten with good deserts to our country, for which we were created, that is, to the kingdom of heaven.

Verily it is written, "Whosoever will be a friend of this world, he shall be accounted a foe of God." Christ said in some place, that "The way is very narrow and steep which leads to the kingdom of heaven; and it is very wide and smooth which leads to hell-torment." The way which leads to the kingdom of heaven is narrow and steep, in order that we should with difficulty gain our country. If we desire to obtain it, we should love mercy, and chastity, and truth, and righteousness, and humility, and have true love to God and to men, and give alms according to our means, and be moderate in our food, and observe all other holy things. These things we cannot do without difficulties; but if we do them, then may we with those labours, through God's support, ascend the steep way which leads us to eternal life. The way which leads to perdition is broad and smooth, because wicked

smeðe, forði þe ūnlustas gebringað þone man to forwyrde. Him bið swiðe softe, and nan geswinc þæt he fülle his galnysse, and druncennysse, and gytsunge begange and modignysse, and ða unstrangan berype, and dōn swa hwæt swa hine lyst: ac ðas unðeawas and oðre swilce gelædað hine butan geswince to ecum tintregum, buton he ær his ende yfeles geswice and gōd wyrce. Dysig bið se wegferenda man seðe nimð þone smeðan weg þe hine mislæt, and forlæt ðone sticolan þe hine gebrincð to ðære byrig. Swa eac we beoð soðlice ungerade, gif we lufiað þa sceortan softnysse and ða hwilwendlican lustas to ðan swiðe, þæt hi us gebringan to ðam ecan pinungum. Ac uton niman þone earfoðran weg, þæt we her sume hwile swincon, to ðy þæt we ecelice beon butan geswince. Eaðe mihte Crist, gif he wolde, on þisum life wunian butan earfoðnyssum, and faran to his ecan rice butan ðrowunge, and butan deaðe; ac he nolde. Be ðam cwæð Petrus se apostol, “Crist ðrowode for us, and sealde us bysne, þæt we sceolon fyligan his fotswaðum;” þæt is, þæt we sceolon sum ðing þrowian for Cristes lufon, and for urum synnum. Wel ðrowað se man, and Gode gecwemlice, seðe winð ongean leahtras, and godnysse gefremað, swa swa he fyrmost mæg. Se ðe nan ðing nele on ðissum life ðrowian, he sceal ðrowian unþances wyrsan ðrowunga on þam toweardan life.

Nu genealæcð clæne tid and halig, on þære we sceolon ure gimeleaste gebetan: cume forði gehwa cristenra manna to his scrifte, and his diglan gyltas geandette, and be his lāreowes tæcunge gebete; and tihte ælc oðerne to gōde mid godre gebysnunge, þæt eal folc cweðe be ūs, swa swa be ðam blindan gecweden wæs, ðaða his eagan wæron onlihte; þæt is, Eall folc þe þæt wundor geseah, herede God, seðe leofað and rixað ā butan ende. Amen.

lusts bring a man to perdition. It is very soft to him and no labour to satiate his libidinousness and drunkenness, and practise covetousness and pride, and rob the weak, and do whatsoever he lists : but those evil practices and others such lead him without labour to eternal torments, unless before his end he desist from evil and do good. Foolish is the way-faring man who takes the smooth way that misleads him, and forsakes the steep which brings him to the city. So also shall we be truly inconsiderate, if we love brief voluptuousness and transitory pleasures so greatly that they bring us to eternal torments. But let us take the more difficult way, that we may here for some time labour, in order to be eternally without labour. Easily might Christ, had he been willing, have continued in this life without hardships, and gone to his everlasting kingdom without suffering, and without death ; but he would not. Concerning which Peter the apostle said, "Christ suffered for us, and gave us an example, that we should follow his footsteps ;" that is, that we should suffer something for love of Christ, and for our sins. Well suffers the man, and acceptably to God, who strives against wickedness, and promotes goodness, as he best may. He who will suffer nothing in this life, shall suffer against his will in the life to come.

Now is a pure and holy time drawing nigh, in which we should atone for our remissness : let, therefore, every christian man come to his confessor, and confess his secret sins, and amend by the teaching of his instructor ; and let everyone stimulate another to good by good example, that all people may say of us, as was said of the blind man when his eyes were enlightened ; that is, All people who saw that miracle praised God, who liveth and reigneth ever without end. Amen.

DOMINICA PRIMA IN QUADRAGESIMA.

DUCTUS est Iesus in desertum a Spiritu : et reliqua.

Ic wolde eow trahtnian þis godspel, ðe mann nu beforan eow rædde; ac ic ondræde þæt ge ne magon ða micelan deopnysse þæs godspelles swa understandan swa hit gedafenlic sy. Nu bidde ic eow þæt ge beon geðyldige on eowerum geðance, oðþæt we ðone traht mid Godes fylste oferrædan magon.

“Se Hælend wæs gelæd fram þam Halgan Gaste to anum westene, to ðy þæt he wære gecostnod fram deofle : and he ða fæste feowertig daga and feowertig nihta, swa þæt he ne onbyrigde ætes ne wætes on eallum þam fyrste : ac siððan him hingrode. Þa genealæhte se costnere, and him to cwæð, Gif ðu sy Godes Sunu, cweð to ðisum stanum þæt hi beon awende to hlafum. Ða andwearde se Hælend, and cwæð, Hit is awriten, ne leofað se mann na be hlafe anum, ac lyfað be eallum ðam wordum þe gað of Godes muðe. Þa genam se deofol hine, and gesette hine uppan ðam scylfe þæs heagan temples, and cwæð, Gif ðu Godes Sunu sy, feall nu adūn : hit is awriten, þæt englum is beboden be ðe, þæt hi ðe on hira handum ahebbon, þæt þu furðon ne ðurfe ðinne fot æt stane ætspurnan. Þa cwæð se Hælend eft him to, Hit is awriten, Ne fanda þines Drihtnes. Þa genam se deofol hine eft, and gesette hine uppan anre swiðe heahre dune, and æteowde him ealles middangeardes welan, and his wuldor, and cwæð him to, Ealle ðas ðing ic forgife ðe, gif ðu wilt feallan to minum fotum and gebiddan þe to me. Ða cwæð se Hælend him to, Ga ðu underbæcc, sceocca ! Hit is awriten, Gehwā sceal hine gebiddan to his Drihtne anum, and him anum ðeowian. Þa forlet se deofol hine, and him comon englas to, and him ðenodon.”

Se Halga Gast lædde þone Hælend to þam westene, to ðy þæt he wære þær gecostnod. Nu wundrað gehwā hū se deofol dorste genealæcan to ðam Hælende, þæt he hine costnode :

THE FIRST SUNDAY IN LENT.

DUCTUS est Jesus in desertum a Spiritu : et reliqua.

I would expound to you this gospel which has just now been read before you, but I fear that ye cannot understand the great depth of this gospel as it is fitting. Now I pray you to be patient in your thoughts till, with God's assistance, we can read over the text.

“ Jesus was led by the Holy Ghost to a waste, in order that he might be tempted by the devil : and he there fasted forty days and forty nights, so that he tasted neither food nor drink in all that time : but he then hungered. Then the tempter approached, and said to him, If thou art the Son of God, say to these stones that they be turned to loaves. Then Jesus answered, and said, It is written, Man liveth not by bread alone, but liveth by all the words that go from the mouth of God. Then the devil took him, and set him upon the summit of the lofty temple, and said, If thou art the Son of God, fall now down : it is written, that angels are commanded concerning thee, that they shall lift thee in their hands, that thou may not dash thy foot on a stone. Then said Jesus again to him, It is written, Tempt not thy Lord. Then the devil took him again, and set him upon a very high mountain, and showed him all the wealth and glory of the world, and said to him, All these things will I give thee, if thou wilt fall at my feet, and adore me. Then said Jesus to him, Go thou behind, Satan ! It is written, Everyone shall adore his Lord alone, and him alone serve. Then the devil left him, and angels came to him, and ministered unto him.”

The Holy Ghost led Jesus to the waste, that he might there be tempted. Now everyone will wonder how the devil durst approach Jesus to tempt him : but he durst not tempt

ac hē ne dorste Cristes fāndian, gif him alyfed nære. Se Hælend com to mancynne forði þæt he wolde ealle ure costnunga oferswiðan mid his costnungum, and oferswiðan urne ðone ecan deað mid his hwilwendlicum deaðe. Nu wæs he swa eadmod þæt he geðafode ðam deofle þæt he his fandode, and he geðafode lyðrum mannum þæt hi hine ofslogon. Deofol is ealra unrihtwisra manna heafod, and þa yfelan men sind his limā : nu geðafode God þæt þæt heafod hine costnode, and þæt ða limu hine ahengon.

þam deofle wæs micel twynung, Hwæt Crist wære? His líf næs na gelógod swa swa oðra manna líf. Crist ne æt mid gyfernysse, ne he ne drānc mid oferflowendnysse, ne his eagan ne ferdon worigende geond mislice lustas. þa smeade se deofol hwæt he wære; hwæðer he wære Godes Sunu, seðe manncynne behaten wæs. Cwæð þa on his geðance, þæt he fandian wolde hwæt he wære. Ða fæste Crist feowertig daga and feowertig nihta on ân, ða on eallum þam fyrste ne cwæð se deofol to him þæt he etan sceolde, forðan þe hē geseh þæt him nan ðing ne hingrode. Eft, ðaða Crist hingrode æfter swa langum fyrste, ða wende se deofol soðlice þæt he God nære, and cwæð to him, “Hwi hingrað þe? Gif ðu Godes Sunu sy, wend þas stanas to hlafum, and et.”

Eaðe mihte God, seðe awende wæter to wine, and seðe ealle gesceafta of nahte geworhte, eaðelice he mihte awendan ða stanas to hlafum : ac he nolde nan ðing don be ðæs deofles tæcunge; ac cwæð him to andsware, “Ne lifað na se man be hlafe anum, ac lifað be ðam wordum ðe gað of Godes muðe.” Swa swa þæs mannes lichama leofað be hlafe, swa sceal his sawul lybban be Godes wordum, þæt is, be Godes lare, þe he þurh wise menn on bocum gesette. Gif se lichama næfð mete, oþþe ne mæg mete ðicgean, þonne forweornað he, and adeadað : swa eac seo sawul, gif heo næfð þa halgan lare, heo bið þonne weornigende and mægenleas. þurh ða halgan lare heo bið strang and onbryrd to Godes willan.

þa wæs se deofol æne oferswiðed fram Criste. “And he ða hine genam, and bær upp on þæt templ, and hine sette æt

Jesus, if it had not been allowed him. Jesus came to mankind because he would overcome all our temptations by his temptations, and overcome our eternal death with his temporary death. Now he was so humble that he permitted the devil to tempt him, and he permitted wicked men to slay him. The devil is the head of all unrighteous men, and evil men are his limbs : now God permitted the head to tempt him, and the limbs to crucify him.

To the devil it was a great doubt, What Christ were? His life was not ordered like the lives of other men. Christ ate not with avidity, nor did he drink with excess, nor did his eyes pass wandering amid various pleasures. Then the devil meditated what he were ; whether he were the Son of God, who had been promised to mankind. He said then in his thoughts, that he would prove what he were. When Christ was fasting forty days and forty nights together, in all that time the devil did not say to him that he should eat, because he saw that he hungered not. Afterwards, when Christ hungered after so long a time, then verily the devil weened that he was not God, and said to him, "Why hungerest thou? If thou art the Son of God, turn these stones to loaves, and eat."

Easily might God, who turned water to wine, and he who wrought all creatures from nothing, easily might he have turned the stones to loaves : but he would do nothing by the devil's direction ; but said to him in answer, "Man liveth not by bread alone, but liveth by the words which go from the mouth of God." As man's body lives by bread, so shall his soul live by the words of God, that is, by God's doctrine, which, through wise men, he has set in books. If the body has not food, or cannot eat food, then it decays and dies : so likewise the soul, if it has not the holy doctrine, it will be perishable and powerless. By the holy doctrine it will be strong, and stimulated to God's will.

Then was the devil *once* overcome by Christ. "And he then took him and bare him up on the temple, and set him

ðam scylfe, and cwæð to him, Gif ðu Godes Sunu sy, sceot adūn; forðan þe englum is beboden be ðe, þæt hī ðe on handum ahebban, þæt þu ne ðurfe ðinne fōt æt stane ætspurnan.” Her begānn se deofol to reccanne halige gewritu, and he leah mid þære race; forðan ðe hē is leas, and nan soðfæstnys nis on him; ac he is fæder ælcere leasunge. Næs þæt na awriten be Criste þæt hē ða sæde, ac wæs awriten be halgum mannum: hī behofiað engla fultumes on þissum life, þæt se deofol hī costnian ne mote swa swiðe swa he wolde. Swa hold is God mancynne, þæt he hæfð geset his englas us to hyrdum, þæt hī ne sceolon na geðafian þam reðum deoflum þæt hī ūs fordon magon. Hi moton ure afandian, ac hī ne moton us nydan to nanum yfle, buton we hit sylfe agenes willan dōn, þurh þa yfelan tihtinge ðæs deofles. We ne beoð na fulfremede buton we beon afandode: þurh ða fandunge we sceolon geðeon, gif we æfre wiðsacað deofle, and eallum his larum; and gif we genealæcað urum Drihtne mid geleafan, and lufe, and godum weorcum; gif we hwær aslidon, arisan eft þærrihte, and betan georne þæt ðær tobrocen bið.

Crist cwæð þa to ðam deofle, “Ne sceal man fandigan his Drihtnes.” þæt wære swiðe gilplic dæd gif Crist scute ða adūn, þeah ðe he eaðe mihte butan awyrdnysse his lima nyðer asceotan, seðe gebigde þone heagan heofenlican bigels; ac he nolde nan ðing dōn mid gylpe; forðon þe se gylp is an heafod-leahter; þa nolde he adūn asceotan, forðon ðe he onscunode þone gylp; ac cwæð, “Ne sceal man his Drihtnes fāndian.” Se man fāndiað his Drihtnes, seðe, mid dyslicum truwan and mid gylpe, sum wundorlic ðing on Godes naman dōn wile, oððe seðe sumes wundres dyslice and butan neode, æt Gode abiddan wile. þa wæs se deofol oðere siðe þurh Cristes geðyld oferswiðed.

“þa genam he hine eft, and abær hine ūpp on ane dune, and ætywde him ealles middangeardes welan and his wuldor, and cwæð to him, Ealle ðas ðing ic forgife ðe, gif ðu wilt afeallan to minum fotum, and þe to me gebiddan.” Dyrstlice spræc se deofol her, swa swa he ær spræc, þaþa he on

on the summit, and said to him, If thou art the Son of God, dart down ; for it is commanded to angels concerning thee, that they shall raise thee on their hands, that thou may not dash thy foot against a stone." Here the devil began to expound the holy scriptures, and he lied in his exposition ; because he is false, and there is no truth in him ; but he is the father of all leasing. It was not written of Christ what he there said, but was written of holy men : they require the support of angels in this life, that the devil may not tempt them so much as he would. So benevolent is God to mankind, that he has set his angels over us as guardians, that they may not allow the fierce devils to fordo us. They may tempt us, but they cannot compel us to any evil, unless we ourselves do it of our own will, through the evil instigation of the devil. We shall not be perfect unless we be tempted : through temptation we shall thrive, if we ever resist the devil and all his precepts ; and if we draw nigh to our Lord with faith, and love, and good works ; if we anywhere slide down, arise forthwith, and earnestly mend what shall there be broken.

Christ said to the devil, "No one shall tempt his Lord." It would have been a very proud deed if Christ had cast himself down, though he easily might, without injury of his limbs, have cast himself down, who bowed the high arch of heaven ; but he would do nothing in pride, because pride is a deadly sin ; so he would not cast himself down, because he would shun pride ; but said, "No one shall tempt his Lord." That man tempts his Lord, who, with foolish confidence and with pride, will do something in the name of God, or who will foolishly and without need pray to God for some miracle. Then was the devil, by Christ's patience, overcome *a second time*.

"Then he took him again, and bare him up on a mountain, and showed him all the riches of the world and its glory, and said to him, All these things will I give thee, if thou wilt fall at my feet, and adore me." Presumptuously spake the devil here, as he before spake, when he was in heaven, when he

heofenum wæs, þaþa he wolde dælan heofonan rice wið his Scyppend, and beon Gode gelíc; ac his dyrstignys hine awarep ða into helle; and eac nu his dyrstignys hine geniðerode, þaþa he, ðurh Cristes þrowunge, forlet mancynn of his anwealde. He cwæð, “ þas ðing ic forgife ðe.” Him ðuhte þæt he ahte ealne middangeard; forðon ðe him ne wiðstod nan man ærðam þe Crist com þe hine gewylde.

Hit is awriten on halgum bocum, “ Eorðe and eall hire gefyllednys, and eal ymbhwyrft and þa ðe on ðam wuniað, ealle hit syndon Godes æhta,” and na deofles. þeah-hwæðere Crist cwæð on his godspelle be ðam deofle, þæt he wære middangeardes ealdor, and he sceolde beon ût-adræfed. He is ðæra manna ealdor, þe lufiað þisne middangeard, and ealne heora hiht on þissum lîfe besettað, and heora Scyppend forseoð. Ealle gesceafta, sunne, and mona, and ealle tunglan, land, and sæ, and nytenu, ealle hî ðeowiað hyra Scyppende; forðon þe hî farað æfter Godes dihte. Se lyðra man āna, þonne he forsihð Godes beboda, and fullgæð deofles willan, oððe þurh gytsunge, oþþe ðurh leasunge, oððe ðurh graman, oððe ðurh oðre leahtras, þonne bið he deofles ðeowa, þonne he deofle gecwemð, and þone forsihð ðe hine geworhte.

“ Crist cwæð ða to ðam deofle, Ga ðu underbæcc, sceocca ! Hit is awriten, Man sceal hine gebiddan to his Drihtne, and him anum ðeowian.” Quidam dicunt non dixisse Saluatorem, “ Satane, uade retro,” sed tantum “ Uade ”: sed tamen in rectoribus et uetustioribus exemplaribus habetur, “ Uade retro Satanas,” sicut interpretatio ipsius nominis declarat; nam diabolus *Deorsum ruens* interpretatur. Apostolo igitur Petro dicitur a Xp̄o, “ Uade retro me,” id est, *Sequere me.* Diabolo non dicitur, *Uade retro me,* sed, “ Uade retro,” sicut jam diximus, et sic scripsit beatus Hieronimus, in una epistola. He cwæð to ðam deofle, “ Ga ðu underbæc.” Deofles nama is gereht, ‘Nyðer-hreosende.’ Nyðer he ahreas, and underbæc he eode fram frimðe his anginnes, þaþa he wæs ascyred fram ðære heofonlican blisse; on hinder he eode

would share the heavenly kingdom with his Creator, and be equal to God ; but his presumption then cast him down into hell ; and now also his presumption humbled him, when he, through Christ's passion, let mankind out of his power. He said, "These things will I give thee." It seemed to him that he possessed all the world ; because no man withstood him before Christ came who subdued him.

It is written in holy books, "Earth and all its fullness, and all the globe and those who dwell on it, all are God's possessions," and not the devil's. Nevertheless, Christ said in his gospel concerning the devil, that he was the prince of the world, and he should be driven out. He is the prince of those men who love this world, and set all their hope in this life, and despise their Creator. All creatures, sun, and moon, and all stars, land, and sea, and cattle, all serve their Creator ; because they perform their course after God's direction. Wicked man alone, when he despises the commandments of God, and fulfils the devil's will, either through covetousness, or through leasing, or through anger, or through other sins, then is he the devil's thrall, then is he acceptable to the devil, and despises him who created him.

"Christ then said to the devil, Go thou behind, Satan ! It is written, Man shall adore his Lord, and serve him alone." Quidam dicunt non dixisse Salvatorem, "Satane, vade retro," sed tantum "Vade" : sed tamen in rectoribus et vetustioribus exemplaribus habetur, "Vade retro Satanas," sicut interpretatio ipsius nominis declarat ; nam diabolus *Deorsum ruens* interpretatur. Apostolo igitur Petro dicitur a Christo, "Vade retro me," id est, *Sequere me*. Diabolo non dicitur, *Vade retro me*, sed "Vade retro," sicut jam diximus, et sic scripsit beatus Hieronymus, in una epistola. He said to the devil, "Go thou behind." The name of devil is interpreted, *Falling down*. He fell down, and he went behind from the beginning of his enterprize, when he was cut off from heavenly bliss ; he went behind again through Christ's advent ;

eft þurh Cristes to-cyme; on hinder he sceal gān on domes dæge, þonne he bið belocen on helle-wite on ēcum fyre, he and ealle his geferan; and hī næfre siððan út-breccan ne magon.

Hit is awriten on ðære ealdan æ, þæt nan man ne sceal hine gebiddan to nanum deofelgyldre, ne to nanum ðinge, buton to Gode anum; forðon ðe nān gesceaft nys wyrðe þæs wurðmyntes, buton se ana seðe Scyppend is ealra ðinga: to him anum we sceolon ūs gebiddan; he ana is soð Hlaford and soð God. We biddað þingunga æt halgum mannum, þæt hi sceolon ūs ðingian to heora Drihtne and to urum Drihtne; ne gebidde we nā, ðeah-hwæðere, us to him, swa swa we to Gode doð, ne hi þæt geðafian nellað; swa swa se engel cwæð to Iohanne þam apostole, ðaða he wolde feallan to his fotum: he cwæð, “Ne do þu hit na, þæt þu to me abuge. Ic eom Godes þeowa, swa swa ðu and þine gebroðra: gebide ðe to Gode anum.”

“þa forlēt se deofol Crist, and him comon englas to, and him ðenodon.” He wæs gecostnod swa swa mann, and æfter ðære costnunge him comon halige englas to, and him ðenodon, swa swa heora Scyppende. Buton se deofol gesawe þæt Crist man wære, ne gecostnode he hine; and buton he soð God wære, noldon ða englas him ðenian. Mycel wæs ures Hælendes eaðmodnys and his gepyld on ðisre dæde. He mihte mid anum worde besencan ðone deofol on þære deopan nywelnyse; ac hē ne æteowde his mihte, ac mid halgum gewritum he andwyrde ðam deofle, and sealde us bysne mid his geðylde, þæt swa oft swa we fram ðwyrum mannum ænig ðing þrowiað, þæt we sceolon wendan ure mod to Godes lare swiðor þonne to ænigre wrace.

On ðreo wisan bið deofles costnung: þæt is on tihtinge, on lustfullunge, on geðafunge. Deofol tiht ūs to yfele, ac we sceolon hit onscunian, and ne geniman nane lustfullunge to ðære tihtinge: gif þonne ure mod nimð gelustfullunge, þonne sceole we huru wiðstandan, þæt ðær ne beo nān geðafung to ðam yfelan weorce. Seo yfele tihting is of deofle;

he shall go behind on doomsday, when he shall be shut up in hell in eternal fire, he and all his associates; and they never afterwards may burst out.

It is written in the old law that no man shall worship any idol, nor anything, save God alone; because no creature is worthy of that honour, save him alone who is the Creator of all things: him only should we worship; he alone is true Lord and true God. We pray for their intercessions to holy men, that they may mediate for us with their Lord and our Lord; still we do not worship them as we do God, nor would they permit it; as the angel said to John the apostle, when he would fall at his feet: he said, "Do thou it not, that thou bowest to me. I am God's servant, as thou and thy brethren: worship God alone."

"Then the devil left Christ, and angels came to him, and ministered to him." He was tempted as a man, and after the temptation holy angels came to him, and ministered to him as to their Creator. Unless the devil had seen that Christ was a man, he would not have tempted him; and unless he had been true God, the angels would not have ministered to him. Great was our Saviour's meekness and his patience in this deed. He might with one word have sunk the devil into the deep abyss; but he manifested not his might, but answered the devil with the holy scriptures, and gave us an example by his patience, that, as often as we suffer anything from perverse men, we should turn our mind to God's precepts rather than to any vengeance.

In three ways is temptation of the devil: that is in instigation, in pleasure, in consent. The devil instigates us to evil, but we should shun it, and take no pleasure in the instigation: but if our mind takes pleasure, then should we at least withstand, so that there be no consent to evil work. Instigation to evil is of the devil; but a man's mind is often

ðonne bið oft þæs mannes mōd gebiged to ðære lustfullunge, hwilon eac aslīt to ðære geðafunge; forðon þe we sind of synfullum flæsce acennede. Næs na se Hælend on ða wisan gecostnod; forðon ðe he wæs of mædene acenned buton synne, and næs nan ðing ðwyrlices on him. He mihte beon gecostnod þurh tihtinge, ac nan lustfullung ne hrepede his mōd. þær næs eac nan geðafung, forðon ðe ðær næs nan lustfullung; ac wæs ðæs deofles costnung forðy eall wiðutan, and nan ðing wiðinnan. Ungewiss com se deofol to Criste, and ungewiss he eode aweig; forðan þe se Hælend ne geswutulode na him his mihte, ac oferdráf hine geðyldelice mid halgum gewritum.

Se ealda deofol gecostnode urne fæder Adám on ðreo wisan: þæt is mid gyfernysse, and mid idelum wuldre, and mid gitsunge; and þa wearð he oferswiðed, forðon þe he geðafode ðam deofle on eallum þam ðrim costnungum. Þurh gyfernysse he wæs oferswiðed, þaþa he ðurh deofles lare æt ðone forbodenan æppel. Þurh idel wuldor he wæs oferswiðed, ðaða he gelyfde ðæs deofles wordum, ðaða he cwæð, “Swa mære ge beoð swa swa englas, gif ge of þam treowe etað.” And hī ða gelyfdon his leasunge, and woldon mid idelum gylpe beon beteran þonne hī gesceapene wæron: ða wurdon hī wyrsan. Mid gytsunge he wæs oferswiðed, þaþa se deofol cwæð to him, “And ge habbað gescead ægðer ge gōdes ge ýfeles.” Nis na gytsung on feo anum, ac is eac on gewilnunge micelre geðincðe.

Mid þam ylcum ðrim ðingum þe se deofol ðone frumsceapenan mann oferswiðde, mid þam ylcan Crist oferswiðde hine, and astrehte. Þurh gyfernysse fandode se deofol Cristes, ðaða he cwæð, “Cweð to ðysum stanum þæt hī beon to hlafum awende, and et.” Þurh idel wuldor he fandode his, þaþa he hine tihte þæt hē sceolde sceotan nyðer of ðæs temples scylfe. Þurh gitsunge he fandode his, ðaða he mid leasunge him behet ealles middangeardes welan, gif he wolde feallan to his fotum. Ac se deofol wæs þa oferswiðed

bent to pleasure, sometimes also it lapses into consent; seeing that we are born of sinful flesh. Not in this wise was Jesus tempted; because he was born of a virgin without sin, and that there was nothing perverse in him. He might have been tempted by instigation, but no pleasure touched his mind. There was also no consent, because there was no pleasure; therefore was the devil's temptation all without, and nothing within. Uncertain came the devil to Christ, and uncertain he went away; seeing that Jesus manifested not his power to him, but overcame him patiently by the holy scriptures.

The old devil tempted our father Adam in three ways: that is with greediness, with vain-glory, and with covetousness; and then he was overcome, because he consented to the devil in all those three temptations. Through greediness he was overcome, when, by the devil's instruction, he ate the forbidden apple. Through vain-glory he was overcome, when he believed the devil's words, when he said, "Ye shall be as great as angels, if ye eat of that tree." And they then believed his leasing, and would in their vain-glory be better than they had been created: then became they worse. With covetousness he was overcome, when the devil said to him, "And ye shall have the power to distinguish good from evil." Covetousness is not alone in money, but is also in the desire of great dignity.

With the same three things with which the devil overcame the first-created man, Christ overcame and prostrated him. Through greediness the devil tempted Christ, when he said, "Say to these stones that they be turned to loaves, and eat." Through vain-glory he tempted him, when he would instigate him to dart down from the temple's summit. Through covetousness he tempted him, when, with leasing, he promised him the wealth of all the world, if he would fall at his feet. But the devil was overcome by Christ by the

ðurh Crist on þam ylcum gemetum þe he ær Adam ofer-swiðde; þæt he gewite fram urum heortum mid þam innfære gehæft, mid þam þe he inn-afaren wæs and us gehæfte.

We gehyrdon on ðisum godspelle þæt ure Drihten fæste feowertig daga and feowertig nihta on ân. Ðaða he swa lange fæste, þa geswutelode he þa micelan mihte his god-cundnyse, þurh ða he mihte on eallum ðisum andweardum life butan eorðlicum mettum lybban, gif he wolde. Eft, ðaða him hingrode, þa geswutelode he þæt hē wæs soð man, and forði metes behofode. Moyses se heretoga fæste eac feowertig daga and feowertig nihta, to ði þæt he moste underfon Godes æ; ac he ne fæste na þurh his agene mihte, ac þurh Godes. Eac se witega Elias fæste ealswa lange eac þurh Godes mihte, and siððan wæs genumen butan deaðe of ðisum life.

Nu is ðis fæsten eallum cristenum mannum geset to heal-denne on ælces geares ymbryne; ac we moton ælce dæg ures metes brucan mid forhæfednyse, ðæra metta þe alyfede sind. Hwī is ðis fæsten þus geteald þurh feowertig daga? On eallum geare sind getealde ðreo hund daga and fif and sixtig daga; þonne, gif we teoðiað þas gearlican dagas, þonne beoð þær six and ðritig teoðing-dagas; and fram ðisum dæge oð þone halgan Easter-dæg sind twa and feowertig daga: dō þonne ða six sunnan-dagas of ðam getele, þonne beoð þa six and ðritig þæs geares teoðing-dagas ús to forhæfednyse getealde.

Swa swa Godes æ ús bebyt þæt we sceolon ealle þa ðing þe us gesceotað of úres geares teolunge Gode þa teoðunge syllan, swa we sceolon eac on ðisum teoðing-dagum urne lichaman mid forhæfednyse Gode to lofe teoðian. We sceolon ús gearcian on eallum ðingum swa swa Godes þenas, æfter þæs apostoles tæcunge, on micclum geðylde, and on halgum wæccum, on fæstenum, and on clænnysse modes and lichaman; forði læsse pleoh bið þam cristenum men þæt he flæsces bruce, þonne he on ðissere halgan tide wifes bruce.

same means with which he had of yore overcome Adam ; so that he departed from our hearts made captive by the entrance at which he had entered and made us captives.

We have heard in this gospel that our Lord fasted forty days and forty nights together. When he had fasted so long he manifested the great power of his godhead, by which he might, in all this present life, without earthly food, have lived, if he had been willing. Afterwards, when he was hungry, he manifested that he was a true man, and therefore required food. Moses the leader fasted also forty days and forty nights, that he might receive God's law ; but he fasted not through his own power, but through God's. The prophet Elijah also fasted as long through God's power, and was afterwards, without death, taken from this life.

Now this fast is appointed to be held by all christian men in the course of every year ; but we must also on each day eat our food with abstemiousness, of those meats which are permitted. Why is this fast computed for forty days ? In every year there are reckoned three hundred and sixty-five days ; now, if we tithe these yearly days, then will there be six and thirty tithing-days, and from this day to the holy Easter-day are two and forty days : take then the six Sundays from that number, then there will be six and thirty days of the year's tithing-days reckoned for our abstinence.

As God's law enjoins us that we should of all the things which accrue to us from our yearly tillage give the tithe to God, so should we likewise on these tithing-days tithe our body with abstinence to the praise of God. We should prepare ourselves in all things as God's servants, according to the apostle's teaching, with great patience, and with holy vigils, with fasts, and with chastity of mind and body ; for it is less perilous for a christian man to eat flesh, than at this holy tide to have intercourse with woman. Set aside all

Lætað aweg ealle saca, and ælc geflitt, and gehealdað þas tid mid sibbe and mid soðre lufe ; forðon ne bið nan fæsten Gode andfenge butan sibbe. And doð swa swa God tæhte, tobrec ðinne hláf, and syle ðone oþerne dæl hungrium men, and læd into þinum huse wædlan, and ða earman ælfremedan men, and gefrefra hī mid þinum godum. Þonne ðu nacodne geseo, scryd hine, and ne forseoh ðin agen flæsc. Se mann þe fæst buton ælmyssan, hē deð swilce hē sparige his mete, and eft ett þæt hē ær mid forhæfednysse foreode ; ac þæt fæsten tælð God. Ac gif ðu fæstan wille Gode to gecwemednysse, þonne gehelp ðu earmra manna mid þam dæle ðe ðu þe sylfum oftihst, and eac mid maran, gif ðe to onhagige. Forbúgað idele spellunge, and dyslice blissa, and bewepað eowre synna ; forðon ðe Crist cwæð, “Wá eow þe nu hlihgað, ge sceolon heofian and wepan.” Eft he cwæð, “Eadige beoð ða ðe nu wepað, forðon ðe hi sceolon beon gefrefrode.”

We lybbað mislice on twelf monðum : nu sceole we ure gymeleaste on þysne timan geinnian, and lybban Gode, we ðe oðrum timan us sylfum leofodon. And swa hwæt swa we doð to góde, uton dōn þæt butan gylpe and idelre herunge. Se mann þe for gylpe hwæt to góde deð, him sylfum to herunge, næfð he ðæs nane mede æt Gode, ac hæfð his wite. Ac uton dōn swa swa God tæhte, þæt ure godan weorc beon on ða wisan mannum cuðe, þæt hī magon geseon ure gōdnysse, and þæt hī wuldrian and herigan urne Heofenlican Fæder, God Ælmihtigne, seðe forgilt mid hundfealdum swa hwæt swa we doð earmum mannum for his lufon, seðe leofað and rixað á butan ende on ecnysse. Amen.

DOMINICA IN MEDIA QUADRAGESIMA.

ABIIT Iesus trans mare Galileae :et reliqua.

“Se Hælend ferde ofer ða Galileiscan sáe, þe is gehaten Tyberiadis, and him filigde micel menigu, forðon þe hi be-

quarrels and every dispute, and hold this tide with peace and with true love; for no fast will be acceptable to God without peace. And do as God taught, break thy loaf, and give the second portion to an hungry man, and lead into thy house the poor, and miserable strangers, and comfort them with thy possessions. When thou seest one naked, clothe him, and despise not thy own flesh. The man who fasts without alms does as though he spares his food, and afterwards eats that which he had previously forgone in his abstinence; but God contemns such fasting. But if thou wilt fast to God's contentment, then help poor men with the portion which thou withdrawest from thyself, and also with more, if it be thy pleasure. Avoid idle discourse and foolish pleasures, and bewail your sins; for Christ said, "Woe to you who now laugh, ye shall mourn and weep." Again he said, "Blessed are they who now weep, for they shall be comforted."

We live diversely for twelve months: now we shall at this time repair our heedlessness, and live to God, we who at other times have lived for ourselves. And whatsoever good we do, let us do it without pride and vain praise. The man who does any good for pride, to his own praise, will have no reward with God, but will have his punishment. But let us do as God hath taught, that our good works may be so known to men that they may see our goodness, and glorify and praise our Heavenly Father, God Almighty, who requites an hundredfold whatsoever we do to poor men for love of him who liveth and reigneth ever without end to eternity. Amen.

 MIDLENT SUNDAY.

ABIIT Jesus trans mare Galileæ: et reliqua.

"Jesus went over the sea of Galilee, which is called of Tiberias, and a great multitude followed him, because they

heoldon ða tacna þe hē worhte ofer ða untruman men. Þa astah se Hælend up on ane dune, and þær sæt mid his leorning-cnihtum, and wæs ða swiðe gehende seo halige Easter-tid. Þa beseah se Hælend up, and geseah þæt ðær wæs mycel mennisc toward, and cwæð to anum his leorning-cnihta, se wæs gehāten Philippus, Mid hwam mage we biggan hlāf ðisum folce? Þis he cwæð to fāndunge þæs leorning-cnihtes: he sylf wiste hwæt he dōn wolde. Ða andwyrde Philippus, þeah her wæron gebohte twa hund pening-wurð hlafes, ne mihte furðon hyra ælc anne bitan of ðam gelæccan. Þa cwæð an his leorning-cnihta, se hātte Andreas, Petres broðor, Her byrð ān cnapa fif berene hlafas, and twegen fixas, ac to hwān mæg þæt to swa micclum werode? Þa cwæð se Hælend, Doð þæt þæt folc sitte. And þær wæs micel gāers on ðære stowe myrige on to sittenne. And hī ða ealle sæton, swa swa mihte beon fif ðusend wera. Ða genam se Hælend þa fif hlāfas, and bletsode, and tobræc, and todælde betwux ðam sittendum: swa gelice eac þa fixas todælde; and hī ealle genoh hæfdon. Þaða hī ealle fulle wæron, ða cwæð se Hælend to his leorning-cnihtum, Gaderiað þa lafe, and hī ne losion. And hi ða gegaderodon ða bricas, and gefyldon twelf wilian mid ðære lafe. Þæt folc, ða ðe ðis tacen geseah, cwæð þæt Crist wære soð witega, se ðe wæs toward to ðisum middangearde.”

Seo sǣ, þe se Hælend oferferde, getacnað þas andweardan woruld, to ðære com Crist and oferferde; þæt is, he com to ðisre worulde on menniscnysse, and ðis lif oferferde; he com to deaðe, and of deaðe aras; and astah up on ane dune, and þær sæt mid his leorning-cnihtum, forðon ðe he astah up to heofenum, and þær sitt nuða mid his halgum. Rihtlice is seo sǣ wiðmeten þisre worulde, forðon ðe heo is hwiltidum smylte and myrige ōn to rowenne, hwilon eac swiðe hreoh and egeful on to beonne. Swa is þeos woruld; hwiltidum heo is gesundful and myrige on to wunigenne, hwilon heo is eac swiðe styrnlic, and mid mislicum þingum

had seen the miracles which he had wrought on the diseased men. Then Jesus went up into a mountain, and there sat with his disciples, and the holy Easter-tide was then very nigh. Jesus then looked up, and saw that there was a great multitude coming, and said to one of his disciples, who was called Philip, With what can we buy bread for this people? This he said to prove the disciple: himself knew what he would do. Then Philip answered, 'Though two hundred pennyworth of bread were bought, yet could not every one of them get a morsel. Then said one of his disciples, who was called Andrew, Peter's brother, Here beareth a lad five barley loaves, and two fishes, but what is that for so great a multitude? Then said Jesus, Make the people sit. And there was much grass on the place pleasant to sit on: and they then all sat, about five thousand men. Then Jesus took the five loaves, and blessed, and brake, and divided them among those sitting: in like manner also he divided the fishes; and they all had enough. When they all were full, Jesus said to his disciples, Gather the remainder, and let it not be lost. And they gathered the fragments, and filled twelve baskets with the remainder. The people, who saw this miracle, said that Christ was the true prophet who was to come to this world.'

The sea which Jesus passed over betokeneth this present world, which Christ came to and passed over; that is he came to this world in human nature, and passed over this life; he came to death, and from death arose; and went up on a mountain, and there sat with his disciples, for he ascended to heaven, and there sits now with his saints. Rightly is the sea compared to this world, for it is sometimes serene and pleasant to navigate on, sometimes also very rough and terrible to be on. So is this world; sometimes it is desirable and pleasant to dwell in, sometimes also it is very rugged, and mingled with divers things, so that it is too

gemenged, swa þæt heo for oft bið swiðe unwynsum on to eardigenne. Hwilon we beoð hale, hwilon untrume; nu bliðe, and eft on micelre unblisse; forðy is þis líf, swa swa we ær cwædon, þære sǣ wiðmeten.

þa se Hælend gesæt up on ðære dune, ða ahóf hē up his eagan, and gesēh þæt ðær wæs micel mennisc toward. Ealle þa ðe him to cumað, þæt is ða ðe bugað to rihtum geleafan, þa gesihð se Hælend, and þam hē gemiltsað, and hyra mod onliht mid his gife, þæt hī magon him to cuman butan gedwylde, and ðam hē forgifð ðone gastlican fodan, þæt hī ne ateorian be wege. þaða he axode Philippum, hwanon hī mihton hláf ðam folce gebicgan, ða geswutelode hē Philipptes nytenysse. Wel wiste Crist hwæt hē dōn wolde, and he wiste þæt Philippus þæt nyste. Ða cwæð Andreas, þæt an enapa þær bære fif berene hlafas and twegen fixas. þa cwæð se Hælend, “Doð þæt þæt folc sitte,” and swa forðon swa we eow ær rehton. Se Hælend geseh þæt hungrige folc, and hē hī mildheortlice fedde, ægðer ge þurh his gōdnysse ge ðurh his mihte. Hwæt mihte seo gōdnys ana, buton ðær wære miht mid þære gōdnysse? His discipuli woldon eac þæt folc fedan, ac hī næfdon mid hwam. Se Hælend hæfde þone gōdan willan to ðam fostre, and þa mihte to ðære fremminge.

Fela wundra worhte God, and dæghwamlice wyrçð; ac ða wundra sind swiðe awācode on manna gesihðe, forðon ðe hī sind swiðe gewunelice. Mare wundor is þæt God Ælmihtig ælce dæg fēt ealne middangeard, and gewissað þa gōdan, þonne þæt wundor wære, þæt he þa gefylde fif ðusend manna mid fif hlafum: ac ðæs wundredon men, na forði þæt hit mare wundor wære, ac forði þæt hit wæs ungewunelic. Hwa sylð nu wæstm urum æcerum, and gemenigfylt þæt gerip of feawum cornum, buton se ðe ða gemænigfylde ða fif hlafas? Seo miht wæs ða on Cristes handum, and þa fif hlafas wæron swylce hit sæd wære, na on eorðan besawen, ac gemenigfyld fram ðam ðe eorðan geworhte.

often very unpleasant to inhabit. Sometimes we are hale, sometimes sick; now joyful, and again in great affliction; therefore is this life, as we before said, compared to the sea.

When Jesus was sitting on the mountain, he lifted up his eyes, and saw that there was a great multitude coming. All those who come to him, that is those who incline to the right faith, Jesus sees, and on them he has pity, and enlightens their understanding with his grace, that they may come to him without error, and to these he gives ghostly food, that they may not faint by the way. When he asked Philip, whence they could buy bread for the people, he showed Philip's ignorance. Well Christ knew what he would do, and he knew that Philip knew not. Then said Andrew, that a lad there bare five barley loaves and two fishes. Then said Jesus, "Make the people sit," and so on, as we have before repeated it to you. Jesus saw the hungry people, and he compassionately fed them, both by his goodness and by his might. What could his goodness alone have done, unless there had been might with that goodness? His disciples would also have fed the people, but they had not wherewithal. Jesus had the good will to nourish them, and the power to execute it.

God hath wrought many miracles and daily works; but those miracles are much weakened in the sight of men, because they are very usual. A greater miracle it is that God Almighty every day feeds all the world, and directs the good, than that miracle was, that he filled five thousand men with five loaves: but men wondered at this, not because it was a greater miracle, but because it was unusual. Who now gives fruit to our fields, and multiplies the harvest from a few grains of corn, but he who multiplied the five loaves? The might was there in Christ's hands, and the five loaves were, as it were, seed, not sown in the earth, but multiplied by him who created the earth.

Þis wundor is swiðe micel, and deop on getacnungum. Oft gehwa gesihð fægre stafas awritene, þonne herað he ðone writere and þa stafas, and nat hwæt hi mænað. Se ðe cann ðæra stafa gescead, he herað heora fægernysse, and ræd þa stafas, and understent hwæt hī gemænað. On oðre wisan we sceawiað metinge, and on oðre wisan stafas. Ne gæð na mare to metinge buton þæt þu hit geseo and herige : nis na genōh þæt þu stafas sceawige, buton ðu hī eac ræde, and þæt andgit understande. Swa is eac on ðam wundre þe God worhte mid þam fif hlafum : ne bið na genōh þæt we þæs tacnes wundrian, oþþe þurh þæt God herian, buton we eac þæt gastlice andgit understandon.

Þa fif hlafas ðe se cnapa bær getacniað þa fif bēc ðe Moyses se heretoga sette on ðære ealdan æ. Se cnapa ðe hi bær, and heora ne onbyrigde, wæs þæt Iudeisce folc, ðe ða fif bēc ræddon, and ne cuðe þæron nan gastlic andgit, ærðan ðe Crist com, and þa bēc geopenode, and hyra gastlice andgit onwreah his leorning-cnihtum, and hi siððan eallum cristenum folce. We ne magon nu ealle þa fif bēc areccan, ac we secgað eow þæt God sylf hi dihte, and Moyses hī awrāt, to steore and to lare ðam ealdan folce Israhel, and eac ūs on gastlicum andgite. Þa bēc wæron awritene be Criste, ac þæt gastlice andgit wæs þam folce digle, oð þæt Crist sylf com to mannum, and geopenede þæra boca digelnysse, æfter gastlicum andgite.

Alii euangeliste ferunt, quia panes et pisces Dominus discipulis distribuisset, discipuli autem ministrauerunt turbis. He tobræc ða fif hlafas and sealde his leorning-cnihtum, and het beran ðam folce ; forðon þe hē tæhte him ða gastlican lāre : and hī ferdon geond ealne middangeard, and bodedon, swa swa him Crist sylf tæhte. Mid þam ðe hē tobræc ða hlafas, þa wæron hī gemenigfylde, and weoxon him on handum ; forðon ðe ða fíf bēc wurdon gastlice asmeade, and wise

This miracle is very great, and deep in its significations. Often some one sees fair characters written, then praises he the writer and the characters, but knows not what they mean. He who understands the art of writing praises their fairness, and reads the characters, and comprehends their meaning. In one way we look at a picture, and in another at characters. Nothing more is necessary for a picture than that you see and praise it : but it is not enough to look at characters without, at the same time, reading them, and understanding their signification. So also it is with regard to the miracle which God wrought with the five loaves : it is not enough that we wonder at the miracle, or praise God on account of it, without also understanding its spiritual sense.

The five loaves which the lad bare, betoken the five books which the leader Moses appointed in the old law. The lad who bare them, and tasted not of them, was the Jewish people, who read the five books, and knew therein no spiritual signification, before Christ came, and opened the books, and disclosed their spiritual sense to his disciples, and they afterwards to all christian people. We cannot now enumerate to you all the five books, but we will tell you that God himself dictated them, and that Moses wrote them, for the guidance and instruction of the ancient people of Israel, and of us also in a spiritual sense. These books were written concerning Christ, but the spiritual sense was hidden from the people, until Christ came himself to men, and opened the secrets of the books, according to the spiritual sense.

Alii evangelistæ ferunt, quia panes et pisces Dominus discipulis distribuisset, discipuli autem ministraverunt turbis. He brake the five loaves and gave to his disciples, and bade them bear them to the people ; for he taught them the heavenly lore : and they went throughout all the world, and preached, as Christ himself had taught. When he had broken the loaves then were they multiplied, and grew in his hands ; for the five books were spiritually devised, and wise doctors

lareowas hī trahtnodon, and setton of ðam bocum manega oðre bēc; and we mid þæra boca lare beoð dæghwonlice gastlice gereordode.

þa hlāfas wæron berene. Bere is swiðe earfoðe to gearcigenne, and þeah-hwæðere fet ðone mann, þonne hē gearo bið. Swa wæs seo ealde æ swiðe earfoðe and digle to understandenne; ac ðeah-hwæðere, þonne we cumað to ðam smedman, þæt is to ðære getacnunge, þonne gereordað heo ure mod, and gestrángað mid þære diglan lare. Fif hlafas ðær wæron, and fif ðusend manna þær wæron gereordode; forðan ðe þæt Iudeisce folc wæs underðeodd Godes æ, ðe stōd on fif bocum awriten. þaða Crist axode Philippum, and he his afandode, swa swa we ær ræddon, þa getacnode he mid þære acsunge þæs folces nyttenysse, þe wæs under ðære æ, and ne cuðe þæt gastlice andgit, ðe on ðære æ bediglod wæs.

Ða twegen fixas getācnodon sealm-sang and ðæra witegena cwydas. An ðæra gecyðde and bodode Cristes to-cyme mid sealm-sange, and oðer mid witegunge. Nu sind þa twā gesetnyssa, þæt is sealm-sang and witegung, swylce hī syflinge wæron to ðam fíf berenum hlafum, þæt is, to ðam fíf ælicum bocum. þæt folc, þe ðær gereordode, sæt úp on ðam gæarse. þæt gærs getacnode flæsclice gewilnunge, swa swa se witega cwæð, “Ælc flæsc is gærs, and þæs flæsces wuldor is swilce wyrta blostm.” Nu sceal gehwā, seðe wile sittan æt Godes gereorde, and brucan þære gastlican lare, oftredan þæt gærs and ofsittan, þæt is, þæt he sceal ða flæsclican lustas gewyldan, and his lichaman to Godes þeowdome symle gebígan.

þær wæron getealde æt ðam gereorde fif ðusend wera; forðon þe ða menn, þe to ðam gastlican gereorde belimpað, sceolon beon werlice geworhte, swa swa se apostol cwæð; he cwæð, “Beoð wacole, and standað on geleafan, and onginnað werlice, and beoð gehyrte.” Ðeah gif wifmann bið werlice geworht, and strang to Godes willan, heo bið þonne geteald to ðam werum þe æt Godes mysan sittað. þusend getel bið fulfremed, and ne astihð nān getel ofer þæt. Mid

expounded them, and founded on those books many other books ; and we with the doctrine of those books are daily spiritually fed.

The loaves were of barley. Barley is very difficult to prepare, and, nevertheless, feeds a man when it is prepared. So was the old law very difficult and obscure to understand ; but, nevertheless, when we come to the flour, that is to the signification, then it feeds and strengthens our mind with the hidden lore. There were five loaves, and there were five thousand men fed ; because the Jewish people was subject to God's law, which stood written in five books. When Christ asked Philip, and proved him, as we before read, by that asking he betokened the people's ignorance, who were under that law, and knew not the spiritual sense which was concealed in that law.

The two fishes betokened the Psalms and the sayings of the prophets. The one of these announced and proclaimed Christ's advent with psalm-singing, and the other with prophecy, as if they were meat to the five barley loaves, that is, to the five legal books. The people, who were there fed, sat on the grass. The grass betokened fleshly desire, as the prophet said, "Every flesh is grass, and the glory of the flesh is as the blossom of plants." Now should everyone who will sit at God's refection, and partake of spiritual instruction, tread and press down the grass, that is, he should overpower his fleshly lusts, and ever dispose his body to the service of God.

There were counted at that refection five thousand males ; because those men who belong to the spiritual refection should be manfully made, as the apostle said ; he said, "Be watchful, and stand on faith, and undertake manfully, and be bold." Though if a woman be manly by nature, and strong to God's will, she will be counted among the men who sit at the table of God. Thousand is a perfect number, and no number extends beyond it. With that number is betokened the per-

þam getele bið getācnod seo fulfremednys ðæra manna ðe gereordiað heora sawla mid Godes lāre.

“Se Hælend het þa gegadrian þa lāfe, þæt hī losian ne sceoldon ; and hī ða gefyldon twelf wilion mid þam bricum.” Ða lāfe ðæs gereordes, þæt sind ða deopnyssa ðære lāre þe worold-men understandan ne magon, þa sceolon ða lareowas gegaderian, þæt hī ne losian, and healdan on heora fætelsum, þæt is, on heora heortan, and habban æfre gearo, to teonne forð þone wisdom and ða lare ægðer ge ðære ealdan æ ge ðære niwan. Hī ða gegaderodon twelf wilian fulle mid þam bricum. Þæt twelffealde getel getacnode þa twelf apostolas ; forðan þe hī underfengon þa digelnyssa þære lāre, ðe þæt læwede folc undergitan ne mihte.

“Þæt folc, ða þe þæt wundor geseah, cwædon be Criste, þæt he wære soð witega, ðe toward wæs.” Soð hī sædon, sumera ðinga : witega hē wæs, forðan ðe hē wiste ealle to-wardde þing, and eac fela ðing witegode, ðe beoð gefyllede butan twyn. He is witega, and he is ealra witegena wite-gung, forðan ðe ealle witegan be him witegodon, and Crist gefylde heora ealra witegunga. Þæt folc geseah ða þæt wun-dor, and hī ðæs swiðe wundredon. Þæt wundor is awriten, and we hit gehyrdon. Þæt ðe on him heora eagan gedydon, þæt deð ure geleafa on ūs. Hī hit gesawon, and we his gelyfað þe hit ne gesawon ; and we sind forði beteran getealde, swa swa se Hælend be ūs on oðre stowe cwæð, “Eadige beoð þa þe me ne geseoð, and hi hwæðere gelyfað on me, and mine wundra mærsiað.”

Þæt folc cwæð ða be Criste, þæt he wære soð witega. Nu cweðe we be Criste, þæt he is ðæs Lifigendan Godes Sunu, se ðe wæs toward to alysenne ealne middangeard fram deofles anwealde, and fram helle-wite. Þæt folc ne cuðe ðæra goda, þæt hī cwædon, þæt he God wære, ac sædon, þæt he witega wære. We cweðað nu, mid fullum geleafan, þæt Crist is soð witega, and ealra witegena Witega, and þæt he is soðlice ðæs Ælmihtigan Godes Sunu, ealswa mihtig swa his Fæder,

fection of those men who nourish their souls with God's precepts.

“Jesus then bade the remainder to be gathered, that it might not be lost; and they filled twelve baskets with the fragments.” The remainder of the refectio, that is the depth of the doctrine, which secular men may not understand, that should our teachers gather, that it may not be lost, and preserve in their scrips, that is, in their hearts, and have ever ready to draw forth the wisdom and doctrine both of the old law and of the new. They gathered then twelve baskets full of the fragments. The twelfold number betokened the twelve apostles; because they received the mysteries of the doctrine, which the lay folk could not understand.

“The people, who saw that miracle, said of Christ, that he was the true prophet who was to come.” In one sense they said the truth: he was a prophet, for he knew all future things, and also prophesied many things which will, without doubt, be fulfilled. He is a prophet, and he is the prophecy of all prophets, for all the prophets have prophesied of him, and Christ has fulfilled the prophecies of them all. The people saw the miracle, and they greatly wondered at it. That miracle is recorded, and we have heard it. What their eyes did in them, that does our faith in us. They saw it, and we believe it, who saw it not; and we are therefore accounted the better, as Jesus, in another place, said of us, “Blessed are they who see me not, and, nevertheless, believe in me, and celebrate my miracles.”

The people said of Christ, that he was a true prophet. Now we say of Christ, that he is Son of the Living God, who was to come to redeem the whole world from the power of the devil, and from hell-torment. The people knew not of those benefits, that they might have said that he was God, but they said that he was a prophet. We say now, with full belief, that Christ is a true prophet, and Prophet of all prophets, and that he is truly Son of the Almighty God, as mighty

mid ðam hē leofað and rixað on annysse ðæs Halgan Gastes,
 ā butan ende on ecnysse. Amen.

VIII. KL̄. APRIL̄.

ANNUNCIATIO S̄. MARIE.

MISSUS est Gabrihel Angelus : et reliqua.

Ure se Ælmihtiga Scyppend, se ðe ealle gesceafta, buton ælcon antimbre, þurh his wisdom gesceop, and þurh his willan geliffæste, hē gesceop mancynn to ði þæt hī sceoldon mid gehyrsumnysse and eadmodnysse ða heofenlican geðincðe geearnigan, þe se deofol mid ofermettum forwyrhte. Þa wearð eac se mann mid deofles lotwrencum bepæht, swa þæt he tobræc his Scyppendes bebod, and wearð deofle betæht, and eal his ofspring into helle-wite. Ða ðeah-hwæðere ofðuhte ðam Ælmihtigum Gode ealles mancynnes yrmða, and smeade hu he mihte his hand-geweorc of deofles anwealde alysan ; forði him ofhreow þæs maunes, forðon ðe hē wæs bepæht mid þæs deofles searo-cræftum. Ac him ne ofhreow na ðæs deofles hryre ; forðan ðe hē næs þurh nane tihtinge forlæred, ac hē sylf asmeade ða up-ahefednysse þe he ðurh ahreas ; and he forði ā on ecnysse wunað on forwyrde wælræw deofol.

Þa fram frymðe mancynnes cydde se Ælmihtiga God, hwilon ðurh getacnunga, hwilon ðurh witegunga, þæt he wolde mancynn ahreddan þurh ðone þe he ealle gesceafta mid geworhte, ðurh his agen Bearn. Nu wæron ða witegunga swiðe menigfealdlice gesette on halgum gewritum, ærðam ðe se Godes Sunu menniscnysse underfenge. Sume wæron eac be ðære eadigan Marian gewitegode. An ðæra witegunga is Isaiaie, se awrāt betwux his witegungum, þus cweðende, “Efne sceal mæden geeacnian on hire innoðe, and acennan Sunu, and his nama bið gecīged Emmanuhel,” þæt is gereht

as his Father, with whom he liveth and reigneth in unity of the Holy Ghost, ever without end to eternity. Amen.

MARCH XXV.

THE ANNUNCIATION OF ST. MARY.

MISSUS est Gabrihel Angelus : et reliqua.

Our Almighty Creator, who created all creatures, without any matter through his wisdom, and through his will animated them, he created mankind that they might with obedience and humility merit those heavenly honours which the devil through pride had forfeited. Then was man deceived by the devil's wiles, so that he brake the command of his Creator, and was, with all his offspring, delivered to the devil into hell-torment. Then, nevertheless, the Almighty God was grieved for the miseries of all mankind, and he meditated how he might redeem his handiwork from the power of the devil ; for he took pity on man, because he had been deceived by the wiles of the devil. But he had no pity for the devil's fall, because he had not been misled by any instigation, but had himself devised the presumption through which he fell ; and he therefore, to all eternity, dwelleth in perdition, a bloodthirsty devil.

Then from the beginning of mankind the Almighty God made known, sometimes by signs, sometimes by prophecies, that he would redeem mankind through him with whom he had made all creatures, through his own Son. Now there were very many prophecies recorded in the holy writings, before the Son of God assumed human nature. Some were prophesied of the blessed Mary. One of these prophecies is of Isaiah, who wrote, among his prophecies, thus saying, "Behold, a virgin shall conceive, and bring forth a son, and his name shall be called Emanuel," that is interpreted in our

on urum geðeode, ‘God is mid us.’ Eft Ezechihel se witega geseah on his witegunge ân belocen geat on Godes huse, and him cwæð to sum engel, “þis geat ne bið nanum menn geopenod, ac se Hlaford ana færð inn þurh þæt geat, and eft út færð, and hit bið belocen on ecnysse.” Þæt beclysede geat on Godes huse getacnode þone halgan mægðhad þære eadigan Marian. Se Hlaford, ealra hlaforda Hlaford, þæt is Crist, becom on hire innoð, and ðurh hī on menniscnysse wearð acenned, and þæt geat bið belocen on ecnysse; þæt is, þæt Maria wæs mæden ær ðære cenninge, and mæden on ðære cenninge, and mæden æfter ðære cenninge.

þa witegunga be Cristes acennednysse and be ðære eadigan Marian mægðhade sindon swiðe menigfealdlice on ðære ealdan æ gesette, and se ðe hī asmeagan wile, þær he hī afint mid micelre genihtsumnysse. Eac se apostol Paulus cwæð, “þaþa ðæra tída gefyllednys com, ða sende God Fæder his Sunu to mancynnes alysednysse.” Seo wurðfulle sând wearð on ðisum dæge gefylled, swa swa Cristes boc us gewissað, þus cweðende, “Godes heah-engel, Gabrihel, wæs asend fram Gode to ðære Galileiscan byrig Nazareth, to ðam mædene þe wæs Maria gehaten, and heo asprang of Dauides cynne, þæs maran cyninges, and heo wæs beweddod þam rihtwisan Iosepe:” et reliqua.

Ure alysednysse anginn we gehyrdon on ðisre dægþerlican rædinge, þurh ða we awurpon þa derigendlican ealdnysse, and we sind getealdé betwux Godes bearnum, þurh Cristes flæsclicnysse. Swiðe þæslic anginn menniscra alysednysse wæs þæt þa se engel wearð asend fram Gode to ðam mædene, to cyðenne Godes acennednysse þurh hī; forðan ðe se forma intinga menniscra forwyrdes wæs, þaþa se deofol asende oðerne deofol, on næddran anlicnysse, to ðam frumsceapenan wífe Euan, hī to beswicenne. Us becom ða deað and forwyrd þurh wíf, and us becom eft lif and hredding þurh wimman.

Se heah-engel, þe cydde þæs Hælendes acennednysse, wæs

tongue, *God is with us*. Also Ezechiel the prophet saw in his prophecy a closed gate in the house of God, and an angel said to him, "This gate shall be opened to no man, for the Lord only will go in by that gate, and again go out, and it shall be shut for ever." That closed gate in the house of God betokened the holy maidenhood of the blessed Mary. The Lord, of all lords Lord, that is Christ, entered her womb, and through her was brought forth in human nature, and that gate is shut for ever; that is, Mary was a virgin before the birth, and a virgin at the birth, and a virgin after the birth.

The prophecies of the birth of Christ and the virginity of the blessed Mary are recorded very frequently in the old law, and he who searches will there find them in great abundance. Also the apostle Paul said, "When the fullness of times came, then God sent his Son for the redemption of mankind." The glorious mission was on this day fulfilled, as the book of Christ shows us, thus saying, "The archangel of God, Gabriel, was sent from God to the Galilean city Nazareth, to the maiden who was called Mary, and she sprang from the race of David, the great king, and she was wedded to the righteous Joseph," etc.

The beginning of our redemption we heard in this daily lecture, through which we have cast off pernicious age, and are accounted among the children of God, through Christ's incarnation. A very fitting beginning of human redemption was that when the angel was sent from God to the virgin, to announce the birth of God through her; because the first cause of man's perdition was when the devil sent another devil, in likeness of a serpent, to the first-created woman Eve, for the purpose of deceiving her. Death and perdition befell us through a woman, and afterwards life and salvation came to us through a woman.

The archangel, who announced the birth of Christ, was

gehaten Gabrihel, þæt is gereht, ‘ Godes strengð,’ þone he bodode towardne, þe se sealm-sceop mid þisum wordum herede, “ Drihten is strang and mihtig on gefeohte.” On ðam gefeohte, butan tweon, þe se Hælend deofol oferwann, and middangearð him ætbræd.

“ Maria wæs beweddod Iosepe ðam rihtwisan.” Hwī wolde God beon acenned of beweddodan mædene? For micclum gesceade, and eac for neode. þæt Iudeisce folc heold Godes æ on þam timan : seo æ tæhte, þæt man sceolde ælcne wimman þe cild hæfde butan rihtre æwe stænan. Nu ðonne, gif Maria unbeweddod wære, and cild hæfde, þonne wolde þæt Iudeisce folc, æfter Godes æ, mid stanum hī oftorfian. Ða wæs heo, ðurh Godes foresceawunge, þam rihtwisan were beweddod, and gehwā wende þæt he ðæs cildes fæder wære, ac he næs. Ac ðaða Ioseph undergeat þæt Maria mid cilde wæs, þa wearð he dreorig, and nolde hire genealæcan, ac ðohte þæt he wolde hī diglice forlætan. þaða Ioseph þis smeade, þa com him to Godes engel, and bebead him, þæt sceolde habban gymene ægðer ge ðære meder ge þæs cildes, and cwæð, þæt þæt cild nære of nanum men gestryned, ac wære of þam Halgan Gaste. Nis na hwæðere se Halga Gast Cristes Fæder, ac hē is genemned to ðære fremminge Cristes menniscnysse ; forðan ðe he is Willa and Lufu þæs Fæder and þæs Suna. Nu wearð seo menniscnys þurh þone micclan Willan gefremmed, and is ðeah-hwæðere heora Ðreora weorc untodæledlic. Hi sind þry on hādum, Fæder, and Sunu, and Halig Gast, and an God untodæledlic on anre godcundnysse. Ioseph ða, swa swa him se engel bebead, hæfde gymene ægðer ge Marian ge ðæs cildes, and wæs hyre gewita þæt heo mæden wæs, and wæs Cristes fostor-fæder, and mid his fultume and frofre on gehwilcum ðingum him ðenode on ðære menniscnysse.

Se engel grette Marian, and cwæð, þæt heo wære mid Godes gife afylled, and þæt hyre wæs God mid, and heo wæs gebletsod betwux wifum. Soðlice heo wæs mid Godes gife

called Gabriel, which is interpreted, *God's strength*, which he announced was to come, and which the psalmist praised in these words, "The Lord is strong and mighty in battle." In the battle, without doubt, in which Jesus overcame the devil, and took from him the world.

"Mary was wedded to the righteous Joseph." Why would God be born of a wedded virgin? For a great reason, and also of necessity. The Jewish people, at that time, held God's law: the old law directed, that every woman who had a child out of lawful wedlock should be stoned. Now, therefore, if Mary had been unmarried, and had a child, the Jewish people, according to God's law, would have stoned her with stones. Therefore was she, by the providence of God, married to that righteous man, and everyone imagined that he was the child's father, but he was not. But when Joseph understood that Mary was with child, he was sad, and would not approach her, but thought that he would privily dismiss her. While Joseph was meditating this God's angel came to him, and commanded him, that he should have care both of the mother and of the child, and said, that the child was of no man begotten, but was of the Holy Ghost. Yet is the Holy Ghost not the father of Christ, but he is named to the accomplishment of Christ's humanity; for he is the Will and Love of the Father and of the Son. Now the humanity was effected through the Great Will, and is, nevertheless, the indivisible work of the Three. They are three in persons, Father, and Son, and Holy Ghost, and one God indivisible, in one Godhead. Joseph then, as the angel had commanded him, had care both of Mary and of the child, and was her witness that she was a virgin; and was Christ's foster-father, and with his support and comfort served him in everything in his human state.

The angel greeted Mary, and said, that she was filled with God's grace, and that God was with her, and she was blessed among women. Verily she was filled with God's grace, for

afylled, forðan ðe hire wæs getiðod þæt heo ðone abær þe astealde ealle gifa and ealle soðfæstnyssa. God wæs mid hire, forðan ðe he wæs on hire innoðe belocen, seðe belicð ealne middangeard on his anre handa. And heo wæs geblet-sod betwux wifum, forðan ðe heo, butan wiflicre bysnunge, mid wlite hyre mægðhādes, wæs modor þæs Ælmihtigan Godes.

Se engel gehyrte hī mid his wordum, and cwæð hire to, “Efnē ðu scealt geeacnian on ðinum innoðe, and þu acenst sunu.” Oncnawað nu, þurh þas word, soðne mannan acenedne of mædenlicum lichaman. His nama wæs Hiesus, þæt is Hælend, forðan ðe hē gehælð ealle ða þe on hine rihtlice gelyfað. “þes bið mære, and he bið gecīged Sunu þæs Hexstan.” Gelyfað nu, þurh ðas wōrd, þæt he is soð God of soðum Gode, and efen-ece his Fæder, of ðam he wæs æfre acenned butan anginne. Crist heold Dauides cynesetl, na lichamlice ac gastlice ; forðan ðe he is ealra cyninga Cyning, and rixað ofer his gecorenan menn, ægðer ge ofer Israhela folc ge ofer ealle oðre leodscipas, ða ðe on rihtum geleafan wuniað ; and Crist hī ealle gebrincð to his ecan rice. Israhel is gecweden, ‘ God geseonde,’ and Iacob is gecweden, ‘ Forscrencend.’ Nu ða men ðe God geseoð mid heora mode þurh geleafan, and þa ðe leahtras forscrencað, hī belimpað to Godes rīce, þe næfre ne ateorað.

þa cwæð Maria to ðam engle, “ Hū mæg þæt beon þæt ic cild hæbbe, forðan ðe ic nanes weres ne bruce? Ic geteohode min lif on mægðhade to geendigenne : hu mæg hit ðonne gewurðan þæt ic, butan weres gemanan, cennan scyle? ” þa andwyrde se engel ðam mædene, “ Se Halga Gast cymð ufen on ðe, and miht ðæs Hyhstan ofersceadewað ðe.” þurh ðæs Halgan Gastes fremminge, swa swa we ær cwædon, wearð Crist acenned on ðære menniscnyse ; and Maria his modor wæs ofersceadewed ðurh mihte þæs Halgan Gastes. Hu wæs heo ofersceadewod? Heo wæs swa ofersceadewod þæt heo wæs geclænsod and gescyld wið ealle leahtras, þurh

it was permitted her to bear him who instituted all grace and all truth. God was with her, for he was shut in her womb who compasses the whole earth with one hand. And she was blessed among women, for she, without female example, with the beauty of maidenhood, was mother of the Almighty God.

The angel encouraged her with his words, and said to her, "Behold thou shalt conceive, and thou shalt bear a Son." Acknowledge now, through these words, a true man, born of a maiden body. His name was Jesus, that is *Saviour*, for he shall save all those who rightly believe in him. "He shall be great, and he shall be called the Son of the Highest." Believe now, through these words, that he is true God of true God, and co-eternal with his Father, of whom he was ever begotten without beginning. Christ held David's throne, not bodily but spiritually, for he is king of all kings, and ruleth over his chosen people, both over the people of Israel and over all other nations which abide in the right faith; and Christ will bring them all to his eternal kingdom. Israel is interpreted, *Seeing God*, and Jacob is interpreted, *Withering*. Now those men who see God in their mind, through faith, and those who wither up sins, they belong to God's kingdom, which shall never fail.

Then said Mary to the angel, "How may that be that I have a child, for I have known no man? I had resolved to end my life in maidenhood: how can it then be that I, without connexion with man, shall bring forth?" Then answered the angel to the virgin, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." Through the efficacy of the Holy Ghost, as we before said, Christ was born in human nature; and Mary his mother was overshadowed by the power of the Holy Ghost. How was she overshadowed? She was so overshadowed that she was purified from, and shielded against all

mihte ðæs Halgan Gastes, and mid heofenlicum gifum gefylled and gehalgod.

Se engel cwæð, “ þæt Halige, þe of ðe bið acenned, bið geciged Godes Sunu.” Witodlice ealle menn beoð, swa swa se witega cwæð, mid unrihtwisnyse geeacnode, and mid synnum acennede, ac ure Hælend ana wæs geeacnod butan unrihtwisnyse, and butan synnum acenned ; and he wæs halig þærrihte swa hraðe swa hē mann wæs, and fulfremed God, þæs Ælmihtigan Godes Sunu, on anum hade mann and God. Ða cwæð Maria to ðam engle, “ Ic eom Godes ðinen ; getimige me æfter ðinum worde.” Micel eadmodnys wunode on hyre mode, þaþa heo ðus cleopode. Ne cwæð heo na, Ic eom Godes modor, oððe, Ic eom cwen ealles middangeardes, ac cwæð, “ Ic eom Godes þinen ; ” swa swa us mynegað þæt halige gewrit, þus cweðende, “ þonne ðu mære sy, geeadmed þe sylfne on eallum ðingum, and ðu gemetst gife and lean mid Gode.” Heo cwæð to ðam engle, “ Getimige me æfter ðinum worde : ” þæt is, Gewurðe hit swa ðu segst, þæt ðæs Ælmihtigan Godes Sunu becume on minne innoð, and menisce edwiste of me genime, and to alysednyse middangeardes forðstæppe of mē, swa swa brydguma of his brydbedde.

þus becom ure Hælend on Marian innoð on þissum dæge, ðe is gehaten ANNUNTIATIO SANCTAE MARIAE, þæt is, Marian bodung-dæg gecweden ; on þam dæge bodode se heah-engel Gabrihel ðam clænum mædene Godes to-cyme to mannum ðurh hī, and heo gelyfde þæs engles bodunge, and swa mid geleafan onfeng God on hyre innoð, and hine bær oð midde-wintres mæsse-dæg, and hine ða acende mid soðre meniscnyse, seðe æfre wæs wunigende on godcundnyse mid his Fæder, and mid þam Halgan Gaste, hi ðry an God unto-dæledlic.

Nu seigð se godspellere, þæt Maria ferde, æfter þæs engles bodunge, to hire magan Elisabeth, seo wæs Zacharian wif. Hī butu wæron rihtwise, and heoldon Godes beboda untællice.

sins, by the power of the Holy Ghost, and with heavenly grace filled and hallowed.

The angel said, "The holy thing that shall be born of thee shall be called the Son of God." Verily all men are, as the prophet said, conceived in iniquity and born in sins, but our Saviour alone was conceived without iniquity, and born without sins; and he was holy as soon as he became man, and perfect God, the Son of the Almighty God, in one person man and God. Then said Mary to the angel, "I am God's handmaid; let it betide me according to thy word." Great humility dwelt in her mind, when she thus cried. She said not, I am the mother of God, or, I am queen of the whole world, but said, "I am God's handmaid;" as the holy writ admonishes us, thus saying, "When thou art great, humble thyself in all things, and thou shalt find grace and reward with God." She said to the angel, "Let it betide me according to thy word:" that is, Be it as thou sayst, that the Son of the Almighty God enter my womb, and receive human substance from me, and proceed from me, for the redemption of the world, as a bridegroom from his bride-bed.

Thus did our Saviour enter the womb of Mary on this day, which is called *Annunciatio Sanctæ Mariæ*, which is interpreted, **THE ANNUNCIATION-DAY OF MARY**; on which day the archangel Gabriel announced to the pure virgin the advent of God to men through her, and she believed the angel's announcement, and so with faith received God into her womb, and bare him until midwinter's mass-day, and then brought him forth in true human nature, who was ever dwelling in divine nature with his Father and the Holy Ghost, those three one God indivisible.

Now saith the evangelist, that Mary, after the annunciation of the angel, went to her cousin Elizabeth, who was the wife of Zacharias. They were both righteous, and held God's

Ða wæron hī butan cilde, oðþæt hī wæron forwerede menn. Ða com se ylca engel Gabrihel to Zacharian syx monðum ærðan ðe hē come to Marian, and cydde þæt he sceolde be his ealdan wife sunu habban, Iohannem ðone Fulluhtere. Þa wearð he ungeleafful þæs engles bodungum. Se engel ða him cwæð to, “Nu ðu nylt gelyfan minum wordum, beo ðu dumb oðþæt þæt cild beo acenned.” And he ða adumbode on eallum ðam fyrste, for his ungeleaffulnysse. “Nu com ða seo eadige Maria to his huse, and grette his wif, hyre magan, Elisabeth. Ða mid þam þe þæt wif gehyrde þæs mædenes gretinge, ða blissode þæt cild Iohannes on his modor innoðe, and seo moder wearð afylled mid þam Halgan Gaste, and heo clypode to Marian mid micelre stemne, and cwæð, þu eart gebletsod betwux wifum, and gebletsod is se wæstm þines innoðes. Hu getimode me þæt mines Drihtnes moder wolde cuman to me? Efnē mid þam þe seo stefn ðinre gretinge swegde on mīnum earum, ða blissode min cild on minum innoðe, and hoppode ongean his Drihten, þe þu berst on ðinum innoðe.”

þæt cild ne mihte na ða-gyt mid wordum his Hælend gegretan, ac he gegrette hine mid blissigendum mode. Heo cwæð, “Eadig eart ðu, Maria, forðon ðe þu gelyfdest þam wordum ðe þe fram Gode gebodode wæron, and hit bið gefremmed swa swa hit ðe gecydd wæs.” Ða sang Maria þærrihte ðone lofsang þe we singað on Godes cyrcan, æt ælcum æfensange, “Magnificat anima mea Dominum,” and forð oð ende. þæt is, “Min sawul mærsað Drihten :” et reliqua. Langsum hit bið þæt we ealne þisne lofsang ofertrahtnian ; ac we wyllað scortlice oferyrnan ða digelystan word. “God awearp ða rican of setle :” þæt sind ða modigan ðe hī onhebbað ofer heora mæðe. “And he ahof ða eadmodan ;” swa swa Crist sylf cwæð on his godspelle, “Ælc ðæra þe hine onhefð, he sceal beon geeadmet ; and se ðe hine geeadmet, he sceal beon ahafen.”

“God gefylð þa hingrigendan mid his godum ;” swa swa

commandments blamelessly. They were both childless, till they were worn-out persons. But the same angel Gabriel came to Zacharias six months before he came to Mary, and announced that he should have a son by his aged wife, John the Baptist. But he believed not the annunciation of the angel. The angel then said to him, "Since thou wilt not believe my words, be thou dumb till the child shall be born." And he was dumb during all that time for his disbelief. "Now came the blessed Mary to his house, and greeted his wife Elizabeth, her cousin. When the woman heard the virgin's greeting, the child John rejoiced in his mother's womb, and the mother was filled with the Holy Ghost, and she cried to Mary with a loud voice, and said, Thou art blessed among women, and blessed is the fruit of thy womb. How hath it befallen me, that the mother of my Lord should come to me? Lo, when the voice of thy greeting sounded in mine ears, my child rejoiced in my womb, and leaped towards his Lord, whom thou bearest in thy womb."

The child could not yet with words greet his Lord, but he greeted him with a rejoicing mind. She said, "Blessed art thou, Mary, for thou hast believed the words that were announced to thee from God, and it shall be accomplished so as it hath been declared to thee." Then forthwith Mary sang the hymn which we sing in God's church at every evensong, "Magnificat anima mea Dominum," and so forth to the end. That is "My soul magnifieth the Lord," etc. It will be tedious for us to expound all this hymn, but we will shortly run over its most obscure words. "God hath cast the mighty from their seat:" these are the proud, who lift themselves above their degree. "And he hath exalted the humble;" as Christ himself said in his gospel, "Everyone who exalteth himself shall be humbled; and he who humbleth himself shall be exalted."

"God filleth the hungry with his good things;" as he

he sylf cwæð, “Eadige beoð þa þe sind ofhingrode and oflyste rihtwisnyse, forðan ðe hī sceolon beon gefyllede mid rihtwisnyse.” “He forlet ða rīcan idele.” Þæt sind ða rīcan, þa ðe mid modignyse þa eorðlican welan lufiað swiðor þonne ða heofonlican. Fela ricra manna geðeoð Gode, þæra ðe swa doð swa swa hit awriten is, “þæs rīcan mannes welan sind his sawle alysednyss.” His welan beoð his sawle alysednyss, gif hē mid þam gewitendlicum gestreonum beceapað him þæt ece līf, and ða heofonlican welan mid Gode. Gif he ðis forgymeleasað, and besett his hiht on ðam eorðlicum welan, þonne forlæt God hine idelne and æmtigne, fram ðam ecum godnyssum.

“God underfeng his cnapan Israhel.” Mid þam naman syndon getacnode ealle ða þe Gode gehyrsumiað mid soðre eadmodnyse, þa he underfehð to his werode. “Swa swa hē spræc to urum fæderum, Abrahame and his ofspringe on worulda.” God behet ðam heahfædere Abrahame, þæt on his cynne sceolde beon gebletsod eal mancynn. Of Abrahames cynne asprāng seo gesælige Maria, and of Marīan com Crist, æfter ðære menniscnyse, and þurh Crist beoð ealle ða geleaffullan gebletsode. Ne synd we na Abrahames cynnes flæsclice, ac gastlice, swa swa se apostol Paulus cwæð, “Witodlice, gif ge cristene synd, þonne beo ge Abrahames ofspring, and yrfenuman æfter behāte.” Þæt æftemyste word is ðises lofsanges, “On worulda;” forðan ðe ure behāt, þe us God behet, ðurhwunað ā on worulda woruld butan ende.

Uton biddan nu þæt eadige and þæt gesælige mæden Marīan, þæt heo us geðingige to hyre agenum Suna and to hire Scyppende, Hælende Criste, seðe gewylt ealra ðinga mid Fæder and mid þam Halgum Gaste, ā on ecnyse. Amen.

himself said, "Blessed are they who are hungry and desirous of righteousness, for they shall be filled with righteousness." "He hath sent the rich empty away." Those are the rich, who with pride love earthly riches more than heavenly. Many rich men thrive to God, those who do as it is written, "The rich man's wealth is his soul's redemption." His wealth is his soul's redemption, if he with those transitory treasures buy for himself eternal life, and heavenly wealth with God. If he neglect this, and place his hope in earthly wealth, then will God send him away void and empty, from everlasting good.

"God hath received his servant Israel." By that name are betokened all those who obey God with true humility, whom he receives into his company. "As he spake to our fathers, Abraham and his offspring for ever." God promised the patriarch Abraham, that in his race all mankind should be blessed. From the race of Abraham sprang the blessed Mary, and from Mary came Christ, according to his human nature, and through Christ shall all the faithful be blessed. We are not of Abraham's race after the flesh, but spiritually, as the apostle Paul said, "Verily if ye are christians, then are ye of Abraham's offspring, and heirs according to the promise." The last words of this hymn are "For ever;" because our promise, which God hath promised to us, continueth for ever and ever without end.

Let us now pray the blessed and happy Virgin Mary, that she intercede for us to her own Son and Creator, Jesus Christ, who governs all things with the Father and the Holy Ghost, ever to eternity. Amen.

IN DOMINICA PALMARUM.

CUM adpropinquasset Iesus Hierosolimis, et uenisset Bethfage ad montem Oliueti : et reliqua.

Cristes ðrowung wæs gerædd nu beforan ús, ac we willað eow secgan nu árest hū hē com to ðære byrig Hierusalem, and genealæhte his agenum deaðe, and nolde ða þrowunge mid fleame forbugan.

“Se Hælend ferde to ðære byrig Hierusalem, and ðaða hē genealæhte ðære dune Oliueti, þa sende he his twegen leorning-cnihtas, þus cweðende, Gáð to ðære byrig þe eow on-gean is, and ge gemétað þærrihte getígedne assan and his folan samod : untygað hī, and lædað to me :” et reliqua.

þam folce wearð cuð þæt se Hælend arærde lytle ær Lazarum of deaðe, se ðe læg stincende feower niht on byrgene : þa comon þa togeanes Criste þe geleaffulle wæron, mid þam wurðmynte, swa we ær cwædon. Comon eac sume ða ungeleaffullan, mid nanum wurðmynte, ac mid micclum graman, swa swa Iohannes se Godspellere cwæð, þæt “ða heafod-menn þæs folces smeaddon betwux him þæt hi woldon ofslean þone Lazarum, þe Crist of deaðe awrehte ; forðan ðe manega ðæs folces menn gelyfdon on þone Hælend, þurh ðæs deadan mannes ærist.” We wyllað nu fon on þone traht þissere rædinge.

þa twegen leorning-cnihtas þe Crist sende æfter þam assan, hī getacnodon þa lāreowas þe God sende mancynne to lærenne. Twegen hī wæron, for ðære getacnunge þe lāreow habban sceal. He sceal habban lare, þæt he mage Godes folc mid wisdom læran to rihtum geleafan, and he sceal mid godum weorcum ðam folce wel bysnian, and swa mid þam twam ðingum, þæt is mid lare and godre bysnunge, þæt læwede folc gebige symle to Godes willan.

Se getígeda assa and his fola getacniað twa folc, þæt is Iudeisc and hæðen : Ic cweðe, hæðen, forði þe eal mennisc wæs ða-gyt wunigende on hæðenscipe, buton þam anum Iu-

FOR PALM SUNDAY.

CUM adpropinquasset Jesus Hierosolymis, et venisset Bethfage ad montem Oliveti : et reliqua.

Christ's passion has just been read before us, but we will first say to you how he came to the city of Jerusalem, and approached his own death, and would not by flight avoid his passion.

“Jesus went to the city of Jerusalem, and when he approached the mount of Olives, he sent two of his disciples, thus saying, Go to the town which is before you, and ye shall straightways find an ass tied and its foal also : untie them, and lead them to me,” etc.

It was known to the people that Christ a little before had raised Lazarus from death, who had lain stinking four nights in the grave : then those, who were believing, came to meet Christ with the honours which we have already mentioned. Some also who believed not came, with no honours, but with great wrath, as John the Evangelist said, That “the chief priests of the people consulted among themselves how they should slay Lazarus, whom Christ had raised from the dead ; because many men of the people believed in Jesus, by reason of the dead man's rising.” We will now proceed to the exposition of this text.

The two disciples whom Christ sent after the ass betokened the teachers whom God sends to instruct mankind. They were two, because of the character which a teacher should have. He should have learning, that he may with wisdom instruct God's people in true belief, and he should, by good works, give good example to the people, and so, with those two things, that is, with learning and good example, ever incline the lay folk to God's will.

The tied ass and its foal betoken two people, that is, the Jewish and the heathen : I say, heathen, because all mankind was yet continuing in heathenism, save only the Jews,

deiscan folce, þe heold þa ealdan æ on ðam timan. Hī wæron getígede, forðan ðe eal mancyn wæs mid synnum bebunden, swa swa se witega cwæð, “Anra gehwilc manna is gewriðen mid rapum his synna.” Þa sende God his apostolas and heora æftergengan to gebundenum mancynne, and het hī untígan, and to him lædan. Hū untigdon hi ðone assan and þone folan? Hī bodedon ðam folce rihtne geleafan and Godes beboda, and eac mid micclum wundrum heora bodunge getrymdon. Þa abeah þæt folc fram deofles þeowdome to Cristes biggencum, and wæron alysede fram eallum synnum þurh þæt halige fulluht, and to Criste gelædde.

Assa is stunt nyten, and unclæne, and toforan oðrum nytenum ungesceadwis, and byrðen-strang. Swa wæron men, ær Cristes to-cyme, stunte and unclæne, ðaða hī ðeowedon deofolgyldum and mislicum Leahtrum, and bugon to þam anlicnyssum þe hi sylfe worhton, and him cwædon to, “þu eart min God.” And swa hwilce byrðene swa him deofol on-besette, þa hī bæron. Ac ðaða Crist com to mancynne, þa awende he ure stunnysse to geráde, and ure unclænnysse to clænum ðeawum. Se getemeda assa hæfde getacnunge þæs Iudeiscan folces, þe wæs getemed under þære ealdan æ. Se wilda fola hæfde getacnunge ealles oðres folces, þe wæs þa-gyt hæðen and ungetemed; ac hī wurdon getemede and geleaffulle þaþa Crist sende his leorning-cnihtas geond ealne middangeard, þus cweðende, “Farað geond ealne middangeard, and lærað ealle ðeoda, and fulliað hī on naman þæs Fæder, and þæs Suna, and þæs Halgan Gastes; and beodað þæt hi healdon ealle ða beboda þe ic eow tæhte.”

Þæra assena hlaford axode, hwī hī untigdon his assan? Swa eac ða heafod-men gehwilces leodscipes woldon þwyrlice wiðcweðan Godes bodunge. Ac ðaða hī gesawon þæt þa bydelas gehældon, þurh Godes mihte, healte and blinde, and dumbum spræce forgeafon, and eac ða deadan to life arærdon, þa ne mihton hī wiðstandan þam wundrum, ac bugon ealle endemes to Gode. Cristes leorning-cnihtas cwædon, “Se

who observed the old law at that time. They were tied ; for all mankind was bound with sins, as the prophet said, "Every man is bound with the ropes of his sins." Then God sent his apostles and their successors to bound mankind, and bade untie, and lead them to him. How untied they the ass and the foal? They preached to the people right belief and God's commandments, and also by many miracles confirmed their preaching. The people then inclined from the service of the devil to the worship of Christ, and were freed from all sins, through holy baptism, and led to Christ.

An ass is a foolish beast, and unclean, and stupid, compared with other beasts, and strong for burthens. So were men, before Christ's advent, foolish and unclean, while they ministered to idols, and divers sins, and bowed to the images, which they themselves had wrought, and said to them, "Thou art my God." And whatsoever burthen the devil set on them they bare. But when Christ came to mankind, then turned he our foolishness to reason, and our uncleanness to pure morals. The tamed ass betokened the Jewish people, who were tamed under the old law. The wild foal betokened all other people, who were heathen and untamed ; but they became tamed and believing when Christ sent his disciples over the whole earth, thus saying, "Go over all the earth, and teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost ; and command that they hold all the precepts which I have taught you."

The master of the asses asked, why they untied his asses ? In like manner the chief men of every people would perversely oppose the preaching of God. But when they saw that the preachers, through God's might, healed the halt and the blind, and gave speech to the dumb, and also raised the dead to life, then could they not withstand those miracles, but all at last inclined to God. Christ's disciples said, "The

Hlaford behōfað þæra assena, and sent hi eft ongean.” Ne cwædon hī na Ure Hlaford, ne Ðin Hlaford, ac forðrihte, Hlaford; forðon ðe Crist is ealra hlaforda Hlaford, ægðer ge manna ge ealra gesceafta. Hi cwædon, “He sent hī eft ongean.” We sind gemanode and gelaðode to Godes rice, ac we ne sind na genedde. þonne we sind gelaðode, þonne sind we untigede; and ðonne we beoð forlætene to urum agenum cyre, þonne bið hit swilce we beon ongean asende. Godes myldheortnys is þæt we untigede syndon; ac gif we rihtlice lybbað, þæt bið ægðer ge Godes gifu ge eac ure agen geornfulnys. We sceolon symle biddan Drihtnes fultum, forðan ðe ure agen cyre næfð nænne forðgang, buton he beo gefyrðrod þurh þone Ælmihtigan.

Ne het Crist him to lædan modigne stedan mid gyldenum gerædum gefreatewodne, ac þone wacan assan he geceas him to byrðre; forðon þe he tæhte symle eadmodnysse, and ðurh hine sylfne þa bysne sealde, and ðus cwæð, “Leorniað æt me, þæt ic eom liðe and swiðe eadmod, and ge gemetað reste eowrum sawlum.” þis wæs gewitegod be Criste, and ealle ða ðing þe he dyde, ærðan þe he to men geboren wære.

Siōn is an dūn, and heo is gecweden, ‘Sceawung-stow;’ and Hierusalem, ‘Sibbe gesihð.’ Siōnes dohtor is seo gelaðung geleaffulra manna, þe belimpð to ðære heofenlican Hierusalem, on þære is symle sibbe gesihð, butan ælcere sace, to ðære us gebrincð se Hælend, gif we him gelæstað.

Cristes leorning-cnihtas ledon hyra reaf uppan þan assan, forðan þe hē nolde on nacedum assan ridan. Reaf getacniað rihtwisnysse weorc, swa swa se wītega cwæð, “Drihten, þine sacerdas sind ymbcrydde mid rihtwisnysse.” Se nacoda assa bið mid reafum gesadelod, ðonne se idela man bið mid wisra lāreowa mynegungum and gebisnungum to Godes handa gefrætwod; and he ðonne byrð Crist, swa swa se apostol cwæð, “Ge sind gebohte mid micclum wurðe; wuldriað forði, and berað God on eowrum lichaman.” God we berað on urum lichaman, forðan ðe we beoð tempel and

Lord hath need of the asses, and sends for them." They did not say Our Lord, nor Thy Lord, but simply, The Lord ; for Christ is Lord of all lords, both of men and of all creatures. They said, " He sends for them." We are exhorted and invited to God's kingdom, but we are not forced. When we are invited, then are we untied ; and when we are left to our own election, then is it as though we are sent for. It is God's mercy that we are untied ; but if we live rightly, that will be both God's grace and our own zeal. We should constantly pray for the Lord's support ; seeing that our own election has no success, unless it be promoted by the Almighty.

Christ did not command them to lead to him a proud steed adorned with golden trappings, but the mean ass he chose to bear him ; for he ever taught humility, and in himself gave the example, and thus said, " Learn of me, who am meek and very humble, and ye shall find rest for your souls." This was prophesied of Christ, and all the things which he did before he was born as man.

Sion is a hill, and it is interpreted, *A place of contemplation* ; and Jerusalem, *Sight of peace*. The daughter of Sion is the congregation of believing men, who belong to the heavenly Jerusalem, in which is ever *a sight of peace*, without any strife, to which Jesus will bring us, if we follow him.

Christ's disciples laid their garments upon the ass, because he would not ride on a naked ass. Garments betoken works of righteousness, as the prophet said, " Lord, thy priests are clothed with righteousness." The naked ass is saddled with garments, when the simple man is equipped to the hand of God with the exhortations and examples of wise instructors ; and he then bears Christ, as the apostle said, " Ye are bought with great price ; glorify therefore, and bear God on your bodies." We bear God on our bodies, because we are a temple and shrine of the Holy Ghost, if we

fætels þæs Halgan Gastes, gif we us wið fule leahtras gescyldað : be ðam cwæð se ylca apostol swiðe egeslice, “ Se ðe gewemð Godes tempel, God hine fordeð.” Se ðe ne bið Godes tempel, he bið deofles tempel, and byrð swiðe swære byrðene on his bæce.

We wyllað secgan eow sum bigspell. Ne mæg nan man hine sylfne to cyngedon, ac þæt folc hæfð cyre to ceosenne þone to cyninge þe him sylfum licað : ac siððan he to cyninge gehalgod bið, þonne hæfð hē anweald ofer þæt folc, and hī ne magon his geoc of heora swuran asceacan. Swa eac gehwilc man hæfð agenne cyre, ærðam þe hē syngige, hweðer hē wille filian deofles willan, oððe wiðsacan. Þonne gif hē mid deofles weorcum hine sylfne bebint, ðonne ne mæg he mid his agenre mihte hine unbindan, buton se Ælmihtiga God mid strangre handa his mildheortnyse hine unbinde. Agenes willan and agenre gymeleaste he bið gebunden, ac þurh Godes mildheortnyse he bið unbunden, gif he ða alysednyse eft æt Gode gearnað.

þæt folc ðe heora reaf wurpon under þæs assan fēt, þæt sind þa martyras, þe for Cristes geleafan sealdon heora agenne lichaman to tintregum. Sume hi wæron on fyre forbærnde, sume on sæ adrehte, and mid mislicum pinungum acwealde ; and sealdon us bysne þæt we ne sceolon, for nanum ehtnyssum oððe earfoðnyssum, urne geleafan forlætan, and fram Criste bugan, ðe mā ðe hī dydon. Menig man is cristen geteald on sibbe, þe wolde swiðe hraðe wiðsacan Criste, gif him man bude þæt man bead þam martyrum : ac his cristendom nis na herigendlic. Ac ðæs mannes cristendom is herigendlic, seðe nele, for nanre ehtnyse, bugan fram Criste, ne for swurde, ne for fyre, ne for wætere, ne for hungre, ne for bendum ; ac æfre hylt his geleafan mid Godes hêrungum, oð his lifes ende.

þa ðe ðæra treowa bogas heowon, and mid þam Cristes weig gedæfton, þæt sind þa lareowas on Godes cyrcan, þe plucciað þa cwydas ðæra apostola and heora æftergengena,

guard ourselves against foul sins : of which the same apostle said very awfully, “ He who defiles the temple of God, God will fordo him.” He who is not a temple of God is a temple of the devil, and bears a very heavy burthen on his back.

We will say to you a parable. No man may make himself a king, for the people have the option to choose him for king who is agreeable to them : but after that he has been hallowed as king, he has power over the people, and they may not shake his yoke from their necks. In like manner every man has his own choice, before he sins, whether he will follow the devil’s will, or withstand it. Then if he bind himself with the works of the devil, he cannot by his own power unbind himself, unless the Almighty God unbind him with the strong hand of his mercy. Of his own will and his own heedlessness he is bound, but through God’s mercy he will be unbound, if he afterwards merit his liberation of God.

The people who cast their garments under the feet of the ass, are the martyrs, who for Christ’s faith gave their own bodies to torments. Some were burnt in fire, some drowned in the sea, and slain with divers tortures ; and gave us an example, that we should not, for any persecutions or hardships, forsake our faith, and incline from Christ, any more than they did. Many a man is accounted a christian in peace, who would very quickly deny Christ, if he were sentenced to that to which the martyrs were sentenced : but his christianity is not praiseworthy. But that man’s christianity is praiseworthy, who will not, for any persecution, incline from Christ, neither for sword, nor for fire, nor for water, nor for hunger, nor for bonds ; but ever holds his faith with the praises of God to his life’s end.

Those who hewed branches of trees, and with them prepared Christ’s way, are the teachers in God’s church, who cull the sayings of the apostles and their successors, and with

and mid þam Godes folce gewisiað to Cristes geleafan, þæt hī beon gearwe to his færeldre.

þæt folc ðe Criste beforan stōp, and þæt ðe him fyligde, ealle hī sungon, “ Osanna Filio Daudid,” þæt is on urum ge-ðeode, “ Sy hælo Dauides Bearne.” þa ðe Criste beforan stopon, þa sind ða heahfæderas and þa wītegan, ðe wæron ær Cristes flæsclcnysse ; and ða ðe him bæftan eodon, þæt sind ða ðe æfter Cristes acennednysse to him gebugon, and dæghwamlice bugað : and ealle hī singað ænne lofsang ; forðan ðe wē and hī ealle healdað ænne geleafan, swa swa Petrus se apostol cwæð, ðaða he spræc be ðam heahfæderum, “ We gelyfað þæt we beon gehealdene þurh Cristes gife, swa swa hī.”

Hī cwædon “ Dauides Bearn,” forðan þe Crist is þæs mæran cyne-cynnes Dauides, æfter þære menniscnysse. Of ðam cynne wæs seo eadige Maria his modor. Hi sungon, “ Gebletsod is se ðe com on Godes naman.” Se Hælend com on Godes naman, forðan þe se Heofenlica Fæder hine asende ūs to alysednysse ; and ealle ða wundra þe hē worhte, on eallum he herede and wuldode his Fæder naman. “ Sy hælo Dauides Bearne on heahnyssum.” þæs Hælendes to-cyme and his ðrowung wæs halwendlic ægðer ge mannum ge englum ; forðan ðe wē geeacniað heora werod, þe se feallenda deofol gewanode ; be ðam cwæð se apostol Paulus, “ þæt sceoldon ealle heofenlice ðing and eorðlice beon ge-edstaðe-lode on Criste.”

Se Hælend wæs wunigende binnan ðam temple of ðisum dæge oð nu on ðunres-dæg, and ægðer ge mid lāre ge mid wundrum þæt folc tihte to soðfæstnysse and to rihtum geleafan. þa namon ða heafod-men āndan ongean his lāre, and syrwedon mid micelre smeauge, hu hi mihton hine to deaðe gebringan. Ne mihte se deað him genealæcan, gif he sylf nolde, ac he com to mannum to ði þæt he wolde beon gehyrsum his Fæder oð deað, and mancynn alysan fram ðam ecan deaðe mid his hwilwendlicum deaðe. þeah-hwæðere

them direct God's people to the faith of Christ, that they may be prepared for his way.

The people who walked before Christ, and those who followed him, all sung "Osanna Filio David," that is, in our tongue, "Hail, Son of David." Those who walked before Christ, are the patriarchs and prophets, who were before Christ's incarnation; and those who went after him, are those who inclined to Christ after his birth, and daily incline to him: and all these sing one hymn; because we and they all hold one faith, as Peter the apostle said, when he spake of the patriarchs, "We believe that we shall be saved by Christ's grace, as well as they."

They said, "Son of David," because Christ is, according to his human nature, of the great race of David. Of that race was the blessed Mary his mother. They sung, "Blessed is he who is come in the name of God." Jesus came in the name of God, for the Heavenly Father sent him for our redemption; and in all the miracles which he wrought, he praised and glorified his Father's name. "Hail, Son of David, in the highest." The Saviour's advent and his passion were salutary both to men and angels; because we increase their host which the fallen devil had diminished; concerning which the apostle Paul said, "That all heavenly and earthly things should be re-established in Christ."

Jesus was staying in the temple from this day till now on Thursday, and both with doctrine and with miracles stimulated the people to truth and to right faith. Then the chief men became envious of his doctrine, and machinated with great deliberation how they might bring him to death. Death could not have approached him, if he himself had not willed it, but he came to men because he would be obedient to his Father till death, and redeem mankind from eternal death by his temporary death. Yet did he not compel the Jewish

ne nydde he na þæt Iudeisce folc to his cwale, ac deofol hī tihte to ðam weorce, and God þæt geðafode, to alysednysse ealles geleaffulles mancynnes.

We habbað oft gesæd, and gīt secgað, þæt Cristes rihtwisnys is swa micel, þæt he nolde niman mancyn neadunga of ðam deofle, buton he hit forwyrhte. He hit forwyrhte ðaða he tihte þæt folc to Cristes cwale, þæs Ælmihtigan Godes; and ða þurh his unscaððigan deað wurdon we alysede fram ðam ecan deaðe, gif we us sylfe ne forpærað. Þa getimode ðam reðan deofle swa swa deð þam grædigan fisce, þe gesihð þæt æs, and ne gesihð ðone angel ðe on ðam æse sticað; bið þonne grædig þæs æses, and forswylcð þone angel forð mid þam æse. Swa wæs þam deofle: he geseh ða meniscnysse on Criste, and na ða godcundnysse: ða sprytte he þæt Iudeisce folc to his slege, and gefredde ða þone angel Cristes godcundnysse, þurh ða hē wæs to deaðe aceocod, and benæmed ealles mancynnes þara ðe on God belyfað.

Næs na Cristes ðrowung gefremmed on þisum dæge, ac ða feower godspelleras awriton his ðrowunga on feower gesetnyssum; þa ane we rædað nu to-dæg, and ða oðre on ðisre wucan. Þa Iudei genāmon hine on frige-æfen, and heoldon hine ða niht, and ðæs on merigen hī hine gefæstnodon on rode mid feower nægelum, and mid spere gewundedon. And ða embe nōn-tid, þaþa hē forðferde, þa comon twegen gelyfede men, Ioseph and Nichodemus, and bebyrigdon his líc ær æfene, on niwere ðryh, mid deorwyrðum reafum bewunden. And his líc læg on byrgene þa sæter-niht and sunnan-niht; and seo godcundnys wæs on ðære hwile on helle, and gewrað þone ealdan deofol, and him of-anam Adām, þone frumsceapenan man, and his wif Euan, and ealle ða ðe of heora cynne Gode ær gecwemdōn. Þa gefredde se deofol þone angel þe he ær grædelice forsweahh. And Crist arās of deaðe on þone easterlican sunnan-dæg, þe nu bið on seofon nihtum; be ðam is gelimplicor þonne mare to reccenne þonne nu sy: ac uton nu sprecaþ be ðyses dæges wurðmynte.

people to slay him, but the devil instigated them to the work, and God consented to it, for the redemption of all believing mankind.

We have often said, and yet say, that the justice of Christ is so great, that he would not forcibly have taken mankind from the devil, unless he had forfeited them. He forfeited them when he instigated the people to the slaying of Christ, the Almighty God; and then through his innocent death we were redeemed from eternal death, if we do not destroy ourselves. Then it befell the cruel devil as it does the greedy fish, which sees the bait, and sees not the hook which sticks in the bait; then is greedy after the bait and swallows up the hook with the bait. So it was with the devil: he saw the humanity in Christ, and not the divinity: he then instigated the Jewish people to slay him, and then felt the hook of Christ's divinity, by which he was choked to death, and deprived of all mankind who believe in God.

Christ's passion did not take place on this day, but the four evangelists recorded his sufferings in four narratives: one we read now to-day, and the others in this week. The Jews took him on ~~Friday~~ evening, and held him that night, and on the morrow fixed him on a cross with four nails, and with a spear wounded him. And then about the ninth hour, when he departed, there came two believing men, Joseph and Nicodemus, and buried his corpse before evening in a new tomb, enwrapt in precious garments. And his corpse lay in the sepulchre the Saturday night and Sunday night; and the Divinity was during that while in hell, and bound the old devil, and took from him Adam, the first-created man, and his wife Eve, and all those of their race who had before given pleasure to God. Then was the devil sensible of the hook which he had before greedily swallowed. And Christ arose from death on the Easter-Sunday, which will now be in seven days, of which it is more fitting then to speak more fully than it is now: but let us now speak of the dignity of this day.

Se gewuna stent on Godes cyrcan, þurh lareowas geset, þæt gehwær on Godes gelaðunge se sacerd bletsian sceole palm-twigu on ðisum dæge, and hī swa gebletsode ðam folce dælan ; and sceolon ða Godes þeowas singan ðone lofsang, þe þæt Iudeisce folc sang togeanes Criste, þaþa he genealæhte his ðrowunge. We geeuenlæcað þam geleaffullum of ðam folce mid þisre dæde, forðan ðe hi bæron palm-twigu mid lofsange togeanes þam Hælende. Nu sceole we healdan urne palm, oðþæt se sangere onginne ðone offring-sāng, and geoffrian þonne Gode ðone palm, for ðære getacnunge. Palm getacnað syge. Sygefæst wæs Crist þaþa he ðone micclan deofol oferwann, and us generede : and we sceolon beon eac sygefæste þurh Godes mihte, swa þæt we ure unðeawas, and ealle Leahtras, and ðone deofol oferwinnan, and ūs mid godum weorcum geglencgan, and on ende ures lifes betæcan Gode ðone palm, þæt is, ure sige, and ðancian him georne, þæt we, ðurh his fultum, deofol oferwunnon, þæt he us beswican ne mihte.

Synfulra manna deað is yfel and earmlic, forðan ðe hī farað of ðisum scortan life to ecum pinungum : and rihtwisra manna deað is deorwyrðe, forði ðonne hī geendiað ðis geswincfulle līf, þonne beoð hī gebrohte to ðam ecan life, and bið þonne swylce heora ende beo anginn ; forðan ðe hī ne beoð na deade, ac beoð awende of deaðe to life. Se lichama, ðe is þære sawle reaf, anbidað þæs micclan domes ; and ðeah he beo to duste formolsnod, God hine arærð, and gebrincð togædere sawle and lichaman to ðam ecan life ; and bið þonne gefylled Cristes behāt, ðe ðus cwæð, “ þonne scīnað ða rihtwisan swa swa sunne on heora Fæder rīce,” se ðe leofað and rixað ā butan ende on ecnysse. Amen.

Circlice ðeawas forbeodað to secgenne ænig spel on þam þrym swig-dagum.

The custom exists in God's church, by its doctors established, that everywhere in God's congregation the priest should bless palm-twigs on this day, and distribute them so blessed to the people ; and God's servants should then sing the hymn which the Jewish people sang before Christ, when he was approaching to his passion. We imitate the faithful of that people with this deed, for they bare palm-twigs with hymn before Jesus. Now we should hold our palm until the singer begins the offering-song, and then offer to God the palm for its betokening. Palm betokens victory. Victorious was Christ when he overcame the great devil and rescued us : and we should also be victorious through God's might, so that we overcome our evil practices, and all sins, and the devil, and adorn ourselves with good works, and at the end of our life deliver the palm to God, that is, our victory, and thank him fervently, that we, through his succour, have overcome the devil, so that he could not deceive us.

The death of sinful men is evil and miserable, because they pass from this short life to everlasting torments : and the death of righteous men is precious, for when they end this life of tribulation they will be brought to the life eternal, and then will their end be as a beginning ; for they will not be dead, but will be turned from death to life. The body, which is the garment of the soul, will await the great doom, and though it be rotted to dust, God will raise it, and will bring together soul and body to eternal life ; and then will Christ's promise be fulfilled, who thus said, "Then shall the righteous shine as the sun in their Father's kingdom," who liveth and ruleth ever without end to eternity. Amen.

Church customs forbid any sermon to be said on the three still days.

DOMINICA SĒE PASCE.

OFT ge gehyrdon embe ðæs Hælendes ærist, hū hē on ðisum dæge of deaðe arās ; ac we willað eow myngian, þæt hit ne gange eow of gemynde.

“ þaða Crist bebyrged wæs, þa cwædon þa Iudeiscan to heora ealdormenn Pilate, La leof, se swica ðe her ofslegen is, cwæð gelomlice, þaþa hē on līfe wæs, þæt hē wolde arisan of deaðe on þam ðriddan dæge :” et reliqua.

f. 156; We cweðað nu, gif hwā his lic forstæle, nolde he hine unscrydan, forðan ðe stalu ne lufað nane yldinge. Crist wearð æteowed on ðam ylcan dæge Petre, and oðrum twam his leorning-cnihtum, and hī gefrefrode. “ þa æt nextan com se Hælend to his leorning-cnihtum, þær hī gegaderode wæron, and cwæð him to, Sy sibb betwux eow ; ic hit eom, ne beo ge na afyrhte. þa wurdon hī afærede, and wendon þæt hit sum gast wære. Ða cwæð he him to, Hwī sind ge afærede, and mislice ðencað be me ? Sceawiað mine handa and mine fēt, þe wæron mid næglum þurhdrifene. Grapiað and sceawiað : gif ic gast wære, ðonne næfde ic flæsc and ban :” et reliqua.

Se Hælend wearð þa gelomlice ætīwed his leorning-cnihtum, and hī gewissode to ðære lare and to ðam geleafan, hū hī eallum mancynne tæcan sceoldon ; and on ðam feower-tigoðan dæge his æristes hē astāh lichamlice to heofonum to his Fæder. Ac we habbað nū mīcele maran endebyrdnysse þære Cristes bec gesæd þonne ðis dægðerlice godspel behæfð, for trymminge eowres geleafan. Nu wylle we eow gereccan þæs dægþerlican godspelles traht, æfter ðæs halgan papan Gregories trahtnunge.

Mine gebroðra þa leofostan, ge gehyrdon þæt þa halgan wīf, þe Drihtne on life filigdon, comon to his byrgene mid þære deorwyrðan sealfe, and þone ðe hī lufedon on līfe þam hī woldon deadum mid menniscra gecneordnysse ðenian. Ac

EASTER SUNDAY.

YE have often heard concerning the Saviour's resurrection, how he on this day arose from death; but we will remind you, that it may not pass from your memory.

“When Christ was buried, the Jews said to their governor Pilate, O Sir, the deceiver, who hath here been slain, said oftentimes, while he was living, that he would arise from death on the third day,” etc.

We say now, if any one had stolen his corpse, he would not have stript him, for theft loves no delay. Christ appeared on the same day to Peter and to two others his disciples, and comforted them. “Then at last Jesus came to his disciples, where they were assembled, and said to them, Peace be unto you; it is I, be ye not afraid. Then they were afraid, and weened it were a ghost. Then said he to them, Why are ye afraid, and think divers things of me? Behold my hands and my feet, that were pierced with nails. Grasp and behold: if I were a ghost, I should not have flesh and bones,” etc.

Jesus then frequently appeared to his disciples, and directed them to doctrine and to faith, how they should teach all mankind; and on the fortieth day of his resurrection he ascended bodily to heaven to his Father. But we have now said much more of the tenour of the book of Christ than this present day's gospel requires for the confirmation of your faith. We will now give you the explanation of this day's gospel, according to the exposition of the holy pope Gregory.

My dearest brothers, ye have heard that the holy women, who followed the Lord in life, came with precious ointment to his sepulchre, and him whom they had loved in life they would when dead serve with human devotion. But this deed

ðeos dæd getacnað sum ðing to dōnne on Godes gelaðunge. We ðe gelyfað Cristes æristes, we cumað gewislice to his byrgene mid deorwyrðre sealfe, gif we beoð gefyllede mid bræðe haligra mihta, and gif we mid hlysan godra weorca urne Drihten secað. Þa wif ðe ða sealfe brohton, hi gesawon englas; forðan ðe ða geseoð þa heofonlican englas, þa þe mid bræðum godra weorca gewilniað þæs upplican færeldes. Se engel awylte þæt hlíd of ðære ðryh; na þæt hē Criste út-ganges rymde, ac he geswutelode mannum þæt hē arisen wæs. Se ðe com deaðlic to ðisum middangearde, acenned þurh beclýsedne innoð þæs mædenes, se ylca, butan twéon, ðaða hē arás undeaðlic, mihte belocenre ðríh faran of middangearde. Se engel sæt on ða swiðran healfe ðære byrgene. Seo swiðre hand getacnað þæt ece líf, and seo wynstre ðis andwearde líf. Rihtlice sæt se engel on ða swiðran hand, forðon þe he cydde þæt se Hælend hæfde ða oferfaren ða brosnunga ðises andweardan lifes, and wæs ða wunigende on ecum ðingum undeaðlic. Se bydel wæs ymbscryd mid sci-nendum reafe, forðan ðe he bodade þa blisse þisre freols-tíde, and ure mærdæ. Hwæðer cweðe we, ðe ure ðe ðæra engla? We cweðað soðlice, ægðer ge ure ge heora. Þæs Hælendes ærist is ure freols-tíd and bliss, forðan ðe he gelædde us mid his æriste to ðære undeadlicnysse þe we to gesceapene wæron. His ærist wæs þæra engla bliss, forðon ðe God gefylð heora getel, þonne he ús to heofonum gebrincð.

Se engel gehyrte ða wif, þus cweðende, “Ne beo ge afyrhte:” swilce he swa cwæde, Forhtian ða ðe ne lufiað engla to-cyme; beon ða ofdrædde þa þe sint ofsette mid flæsclicum lustum, and nabbað nænne hiht to engla werode. Hwi forhtige ge, ge ðe geseoð eowre geferan? “His wlite wæs swilce líget, and his reaf swa hwít swa snáw.” Soðlice on lígette is óga, and on snáwe liðnys þære beorhtnysse. Rihtlice wæs se bydel Cristes æristes swa gehíwod; forðan þonne he sylf cymð to ðam micclan dome, þonne bið he swiðe egeful ðam synfullum, and swiðe liðe þam rihtwisum.

betokens something to be done in God's church. We who believe in the resurrection of Christ come assuredly to his sepulchre with precious ointment, if we are filled with the breath of holy virtues, and if we with the fame of good works seek our Lord. The women who brought the ointment saw angels; for they see the heavenly angels, who with the breath of good works yearn after the upward journey. The angel rolled the lid from the tomb; not that he would make way for Christ's departure, but he would manifest to men that he was risen. He who came mortal to this world, born of the closed womb of the virgin, he, without doubt, might, when he arose immortal, though in a closed tomb, depart from the world. The angel sat on the right side of the sepulchre. The right hand betokens the eternal life, and the left this present life. Rightly sat the angel on the right hand, for he manifested that Jesus had surmounted the corruptions of this present life, and was then dwelling immortal in eternity. The messenger was clad in a shining garment, because he announced the happiness of this festival-tide, and our glories. ~~But we ask, ours or the angels?~~ We say verily, both ours and theirs. The resurrection of Jesus is our festival-tide, for by his resurrection he led us to the immortality for which we were created. His resurrection was bliss to the angels, because God fills up their number when he brings us to heaven.

The angel cheered the women, thus saying, "Be ye not afraid:" as if he had said thus, Let those fear who love not the advent of angels; let those be terrified who are beset with fleshly lusts, and have no joy in the host of angels. Why fear ye, ye who see your companions? "His countenance was like lightning, and his raiment as white as snow." Verily in lightning is terror, and in snow the mildness of brightness. Rightly was the messenger of Christ's resurrection so figured; for when he himself shall come to the great doom, he will be very awful to the sinful, and very mild

Do
speak
ours
their

He cwæð, “ Ge secað þone Hælend : hē arās : nis hē her.” He næs ða lichamlice on ðære byrgene, seðe æghwær bið þurh his godcundan mihte. Þær læig þæt reaf bæftan þe he mid bewunden wæs, forðon ðe hē ne rohte þæs eorðlican reafes, syððan he of deaðe arās. Þeah man deadne mannan mid reafe bewinde, ne arist þæt reaf na ðe hraðor eft mid þam men, ac he bið mid þam heofenlicum reafe gescryd æfter his æriste.

Wel is gecweden be ðam Hælende, þæt he wolde cuman togeanes his geferon on Galilea. Galilea is gecweden ‘ Oferfæreld.’ Se Hælend wæs ða afaren fram ðrowunge to æriste, fram deaðe to life, fram wite to wuldre. And gif we farað fram leahtrum to halgum mægnum, þonne mote we geseon ðone Hælend æfter urum færeldre of ðisum life. Twa líf sind soðlice : þæt ân we cunnon, þæt oðer us wæs uncuð ær Cristes to-cyme. Þæt ân líf is deadlic, þæt oðer undeadlic. Ac se Hælend com and underfeng þæt ân líf, and geswutelode þæt oðer. Þæt ân líf he æteowde mid his deaðe, and þæt oðer mid his æriste. Gif he us deadlicum mannum ærist and þæt ece líf behete, and þeah-hwæðere nolde hit þurh hine sylfne geswutelian, hwa wolde þonne his behatum gelyfan ? Ac ðaða he man beon wolde, ða gemedemode hē hine sylfne eac to deaðe agenes willan, and he arās of deaðe þurh his godcundan mihte, and geswutelode þurh hine sylfne þæt þæt he us behêt.

Nu cwyð sum man on his geðance, ‘ Eaðe mihte he arisan of deaðe, forðan ðe he is God : ne mihte se deað hine gehæftan.’ Gehyre se mann þe þis smeað andsware his smeagunge. Crist forðferde ana on ðam timan, ac he ne arās na ana of deaðe, ac arās mid micclum werede. Se godspeller Mathew awrát on Cristes bēc, þæt manega halige menn, ðe wæron on ðære ealdan æ forðfarene, þæt hī arison mid Criste ; and þæt sædon gehwilce wīse lāreowas, þæt hi habbað gefremod heora ærist to ðam ecan life, swa swa we ealle dōn sceolon on ende þisre worulde. Þa lāreowas cwædon,

to the righteous. He said, "Ye seek Jesus : he is risen : he is not here." He was not then bodily in the sepulchre, who is everywhere through his divine power. There lay the garment behind in which he had been wrapt, for he recked not of an earthly garment, after he had arisen from death. Though a dead man be wrapt in a garment, that garment does not the sooner rise again with the man, but he will be clad with the heavenly garment after his resurrection.

It is well said of Jesus, that he would meet his companions in Galilee. Galilee is interpreted, *Passing over*. Jesus passed over from passion to resurrection, from death to life, from torment to glory. And if we pass from sins to holy virtues, then may we see Jesus after our passage from this life. For there are two lives : the one we know, the other was unknown to us before Christ's advent. The one life is mortal, the other immortal. But Jesus came and assumed the one life, and made manifest the other. The one life he manifested by his death, and the other by his resurrection. If he to us mortal men had promised resurrection and life eternal, and yet had not been willing to manifest them in himself, who would have believed in his promises ? But when he would become man, then he also voluntarily humbled himself to death, and he arose from death through his divine power, and manifested in himself that which he had promised to us.

Now will some man say in his thoughts, 'Easily might he arise from death, because he is God : death could not hold him captive.' Let the man who imagines this hear an answer to his imagination. Christ departed at that time alone, but he arose not from death alone, but arose with a great host. The evangelist Matthew wrote in the book of Christ, that many holy men, who had died in the old law, arose with Christ ; and all wise doctors have said that they have effected their resurrection to eternal life, as we all shall do at the end of this world. Those doctors said, that the raised men would

þæt ða aræredan menn næron soðlice gewitan Cristes æristes, gif hī næron ecelice arærde. Nu sind adwæscede ealle geleaflystu, þæt nan man ne sceal ortruwian be his agenum æriste, þonne se godspellere awrāt þæt fela arison mid Criste, ðe wæron anfealde men, ðeah ðe Crist God sy.

Nu cwæð Gregorius se trahtnere, þæt him come to gemynde, hu ða Iudeiscan clypodon be Criste, þaða he wæs on ðære rode gefæstnod. Hī cwædon, “Gif he sy Israhela cyning, þonne astige he nu of ðære rode, and we gelyfað on hine.” Gif he ða of ðære rode astige, and nolde heora hosp forberan, þonne, butan tweon, ne sealde he us nane bysne his geðyldes : ac he abād hwon, and forbær heora hosp, and hæfde geðyld. Ac se ðe nolde of ðære rode abreca, se arās of ðære byrgene. Mare wundor wæs, þæt hē of deaðe arās, þonne he cucu of ðære rode abræce. Mare miht wæs, þæt he ðone deað mid his æriste tobræc, þonne he his līf geheolde, of ðære rode astigende. Ac ðaða hī gesawon þæt he ne astah of ðære rode for heora hospum, ac ðæron deaðes gebād, þa gelyfdon hī þæt he oferswiðed wære, and his nama adwæsced : ac hit gelamp swa, þæt of ðam deaðe asprang his nama geond ealne middangeard. Þa wearð hyra bliss awend to ðam mæstan sare ; forðan ðe heora sorh bið endeleas.

Þas ðing getacnode se stranga Samson, se hæfde fæhðe to ðam folce ðe is gehaten Philistei. Ða getimode hit þæt he becom to heora byrig þe wæs Gaza gehaten : þa wæron ða Philistei swiðe bliðe, and yumbsæton ða burh. Ac se stranga Samson arās on midre nihte, and gelæhte ða burh-geatu, and abær hi uppon ane dune, to bismere his gefaan. Se stranga Samson getacnode Crist, seo burh Gaza getacnode helle, and ða Philistei hæfdon Iudeisces folces getacnunge, þe besæton Cristes byrgene. Ac se Samson nolde gan ydel of ðære byrig, ac he abær ða gatu up to ðære dune ; forðon þe

not truly have been witnesses of Christ's resurrection, if they had not been raised for ever. Now are extinguished all infidelities, so that no man may despair of his own resurrection, when the evangelist wrote that many arose with Christ, who were simple men, although Christ be God.

Now said the expounder Gregory, that it came to his mind, how the Jews cried out concerning Christ, when he was fastened on the cross. They said, "If he be the king of Israel, then let him now descend from the cross, and we will believe in him." If he had then descended from the cross, and would not have borne their mockery, he had certainly not given us any example of his patience: but he remained a while, and bare their mockery, and had patience. But he who would not break from the cross, arose from the sepulchre. A greater miracle it was, that he arose from death, than that he living should have broken from the cross. A greater miracle it was, that he brake death in pieces, through his resurrection, than that he should have preserved his life by descending from the cross. But when they saw that he descended not from the cross, for their mockery, but thereon awaited death, they believed that he was vanquished and his name extinguished: but it so fell out, that from death his name sprang forth over the whole earth. Then was their joy turned to the greatest pain; for their sorrow shall be endless.

The strong Samson betokened these things, who had enmity to the people called Philistines. Then it befell that he came to their city which was called Gaza: whereupon the Philistines were very joyful, and surrounded the city. But the strong Samson arose at midnight, and took the city gates, and bare them up on a hill, in derision of his foes. The strong Samson betokened Christ, the city of Gaza betokened hell, and the Philistines were a token of the Jewish people, who beset the sepulchre of Christ. But Samson would not go empty-handed from the city, but he

ure Hælend Crist tobræc helle-gatu, and generode Adam, and Euan, and his gecorenan of heora cynne, and freolice of deaðe arás, and hī samod, and astah to heofonum. þa mánfullan he lét bæftan to ðam ecum wítum. And is nu hellegeat belocen rihtwisum mannum, and æfre open unrihtwisum.

Ungesælig wæs þæt Iudeisce folc, þæt hī swa ungeleaffulle wæron. Ealle gesceafta oncneowon heora Scyppend, buton ðam Iudeiscum anum. Heofonas oncneowon Cristes acennednyse; forðan ðaða hē acenned wæs, þa wearð gesewen nīwe steorra. Sæ oncneow Crist, ðaða hē eode mid drium fotum uppon hire yðum. Eorðe oncneow, þaþa heo eal bifode on Cristes æriste. Seo sunne oncneow, þaþa heo wearð aðystrod on Cristes ðrowunge fram mid-dæge oð nōn. Stanas oncneowon, þaþa hī toburston on heora Scyppendes forðsiðe. Hell oncneow Crist, ðaða heo forlét hyre hæftlingas út, þurh ðæs Hælendes hergunge. And ða heardheortan Iudei ðeah þurh ealle ða tacna noldon gebugan mid geleafan to ðam mildheortan Hælende, seðe wile eallum mannum gehelpan on hine gelyfendum. Ac uton we gelyfan þæt God Fæder wæs æfre butan anginne, and æfre wæs se Sunu of ðam Fæder acenned; forðan ðe he is se Wisdom and Miht ðe se Fæder ealle gesceafta þurh gesceop; and hī ealle wurdon gelíffæste þurh ðone Halgan Gast, seðe is Willa and Lufu þæs Fæder and þæs Suna; hī ðry ân God unto-dæledlic, on ânre godcundnyse wunigende, hī ealle gelíce mihtige; forðan swa hwæt swa læsse bið and unmihtige, þæt ne bið na God. Ac se Fæder sende ðone Sunu to ure alysednyse, and he âna underfeng ða menniscnyse, and þrowode deað be his agenum willan, and arás of deaðe on ðisum dæge, and astah to heofonum on ðam feowertigeðan dæge his æristes, ætforan manegra manna gesihðe, and rixað mid þam Ælmihtigan Fæder and ðam Halgum Gaste, nū and â on ecnyse. Amen.

bare the gates up to the hill ; for our Saviour Christ brake the gates of hell, and delivered Adam, and Eve, and his chosen of their kin, and joyfully from death arose, and they with him, and ascended to heaven. The wicked he left behind to eternal torments. And now is the gate of hell shut to righteous men, and ever open to the unrighteous.

Unhappy was the Jewish people, that they were so unbelieving. All creatures acknowledged their Creator, save only the Jews. Heaven acknowledged the birth of Christ ; for when he was born a new star was seen. The sea acknowledged Christ, when he went with dry feet on its waves. Earth acknowledged him, when it all trembled at Christ's resurrection. The sun acknowledged him, when it was darkened at Christ's passion from mid-day to the ninth hour. The stones acknowledged him, when they burst asunder at their Creator's departure. Hell acknowledged Christ, when it let forth its captives, through the harrowing of Jesus. And yet the hardhearted Jews, through all these signs, would not incline with faith to the merciful Jesus, who will help all men who believe in him. But let us believe that God the Father was ever without beginning, and that the Son was ever begotten of the Father ; for he is the Wisdom and Power through which the Father hath created all creatures ; and they were all quickened by the Holy Ghost who is the Will and Love of the Father and of the Son ; these three one God indivisible, existing in one Godhead, all equally powerful ; for whatsoever is less and less powerful, that is not God. But the Father sent the Son for our redemption, and he alone assumed human nature, and suffered death of his own will, and arose from death on this day, and ascended to heaven on the fortieth day after his resurrection, before the sight of many men, and ruleth with the Almighty Father and the Holy Ghost, now and ever to eternity. Amen.

DOMINICA PRIMA POST PASCA.

CUM esset sero die illo una sabbatorum : et reliqua.

“Æfter ðæs Hælendes æriste wæron his discipuli belocene on anum huse for ðæs Iudeiscan folces ôgan :” et reliqua.

Nu cwyð se godspellere Iohannes, þæt se Hælend worhte fela oðre tacna on gesihðe his leorning-cnihta, þe næron gesette on Cristes bēc. þas wundra sind awritene to ði þæt ge sceolon gelyfan þæt se Hælend is Godes Sunu, and ge sceolon habban þæt ece lif þurh ðone geleafan.

Nu trahtnað se papa Gregorius ðis godspel, and cwyð, þæt gehwā wundrað hu se Hælend become in to his apostolum, and wæron ðeah-hwæðere ða dura belocene. Nu cwyð eft se halga Gregorius, þæt Cristes lichama com inn, beclysedum durum, seðe wearð acenned of ðam mædene Marian beclysedum innoðe. Hwilc wundor is þæt se Hælend mid ecum lichaman come inn, belocenum durum, seðe mid deadlicum lichaman wearð acenned of beclysedum innoðe þæs mædenes ?

We rædað on ðære bec ðe is gehâten Actus Apostolorum, þæt þa heafod-men Iudeiscas folces gebrohton Cristes apostolas on cwearterne : þa on niht com him to Godes engel, and lædde hī ūt of ðam cwearterne, and stōd on merigen þæt cweartern fæste belocen. God mæig dōn ealle ðing : nu sceole we wundrian his mihte, and eac gelyfan. Þone lichaman he æteowde to grapigenne, þone ðe he inn-brohte beclysedum durum. His lichama wæs grapigendlic, and ðeah-hwæðere unbrosnigendlic ; he æteowde hine grapigendlicne and unbrosnigendlicne, forðan ðe his lichama wæs þæs ylcan gecyndes ðe he ær wæs, ac wæs hwæðere þeah oðres wuldres.

Se Hælend cwæð to him, “ Beo sibb betwux eow.” For sibbe com Crist to mannum, and sibbe he bead and tæhte, and nis nan ðing him gecweme þe bið butan sibbe gedōn.

THE FIRST SUNDAY AFTER EASTER.

CUM esset sero die illo una sabbatorum : et reliqua.

“ After the resurrection of Jesus his disciples were shut in a house for dread of the Jews,” etc.

Now says the evangelist John, that Jesus wrought many other miracles in the sight of his disciples, which have not been recorded in the book of Christ. These miracles are written to the end that ye may believe that Jesus is the Son of God, and that ye may have eternal life through that belief.

Now the pope Gregory, expounding this gospel, says, that everyone wonders how Jesus came in to his apostles, and yet the doors were shut. But again St. Gregory says, that Christ's body came in, the doors being closed, which was born of the Virgin Mary, of a closed womb. What wonder is it, that Jesus with an everlasting body came in, the doors being closed, who with a mortal body was born of the closed womb of the virgin ?

We read in the book which is called The Acts of the Apostles, that the chief men of the Jewish people brought Christ's apostles into prison : then by night God's angel came to them, and led them out of the prison, and on the morrow the prison stood fast shut up. God can do all things : therefore we should wonder at his might, and also believe. He showed the body to be touched which he had brought in, the doors being closed. His body was tangible, and, nevertheless, incorruptible ; he showed himself tangible and incorruptible, for his body was of the same nature that it before was, but was yet of another glory.

Jesus said to them, “ Peace be among you.” For peace Christ came to men, and peace he enjoined and taught, and nothing is to him acceptable which is done without peace.

“ Swa swa min Fæder sende me swa sende ic eow. Se Fæder lufað þone Sunu, ac ðeah-hwæðere he sende hine to ðrowunge for manna alysednysse.” Crist lufode eac his apostolas, and ðeah-hwæðere ne sette he hī to cynegum, ne to ealdormannum, ne to woruldlicere blisse; ac tosende hī geond ealne middangeard, to bodigenne fulluht and ðone geleafan ðe he sylf tæhte. Þa bododon hī swa lange oð þæt þa ðweoran hī ofslogon, and hī ferdon sigefæste to heora Drihtne.

Crist bleow on ða apostolas, and cwæð, “ Onfoð Haligne Gast.” Tuwa com se Halga Gast ofer ða apostolas; nu æne, and eft oðre siðe æfter Cristes upstige. Crist ableow þone Halgan Gast ofer ða apostolas, ða-gyt wunigende on eorðan, for ðære getacnunge, þæt ælc cristen mann sceal lufian his nextan swa swa hine sylfne. Eft siððan he to heofenum astāh, he sende þone ylcan Gast on fyres hīwe ofer ða apostolas, to ði þæt we sceolon lufian God ofer ealle oðre ðing. An is se Halga Gast, þeah ðe he tuwa become ofer ða apostolas. Swa is eac ān lufu, and twā bebodu, þæt we sceolon lufian God and men. Ac we sceolon geleornian on mannum hu we magon becumen to Godes lufe, swa swa Iohannes se apostol cwæð, “ Se ðe ne lufað his broðor, þone ðe hē gesihð, hu mæg he lufian God, þone ðe he ne gesihð lichamlice? ” Ær ðam fyrste wæs se Halga Gast wunigende on ðam apostolum, ac hī næron to ðan swiðe onbryrde, þæt hī mihton swa bealdlice Godes geleafan bodian, swa swa hī siððan mihton, þurh gife ðæs Halgan Gastes. Hī sæton beclysede, for ōgan Iudeisce folces, on anum huse; ac syððan hī wæron gefyllede mid þam Halgum Gaste, hī wurdon swa gehyrte, and swa cene, þæt hī bodedon freolice Godes naman reðum cynegum and wæltreowum.

Crist cwæð to ðam apostolum, “ þæra manna synna þe ge forgyfað, þæra beoð forgifene; and ðam ðe ge ofteoð þa forgifenysse, ðam bið oftogen.” Þisne anweald forgeaf Crist þam apostolum and eallum bisceopum, gif hī hit on riht healdað. Ac gif se bisceop deð be his agenum willan, and wile

“As my Father sent me so I send you. The Father loveth the Son, but yet he sendeth him to suffering for the redemption of men.” Christ also loved his apostles, and yet he established them not as kings, nor as governors, nor in worldly bliss ; but he sent them over all the earth, to preach baptism and the faith which he himself had taught. They preached until the wicked slew them, and they went triumphant to their Lord.

Christ blew on the apostles, and said, “Receive the Holy Ghost.” Twice came the Holy Ghost over the apostles ; once now, and again another time at Christ’s ascension. Christ blew the Holy Ghost over the apostles, while yet continuing on earth, for a token that every christian man should love his neighbour as himself. Again, after he had ascended to heaven, he sent the Holy Ghost in semblance of fire over the apostles, to the end that we should love God above all other things. The Holy Ghost is one, though he came twice over the apostles. So there is also one love, and two commandments, that we should love God and men. But we should learn in men how we may come to the love of God, as John the apostle said, “He who loveth not his brother, whom he seeth, how can he love God, whom he seeth not bodily?” Before that time the Holy Ghost was dwelling in the apostles, but they were not stimulated to that degree, that they could boldly preach God’s faith, as they could afterwards, through the grace of the Holy Ghost. They sat, for fear of the Jewish people, shut in a house ; but after they were filled with the Holy Ghost, they were so encouraged, and so bold, that they freely proclaimed the name of God to fierce and bloodthirsty kings.

Christ said to the apostles, “Those men’s sins which ye forgive, they shall be forgiven ; and those from whom ye withdraw forgiveness, from them it shall be withdrawn.” This power Christ gave to the apostles and to all bishops, if they righteously hold it. But if the bishop act by his own will,

bīndan þone ūnsyldigan, and þone scyldigan alysan, þonne forlyst hē ða mihte ðe him God forgeaf. Þam mannum he sceal dōn synna forgifenyse, þe hē gesihð þæt beoð onbryrde ðurh Godes gife, and þam he sceal aheardian þe nāne behreowsunge nabbað heora misdæda. Crist arærde of deaðe þone stincendan Lazarum, and þaþa hē cucu wæs, þa cwæð hē to his leorning-cnihtum, “Tolysað his bendas, þæt hē gān mæge.” Þa alysdon hī þæs ge-edcucedan mannes bendas, þe Crist arærde to life. Forði sceolon ða lāreowas ða unbindan fram heora synnum þa ðe Crist geliffæst þurh onbryrdnyse. Ælc synful man þe his synna bediglað, he lið dead on byrgene; ac gif he his synna geandett þurh onbryrdnyse, þonne gæð he of þære byrgene, swa swa Lazarus dyde, þaða Crist hine arisan het: þonne sceal se lareow hine unbindan fram ðam ecum wīte, swa swa ða apostoli lichamlice Lazarum alysdon. Ac se læweda mann sceal him ondrædan þæs bisceopes cwyde, þeah hē unscyldig sy; þylæs ðe he ðurh modignyse scyldig weorðe.

Ne getimode þam apostole Thome unforsceawodlice, þæt he ungeleafful wæs Cristes æristes, ac hit getimode þurh Godes forsceawunge; forðan ðurh his grapunge we sind geleaffulle. Mare ūs fremode his tweonung þonne ðæra oðra apostola geleaffulnys; forðan ðaða hē wæs gebroht to geleafan mid ðære grapunge, þa wearð seo twynung þurh þæt ūs ætbroden. Eaðe mihte Crist arisan of deaðe butan dolhswaðum, ac to ði he heold þa dolhswaðu, þæt he wolde mid þam þa twynigendan getrymman. He cwæð to Thoman, “þu gelyfst, forðan ðe ðu me gesawe.” He geseah ðone lichaman and þa dolhswaðu, and he gelyfde þæt he wæs God, seðe arærde þone lichaman of deaðe. Swiðe blissiað þas wōrd ūs þe her æfterfiliað, “Gesælige beoð þa þe me ne gesawon, and þeah on me gelyfað.” Mid ðam cwyde sind þa ealle getacnode þe Crist on lichaman ne gesawon, and ðeahhwæðere hine healdað on heora mode þurh geleafan. Se gelyfð soðlice on God, seðe mid weorcum begæð þæt þæt hē

and will bind the innocent, and loose the guilty, then loses he the power which God gave him. To those men he shall grant forgiveness of sins, whom he sees that they are stimulated by God's grace, and to those he shall be obdurate who have no repentance of their misdeeds. Christ raised from death the stinking Lazarus, and when he was quickened, he said to his disciples, "Loose his bands, that he may go." They loosed the bands of the requickened man, whom Christ had raised to life. Therefore should our teachers unbind from their sins those whom Christ quickens by stimulation. Every sinful man who conceals his sins, lies dead in the sepulchre; but if he confess his sins through stimulation, then he goes from the sepulchre, as Lazarus did, when Christ bade him arise: then shall the teacher unbind him from the eternal punishment, as the apostles bodily unbound Lazarus. But the layman shall stand in awe of the bishop's word, though he be guiltless; lest he become guilty through pride.

It happened to the apostle Thomas not unprovidentially, that he was unbelieving of Christ's resurrection, but it happened by the providence of God; for through his touching we are believing. Of greater benefit to us was his doubt than the faith of the other apostles; for when he was brought to belief by that touching, doubt was thereby taken from us. Easily might Christ have arisen from death without scars, but he held the scars, because he would thereby confirm the doubtful. He said to Thomas, "Thou believest, because thou hast seen me." He saw the body and the scars, and he believed that he was God, who had raised the body from death. Greatly gladden us the words which here follow, "Blessed are they who have not seen me, and yet believe in me." By that saying are betokened all those who have not seen Christ in the body, and, nevertheless, hold him in their mind through faith. For he believes in God, who by works practises that which he believes. He who acknowledges that

gelyfð. Se ðe andet þæt hē God cunne, and yfele weorc begæð, þonne wiðsæcð he God mid þam weorcum. Se geleafa þe bið butan godum weorcum, se is dead. Þis sind ðæra apostola word, undernimað hī mid carfullum mode.

We sprecað embe ærist. Nu sind sume men þe habbað twynunge be æriste, and ðonne hi geseoð deadra manna bān, þonne cweðað hī, Hu magon ðas bān beon ge-edcucode? Swilce hī wīslīce sprecon! Ac we cweðað þær-togeanes, þæt God is Ælmihtig, and mæg eal þæt he wile. He geworhte heofonas and eorðan and ealle gesceafta butan antibre. Nu is geðuht þæt him sy sumera ðinga eaðelicor to arærenne ðone deadan of ðam duste, þonne him wære to wyrccenne ealle gesceafta of nahte: ac soðlice him sind ealle ðing gelīce eaðe, and nān ðing earfoðe. He worhte Adam of lāme. Nu ne mage we asmeagan hū hē of ðam lāme flæsc worhte, and blod bān and fell, fex and næglas. Men geseoð oft þæt of anum lytlum cyrnele cymð micel treow, ac we ne magon geseon on þam cyrnele naðor ne wyrtruman, ne rinde, ne bōgas, ne leaf: ac se God þe forðtihð of ðam cyrnele treow, and wæstmas, and leaf, se ylca mæg of duste aræran flæsc and bān, sina and fex, swa swa he cwæð on his godspelle, “Ne sceal eow beon forloren an hær of eowrum heafde.”

Se apostol Paulus cwæð, þæt we sceolon arisan of deaðe on ðære ylde þe Crist wæs þaða he ðrowade, þæt is embe þreo and ðritig geara. Þeah cild forðfare, oððe forwerod man, þeah-hwæðere hī cumað to þære ylde ðe we ær cwædon; hæfð þeah gehwá his agenne wæstm, þe he on þissum life hæfde, oððe habban sceolde, gif he his gebide. Gif hwá alefed wære, oððe limleas on þissum life, he bið þonne swa hit awriten is, þæt “Ealle ða þe to Godes rice gebyrigað, nabbað naðor ne womm ne awyrdnysse on heora lichaman.” Hwæt sceole we smeagan embe ða oðre þe gewītað to ðam ecum forwyrde, hwæðer hī alefede beon oððe limlease, þonne hī beoð on ecere susle wunigende?

Hit bið þonne swa swa Crist cwæð, þæt “Nau wer ne

he knows God, and performs evil works, denies God by those works. Faith without good works is dead. These are the words of the apostles, receive them with careful mind.

We will speak concerning the resurrection. Now there are some men who have doubt of the resurrection, and when they see the bones of dead men, they say, How can these bones be again quickened? as if they speak wisely! But we say against them, that God is Almighty, and can do all that he will. He wrought heaven and earth and all creatures without matter. Now it seems that it is somewhat easier to him to raise the dead from the dust, than it was to him to make all creatures from naught: but truly to him are all things alike easy, and nothing difficult. He wrought Adam of loam. Now we cannot investigate how of that loam he made flesh and blood, bones and skin, hair and nails. Men often see that of one little kernel comes a great tree, but in the kernel we can see neither root, nor rind, nor boughs, nor leaves: but the same God who draws forth from the kernel tree, and fruits, and leaves, may from dust raise flesh and bones, sinews and hair, as he said in his gospel, "There shall not be lost to you one hair of your head."

The apostle Paul said, that we should arise from death at the age that Christ was when he suffered, that is about three and thirty years. Though a child depart, or a worn-out man, they will, nevertheless, come to the age we before said; yet will everyone have his own growth, which he had in this life, or should have had, if he had awaited it. If any one be maimed, or limbless in this life, he will be as it is written, that "All those who belong to God's kingdom, shall have neither blemish nor hurt on their bodies." What shall we suppose concerning those others who depart to everlasting perdition, whether they are maimed or limbless, when they are dwelling in eternal torment?

It will then be as Christ said, that "No man taketh to

wifað, ne wif ne ceorlað, ne team ne bið getymed, ne hī deaðes ne abyrigað siððan, ac beoð englum gelice, þonne hī mid englum wuniað.” Ne him ne lyst nanre galnysse, ne hī næfre siððan synna ne gewyrceað. Ne bið þær sorh, ne sār, ne nan gedreccednys, ac bið fulfremed sib and singal bliss, and beoð cuðe ge ða þe ær cuðe wæron ge ða þe uncuðe wæron, wunigende on broðorlicre lufe mid Gode ā on ecnysse. Amen.

DOMINICA II. POST PASCA.

DIXIT Iesus discipulis suis, Ego sum pastor bonus : et reliqua.

Þis godspel, þe nū geræd wæs, cwyð, þæt se Hælend cwæde be him sylfum, “ Ic eom gōd hyrde : se gōda hyrde sylð his agen līf for his sceapum. Se hyra, seðe nis riht hyrde, he gesihð þone wulf cuman, and he forlæt ða scēp and flyhð ; and se wulf sum gelæcð and ða oðre tostencð,” et reliqua.

Crist is goōd gecyndelice, and soðlice nis nan ðing gōd butan Gode anum. Gif ænig gesceaft is gōd, þonne is seo gōdnys of ðam Scyppende, seðe is healice gōd. He cwæð, “ Se gōda hyrde sylð his agen līf for his sceapum.” Ure Alysend is se gōda hyrde, and we cristene men sind his scēp, and he sealde his agen līf for ure alysednysse. He dyde swa swa he manede, and mid þam he geswutelode hwæt he bebed. Gōd hyrde wæs Petrus, and gōd wæs Paulus, and gōde wæron ða apostoli, ðe hyra līf sealdon for Godes folce and for rihtum geleafan ; ac heora gōdnys wæs of ðam heafde, þæt is Crist, ðe is heora heafod, and hī sind his lima.

Ælc biseop and ælc lāreow is to hyrde gesett Godes folce, þæt hī sceolon þæt folc wið ðone wulf gescyldan. Se wulf

wife, nor woman to husband, nor family is begotten, nor taste they of death, but will be like unto the angels, when they dwell with angels." No libidinousness will give them pleasure, nor will they ever perpetrate sins. No sorrow nor pain will be there, nor no affliction, but there will be perfect peace and continual bliss, and there will be known both those who were known before and those who were unknown, dwelling in brotherly love with God ever to eternity. Amen.

THE SECOND SUNDAY AFTER EASTER.

DIXIT Jesus discipulis suis, Ego sum pastor bonus : et reliqua.

This gospel, which has now been read, says, that Jesus said of himself, "I am the good shepherd : the good shepherd giveth his own life for his sheep. The hireling, who is not the right shepherd, seeth the wolf coming, and he forsaketh the sheep and fleeth ; and the wolf teareth one, and scattereth the others," etc.

Christ is good by nature, and in sooth there is nothing good, save God only. If any creature is good, then is its goodness of the Creator, who is supremely good. He said, "The good shepherd giveth his own life for his sheep." Our Redeemer is the good shepherd, and we christian men are his sheep, and he gave his own life for our redemption. He did as he exhorted, and he thereby manifested what he enjoined. A good shepherd was Peter, and good was Paul, and good were the apostles, who gave their lives for God's people and for the right faith ; but their goodness was of the head, which is Christ, who is their head, and they are his limbs.

Every bishop and every teacher is placed as a shepherd over God's people, that they may shield the people against

is deofol, þe syr wð ymbe Godes gelaðunge, and cepð hu he mage cristenra manna sawla mid leahtrum fordōn. Þonne sceal se hyrde, þæt is se bisceop oððe oðer lāreow, wiðstandan þam reðan wulfe mid lāre and mid gebedum. Mid lare he sceal him tæcan, þæt hi cunnon hwæt deofol tæchð mannum to forwyrde, and hwæt God bebýt to gehealdenne, for begeate þæs ecan lifes. He sceal him fore-gebiddan, þæt God gehealde þa strāngan, and gehæle ða untruman. Se bið to strāngum geteald, se þe wiðstent deofles lare; se bið untrum, se ðe on leahtrum fylð. Ac se lāreow bið unscyldig, gif he þæt folc mid lare gewissað, and him wið God geðingað. Þa twa ðing he sceal ðam folce dōn, and eac mid his agenum oðrum gehelpan; and gif hit swa getīmað, his agen líf syllan for ðæs folces hreddinge.

“Se hyra fihð þonne he ðone wulf gesihð.” Se is hyra and na hyrde, se ðe bið begripen on woruld-ðingum, and lufað þone wurðmynt and ða ateorigendlican edlean, and næfð inweardlice lufe to Godes sceapum. He cepð þæra sceatta, and blissað on ðam wurðmynte, and hæfð his mede for ðisum life, and bið bescyred þære ecan mede. Nast ðu hwá bið hyra, hwá hyrde, ærðam ðe se wulf cūme; ac se wulf geswutelað mid hwilcum mode he gymde þæra sceapa. Se wulf cymð to ðam sceapum, and sume hē abitt, sume hē tostencð, þonne se reða deofol tihð þa cristenan men, sume to forlīgre, sume hē ontent to gytsunge, sume hē arærð to modignysse, sume hē þurh gramman totwæmð, and mid mislicum costnungum gastlice ofslihð. Ac se hyra ne bið naðor ne mid ware ne mid lufe astyred, ac flyhð, forðan þe hē smeað embe ða woruldlican hyðða, and læt to gymeleaste þære sceapa lyre. Ne flyhð he na mid lichaman, ac mid mode. He flyhð, forðan þe hē gesch unrihtwisnysse and suwade. Hē flyhð forðan ðe he is hyra, and nā hyrde, swilce hit swa gecweden sy, Ne mæg se standan ongean fræcednyssa þæra sceapa, se ðe ne gymð þæra sceapa mid lufe, ac

the wolf. The wolf is the devil, who lies in ambush about God's church, and watches how he may fordo the souls of christian men with sins. Then shall the shepherd, that is, the bishop or other teacher, withstand the fierce wolf with doctrine and with prayers. With doctrine he shall teach them, that they may know what the devil teaches for men's perdition, and what God commands to be observed for the attainment of everlasting life. He shall pray for them, that God may preserve the strong and heal the weak. He is to be accounted strong who withstands the precepts of the devil; he is weak who falls into sins. But the teacher will be guiltless, if he direct the people with doctrine, and mediate for them with God. These two things he shall do for the people, and also help others with his own; and if it so happen, give his own life for the saving of the people.

“The hireling fleeth when he seeth the wolf.” He is a hireling and not a shepherd, who is engaged in worldly things, and loves dignity and perishable rewards, and has no inward love for God's sheep. He takes heed of treasures, and rejoices in dignity, and has his reward in this life, and will be cut off from the everlasting reward. Thou knowest not who is a hireling, who a shepherd, before the wolf comes; but the wolf makes manifest in what manner he watches the sheep. The wolf comes to the sheep, and some he devours, some he scatters, when the fierce devil instigates christian men, some to adultery, some he inflames to covetousness, some he lifts up to pride, some through anger he divides, and with divers temptations spiritually slays: for the hireling is excited neither by care nor love, but flees, because he considers worldly advantages, and leaves unheeded the loss of the sheep. He flees not with body, but with mind. He flees because he saw iniquity and held silence. He flees because he is a hireling and not a shepherd, as though it were so said, He cannot stand against the perils of the sheep, who guardeth not the sheep with love, but provideth

tylað his sylfes ; þæt is þæt hē lufað þa eorðlican gestreon, and na Godes folc.

Wulf bið eac se unrihtwisa rica, ðe bereafað þa cristenan, and ða eadmodan mid his riccetera ofsitt : ac se hyra, oððe se mēdgylða ne gedyrstlæcð þæt he his unrihtwisnyse wiðstande, þæt he ne forleose his wurðmynt, and ða woruldlican gestreon ðe he lufað swiðor ðonne þa cristenan menn. Be ðisum awrát se wītega Ezechiel, þus cweðende, “ Ge hyrdas, gehyrað Godes word : Mine scēp sint tostencete ðurh eowre gymeleaste, and sind abítene. Ge cariað embe eowerne bigleofan, and nā embe þæra sceapa ; forði ic wille ofgān ða scēp æt eowrum handum ; and ic do þæt ge geswīcað þære wīcan, and ic wylle ahreddan mine eowde wið eow. Ic sylf wylle gadrian mine scēp þe wæron tostencete, and ic wylle hi healdan on genihtsumere læse : þæt þæt losode þæt ic wylle sēcan and ongean lædan ; þæt þæt alefed wæs, þæt ic gehæle ; þæt untrume ic wylle getrymman, and þæt strange gehealdan, and ic hī læswige on dome and on rihtwisnyse.”

þas word spræc God þurh ðone wītegan Ezechiel, be lāreowum and be his folce. Ge sceolon beon geornfulle to eower agenre ðearfe, þeah hit swa getimige þæt se lāreow gimeleas beo, and doð swa swa Crist tæhte, “ Gif se lāreow wel tæce and yfele bysnige, doð swa swa he tæcð, and na be ðam þe hē bysnað.” Se Hælend cwæð be him, “ Ic eom gōd hyrde, and ic oncnawe mine scēp, and hī oncnawað me.” Þæt is, ic lufige hī, and hī lufiað me. Se ðe ne lufað soðfæstnyse, ne oncneow he na gyt God. Ac behealde ge hwæðer ge sind Godes scēp, hwæðer ge hine gyt oncneowon, hwæðer ge mid soðfæstnyse hine lufiað. Hē cwæð, “ Swa swa min Fæder oncnæwð me, and ic oncnāwe hine, and ic sylle min agen lif for minum sceapum.” He oncnæwð his Fæder ðurh hine sylfne, and we oncnawað þurh hine. Mid þære lufe þe hē wolde for mancynne sweltan, mid þære hē cyððe hū micclan hē lufað his Fæder. He cwæð, “ Ic hæbbe oðre scēp þe ne sind na of ðisre eowde, and ða ic sceal lædan,

for himself; that is, he loves worldly gain, and not God's folk.

The unrighteous powerful man also is a wolf, who robs christians, and oppresses the humble with his power: for the hireling, or the mercenary, dares not withstand his unrighteousness lest he lose his dignity, and the worldly gain which he loves more than christian men. Concerning this the prophet Ezechiel wrote, thus saying, "Ye shepherds, hear the word of God: My sheep are scattered through your heedlessness, and are devoured. Ye care for your own sustenance, and not for that of the sheep; therefore I will require the sheep at your hands, and I will cause you to depart from the fold, and I will deliver my flock from you. I myself will gather my sheep that were scattered, and I will feed them in an abundant pasture: that which was lost I will seek and bring again; that which was maimed I will heal; the sick I will strengthen, and feed the strong, and I will pasture them in judgement and in righteousness."

These words spake God through the prophet Ezechiel, concerning teachers and concerning his people. Ye should be zealous for your own need (though it so happen that the teacher be heedless), and do as Christ taught, "If the teacher teach well, and give evil example, do as he teacheth, and not according to his example." Jesus says of himself, "I am a good shepherd, and I know my sheep, and they know me." That is, I love them, and they love me. He who loves not truth, he yet knows not God. But consider whether ye are God's sheep, whether ye yet know him, whether ye with truth love him. He said, "As my Father knoweth me, I also know him, and I give my own life for my sheep." He knows his Father through himself, and we know him through him. With that love with which he would die for mankind, he manifested how greatly he loves his Father. He said, "I have other sheep which are not of this fold, and those I

and hi gehyrað mine stēme, and sceal beon ān eowd, and ān hyrde.”

Þis hē spræc on Iudea-lande: ðær wæs ān eowd of ðam mannum þe on God belyfdon on ðam leodscipe. Þa oðre scēp syndon þa þe of eallum oðrum eardum to Gode būgað; and Crist hī gebrincð ealle on ānre eowde on ðam ecan life. Manega sind hyrdas under Criste, and ðeah-hwæðere he is āna heora ealra Hyrde, seðe leofað and rixað mid Fæder and mid Halgum Gaste, ā on ecnysse. Amen.

IN LETANIA MAIORE.

ÐAS dagas synd gehatene LETANIAE, þæt sint, GEBED-DAGAS. On ðisum dagum we sceolon gebiddan ure eorðlicra wæstma genihtsumnysse, and us sylfum gesundfulnysse and sibbe, and, þæt gýt mare is, ure synna forgyfenysse.

We rædað on bōcum, þæt ðeos gehealdsumnys wurde aræred on ðone timan ðe gelāmp on anre byrig, ðe Uigenna is gecweden, micel eorð-styrung, and feollon cyrcan and hūs, and comon wilde beran and wulfas, and abīton ðæs folces micelne dæl, and þæs cynges botl wearð mid heofonlicum fyre forbærned. Þa bead se biscop Mamertus ðreora daga fæsten, and seo gedrecednys ða geswac; and se gewuna ðæs fæstenes ðurhwunað gehwær on geleaffulre gelaðunge.

Hī namon þa bysne ðæs fæstenys æt ðam Niniueiscan folce. þæt folc wæs swiðe fyrenful: þa wolde God hī forðon, ac hī gegladodon hine mid heora behreowsunge. God spræc to anum wītegan, se wæs Ionas gehāten, “Far to ðære byrig Niniuen, and boda ðær ða word þe ic þe secge. Þa wearð se wītega afyrht, and wolde forfleon Godes gesihðe, ac hē ne mihte. Ferde ða to sǣ, and stah on scip. Ðaða þa scypmen comon ut on sǣ, þa sende him God to micelne

shall bring, and they will hear my voice, and there shall be one fold and one shepherd.”

This he spake in the land of Juda: there was a fold of men who believed in God in that nation. The other sheep are those of all other countries who incline to God; and Christ will bring them all to one fold in eternal life. Many are the shepherds under Christ, and yet he alone is Shepherd of them all, who liveth and ruleth with the Father and with the Holy Ghost ever to eternity. Amen.

ON THE GREATER LITANY.

THESE days are called LITANIÆ, that is, PRAYER-DAYS. On these days we should pray for abundance of our earthly fruits, and health for ourselves, and peace, and, what is yet more, forgiveness of our sins.

We read in books, that this observance was established at the time when there happened in a city, which is called Vienna, a great earthquake, and churches and houses fell, and there came wild bears and wolves, and devoured a large portion of the people, and the king's palace was burnt with heavenly fire. Then the bishop Mamertus commanded a fast of three days, and the affliction ceased; and the custom of the fast continues everywhere in the faithful church.

They took the example of the fast from the people of Nineveh. That people was very sinful: then would God destroy them, but they appeased him with their penitence. God spake to a prophet who was called Jonah, “Go to the city of Nineveh, and announce there the words which I say to thee. Then was the prophet afraid, and would flee from God's presence, but he could not. He went to the sea, and entered a ship. When the shipmen came out to sea, God

wind and hreohnysse, swa þæt hī wæron ōrwene heora līfes. Hi ða wurpon heora waru oforbord, and se wītega læg and slēp. Hi wurpon ða tǎn betweox him, and bædon þæt God sceolde geswutulian hwanon him þæt ungelimp become. Þa com ðæs wītegan tǎ upp. Hi axodon hine, Hwæt hē wære, oððe hū hē faran wolde? He cwæð, þæt hē wære Godes ðeow, seðe gesceop sǣ and lānd, and þæt hē fleon wolde of Godes gesihðe. Hī cwædon, Hū do we ymbe ðe? Hē and-wyrde, Weorpað me oforbord, þonne geswicð þeos gedrec-cednys. Hī ða swa dydon, and seo hreohnys wearð gestilled, and hī offrodon Gode heora lāc, and tugon forð.”

God ða gegearcode ænne hwæ̅l, and hē forswearh þone wītegan, and abær hine to ðam lande þe he tō sceolde, and hine ðær ūt-aspāw. Þa com eft Godes wōrd to ðam wītegan, and cwæð, “ Arís nu, and ga to ðære mycelan byrig Niniuén, and boda swa swa ic ðe ær sæde.” He ferde, and bodode, þæt him wæs Godes grama ōnsigende, gif hī to Gode bugan noldon. Ða arās se cyning of his cynesetle, and awarep his deorwyrðe reaf, and dyde hæran to his lice, and axan uppān his heafod, and bead þæt ælc man swa dōn sceolde; and æg-ðer ge men ge ða sucendan cild and eac ða nytenu ne on-byrigdon nanes ðinges binnan ðrim dagum. Þa, ðurh þa ge-cyrrednysse, þæt hī yfeles geswicōn, and ðurh þæt strange fæsten, him gemildsode God, and nolde hi fordōn, swa swa he ær þa twa burhwara Sodomam and Gomorram, for heora Leahtrum, mid heofonlicum fyre forbærnde.

We sceolon eac on ðissum dagum begān ure gebedu, and fyligan urum haligdome ut and inn, and ðone Ælmihtigan God mid geornfulnysse herian. We wyllað nu þis godspel eow gereccan, þe her nu geræd wæs: “ Quis uestrum habebit amicum :” et reliqua. “ Se Hælend cwæð to his leorning-cnihtum, Hwilc eower is þe hæfð sumne freond, and gæð him to on middere nihte, and cwyð ”: et reliqua.

sent to them a great wind and tempest, so that they were hopeless of their lives. They therefore cast their wares overboard, and the prophet lay and slept. They then cast lots among them, and prayed that God would manifest to them whence that affliction came upon them. Then the prophet's lot came up. They asked him who he was, or how he would go? He said that he was a servant of God, who created sea and land, and that he would flee from God's presence. They said, How shall we do regarding thee? He answered, Cast me overboard, then will this affliction cease. They then did so, and the tempest was stilled, and they offered their gifts to God, and went on their course."

God then prepared a whale, and it swallowed up the prophet, and bare him to the land to which he should go, and there vomited him out. Then again came the word of God to the prophet, and said, "Arise now, and go to the great city Nineveh, and preach as I before said to thee." He went and preached, that God's anger was about to descend on them, if they would not incline to God. Then, the king arose from his throne, and cast off his precious robes, and put sackcloth on his body, and ashes upon his head, and commanded that every man should so do; and that both men and sucking children and also the cattle should not taste of anything within three days. Then through that conversion, that they desisted from evil, and through that strict fast, God had mercy on them, and would not destroy them, as he had before, for their crimes, burnt the inhabitants of the two cities, Sodom and Gomorrah, with heavenly fire.

We also on these days should offer up our prayers, and follow our relics out and in, and with fervour praise Almighty God. We will now expound to you this gospel which has just been read: "Quis vestrum habebit amicum": et reliqua. "Jesus said to his disciples, Which of you who hath a friend, and goeth to him at midnight, and saith," etc.

Se halga Augustinus trahtnode þis godspel, and cwæð, þæt seo niht getacnode þa nytennesses þisre worulde. Þeos woruld is afylled mid nytennesses. Nu sceal forði gehwā arisan of ðære nytennesses, and gan to his frynd, þæt is, þæt he sceal gebugan to Criste mid ealre geornfulnesses, and biddan þæra ðreora hlafa, þæt is, geleafan þære Halgan ðrynnesses. Se Ælmihtiga Fæder is God, and his Sunu is Ælmihtig God, and se Halga Gast is Ælmihtig God; na ðry Godes, ac hī ealle ān Ælmihtig God untodæledlic. Þonne ðu becymst to ðisum ðrym hlafum, þæt is, to andgite ðære Halgan ðrynnesses, þonne hæfst ðu on ðam geleafan līf and fōdan ðinre sawle, and miht oðerne cuman eac mid ðam fedan, þæt is, ðu miht tæcan ðone geleafan oðrum frynd þe þe ðæs bitt. He cwæð, ‘cuma,’ forðan ðe we ealle sind cuman on ðisum life, and ure eard nis na her; ac we sind her swilce wegferende menn; ān cymð, oðer færð; se bið acenned, se oðer forðfærð and rymð him setl. Nu sceal gehwā forði gewilnian þæs geleafan þære Halgan ðrynnesses, forðan ðe se geleafa hine gebrincð to ðam ecan life.

We wyllað eft embe ðone geleafan swiðor sprecan, forðan ðe ðises godspelles traht hæfð gōdne tige. Se hiredes ealdor, þe wæs on his reste gebroht mid his cildum, is Crist, þe sitt on heofonum mid his apostolum, and mid martyrum, and mid eallum þam halgum, þe he on ðisum life gefette. We sceolon clypigan to Criste, and biddan ðæra ðreora hlafa. Þeah hē ūs þærrihte ne getiðige, ne sceole we forði þære bene geswican. He elcað, and wyle hwæðere forgyfan. Þi hē elcað, þæt we sceolon beon oflyste, and deorwyrðlice healdan Godes gife. Swa hwæt swa man eaðelice begyt, þæt ne bið na swa deorwyrðe swa þæt þæt earfoðlice bið begyten. Se Hælend cwæð, “Gif he ðurhwunað cnucigende, þonne arist se hiredes ealdor, for ðæs oðres onhrope, and him getiðað þæs ðe he bitt, na for freondrædene, ac for his unstillnesses.” Þi he cwæð, “Na for freondrædene,” forðan ðe nān man nære wyrðe ne þæs geleafan ne ðæs ecan lifes, gif Godes mildheortnys nære

Saint Augustine expounded this gospel, and said, that the night betokened the ignorance of this world. This world is filled with ignorance. Now therefore should everyone arise from that ignorance, and go to his friend, that is, he should incline to Christ with all fervour, and pray for the three loaves, that is, belief in the Holy Trinity. The Almighty Father is God, and his Son is Almighty God, and the Holy Ghost is Almighty God; not three Gods, but they all one Almighty God indivisible. When thou comest to those three loaves, that is, to an understanding of the Holy Trinity, then hast thou, in that belief, life and food for thy soul, and mayest therewith feed another stranger also, that is, thou mayest teach the faith to another friend who shall ask it of thee. He said a 'stranger,' because we are all strangers in this life, and our country is not here; but we are here as way-faring men; one comes, another goes; this is born, the other departs and yields up his seat to him. Now therefore should everyone desire faith in the Holy Trinity, for that faith will bring him to everlasting life.

We will again speak more concerning faith, because the exposition of this gospel has a good deduction. The master of the family, who was gone to rest with his children, is Christ, who sits in heaven with his apostles, and with martyrs, and with all the saints whom he fetched in this life. We should call to Christ, and pray for the three loaves. Though he do not forthwith grant them to us, we should not on that account desist from prayer. He delays, and yet will give. He delays, that we may be desirous, and dearly hold the grace of God. Whatsoever a man gets easily is not so precious as that which is gotten with difficulty. Jesus said, "If he continue knocking, the master of the family will arise, because of the other's importunity, and grant him what he asks, not for friendship, but for his clamour." He said, "Not for friendship," because no man were worthy either of that faith, or of eternal life, if God's mercy were not the

ðe mare ofer manncynne. Nu sceole we cnucian, and hryman to Criste, forðan ðe hē wile us tiðian, swa swa he sylf cwæð, “Biddað, and eow bið forgifen; secað, and ge getmetað; cnuciað, and eow bið geopenod.” Ælc ðæra ðe geornlice bitt, and þære bene ne geswicð, þam getiðað God þæs ecan lifes.

He cwæð þa oðer bigspel. “Hwilc fæder wile syllan his cilde stān, gif hit hine hlafes bitt? oþþe næddran, gif hit fises bitt? oððe þone wurm ðrowend, gif hit æges bitt?” God is ure Fæder þurh his mildheortnyse, and se fisc getacnað geleafan, and þæt æig ðone halgan hiht, se hláf ða soðan lufe. Þas ðreo ðing forgifð God his gecorenum; forðan ðe nan man ne mæg habban Godes rice, butan he hæbbe ðas ðreo ðing. He sceal rihtlice gelyfan, and habban hiht to Gode, and soðe lufe to Gode and to mannum, gif he wile to Godes rice becuman. Se fisc getacnað geleafan, forðan ðe his gecynd is, swa hine swiðor ða yða wealcað, swa he strengra bið, and swiðor batað. Swa eac se geleaf-fulla man, swa he swiðor bið geswenct for his geleafan, swa se geleafa strengra bið, þær ðær hē æltæwe bið. Gif hē abryð on ðære ehtnyse, he ne bið þonne geleafa, ac bið hīwung. Þæt æig getacnað hiht, forði ðe fugelas ne tumað swa swa oðre nytenu, ac ærest hit bið æig, and seo modor siððan mid hihte bret þæt æig to bridde. Swa eac ure hiht ne becom na gyt to ðam ðe he hopað, ac is swilce hē sy æig. Þonne he hæfð þæt him behaten is, he bið fugel. Hláf getacnað þa soðan lufe, seo is ealra mæгна mæst, swa swa se hláf bið ealra metta fyrmest. Micel mægen is geleafa, and micel is se soða hiht; þeah-hwæðere seo lufu hi oferswið, forðan ðe heo bið ā on ecnyse, and ða oðre twa geendiað. We gelyfað nu on God, and we hopiað to him: eft þonne we becumað to his ríce, swa swa he us behet, þonne bið se geleafa geendod, forðan ðe we geseoð þonne þæt we nu gelyfað. Ure hiht bið eac geendod, forðan ðe we beoð hæbbende ðæs ðe we ær hopedon; ac seo lufu ne ateorað næfre: nu is heo forði heora selest.

greater towards mankind. We should knock, and call to Christ, because he will give to us, as he himself said, "Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened to you." To everyone who fervently asks, and ceases not from prayer, God will grant everlasting life.

He then said another parable. "What father will give his child a stone, if he ask for bread? or a serpent, if he ask for a fish? or a scorpion, if he ask for an egg?" God is our Father through his mercy, and the fish betokens faith, and the egg holy hope, the bread true love. These three things God gives to his chosen; for no man can have God's kingdom, unless he have these three things. He must rightly believe, and have hope in God, and true love to God and to men, if he will come to God's kingdom. The fish betokens faith, because its nature is, that the more it is tossed by the waves, the stronger it is, and the ~~more vigorously it strikes.~~ *better*
 In like manner the believing man, the more he is afflicted for his faith, the stronger will be his faith, wherever it is sound. If it sink under persecution, it is then not faith, but is hypocrisy. The egg betokens hope, seeing that birds seem not like other animals, but first it is an egg, and the mother then with hope cherishes the egg to a young bird. In like manner our hope comes not yet to that which it hopes, but is, as it were, an egg. When it has that which is promised it, it is a bird. Bread betokens true love, which of all virtues is greatest, as bread is of all food the principal. Faith is a great virtue, and a great virtue is true hope; yet love excels them, forasmuch as it is ever to eternity, and the other two will end. We now believe in God, and we hope in him: but after we come to his kingdom, as he has promised us, then will faith be ended, for we shall then see what we now believe. Our hope will also be ended, because we shall be in possession of what we had previously hoped for; but love will never decay: therefore is it the most excellent of them.

Seo næddre is geset on ðam godspelle ongean ðone fisc. On næddran hīwe beswāc se deofol Adam ; and æfre hē winð nu ongean urne geleafan : ac seo gescyldnys is æt urum Fæder gelang. Se wyrm ðrowend, þe is geset ongean þæt æig, is ættren, and slihð mid þam tægle to deaðe. Þa ðing ðe we geseoð on ðisum life, ða sind ateorigendlice ; þa ðe we ne geseoð, and us sind behátene, hi sind éce : strece ðærto þinne hiht, and anbida oðþæt ðu hi hæbbe. Ne loca ðu underbæc ; ondræd þe ðone ðrowend þe geættrað mid þam tægle. Se man locað underbæc, þe geortruwað Godes mildheortnysse ; þonne bið his hiht geættrod mid þæs ðrowendes tægle. Ac we sceolon æigðer ge on earfoðnyssum, ge on gelimpe and on ungelimpe, cweðan, swa swa se witega cwæð, “ Ic herige minne Drihten on ælcne tíman.” Getimige ús tela on lichaman, getimige ús untela, symle we sceolon þæs Gode ðancian, and his naman bletsian ; þonne bið ure hiht gehealden wið þæs wyrmes slege.

Stán is gesett ongean ðone hláf, forðan ðe heardmodnys is wiðerræde soðre lufe. Heardheort bið se mann, ðe nele þurh lufe oðrum fremigan, þær ðær hē mæg. Þæt godspel cwæð, “ Gif ge cunnon, þa ðe yfele sind, syllan ða gōdnysse eowrum bearnum, hu micele swiðor wile eower Heofonlica Fæder forgyfan gōdne gast him biddendum.” Hwæt sind ða gōd þe men syllað heora cildum ? Hwilwendlice gōdnysse, swylce swa þæt godspel hrepode, hláf, and fisc, and æig. Gōde sind þas ðing be heora mæðe, forðan ðe se eorðlica lichama behofað þæs fodan. Nu ge, gleawe men, nellað syllan eowrum cildum næddran for fisce, nele eac ure Heofonlica Fæder us syllan þæs deofles geleafæste, gif we hine biddað þæt he ús sylle soðne geleafan. And ðu nelt syllan ðinum bearne þrowend for æge, nele eac God us syllan orwenysse for hihte. And ðu nelt ðinum bearne syllan stán for hláfe, nele eac God us syllan heardheortnysse for soðre lufe. Ac se goda Heofonlica Fæder forgifð us geleafan, and

The serpent is placed in the gospel in opposition to the fish. In a serpent's form the devil deceived Adam; and he is now ever striving against our faith: but our protection is in the hand of our Father. The scorpion, which is set in opposition to the egg, is venomous, and stings with its tail to death. Those things which we see in this life are perishable; those which we see not, and which are promised to us are eternal: stretch thereto thy hope, and wait until thou have them. Look not behind; dread the scorpion which envenoms with its tail. The man looks behind, who despairs of God's mercy; then is his hope envenomed by the scorpion's tail. But we should both in difficulties, and in chances and in mischances, say as the prophet said, "I will praise the Lord at every time." Betide us good in body, betide us evil, we ought ever to thank God, and bless his name; then will our hope be preserved from the scorpion's sting.

A stone is set in opposition to bread, because hardness of mind is contrary to true love. Hardhearted is the man who will not through love promote the welfare of others where he can. The gospel says, "If ye can, who are evil, give to your children what is good, how much more will your Heavenly Father give a good spirit to those asking him?" What are the good things that men give to their children? Transitory goods, such as the gospel touched on, bread, and fish, and an egg. These things are good in their degree, because the earthly body requires food. Now ye, prudent men, will not give your children a serpent for a fish, nor also will your Heavenly Father give us the devil's unbelief, if we pray to him to give us true faith. And thou wilt not give thy child a scorpion for an egg, nor also will God give us despair for hope. And thou wilt not give thy child a stone for bread, nor also will God give us hardheartedness for true love. But the good Heavenly Father will give us faith, and hope, and

hiht, and ða soðan lufe, and deð þæt we habbað gōdne gast, þæt is, gōdne willan.

Us is to smeagenne þæt word þe he cwæð, “ Ge ðe sind yfele.” Yfele we sind, ac we habbað gōdne Fæder. We habbað gehyred urne naman, “ Ge ðe synt yfele.” Ac hwā is ure Fæder? Se Ælmihtiga God. And hwilcera manna Fæder is he? Swutelice hit is gesæd, yfelra manna. And hwilc is se Fæder? Be ðam þe is gecweden, “ Nis nan man gōd butan Gode anum.” Se ðe æfre is gōd, he bringð us yfele to gōdum mannum, gif we bugað fram yfele, and doð gōd. Gōd wæs se man gesceapen Adam, ac ðurh his agenne cyre, and deofles tihtinge, he wearð yfel, and eal his ofspring. Se ðe synful bið, he bið yfel, and nān man nis on life butan sumere synne. Ac ure gōda Fæder us geclænsað and gehælð, swa swa se witega cwæð, “ Drihten, gehæl me, and ic beo gehæled; geheald þu me, and ic beo gehealden.”

Se ðe gōd beon wile, clypige to ðam þe æfre is gōd, þæt he hine gōdne gewyrce. Se man hæfð gold, þæt is gōd be his mæðe: he hæfð land and welan, þa sint gōde. Ac ne bið se man gōd þurh ðas ðing, butan he mid þam gōd wyrce, swa swa se witega cwæð, “ He aspende his ðing, and to-dælde ðearfum, and his rihtwisnys wunað ā on worulde.” He gewanode his feoh and geihte his rihtwisnyse. He gewanode þæt he forlætan sceal, and þæt bið geiht þæt þæt he habban sceal on ecnyse. Þu herast ðone mancgere ðe begytt gold mid leade, and nelt herigan ðone ðe begytt rihtwisnyse and heofonan rice mid brosnigendlicum feo. Se rīca and se ðearfa sind wegferende on ðisre worulde. Nu berð se rīca swære byrðene his gestreona, and se ðearfa gæð æmtig. Se rīca berð mare þonne he behōfige to his formettum, se oðer berð æmtigne pusan. Forði sceal se rīca dælan his byrðene wið þone ðearfan, þonne wanað he ða byrðene his synna, and ðam þearfan gehelpð. Ealle we sind Godes þearfan; uton forði oncnawan þa ðearfan þe us biddað, þæt

true love, and will cause us to have a good spirit, that is, good will.

We have to consider the words which he said, "Ye who are evil." We are evil, but we have a good Father. We have heard our name, "Ye who are evil." But who is our Father? The Almighty God. And of what men is he the Father? It is manifestly said, of evil men. And of what kind is the Father? Of whom it is said, "No one is good save God only." He who ever is good will bring us who are evil to be good men, if we will eschew evil and do good. The man Adam was created good, but by his own election and the instigation of the devil, he and all his offspring became evil. He who is sinful is evil, and there is no man in life without some sin. But our good Father will cleanse and heal us, as the prophet said, "Lord, heal me, and I shall be healed; preserve thou me, and I shall be preserved."

Let him who desires to be good call to him who ever is good, that he make him good. A man has gold, that is good in its kind: he has land and riches, they are good. But the man is not good through these things, unless he do good with them, as the prophet said, "He distributed his wealth, and divided it among the poor, and his righteousness continueth for ever." He diminished his money, and increased his righteousness. He diminished that which he must leave, and that will be increased which he shall have to eternity. Thou praisest the merchant who gets gold for lead, and wilt not praise him who gets righteousness and the kingdom of heaven for perishable money. The rich and the poor are wayfarers in this world. The rich now bears the heavy burthen of his treasures, and the poor goes empty. The rich bears more provisions for his journey than he requires, the other bears an empty scrip. Therefore should the rich share his burthen with the poor; then will he lessen the burthen of his sins, and help the poor. We are all God's poor; let us therefore acknowledge the poor who ask of us, that God

God oncnawe us, þonne we hine biddað ure neoda. Hwæt sind þa ðe us biddað? Earne men, and tiddre, and deadlice. Æt hwam biddað hī? Æt earmum mannum, and tiddrum, and deadlicum. Butan þam æhtum, gelice sind þa þe ðær biddað, and ða ðe hī ætbiddað. Hū mihtu for sceame æniges ðinges æt Gode biddan, gif ðu forwyrnst ðinum gelican þæs ðe ðu foreaðelice him getiðian miht? Ac se rīca besihð on his pællenum gyrlum, and cwyð, ‘Nis se loddere mid his tættecon mīn gelīca.’ Ac se apostol Paulus hine nebbað mid þisum wordum, “Ne brohte we nān ðing to ðisum middangearde, ne we nān ðing heonon mid ūs lædan ne magon.”

Gif rīce wīf, and earm acennað togædere, gangon hī aweig nast ðu hwæðer bið þæs rīcan wīfan cild, hwæðer þæs earm-an. Eft, gif man openað deaddra manna byrgynu, nast ðu hwæðer beoð þæs rīcan mannes bān, hwæðer þæs ðearfan. Ac seo gytsung is ealra yfelra ðinga wyrtruma; and þa ðe fyligað þære gytsunge, hī dweliað fram Godes geleafan, and hi befeallað on mislice costnunga and derigendlice lustas, ðe hi besencað on forwyrd. Oðer is þæt hwā rīce beo, gif his yldran him æhta becwædon; oðer is, gif hwā þurh gytsunge rīce gewurðe. Þises mannes gytsung is gewreht wið God, na ðæs oðres æht, gif his heorte ne bið ontend mid þære gytsunge. Swilcum mannum bebead se apostol Paulus, “Bebeodað þam ricum þæt hī ne modigan, ne hī ne hōþian on heora ungewissum welan; ac beon hī rice on godum weorcum, and syllan Godes ðearfum mid cystigum mode, and God him forgylt mid hundfealdum swa hwæt swa he deð þam earman for his lufon.”

Se rīca and se þearfa sind him betwynan nyd-behefe. Se welega is geworht for ðan ðearfan, and se ðearfa for þan welegan. Þam spedigum gedafenað þæt he spende and dæle; ðam wædlan gedafenað þæt he gebidde for ðane dælere. Se earma is se weg þe læt us to Godes rice. Mare sylð se

may acknowledge us, when we ask our needs of him. Who are those that ask of us? Men poor, and feeble, and mortal. Of whom ask they? Of men poor, and feeble, and mortal. Except the possessions, alike are those who ask and those of whom they ask. How canst thou for shame ask anything of God, if thou refuse to thy fellow that which thou canst most easily grant him? But the rich looks on his purple garments, and says, 'The wretch with his rags is not my fellow.' But the apostle Paul beards him with these words, "We brought nothing to this world, nor may we take with us anything hence."

If a rich woman, and a poor one bring forth together, let them go away; thou knowest not which is the rich woman's child, which the poor one's. Again, if we open the graves of dead men, thou knowest not which are the rich man's bones, which the poor one's. But covetousness is of all evil things the root, and those who follow covetousness swerve from God's faith, and fall into divers temptations, and pernicious lusts, which sink them into perdition. It is one thing, that a man be rich, if his parents have bequeathed him possessions; another thing, if any one become rich through covetousness. The covetousness of the latter is accused before God, not the other's wealth, if his heart be not inflamed with covetousness. For such men the apostle Paul enjoined, "Enjoin the rich that they be not proud, and that they hope not in their uncertain wealth; but let them be rich in good works, and give to God's poor with bountiful spirit, and God will requite them an hundredfold for whatsoever they do for the poor for love of him."

The rich and the poor are needful to each other. The wealthy is made for the poor, and the poor for the wealthy. It is incumbent on the affluent, that he scatter and distribute; on the indigent it is incumbent, that he pray for the distributor. The poor is the way that leads us to the kingdom of God. The poor gives to the rich more than he re-

ðearfa þam rícan þonne hé æt him nime. Se ríca him sylð þone hláf ðe bið to meoxe awend, and se ðearfa sylð þam rícan þæt éce líf: na hé swa-ðeah, ac Crist, seðe þus cwæð, “þæt þæt ge doð anum ðearfan on mīnum naman, þæt ge doð me sylfum,” seðe leofað and rixað mid Fæder and mid Halgum Gaste ā butan ende. Amen.

FERIA III.

DE DOMINICA ORATIONE.

SE Hælend Crist, syððan he to ðisum life cōm, and man wearð geweaxen, þaða hé wæs ðritig wintra eald on þære menniscnyse, þa begānn he wundra to wyrceenne, and geceas ða twelf leorning-cnihtas, þa ðe we apostolas hatað. Þa wæron mid him æfre syððan, and he him tæhte ealne þone wisdom ðe on halgum bocum stent, and þurh hī ealne cristenom astealde. Þa cwædon hi to ðam Hælende, “Léof, tæce ús hu we magon us gebiddan.” Ða andwyrde se Hælend, and þus cwæð, “Gebiddað eow mid þisum wordum to minum Fæder and to eowrum Fæder, Gode Ælmihtigum: Pater noster, þæt is on Englisc, þu, ure Fæder, þe eart on heofonum, Sy þín nama gehalgod. Cume ðín ríce. Sy ðín wylla on eorðan swa swa on heofonum. Syle ús to-dæg urne dæghwamlican hláf. And forgyf us ure gyltas, swa swa we forgyfað ðam þe wið us agyltað. And ne læd ðu na us on costnunge. Ac alys us fram yfele. Sy hit swa.”

God Fæder Ælmihtig hæfð ænne Sunu gecyndelice and menige gewiscendlice. Crist is Godes Sunu, swa þæt se Fæder hine gestrynde of him sylfum, butan ælcere meder. Næfð se Fæder nænne lichaman, ne he on ða wisan his Bearn ne gestrynde þe menn doð: ac his Wisdom, þe hé mid ealle gesceafta geworhte, se is his Sunu, se is æfre of ðam Fæder, and mid þam Fæder, God of Gode, ealswa mihtig swa se Fæder. We men sind Godes bearn, forðon þe hé us ge-

ceives from him. The rich gives him bread that will be turned to ordure, and the poor gives to the rich everlasting life: yet not he, but Christ, who thus said, "That which ye do for the poor in my name, that ye do for myself," who liveth and reigneth with the Father and the Holy Ghost ever without end. Amen.

TUESDAY.

ON THE LORD'S PRAYER.

JESUS Christ, after he came to this life, and was grown to manhood, when he was thirty years old in his human nature, began to work miracles, and chose the twelve disciples whom we call apostles. These were afterwards always with him, and he taught them all the wisdom which stands in holy books, and through them established all christianity. Then said they to Jesus, "Sir, teach us how we may pray." Jesus answered, and thus said, "Pray in these words to my Father and your Father, God Almighty: Pater noster, that is in English, Thou, our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Be thy will on earth as in heaven. Give us to-day our daily bread. And forgive us our trespasses as we forgive them who trespass against us. And lead thou us not into temptation. But deliver us from evil. So be it."

God, the Father Almighty, has one Son naturally, and many adoptively. Christ is the Son of God, seeing that the Father begot him of himself without any mother. The Father has no body, nor begot he his Son in that wise which men do: but his Wisdom, with which he wrought all creatures, is his Son, who is ever of the Father and with the Father, God of God, as mighty as the Father. We men are children of God, because he made us; and afterwards, when we were undone,

worhte ; and eft, ða ða we forwyrhte wæron, he sende his agen Bearn us to alysednysse. Nu sind we Godes bearn, and Crist is ure broðer, gif we ðam Fæder onriht gehyrsumiað, and mid eallum mode hine weorðiað. Crist is ure heafod, and we sind his lima : he is mid ure menniscnysse befangen, and he hæfð urne lichaman, þone ðe hē of ðam halgan mædene Marían genam ; forði we magon cuðlice to him clypian, swa swa to urum breðer, gif we ða broðer-rædene swa healdað swa swa he us tæhte ; þæt is, þæt we ne sceolon na geðafian þæt deofol mid ænigum unðeawum us gewēme fram Cristes broðorrædene.

Witodlice se man þe deofle geefenlæcð, se bið deofles bearn, na þurh gecynd oððe þurh gesceapenysse, ac ðurh þa geefenlæcunge and yfele gearnunga. And se man ðe Gode gecwemð, he bið Godes bearn, na gecyndlice, ac þurh gesceapenysse and ðurh gode gearnunga, swa swa Crist cwæð on his godspelle, “ Se ðe wyrceð mines Fæder willan se ðe is on heofonum, he bið min broðer, and min moder, and min sweoster.” Forði nu ealle cristene men, ægðer ge ríce ge heane, ge æðelborene ge unæðelborene, and se hlaford, and se ðeowa, ealle hī sind gebroðra, and ealle hī habbað ænne Fæder on heofonum. Nis se welega na betera on ðisum naman þonne se ðearfa. Eallswa bealdlice môt se ðeowa clypigan God him to Fæder ealswa se cyning. Ealle we sind gelice ætforan Gode, buton hwā oðerne mid godum weorcum forðeo. Ne sceal se ríca for his welan þone earman forseón ; forðan oft bið se earma betera ætforan Gode þonne se ríca. God is ure Fæder, þi we sceolon ealle beon gebroðru on Gode, and healdan þone broðerlican bend unfordne ; þæt is, ða soðan sibbe, swa þæt ure ælc oðerne lufige swa swa hine sylfne, and nanum ne gebeode þæt þæt he nelle þæt man him gebeode. Se ðe ðis hylt, he bið Godes bearn, and Crist, and ealle halige men ðe Gode geðeoð, beoð his gebroðru and his gesweostru.

We cweðað, “ Pater noster qui es in celis,” þæt is, “ Ure

he sent his own Son for our redemption. Now are we children of God, and Christ is our brother, if we will duly obey the Father, and with all our mind worship him. Christ is our head, and we are his limbs: he is invested with our humanity, and he has our body, which he received of the holy maiden Mary; therefore may we manifestly cry to him, as to our brother, if we so observe our brotherhood as he has taught us; that is, that we should not allow the devil with any evil practices to seduce us from the brotherhood of Christ.

Verily the man who imitates the devil is a child of the devil, not by nature nor by creation, but by that imitation and evil deserts. And the man who makes himself acceptable to God is a child of God, not naturally, but by creation and by good deserts, as Christ said in his gospel, "He who doeth the will of my Father who is in heaven, he is my brother, and my mother, and my sister." Now therefore all christian men, whether high or low, noble or ignoble, and the lord, and the slave, are all brothers, and have all one Father in heaven. The wealthy is not better on that account than the needy. As boldly may the slave call God his Father as the king. We all are alike before God, unless any one excel another in good works. The rich for his wealth is not to despise the poor; for the poor is before God often better than the rich. God is our Father, therefore should we all be brothers in God, and hold the brotherly bond unbroken; that is, true peace, so that each of us love other as himself, and command to no one that which he would not another should command to him. He who observes this is a child of God, and Christ, and all holy persons who thrive to God, are his brothers and his sisters.

We say, "Pater noster qui es in cœlis," that is, "Our

Fæder ðe eart on heofonum ;” forðan þe God Fæder is on heofonum, and he is æghwar, swa swa he sylf cwæð, “ Ic gefylle mid me sylfum heofonas and eorðan.” And eft þæt halige godspel be him þus cwyrð, “ Heofon is his þrymsetl, and eorðe is his fot-sceamul.” We wendað ús eastweard þonne we us gebiddað, forðan ðe ðanon arist seo heofen : na swilce on east-dæle synderlice sy his wunung, and forlæte west-dæl, oððe oðre dælas, se þe æghwar is andweard, na ðurh rymyt þære stowe, ac þurh his mægenðrymmes andweardnysse. Þonne we wendað ure neb to east-dæle, þær seo heofen arist, seoðe is ealra lichomlicra ðinga oferstigende, þonne sceal ure mōd beon mid þam gemyngod, þæt hit beo gewend to ðam hehstan and þam fyrmestan gecynde, þæt is, God. We sceolon eac witan, þæt se synfulla is eorðe gehāten, and se rihtwisa is heofen gehāten ; forðan þe on rihtwisum mannum is Godes wunung, and se goda man bið þæs Halgan Gastes templ. Swa eac ðær-togeanes se fordōna man bið deofles templ, and deofles wunung : forði þonne swa micel is betwux gōdum mannum and yfelum, swa micel swa bið betwux heofenan and eorðan.

Seofon gebēdu sint on þam Pater noster. On þam twam formum wordum ne synd nane gebedu, ac sind herunga : þæt is, “ Ure Fæder þe eart on heofonum.” Þæt forme gebēd is, “ Sanctificetur nomen tuum :” þæt is, “ Sy ðin nama gehal-god.” Nis þæt na swā to understandenne, swylce Godes nama ne sy genoh halig, seðe æfre wæs halig, and æfre bið, and hē us ealle gebletsað and gehalgað : ac þis word is swā to understandenne, þæt his nama sy on us gehalgod, and he us þæs getiðige, þæt we moton his naman mid urum muðe gebletsian, and he us sylle þæt geðānc, þæt we magon understandan þæt nan ðing nis swa halig swa his nama.

Þæt oðer gebēd is, “ Adueniat regnum tuum :” þæt is, on urum gereorde, “ Cume ðin rīce.” Æfre wæs Godes rīce, and æfre bið : ac hit is swā to understandenne, þæt his rīce beo ofer ús, and he on us rixige, and we him mid ealre ge-

Father which art in heaven ;” for God the Father is in heaven, and he is everywhere, as he himself said, “ I fill with myself heaven and earth.” And again, the holy gospel says thus concerning him, “ Heaven is his throne, and earth is his footstool.” We turn eastward when we pray, because from thence the heaven rises : not as though his dwelling be particularly in the east part, and that he forsakes the west or other parts, who is everywhere present, not through the space of the place, but by the presence of his majesty. When we turn our face to the east part, where the heaven rises, which rises over all bodily things, then should our mind be thereby admonished that it turn to the highest and first nature, that is, God. We should also know that the sinful is called earth, and the righteous is called heaven ; for in righteous men is a dwelling-place of God, and the good man is a temple of the Holy Ghost. So also, on the other hand, the wicked man is a temple of the devil, and an habitation of the devil : therefore there is as great a difference between good and evil men as there is between heaven and earth.

In the Pater noster are seven prayers. In the first two words are no prayers, but praises : that is, “ Our Father which art in heaven.” The first prayer is, “ Sanctificetur nomen tuum :” that is, “ Hallowed be thy name.” This is not to be so understood as if the name of God were not sufficiently holy, who ever was holy, and ever will be, and who blesses and hallows us all : but these words are thus to be understood, that his name be hallowed in us, and that he grant us that we may bless his name with our mouth, and give us the thought that we may understand that nothing is so holy as his name.

The second prayer is, “ Adveniat regnum tuum :” that is, in our tongue, “ Thy kingdom come.” Ever was God’s kingdom, and ever will be : but it is so to be understood, that his kingdom be over us, and he reign in us, and that we

hyrsumnyse underþeodde syn, and þæt ure ríce beo us gelæst and gefylled, swa swa Crist us behêt, þæt he wolde ūs ēce ríce forgyfan, þus cweðende, “Cumað, ge gebletsode mines Fæder, and gehabbað þæt ríce þæt eow gegearcod wæs fram anginne middangeardes.” Þis bið ure ríce, gif we hit nu geearniað; and we beoð Godes ríce, þonne Crist ūs betæcð his Fæder on domes dæge, swa swa þæt hálige gewrit cwyð, “Cum tradiderit regnum Patri suo:” þæt is, “þonne hē betæcð ríce his Fæder.” Hwæt is þæt ríce þæt hē betæcð his Fæder, buton ða halgan menn, ægðer ge weras ge wíf, þa þe hē alysdre fram helle-wíte mid his agenum deaðe? þa he betæcð his agenum Fæder on ende þisre worulde, and hī beoð þonne Godes ríce, and mid Gode on ecnyse rixiað, ægðer ge mid sawle ge mid lichaman, and beoð þonne gelice englum.

þæt ðridde gebēd is, “Fiat uoluntas tua sicut in celo et in terra:” þæt is, “Geweorðe þīn willa on eorðan swa swa on heofonum.” þæt is, Swa swa englas on heofonum þe gehyrsumiað, and mid eallum gemete to ðe geðeodað, swa eac menn þe on eorðan sind, and of eorðan geworhte, beon hī ðinum willan gehyrsume, and to ðe mid ealre geornfulnyse geðeodan. On þam mannum soðlice gewyrð Godes willa, þe to Godes willan gewyrceað. Ure sawul is heofonlic, and ure lichama is eorðlic. Nu bidde we eac mid þisum wordum, þæt Godes willa geweorðe, ægðer ge on ure sawle ge on urum lichaman, þæt ægðer him gehyrsumige, and he ægðer ge healde and gescylde, ge ure sawle ge urne lichaman, fram deofles costnungum.

þæt feorðe gebēd is, “Panem nostrum cotidianum da nobis hodie:” þæt is, on urum gereorde, “Syle us nu to-dæg urne dæghwamlican hláf.” þæt is on ðrim andgitum to understandenne: þæt hē us sylle fodan urum lichaman, and sylle eac ure sawle þone gastlican hláf. Se gastlica hláf is Godes bebod, þæt we sceolon smeagan dæghwamlice, and mid weorce

with all obedience be subject to him, and that our kingdom be realized and fulfilled to us, as Christ has promised to us, that he would give us an eternal kingdom, thus saying, "Come, ye blessed of my Father, and possess the kingdom that was prepared for you from the beginning of the world." This will be our kingdom, if we now will merit it; and we shall be God's kingdom, when Christ delivers us to his Father on doomsday, as the holy writ says, "Cum tradiderit regnum Patri suo:" that is, "When he shall deliver the kingdom to his Father." What is the kingdom that he shall deliver to his Father, but those holy persons, both men and women, which he redeemed from hell-torment by his own death? These he will deliver to his own Father at the end of this world, and they will then be God's kingdom, and will reign with God for ever, both with soul and with body, and will then be like unto angels.

The third prayer is, "Fiat voluntas tua sicut in cœlo et in terra:" that is, "Thy will be done on earth as in heaven." That is, As the angels in heaven obey thee, and in every way attach themselves to thee, so also may men, who are on earth and formed of earth, be obedient to thy will, and with all fervour attach themselves to thee. In those men verily God's will is done, who work according to God's will. Our soul is heavenly, and our body is earthly. Now, with these words, we also pray that God's will be done both in our soul and in our body, that both may obey him, and that he may preserve and shield both our soul and our body from the temptations of the devil.

The fourth prayer is, "Panem nostrum quotidianum da nobis hodie:" that is, in our tongue, "Give us to-day our daily bread." This is to be understood in three senses: that he give us food for our body, and give ghostly bread to our soul. The ghostly bread is the commandment of God, on which we should daily meditate, and with works fulfil; for as

gefyllan ; forðan swa swa se lichama leofað be lichamlicum mettum, swa sceal seo sawul lybban be Godes lāre, and be gastlicum smeagungum. Hraðe se lichama aswint and forweornað, gif him bið oftogen his bigleofa : swa eac seo sawul forwyrð, gif heo næfð þone gastlican bigleofan, þæt sind Godes beboda, on þam heo sceal geðeon and beon gegōdad. Eac se gastlica hlāf is þæt halige husel, mid þam we getrymmað urne geleafan ; and ðurh ðæs halgan husles þýgene ūs beoð ure synna forgyfene, and we beoð gestrangode ongean deofles costnunge. Þi we sceolon gelomlice mid þam gastlican gereorde ure sawle geclænsian and getrymman. Ne sceal þeah se ðe bið mid healicum synnum fordōn, gedyrstlæcan þæt he Godes husel þicge, buton he his synna ær gebete : gif he elles deð, hit bið him sylfum to bealowe geðyged. Se hlāf getacnað ðreo ðing, swa swa we cwædon. An is þæs lichaman bigleofa ; oðer is ðære sawle ; ðridde is þæs halgan husles ðygen. Þyssera ðreora ðinga we sceolon dæghwamlice æt urum Drihtne biddan.

þæt fifte gebéd is, “ Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris : ” þæt is, “ Forgif us ure gyltas, swa swa we forgifað þam mannum þe wið us agyltað.” We sceolon dōn swa swa we on ðisum wordum behatað ; þæt is, þæt we beon mildheorte us betwynan, and, for ðære micclan lufe Godes, forgyfan ðam mannum þe wið us agyltað, þæt God Ælmihtig forgyfe us ure synna. Gif we ðonne nellað forgyfan þa lytlan gyltas ðæra manna þe us gegremedon, þone nele eac God us forgyfan ure synna mycele and manega : swa swa Crist sylf cwæð, “ þonne ge standað on eowrum gebédum, forgyfað swa hwæt swa ge habbað on eowrum mode to ænigum men, and eower Fæder, þe on heofonum is, forgyfð eow eowre synna. Gif ge þonne nellað forgyfan mid inweardre heortan þam ðe eow gremiað, þonne eac eower Fæder, ðe on heofonum is, nele eow forgyfan eowre synna ; ac he hæet eow gebindan, and on cwearterne settan, þæt is on helle-wīte ; and eow ðær deofol getintregað, oðþæt ge habban ealle eowre gyltas geðrowade, oðþæt

the body lives by bodily meats, so shall the soul live by the precepts of God, and by ghostly meditations. The body quickly wastes away and decays, if its sustenance is withdrawn from it: in like manner the soul perishes, if it has not ghostly sustenance, that is, God's commandments, on which it shall thrive and be cherished. The ghostly bread is also the holy housel, with which we confirm our belief; and through partaking of the holy housel our sins will be forgiven us, and we shall be strengthened against the temptations of the devil. Therefore should we frequently cleanse and confirm our soul with ghostly refection. Yet may not he who is polluted with deadly sins dare to partake of God's housel, unless he first atone for his sins: if he do otherwise, he will partake of it to his own injury. The bread, as we said, betokens three things. One is sustenance of the body; the second, of the soul; the third is the partaking of the holy housel. For these three things we should pray daily to the Lord.

The fifth prayer is, "Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris:" that is, "Forgive us our trespasses, as we forgive those men who trespass against us." We should do as we promise in these words, that is, we should be merciful to each other, and, for the great love of God, forgive those men who trespass against us, that God Almighty may forgive us our sins. But if we will not forgive the little trespasses of those men who have angered us, then will not God forgive us our great and many sins: as Christ himself said, "When ye stand at your prayers, forgive whatever ye have in your mind against any man, and your Father, which is in heaven, will forgive you your sins. But if ye will not, with inward heart, forgive those who anger you, then your Father, which is in heaven, will not forgive you your sins; but he will command you to be bound and set in prison, that is, in hell-torment; and there the devil will torture you, until ye shall have suffered for all your trespasses, until ye

ge cumon to anum feorðlincge.” Is hwæðere getæht, æfter Godes gesetnysse, þæt wise men sceolon settan steore dysigum mannum, swa þæt hi þæt dysig and ða unðeawas alecgan, and þeah ðone man lufigan swa swa agenne broðor.

þæt sixte gebéd is, “ Et ne nos inducas in temptationem : ” þæt is, “ Ne geðafa, ðu God, þæt we beon gelædde on costnunge.” Oðer is costnung, oðer is fandung. God ne costnað nænne mannan ; ac hwæðere nân man ne cymð to Godes ríce, buton he sy afandod : forði ne sceole we na biddan þæt God ure ne afandige, ac we sceolon biddan þæt God us gescyldre, þæt we ne abreoðon on ðære fandunge. Deofol môt ælces mannes afandigan, hwæðer he aht sy, oððe naht ; hwæðer he God mid inweardlicre heortan lufige, oððe he mid hîwunge fâre. Swa swa man afandað gold on fyre, swa afandað God þæs mannes mod on mislicum fandungum, hwæðer hê ânraede sy. Genoh wel wât God hu hit getimað on þære fandunge ; ac hwæðere se man næfð na mycele geðincðe, buton he afandod sy. Þurh ða fandunge he sceal geðeon, gif he þam costnungum wiðstent. Gif he fealle, he eft astande : þæt is, gif he agylte, he hit georne gebete, and syððan geswíce ; forði ne bið nân bôt naht, buton þær beo geswicenes. Se man þe gelomlice wile syngian, and gelomlice betan, he gremað God ; and swa he swiðor syngað swa he deofle gewyldra bið, and hine þonne God forlæt, and he færð swa him deofol wissað, swa swa tobrocen scíp on sæ, þe swa færð swa hit se wind drifð. Se goda man swa he swiðor afandod bið swa he rotra bið, and near Gode, oðþæt hê mid fulre geðincðe færð of ðisum life to ðam ecan life. And se yfela swa he oftor on ðære fandunge abryð, swa he forcuðra bið, and deofle near, oðþæt he færð of ðisum life to ðam ecan wite, gif he ær geswican nolde, þaþa he mihte and moste. Forði anbidað God oft þæs yfelan mannes, and læt him fyrst, þæt he his mândæda geswíce, and his mōd to Gode gecyrre ær his ende, gif he wile. Gif he þonne nele, þæt

come to one farthing." It is, however, taught, according to the book of God, that wise men should institute correction for foolish men, so that they lay aside their folly and their evil practices, and should, nevertheless, love the man as their own brother.

The sixth prayer is, "Et ne nos inducas in tentationem:" that is, "Permit not, thou, O God, that we be led into temptation." One thing is temptation, another thing is trial. God tempts no man, but, nevertheless, no man comes to the kingdom of God, unless he has been tried: therefore we should not pray that God try us not, but we should pray to God to shield us, so that we sink not under trial. The devil may try every man, whether he be aught or naught; whether he love God with inward heart, or act with hypocrisy. As a man tries gold in the fire, so God tries the mind of man in divers trials, whether he be steadfast. God knows full well, how it befalls in trial; but yet a man will have no great honour, unless he have been tried. By trial he shall flourish, if he withstand temptations. 'If he fall, let him rise again': that is, if he sin, let him earnestly atone for it, and cease therefrom afterwards; for no atonement will avail, if there be not cessation. The man who frequently sins and frequently atones, angers God; and the more he sins the more he will be subject to the devil, and God will then forsake him, and he will go as the devil shall direct him, as a shattered ship at sea, which goes as the wind drives it. The good man the more he is tried the more cheerful he will be, and the nearer to God, until with full honour he shall go from this life to the life eternal. And the evil man, the oftener he sinks under trial, the more wicked he will be, and the nearer to the devil, until he goes from this life to eternal torment, if he would not cease previously, when he could and might. God therefore often awaits the evil man, and leaves him time, that he may cease from his wicked deeds, and before his end turn his mind to God, if he will. But if he will not, that he be,

he beo butan ælcere ladunge swiðe rihtlice to deofles handa asceofen. Forði is nu selre cristenum mannum, þæt hi mid earfoðnyssum and mid geswince gearnian þæt éce ríce and ða écan blisse mid Gode and mid eallum his halgum, ðonne hi mid softnyse and mid yfelum lustum gearnian þa ecan tintrega mid eallum deoflum on helle-wíte.

þæt sefoðe gebéd is, “ Set libera nos a malo :” þæt is, “ Ac alys us fram yfele :” alys us fram deofle and fram eallum his syrwingum. God lufað us, and deofol us hatað. God us fett and gefrefrað, and deofol us wile ofslean, gif he mót ; ac him bið forwyrned þurh Godes gescyldnyse, gif we us sylfe nellað fordón mid unðeawum. Forði we sceolon forbugan and forseon þone lyðran deoful mid eallum his lotwrencum, forðan ðe him ne gebyrað naht to ús, and we sceolon lufian and filigan urum Drihtne, seðe us læt to ðam ecan life.

Seofon gebédu, swa swa we ær sædon, beoð on ðam Pater noster. þa ðreo forman gebédu beoð us ongunnene on ðysre worulde, ac hī beoð á ungeendode on þære towardan worulde. Seo halgung þæs mæran naman Godes ongann ús mannum þaþa Crist wearð geflæschamod mid ure menniscnyse ; ac seo ylce halgung wunað on ecnyse, forðan ðe we on ðam ecan life bletsiað and herigað æfre Godes naman. And God rixað nu, and his ríce stent æfre butan ende, and Godes willa bið gefremod on ðisum life ðurh góde menn : se ylca willa wunað á on ecnyse. þa oðre feower gebédu belimpað to ðisum life, and mid þisum life geendiað.

On ðisum lífe we behōfiað hlāfes, and lāre, and husel-ganges. On þam towardan lífe we ne behōfiað nanes eorðlices bigleofan, forðan ðe we þonne mid þam heofonlicum mettum beoð gereordode. Her we behōfiað lāre and wisdomes. On ðam heofonlican life beoð ealle ful wīse, and on gastlicre lare full gerāde, þa ðe nu, þurh wīsra manna lāre, beoð Godes bebodum underþeodde. And her we behōfiað ðæs halgan husles

without any exculpation, very justly be thrust into the hand of the devil. Therefore is it now better for christian men, that with hardships and toil they earn the everlasting kingdom and eternal bliss with God and with all his saints, than that they by softness and evil lusts earn eternal tortures with all the devils in hell-torment.

The seventh prayer is, "Sed libera nos a malo:" that is, "But deliver us from evil:" deliver us from the devil and from all his wiles. God loves us, and the devil hates us. God feeds and comforts us, and the devil will slay us if he may; but he will be prevented through the protection of God, if we will not fordo ourselves with evil practices. Therefore should we eschew and despise the vicious devil with all his devices, for there behoves him nothing for us, and we should love and follow our Lord, who will lead us to everlasting life.

In the Pater noster there are, as we before said, seven prayers. The first three prayers are begun by us in this world, but they will ever be unended in the world to come. The hallowing of the great name of God began with us men when Christ became incarnate with our humanity; but the same hallowing will continue to eternity, because in the life eternal we shall ever bless and praise the name of God. And God reigns now, and his kingdom stands for ever, without end, and the will of God will be fulfilled in this life by good men: the same will will continue to all eternity. The other four prayers belong to this life, and with this life end.

In this life we require bread, and instruction, and partaking of the housel. In the life to come we require no earthly food, for we shall then be nourished with heavenly meats. Here we require instruction and wisdom. In the heavenly life all will be full wise, and in ghostly lore full skilled, those who now, through the precepts of wise men, are obedient to the commandments of God. And here we require to partake of the

ðygene for ure beterunge, soðlice on ðære heofonlican wununge we habbað mid us Cristes lichaman, mid þam he rixað on ecnysse.

On þyssere worulde we biddað ure synna forgyfensse, and na on þære towearðan. Se man ðe nele his synna behreowsian on his life, ne begyt he nane forgyfensse on ðam towearðan. And on ðisum life we biddað þæt God us gescyldede wið deofles costnunga, and us alyse fram yfele. On ðam ecan life ne bið nán costnung ne nán yfel ; forði ðær ne cymð nán deofol ne nán yfel mann, ðe us mæge dreccan oððe derian. Þær beoð geþwære sawul and lichama, þe nu on ðisum life him betweonan winnað. Ðær ne bið nán untrumnys, ne geswinc, ne wana nanre gōdnysse, ac Crist bið mid ús eallum, and ús ealle ðing deð, butan edwite, mid ealre blisse.

Crist gesette þis gebéd, and swa beleac mid feawum worðum, þæt ealle ure neoda, ægðer ge gastlice ge lichamlice, ðæron sind belocene ; and þis gebéd he gesette eallum cristennum mannum gemænelice. Ne cwyrð na on ðam gebéde, ‘Min Fæder, þu ðe eart on heofonum,’ ac cwyrð, “Ure Fæder ;” and swa forð ealle ða word ðe þær-æfter fyligað sprecað gemænelice be eallum cristennum mannum. On ðam is geswutelod hu swiðe God lufað ánnysse and geþwærnyssse on his folce. Æfter Godes gesetnyssse ealle cristene men sceoldon beon swa geðwære swilce hit án man wære : forði wa ðam men þe ða annysse tobrycð. Swa swa we habbað on anum lichaman manega lima, and hi ealle ánum heafde gehyrsumiað, swa eac we sceolon manega cristene men Criste on ánnysse gehyrsumian ; forðon þe he is ure heafod, and we synd his lima. We magon geseon on urum agenum lichaman hū ælc lim oðrum þenað. Þa fēt berað ealne ðone lichaman, and ða eagan lædað ða fēt, and þa handa gearciað ðone bigleofan. Hraðe lið þæt heafod adúne, gif þa fēt hit ne feriað ; and hraðe ealle ða lima togædere forweorðað, gif þa handa ne doð þone bigleofan þam muðe. Swa eac se rīca man, þe sitt on his heahsetle, hraðe geswicð he his gebeor-

holy housel for our amendment, for in the heavenly dwelling we shall have the body of Christ with us, with which he reigns to eternity.

In this world we pray for forgiveness of our sins, and not in that to come. The man who will not repent of his sins in this life, will obtain no forgiveness in that to come. And in this life we pray God to shield us against the temptations of the devil, and to deliver us from evil. In the life eternal there will be no temptation and no evil; for there will come no devil nor evil man who may trouble or hurt us. There will be in concord soul and body, which now in this life strive with each other. There will be no sickness, no toil, no lack of any goodness, but Christ will be with us all, and will do all things for us, without reproach, with all alacrity.

Christ instituted this prayer, and so confined it within a few words, that all our needs, both ghostly and bodily, are therein included; and this prayer he instituted for all christian men in common. He says not in that prayer, 'My Father, which art in heaven,' but says, "Our Father;" and so forth all the words which follow speak universally of all christian men. Herein is manifested how much God loves unity and concord among his people. According to the book of God all christian men should be so united as though they were one man: wo therefore to the man who breaks that unity asunder. So as we have in one body many limbs, and they all obey one head, so also we many christian men should obey Christ in unity; for he is our head, and we are his limbs. We may see in our own bodies how each limb serves another. The feet bear the whole body, and the eyes lead the feet, and the hands prepare the sustenance. Soon will the head lie down, if the feet bear it not; and soon will all the limbs perish together, if the hands put not the sustenance to the mouth. In like manner the rich man, who sits on his high seat, will soon discontinue his feasting, if the servants dis-

scipes, gif ða ðeowan geswicað ðæra teolunga. Beo se rīca gemyndig þæt he sceal ealra ðæra gōda þe him God alænde agyldan gescead hime ða atuge.

Se bið ðin hand oððe ðin fōt, seðe þe ðine neoda deð. Se bið þin eage, seðe þe wisdom tæcð, and on rihtne weg þe gebrincð. Se ðe þe mūndað swa swa fæder, he bið swylce hē ðin heafod sy. Ealswa wel behōfað þæt heafod þæra oðera lima, swa swa ða lima behōfiað þæs heafdes. Gif ān lim bið untrum, ealle ða oðre þrowiað mid þam anum. Swa we sceolon eac, gif bið an ure geferena on sumre earfoðnyse, ealle we sceolon his yfel besārgian, and hōgian embe ða bote, gif we hit gebetan magon. And on eallum ðingum we sceolon healdan sibbe and annysse, gif we willað habban þa micclan geðincðe þæt we beon Godes bearn, seðe on heofonum is, on ðære he rixað mid eallum his halgum on ealra worulda woruld on ecnyse. Amen.

FERIA III.

DE FIDE CATHOLICA.

ÆLC cristen man sceal æfter rihte cunnan ægðer ge his Pater noster ge his Credan. Mid þam Pater nostre he sceal hine gebiddan, mid ðam Credan he sceal his geleafan getrymman. We habbað gesæd embe þæt Pater noster, nu we wyllað secgan eow þone geleafan þe on ðam Credan stent, swa swa se wīsa Augustinus be ðære Halgan þrynnysse trahtnode.

An Scyppend is ealra ðinga, gesewenlicra and ungesewenlicra; and we sceolon on hine gelyfan, forðon ðe hē is soð God and āna Ælmihtig, seðe næfre ne ongann ne anginn næfde; ac he sylf is anginn, and he eallum gesceaftum anginn and ordfruman forgeaf, þæt hī beon mihton, and þæt hī hæfdon agen gecynd, swa swa hit þære godcundlican fadunge

continue their toils. Let the rich be mindful that of all the good things which God has lent him, he shall render an account how he employed them.

He is thy hand or thy foot, who supplieth thy wants. He is thine eye who teacheth thee wisdom, and bringeth thee into the right way. He who protecteth thee as a father is, as it were, thy head. As the head requireth the other members, so these members require the head. If one limb be diseased, all the others suffer with that one. So also should we, if one of our fellows be in any distress, all lament his evil, and meditate concerning its reparation, if we can repair it. And in all things we should hold peace and unity, if we will have the great distinction of being children of God, who is in heaven, in which he ruleth with all his saints, through all ages, to eternity. Amen.

WEDNESDAY.

OF THE CATHOLIC FAITH.

EVERY christian man should by right know both his Pater noster and his Creed. With the Pater noster he should pray, with the Creed he should confirm his faith. We have spoken concerning the Pater noster, we will now declare to you the faith which stands in the Creed, according to the wise Augustine's exposition of the Holy Trinity.

There is one Creator of all things, visible and invisible; and we should all believe in him, for he is true and God alone Almighty, who never either began or had beginning; but he is himself beginning, and he to all creatures gave beginning and origin, that they might be, and that they might have their own nature, so as it seemed good to the divine dispensation.

gelicode. Englas he worhte, þa sind gastas, and nabbað nænne lichaman. Menn he gesceop mid gaste and mid lichaman. Nytenu and deor, fixas and fugelas he gesceop on flæsce butan sáwle. Mannum he gesealde uprihtne gang; ða nytenu he lét gán alotene. Mannum he forgeaf hláf to bigleofan, and þam nytenum gærs.

Nu mage ge, gebroðru, understandan, gif ge wyllað, þæt twa ðing syndon: ân is Scyppend, oðer is gesceaft. He is Scyppend seðe gesceop and geworhte ealle ðing of nahte. Þæt is gesceaft þæt se soða Scyppend gesceop. Þæt sind ærest heofonas, and englas þe on heofonum wuniað, and syððan þeos eorðe mid eallum ðam ðe hire on eardiað, and sæ mid eallum ðam þe hyre on swymmað. Nu ealle ðas ðing synd mid anum naman genemnode, gesceaft. Hi næron æfre wunigende, ac God hi gesceop. Þa gesceafta sind fela. An is se Scyppend þe hi ealle gesceop, se ana is Ælmihtig God. He wæs æfre, and æfre he bið þurhwunigende on him sylfum and ðurh hine sylfne. Gif he ongunne and anginn hæfde, butan tweon ne mihte he beon Ælmihtig God; soðlice þæt gesceaft ðe ongann and gesceapen is, næfð nane godcundnisse; forði ælc edwist þætte God nys, þæt is gesceaft; and þæt þe gesceaft nis, þæt is God.

Se God wunað on Þrynnysse ûntodæledlic, and on ânnyse ânre Godcundnisse, soðlice oðer is se Fæder, oðer is se Sunu, oðer is se Halga Gast; ac þeah-hwæðere ðæra ðreora is ân Godcundnys, and gelíc wuldor, and efen-ece mægenðrymnys. Ælmihtig God is se Fæder, Ælmihtig God is se Sunu, Ælmihtig God is se Halga Gast; ac þeah-hwæðere ne sind ðry Ælmihtige Godas, ac ân Ælmihtig God. Þry hī sind on hadum and on naman, and ân on Godcundnisse. Þry, forði þe se Fæder bið æfre Fæder, and se Sunu bið æfre Sunu, and se Halga Gast bið æfre Halig Gast; and hyra nān ne awent næfre of ðam ðe he is. Nu habbað ge gehyred þa Halgan Þrynnysse; ge sceolon eac gehyran ða soðan Annysse.

Angels he created, which are spirits, and have no body. Men he created with spirit and with body. Cattle and other beasts, fishes and birds he created in flesh without soul. To men he gave an upright gait ; the cattle he let go bending downwards. To men he gave bread for sustenance, and to the cattle grass.

Now, brethren, ye may understand, if ye will, that there are two things : one is the Creator, the other is the creature. He is the Creator who created and made all things of naught. That is a creature which the true Creator created. These are, first, heaven, and the angels which dwell in heaven ; and then this earth with all those which inhabit it, and sea with all those that swim in it. Now all these things are named by one name, creature. They were not always existing, but God created them. The creatures are many. The Creator, who created them all, is one, who alone is Almighty God. He was ever, and ever he will continue in himself and through himself. If he had begun and had origin, without doubt he could not be Almighty God ; for the creature that began and is created, has no divinity ; therefore every substance that is not God is a creature ; and that which is not a creature is God.

God exists in Trinity indivisible, and in unity of one Godhead, for the Father is one, the Son is one, the Holy Ghost is one ; and yet of these three there is one Godhead, and like glory, and coeternal majesty. The Father is Almighty God, the Son is Almighty God, the Holy Ghost is Almighty God ; but yet there are not three Almighty Gods, but one Almighty God. They are three in persons and in name, and one in Godhead. Three, because the Father will be ever Father, and the Son will be ever Son, and the Holy Ghost will be ever Holy Ghost ; and neither of them will ever change from what he is. Ye have now heard concerning the Holy Trinity ; ye shall also hear concerning the true Unity.

Soðlice se Fæder, and se Sunu, and se Halga Gast, habbað āne Godcundnyse, and ān gecynd, and ān weorc. Ne worhte se Fæder nān ðing ne ne wyrcð, butan ðam Suna, oððe butan þam Halgan Gaste. Ne heora nān ne wyrcð nān ðing butan oðrum; ac him eallum is ān weorc, and ān ræd, and ān willa. Æfre wæs se Fæder, and æfre wæs se Sunu, and æfre wæs se Halga Gast ān Ælmihtig God. Se is Fæder, se ðe nis naðer ne geboren ne gesceapen fram nanum oðrum. Se is Fæder gehāten, forðan ðe he hæfð Sunu, ðone ðe he of him sylfum gestrynde, butan ælcra meder. Se Fæder is God of nanum Gode. Se Sunu is God of ðam Fæder Gode. Se Halga Gast is God forðstæppende of ðam Fæder and of ðam Suna. þas word sind sceortlice gesæde, and eow is neod þæt we hi swutelico eow onwreon.

Hwæt is se Fæder? Ælmihtig Scyppend, na geworht ne acenned, ac hē sylf gestrynde Bearn him sylfum efen-ece. Hwæt is se Sunu? He is ðæs Fæder Wisdom, and his Word, and his Miht, þurh ðone se Fæder gesceop ealle ðing and gefadode. Nis se Sunu na geworht ne gesceapen, ac he is acenned. Acenned he is, and þeah-hwæþere he is efen-eald and efen-ece his Fæder. Nis na swa on his acennednyse swa swa bið on ure acennednyse. þonne se mann sunu gestrynð, and his cild acenned bið, þonne bið se fæder mara, and se sunu læssa. Hwī swa? Forði þonne se sunu wyxð, þonne ealdað se fæder. Ne fintst þu na gelice on mannum fæder and sunu. Ac ic ðe sylle bysne, hu ðu Godes acennednyse þy bet understandan miht. Fyr acenð of him beorhtnyse, and seo beorhtnys is efen-eald þam fyre. Nis na þæt fyr of ðære beorhtnyse, ac seo beorhtnys is of ðam fyre. þæt fyr acenð þa beorhtnyse, ac hit ne bið næfre butan ðære beorhtnyse. Nu ðu gehyrst þæt seo beorhtnys is ealswa eald swa þæt fyr þe heo of cymð; geðafa nu forði þæt God mihte gestrynan ealswa eald Bearn, and ealswa ece swa he sylf is. Se ðe mæg understandan þæt ure Hælend Crist is on ðære Godcundnyse ealswa eald swa his Fæder,

Verily the Father, and the Son, and the Holy Ghost, have one Godhead, and one nature, and one work. The Father created nothing nor creates, without the Son, or without the Holy Ghost. Nor does one of them anything without the others; but they have all one work, and one counsel, and one will. The Father was ever, and the Son was ever, and the Holy Ghost was ever One Almighty God. He is the Father, who was neither born of nor created by any other. He is called Father, because he has a Son, whom he begot of himself, without any mother. The Father is God of no God. The Son is God of God the Father. The Holy Ghost is God proceeding from the Father and from the Son. These words are shortly said, and it is needful for you that we more plainly expound them.

What is the Father? The Almighty Creator, not created nor born, but he himself begot a Child coeternal with himself. What is the Son? He is the Wisdom of the Father, and his Word, and his Might, through whom the Father created and disposed all things. The Son is neither made nor created, but he is begotten. He is begotten, and yet he is coeval and coeternal with his Father. It is not with his birth as it is with our birth. When a man begets a son, and his child is born, the father is greater and the son less. Why so? Because when the son waxes the father grows old. Thou findest not among men father and son alike. But I will give thee an example, whereby thou mayest the better understand the birth of God. Fire begets brightness of itself, and the brightness is coeval with the fire. The fire is not of the brightness, but the brightness is of the fire. The fire begets the brightness, and it is never without the brightness. Now thou hearest that the brightness is as old as the fire of which it comes; allow therefore that God might beget a Child as old and as eternal as he himself is. Let him who can understand that our Saviour Christ is in the Godhead as old as his

hē ðancige þæs Gode, and blissige. Se ðe understandan ne mæg, he hit sceal gelyfan, þæt he hit understandan mæge; forðan þæs witegan word ne mæg beon aīdlod, ðe þus cwæð, “Buton ge hit gelyfan, ne mage ge hit understandan.” Nu habbað ge gehyred þæt se Sunu is of ðam Fæder butan ælcum anginne; forðan ðe he is þæs Fæder Wisdom, and he wæs æfre mid þam Fæder, and æfre bið.

Uton nu gehyran be ðan Halgan Gaste, hwæt he sý. He is se Willa and seo soðe Lufu þæs Fæder and þæs Suna, ðurh ðone sind ealle ðing geliffæste and gehealdene, be ðam is þus gecweden, “Godes Gast gefylð ealne ymbhwyrft mid-dangeardes, and he hylt ealle ðing, and he hæfð ingehýd ælces gereordes.” Nis hē geworht, ne gesceapen, ne acenned, ac hē is forðstæppende, þæt is ofgangende, of ðam Fæder and of ðam Suna, þam hē is gelic and efen-ece. Nis se Halga Gast na Sunu, forðan ðe hē nis na acenned, ac hē gæð of ðam Fæder and of ðam Suna gelice; forðan ðe hē is heora beigra Willa and Lufu. Crist cwæð þus be him on his godspelle, “Se Frofor-gāst, þe ic eow asendan wille, Gast ðære soðfæstnysse, ðe of minum Fæder gæð, he cyð gecyðnysse be me.” þæt is, He is min gewita þæt ic eom Godes Sunu. And eac se rihta geleafa us tæcð, þæt we sceolon gelyfan on ðone Halgan Gast: he is se liffæstenda God, se gæð of ðam Fæder and of ðam Suna. Hu gæð hē of him? Se Sunu is þæs Fæder Wisdom, æfre of ðam Fæder; and se Halga Gast is heora beigra Willa, æfre of him bām. Is forði þonne ān Fæder, se ðe æfre is Fæder, and ān Sunu, se ðe æfre bið Sunu, and ān Halig Gast, se ðe æfre is Halig Gast.

Æfre wæs se Fæder, butan anginne; and æfre wæs se Sunu mid þam Fæder, forðan ðe he is þæs Fæder Wisdom; æfre wæs se Halga Gast, se ðe is heora beigra Willa and Lufu. Nis se Fæder of nanum oðrum, ac he wæs æfre. Se Sunu is acenned of ðam Fæder, ac he wæs æfre on ðæs Fæder

Father, thank God therefore and rejoice. He who cannot understand it shall believe it, that he may understand it; for the word of the prophet may not be rendered void, who thus spake, “Unless ye believe it ye cannot understand it.” Ye have now heard that the Son is of the Father without any beginning; for he is the Wisdom of the Father, and he was ever with the Father, and ever will be.

Let us now hear concerning the Holy Ghost, what he is. He is the Will and the true Love of the Father and of the Son, through whom all things are quickened and preserved, concerning whom it is thus said, “The Spirit of God filleth all the circumference of earth, and he holdeth all things, and he hath knowledge of every speech.” He is not made, nor created, nor begotten, but he is proceeding, that is going from, the Father and from the Son, with whom he is equal and coeternal. The Holy Ghost is not a son, for he is not begotten, but he proceeds from the Father and from the Son; for he is the Will and Love of them both. Christ spake of him thus in his gospel, “The Spirit of comfort whom I will send unto you, the Spirit of truth, which proceedeth from my Father, will bear testimony concerning me.” That is, He is my witness that I am the Son of God. And the right faith also teaches us, that we should believe in the Holy Ghost: he is the quickening God, who proceeds from the Father and from the Son. How proceeds he from him? The Son is the Wisdom of the Father, ever of the Father; and the Holy Ghost is the Will of them both, ever of them both. There is therefore one Father, who is ever Father; and one Son, who is ever Son; and one Holy Ghost, who is ever Holy Ghost.

Ever was the Father, without beginning; and ever was the Son with the Father, for he is the Wisdom of the Father; ever was the Holy Ghost, who is the Will and Love of them both. The Father is of no other, for he was ever. The Son is begotten of the Father, for he was ever in the bosom of

bosme, forðan ðe he is his Wisdom, and he is of ðam Fæder eal þæt he is. Æfre wæs se Halga Gast, forðan ðe he is, swa we ær cwædon, Willa and soð Lufu þæs Fæder and ðæs Suna; soðlice willa and lufu getacniað an ðing: þæt þæt þu wylt, þæt ðu lufast; and þæt þæt ðu nelt, þæt ðu ne lufast.

Seo sunne ðe ofer us scinð is lichamlic gesceaft, and hæfð swa-ðeah ðreo agennyssa on hire: an is seo lichamlice edwist, þæt is ðære sunnan trendel; oðer is se leoma oððe beorhtnys æfre of ðære sunnan, seoðe onliht ealne middangeard; þridde is seo hætu, þe mid þam leoman cymð to ús. Se leoma is æfre of ðære sunnan, and æfre mid hire; and ðæs Ælmihtigan Godes Sunu is æfre of ðam Fæder acenned, and æfre mid him wunigende; be ðam cwæð se apostol, þæt he wære his Fæder wuldres beorhtnys. Ðære sunnan hætu gæð of hire and of hire leoman; and se Halga Gast gæð æfre of ðam Fæder and of þam Suna gelice; be ðam is þus awriten, “Nis nân þe hine behydan mæge fram his hætān.”

Fæder, and Sunu, and Halig Gast ne magon beon togædere genamode, ac hī ne beoð swa-þeah nahwār totwæmede. Nis se Ælmihtiga God na ðryfeald, ac is Ðrynnys. God is se Fæder, and se Sunu is God, and se Halga Gast is God: na ðry Godas, ac hī ealle ðry ān Ælmihtig God. Se Fæder is eac wisdom of nanum oðrum wisdom. Se Sunu is wisdom of ðam wisan Fæder. Se Halga Gast is wisdom. Ac ðeah-hwæðere hī sind ealle ætgædere ān wisdom. Eft se Fæder is soð lufu, and se Sunu is soð lufu, and se Halga Gast is soð lufu; and hī ealle ætgædere ān God and ān soð lufu. Eac swilce is se Fæder gast and halig, and se Sunu is gast and halig untwylice; þeah-hwæðere se Halga Gast is synderlice gehāten Halig Gast, þæt þæt hī ealle ðry sind gemænelice.

Swa micel gelicnys is on ðyssere Halgan Ðrynnysse, þæt se Fæder nis na mare þonne se Sunu on ðære Godcundnysse;

the Father, for he is his Wisdom, and he is of the Father all that he is. Ever was the Holy Ghost, for he is, as we before said, the Will and true Love of the Father and of the Son; for will and love betoken one thing: that which thou wilt thou lovest; and that which thou wilt not, thou lovest not.

The sun which shines over us is a bodily creature, and has, nevertheless, three properties in itself: one is the bodily substance, that is the sun's orb; the second is the beam or brightness ever of the sun, which illumines all the earth; the third is the heat, which with the beam comes to us. The beam is ever of the sun, and ever with it; and the Son of Almighty God is ever of the Father begotten, and ever with him existing, of whom the apostle said, that he was the brightness of his Father's glory. The heat of the sun proceeds from it and from its beam; and the Holy Ghost proceeds ever from the Father and from the Son equally; of whom it is thus written, "There is no one who may hide himself from his heat."

Father, and Son, and Holy Ghost, may not be named together, but yet they are nowhere separated. The Almighty God is not threefold, but is Trinity. The Father is God, and the Son is God, and the Holy Ghost is God: not three Gods, but they all three one Almighty God. The Father is also Wisdom of no other wisdom. The Son is Wisdom of the wise Father. The Holy Ghost is Wisdom. But yet they are all together one Wisdom. Again, the Father is true Love, and the Son is true Love, and the Holy Ghost is true Love; and they all together one God and one true Love. In like manner the Father is ghost and holy, and the Son is ghost and holy undoubtedly; nevertheless the Holy Ghost is specially called Holy Ghost, that which they all three are in common.

There is so great likeness in this Holy Trinity, that the Father is no greater than the Son in the Godhead; nor is the

ne se Sunu nis na mare þonne se Halgan Gast ; ne nan heora ān nis na læsse þonne eall seo Ðrynnys. Swa hwær swa heora ān bið, þær hī beoð ealle ðry, æfre ān God untodæledlic. Nis heora nān māre þonne oðer, ne nān læssa ðonne oðer ; ne nān beforan oðrum, ne nān bæftan oðrum ; forðan swa hwæt swa læsse bið þonne God, þæt ne bið na God ; þæt þæt lator bið, þæt hæfð anginn, ac God næfð nān anginn. Nis na se Fæder ana Ðrynnys, oððe se Sunu Ðrynnys, oððe se Halga Gast Ðrynnys, ac þas ðry hadas sindon ān God on anre Godcundnyse. Þonne ðu gehyrst nemnan þone Fæder, þonne understenst ðu þæt he hæfð Sunu. Eft, þonne þu cwyst Sunu, þu wast, butan tweon, þæt he hæfð Fæder. Eft, we gelyfað þæt se Halga Gast is ægðer ge ðæs Fæder ge ðæs Suna Gast.

Ne bepæce nān man hine sylfne, swa þæt he secge oððe gelyfe þæt ðry Godas syndon ; oððe ænig hād on þære Halgan Þrynnysse sy unmihtigra þonne oðer. Ælc ðæra þreora is God, þeah-hwæðere hī ealle ān God ; forðan ðe hī ealle habbað ān gecynd, and āne godcundnyse, and āne edwiste, and ān geðeaht, and ān weorc, and āne mægenðrymnyse, and gelíc wuldor, and efen-ece ríce. Is hwæðere se Sunu ana geflæschamod and geboren to men, of ðam halgan mædene Marian. Ne wearð se Fæder mid menniscnyse befangen, ac hwæðere hē asende his Sunu to ure alysednyse, and him æfre mid wæs, ægðer ge on life ge on ðrowunge, and on his æriste, and on his upstige. Eac eal Godes gelaðung andet, on ðam rihtum geleafan, þæt Crist is acenned of ðam clænan mædene Marian, and of ðam Halgan Gaste. Nis se Halga Gast þeah-hwæðere Cristes Fæder ; ne nān cristen man þæt næfre ne sceal gelyfan : ac se Halga Gast is Willa þæs Fæder and ðæs Suna ; forði þonne swiðe rihtlice is awriten on urum geleafan, þæt Cristes menniscnys wearð gefremmed þurh ðone Halgan Willan.

Beheald þas sunnan mid gleawnyse, on ðære is, swa we ær cwædon, hætu and beorhtnys ; ac seo hætu drygð, and

Son greater than the Holy Ghost ; nor is one of them less than the whole Trinity. Wheresoever one of them is, there they are all three, ever one God indivisible. No one of them is greater than other, nor one less than other, nor one before other, nor one after other ; for whatsoever is less than God, that is not God ; that which is later has beginning, but God has no beginning. The Father alone is not Trinity, nor is the Son Trinity, nor the Holy Ghost Trinity, but these three persons are one God in one Godhead. When thou hearest the Father named, then thou wilt understand that he has a Son. Again, when thou sayest, Son, thou knowest, without doubt, that he has a Father. Again, we believe that the Holy Ghost is the Spirit both of the Father and of the Son. 4

Let no man deceive himself so as to say or to believe that there are three Gods, or that any person in the Holy Trinity is less mighty than other. Each of the three is God, yet they are all one God ; for they all have one nature, and one Godhead, and one substance, and one counsel, and one work, and one majesty, and like glory, and coeternal rule. But the Son alone was incarnate and born to man of the holy maiden Mary. The Father was not invested with human nature, but yet he sent his Son for our redemption, and was ever with him, both in life and in passion, and at his resurrection, and at his ascension. Also all the church of God confesses, according to true faith, that Christ was born of the pure maiden Mary, and of the Holy Ghost. Yet is not the Holy Ghost the Father of Christ ; never shall any christian man believe that : but the Holy Ghost is the Will of the Father and of the Son ; therefore is it very rightly written in our belief, that Christ's humanity was accomplished by the Holy Ghost.

Behold the sun with attention, in which there is, as we before said, heat and brightness ; but the heat dries, and the

seo beorhtnys onlyht. Oðer ðing deð seo hætu, and oðer seo beorhtnys; and ðeah ðe hī ne magon beon totwæmde: belimpð, hwæðere ðeah, seo hæðung to ðære hætan, and seo onlihting belimpð to ðære beorhtnysse. Swa eac Crist ana underfeng ða menniscnysse, and na se Fæder, ne se Halga Gast: þeah-hwæðere hī wæron æfre mid him on eallum his weorcum and on ealre his fare.

We sprecað ymbe God, deaðlice be Undeaðlicum, tyddre be Ælmihtigum, earmingas be Mildheortum; ac hwā mæg weorðfullice sprecaþ be ðam ðe is únasecgendlic? He is butan gemete, forðy ðe he is æghwær. He is butan getele, forðon ðe he is æfre. He is butan hēfe, forðon þe he hylt ealle gesceafta butan geswince; and he hī ealle gelogode on þam ðrim ðingum, þæt is on gemete, and on getele, and on hēfe. Ac wite ge þæt nān man ne mæg fullice embe God sprecaþ, þonne we furðon þa gesceafta þe he gesceop ne magon asmeagan, ne areccan. Hwā mæg mid wordum ðære heofenan freatewunge asecaþ? Oððe hwā ðære eorðan wæstmbernysse? Oððe hwā herað genihtsumlice ealra tida ymbhwyrft? Oððe hwā ealle oðre ðing, þonne we furðon þa lichomlican ðing, þe we onlociað, ne magon fullice befōn mid ure gesihðe? Efne ðu gesihst ðone mannan beforan ðe, ac on ðære tide þe ðu his neb gesihst, þu ne gesihst na his hricg. Ealswa, gif ðu sumne clað sceawast, ne miht ðu hine ealne togædere geseon, ac wenst abutan, þæt ðu ealne hine geseo. Hwylc wundor is, gif se Ælmihtiga God is unasecgendlic and unbefangenlic, seðe æghwær is eall, and nahwar todæled?

Nu smeað sum undeopðancol man, hu God mæge beōn æghwær ætgædere, and nahwar todæled. Beheald þas sunnan, hu heage heo astihð, and hu heo asent hyre leoman geond ealne middangeard, and hu heo onliht ealle ðas eorðan þe mancynn on-eardað. Swa hraðe swa heo up-asprincð on ærne merigen, heo scinð on Hierusalem, and on Romebyrig, and on ðisum earde, and on eallum eardum ætgædere; and

brightness gives light. The heat does one thing, and the brightness another; and though they cannot be separated, the heating, nevertheless, belongs to the heat, and the giving light to the brightness. In like manner Christ alone assumed human nature, and not the Father, nor the Holy Ghost: they were, nevertheless, ever with him in all his works and in all his course.

We speak of God, mortals of the Immortal, feeble of the Almighty, miserable beings of the Merciful; but who may worthily speak of that which is unspeakable? He is without measure, because he is everywhere. He is without number, for he is ever. He is without weight, for he holds all creatures without toil; and he disposed them all in three things, that is in measure, and in number, and in weight. But know ye that no man can speak fully concerning God, when we cannot even investigate or reckon the creatures which he has created. Who by words can tell the ornaments of heaven? Or who the fruitfulness of earth? Or who shall adequately praise the circuit of all the seasons? Or who all other things, when we cannot even fully comprehend with our sight the bodily things on which we look? Behold thou seest the man before thee, but at the time thou seest his face, thou seest not his back. So also if thou lookest at a cloth, thou canst not see it all together, but turnest it about, that thou mayest see it all. What wonder is it, if the Almighty God is unspeakable and incomprehensible, who is everywhere all, and nowhere divided?

Now some shallow-thinking man will inquire, how God can be everywhere at once, and nowhere divided. Behold this sun, how high he ascends, and how he sends his beams over all the world, and how he enlightens all this earth which mankind inhabit. As soon as he rises up at early morn, he shines on Jerusalem, and on Rome, and on this country, and on all countries at once; and yet he is a creature, and goes

hwæðere heo is gesceaft, and gæð be Godes dihte. Hwæt wenst ðu hu miccle swiðor is Godes andweardnys, and his miht, and his neosung æghwær. Him ne wiðstent nan ðing, naðer ne stænen weall ne bryden wáh, swa swa hi wiðstandað þære sunnan. Him is nan ðing digle ne uncuð. þu gesceawast ðæs mannes neb, and God sceawað his heortan. Godes gast afandað ealra manna heortan; and ða ðe on hine gelyfað and hine lufiað, þa he clænsað and gegladað mid his neosunge, and ðæra ungeleaffulra manna heortan he forbyhð and onscunað.

Wite eac gehwá, þæt ælc man hæfð þreo ðing on him sylfum untodæledlice and togædere wyrcende, swa swa God cwæð, þaþa hē ærest mann gesceop. He cwæð, “Uton gewyrcean mannan to ure gelicnyse.” And hē worhte ða Adám to his anlicnyse. On hwilcum dæle hæfð se man Godes anlicnyse on him? On þære sawle, na on ðam lichaman. Þæs mannes sawl hæfð on hire gecynde þære Halgan þrynnysse anlicnyse; forðan þe heo hæfð on hire ðreo ðing, þæt is gemynd, and andgit, and willa. Þurh þæt gemynd se man geðencð þa ðing ðe he gehyrde, oþþe geseah, oþþe geleornode. Þurh þæt andgit he understént ealle ða ðing ðe he gehyrð oððe gesihð. Of ðam willan cumað geðohtas, and word, and weorc, ægðer ge yfele ge gode. An sawul is, and an líf, and an edwist, seoðe hæfð þas ðreo ðing on hire togædere wyrcende untodæledlice; forði þær þæt gemynd bið þær bið þæt andgit and se willa, and æfre hī beoð togædere. Þeah-hwæðere nis nan ðæra ðreora seo sawul, ac seo sawul þurh þæt gemynd gemanð, þurh þæt andgit heo understent, þurh ðone willan heo wile swa hwæt swa hire licað; and heo is hwæðere án sawl and án líf. Nu hæfð heo forði Godes anlicnyse on hire, forðan ðe heo hæfð þreo ðing on hire untodæledlice wyrcende. Is hwæðere se man án man, and na ðrynnys: God soðlice, Fæder and Sunu and Hálig Gast, þurhwunað on ðrynnysse hada, and on annysse anre godcundnyse. Nis na se man on ðrynnysse wuni-

by God's direction. How much ampler then is God's presence, and his might, and his visitation everywhere ! Him nothing withstands, neither stone wall nor broad barrier, as they withstand the sun. To him nothing is hidden or unknown. Thou seest a man's face, but God seeth his heart. The spirit of God tries the hearts of all men ; and those who believe in him and love him he purifies and gladdens with his visitation, and the hearts of unbelieving men he passes by and shuns.

Let everyone also know that every man has three things in himself indivisible and working together, as God said when he first created man. He said, " Let us make man in our own likeness." And he then made Adam in his own likeness. In which part has man the likeness of God in him ? In the soul, not in the body. The soul of man has in its nature a likeness to the Holy Trinity ; for it has in it three things, these are memory, and understanding, and will. By the memory a man thinks on the things which he has heard, or seen, or learned. By the understanding he comprehends all the things which he hears or sees. Of the will come thoughts, and words, and works, both evil and good. There is one soul, and one life, and one substance, which has these three things in it working together inseparably ; for where memory is there is understanding and will, and they are ever together. Yet is none of these three the soul, but the soul through the memory reminds, through the understanding comprehends, through the will it wills whatsoever it likes ; and it is, nevertheless, one soul and one life. It has therefore God's likeness in itself, because it has three things in it inseparably working. Yet is the man one man, and not a trinity : but God, Father and Son and Holy Ghost, exists in a trinity of persons and in the unity of one Godhead. Man exists not

gende, swa swa God, ac he hæfð hwæðere Godes anlicnyse on his sawle þurh ða ðreo ðing þe we ær cwædon.

Arrius hatte an gedwolman, se flát wið ænne bisceop þe wæs genemned Alexander, wīs and riht-gelyfed. Þa cwæð se gedwolman þæt Crist, Godes Sunu, ne mihte na beon his Fæder gelic, ne swa mihtig swa he; and cwæð, þæt se Fæder wære ær se Sunu, and nam bysne be mannum, hu ælc sunu bið gingra þonne se fæder on ðisum life. Þa cwæð se halga bisceop Alexander him togeanes, “ God wæs æfre, and æfre wæs his Wisdom of him acenned, and se Wisdom is his Sunu, ealswa mihtig swa se Fæder.” Þa begeat se gedwola þæs caseres fultum to his gedwylde, and cwæð gemôt ongean ðone bisceop, and wolde gebigan eal þæt folc to his gedwyl-dum. Þa wacode se bisceop ane niht on Godes cyrcan, and clypode to his Drihtne, and ðus cwæð, “ Ðu Ælmihtiga God, dēm rihtne dōm betwux me and Arrium.” Hi comon ða þæs on mergen to ðam gemote. Þa cwæð se gedwola to his gefe-ferum, þæt he wolde gān embe his neode forð. Þa ða he to gange cōm and he gesæt, þa gewand him út eall his inne-ward eæt his setle, and he sæt þær dead. Þa geswutulode God þæt he wæs swa geæmtogod on his innoðe swa swa he wæs ær on his geleafan. He wolde dōn Crist læssan þonne he is, and his godcundnyse wurðmynt wanian; þa wearð him swa bysmorlic deað geseald swa swa he wel wyrðe wæs.

Oðer gedwolman wæs se hatte Sabellius. He cwæð, þæt se Fæder wære, þaþa he wolde, Fæder; and eft, ða ða he wolde, he wære Sunu; and eft, ða ða he wolde, wære Hālig Gast; and wære forði ān God. Þa forwearð eac þes gedwola mid his gedwylde.

Nu eft þæt Iudeisce folc ðe Crist ofslogon, swa swa hē sylf wolde and geðafode, secgað þæt hī willað gelyfan on þone Fæder, and na on ðone Sunu ðe hyra magas ofslogon. Heora geleafa is naht, and hi forði losiað. For ure alysed-nyse Crist geðafode þæt hī hine ofslogon. Hit ne mihte

in trinity as God, but he has, nevertheless, the likeness of God in his soul, by reason of the three things of which we have before spoken.

There was a heretic called Arius, who disputed with a bishop who was named Alexander, a wise and orthodox man. The heretic said, that Christ the Son of God could not be equal to his Father, nor so mighty as he ; and said, that the Father was before the Son, and took example from men, how every son is younger than his father in this life. Then said the holy bishop Alexander in opposition to him, “ God was ever, and ever was his Wisdom of him begotten, and the Wisdom is his Son, as mighty as his Father.” Then the heretic got the emperor’s support to his heresy, and proclaimed a synod against the bishop, and would bend all the people to his heresies. Then the bishop watched one night in God’s church, and cried to his Lord, and thus said, “ Thou Almighty God, judge right judgement between me and Arius.” On the morrow they came to the synod. The heretic then said to his companions, that he would go forth for his need. When he came to the place and sat, all his entrails came out, while he was sitting, and he sat there dead. Thus God manifested that he was as void in his inside as he had before been in his belief. He would make Christ less than he is, and diminish the dignity of his Godhead ; when a death was given him as ignominious as he was well worthy of.

There was another heretic who was called Sabellius. He said, that the Father was, whenever he would, Father ; and again, when he would, he was Son ; and again, when he would, was Holy Ghost ; and was therefore one God. Then this heretic also perished with his heresy.

Now again, the Jewish people who slew Christ, as he himself would and permitted, say that they will believe in the Father, and not in the Son whom their forefathers slew. Their belief is naught, and they will therefore perish. For our redemption Christ permitted them to slay him. All

eal mancynn gedón, gif he sylf nolde; ac se Halga Fæder gesceop and geworhte mancyn þurh his Sunu, and he wolde eft þurh ðone ylcan us alysan fram helle-wíte, ðaða we forwyrhte wæron. Buton ælcere ðrowunge he mihte us habban, ac him ðuhte þæt unrihtlic. Ac se deofol forwyrhte hine sylfne, ðaða hē tihte þæt Iudeisce folc to ðæs Hælendes slege, and we wurdon alyse, þurh his unscyldigan deað, fram ðam ecan deaðe.

We habbað þone geleafan ðe Crist sylf tæhte his apostolum, and hi eallum mancynne; and ðone geleafan God hæfð mid manegum wundrum getrymmed and gefæstnod. Ærest Crist ðurh hine sylfne dumbe and deafe, healte and blinde, wode and hreoflige gehælde, and ða deadan to life arærde: syððan, þurh his apostolas and oðre halige men, þas ylcan wundra geworhte. Nu eac on urum timan, gehwær þær halige men hī restað, æt heora deadum banum God wyrçð fela wundra, to ði þæt he wile folces geleafan mid þam wundrum getryman. Ne wyrçð God na þas wundra æt nanes Iudeisce mannes byrgene, ne æt nanes oðres gedwolan, ac æt rihtgelyfedra manna byrgenum, ða ðe gelyfdon on ða Halgan ðrynnysse, and on soð Annysse anre Godcundnysse.

Wite gehwā eac, þæt nan man ne mot beon tuwa gefullod; ac gif se man æfter his fulluhte aslide, we gelyfað þæt he mæge beon gehealden, gif he his synna mid wope behreowsiað, and be lareowa tæcunge hī gebet. We sceolon gelyfan þæt ælces mannes sawul bið þurh God gesceapen, ac hwæðere heo ne bið na of Godes agenum gecynde. Þæs mannes lichaman antimber bið of ðam fæder and of ðære meder, ac God gescypð þone lichaman of ðam antimbre, and asent on þone lichaman sawle. Ne bið seo sawl nahwar wunigende æror, ac God hī gescypð þærrihte, and beset on ðone lichaman, and læt hī habban agenne cyre, swa heo syngige swa heo synna forbuge. Þeah-hwæðere heo behōfað æfre Godes fultumes, þæt heo mæge synna forbugan, and eft to hyre Scyppende gecuman þurh gode gearnunga; forðon ðe nan man ne deð butan Gode nan ðing to gōde.

mankind could not have done it, if he himself had not willed it; but the Holy Father created and made mankind through his Son, and he would afterwards through the same redeem us from hell-torment, when we were undone. Without any passion he might have had us, but that seemed to him unjust. But the devil undid himself, when he instigated the Jewish people to the slaying of Jesus, and we were redeemed by his innocent death from the eternal death.

We have the belief that Christ himself taught to his apostles, and they to all mankind; and that belief God has confirmed and established by many miracles. First Christ by himself healed dumb and deaf, halt and blind, mad and leprous, and raised the dead to life: after, by his apostles and other holy men, he wrought the same miracles. Now also in our time, everywhere where holy men rest, at their dead bones God works many miracles, because he will with those miracles confirm people's faith. God works not these miracles at any Jewish man's sepulchre, nor at any other heretic's, but at the sepulchres of orthodox men, who believed in the Holy Trinity, and in the true Unity of one Godhead.

Let everyone know also, that no man may be twice baptized; but if a man err after his baptism, we believe that he may be saved, if with weeping he repent of his sins, and, according to the teaching of his instructors, atone for them. We are to believe that the soul of every man is created by God, but yet it is not of God's own nature. The matter of a man's body is from the father and from the mother, but God creates the body from the matter, and sends a soul into the body. The soul is nowhere existing previously, but God creates it forthwith, and sets it in the body, and lets it have its own election, whether it shall sin, whether it shall eschew sins. Nevertheless it ever needs God's support, that it may eschew sins, and again come to its Creator through good deserts; for no man doeth anything good without God.

Eac we sceolon gelyfan þæt ælc lichama ðe sawle underfeng sceal arisan on domes dæge mid þam ylcum lichaman þe he nu hæfð, and sceal onfōn edlean ealra his dæda: þonne habbað ða gōdan ece líf mid Gode, and he sylð þa mēde ælcum be his gearnungum. Þa synfullan beoð on hellewite ā ðrowigende, and heora wite bið eac gemetegod ælcum be his ge-earnungum. Uton forði gearnian þæt ece líf mid Gode þurh ðisne geleafan, and ðurh gode gearnunga, seðe þurhwunað on Ðrynnysse ân Ælmihtig God āā on ecnysse. Amen.

SERMO IN ASCENSIONE DOMINI.

PRIMUM quidem sermonem feci: et reliqua.

Lucas se Godspellere ūs manode on ðisre pistol-rædinge, þus cweðende, “Se Hælend, middangeardes Alysend, æteowde hine sylfne cucenne his gingrum, æfter his þrowunge and his æriste, on manegum ðrafungum, geond feowertig daga, and him to spræc ymbe Godes rice, samod mid him reordigende: and bebead him þæt hi of ðære byrig Hierusalem ne gewiton, ac þæt hi ðær anbidedon his Fæder behātes, he cwæð, þe ge of minum muðe gehyrdon. Forðan ðe Iohannes se Fulluhtere gefullode on wætere, and ge beoð gefullode on ðam Halgan Gaste nu æfter feawum dagum. Eornostlice seo gegaderung his leorning-cnihta cwæð ða ānmodlice, Drihten leof, wilt ðu nu gesettan ende þysre worulde? He him andwyrde, Nis na eow to gewitenne ða tíð oððe ða hand-hwile þe min Fæder gesette þurh his mihte: ac ge underfoð þæs Halgan Gastes mihte, and ge beoð mine gewitan on Iudea lande, and on eallum middangearde, oð þæt endenexte land. And hē lædde hī ða ūt of ðære byrig up to anre dune ðe is gecweden mons Oliueti, and hi gebletsode up-ahafenum handum. Þa mid þære bletsunge ferde hē to

We are also to believe that every body which has received a soul shall arise at doomsday with the same body that he now has, and shall receive the reward of all his deeds : then will the good have eternal life with God, and he will give a meed to everyone according to his deserts. The sinful will be ever suffering in hell-torment, and their torment will also be measured to everyone according to his deserts. Let us therefore merit eternal life with God through this faith, and through good deserts, who existeth in Trinity One Almighty God ever to eternity. Amen.

SERMON ON THE LORD'S ASCENSION.

PRIMUM quidem sermonem feci : et reliqua.

Luke the Evangelist has informed us in this epistolary reading, thus saying, " Jesus, the Redeemer of the world, showed himself living to his disciples, after his passion and his resurrection, by many reproofs, for forty days, and spake to them concerning the kingdom of God, eating and drinking together with them : and commanded them that they should not depart from the city of Jerusalem, but that they should await there the promise of his Father which (he said) ye have heard from my mouth. For John the Baptist baptized with water, and ye shall be baptized with the Holy Ghost now after a few days. The assembly of his disciples therefore said unanimously, Beloved Lord, wilt thou now put an end to this world ? He answered them, It is not for you to know the time or the moment which my Father hath appointed through his might : but ye shall receive the might of the Holy Ghost, and ye shall be my witnesses in Judea, and in all the world, unto the uttermost land. And he led them then out of the city up to a hill which is called the mount of Olives, and blessed them with uplifted hands. Then after

heofonum, him on locigendum; and þæt heofonlice wolcn leat wið his, and hine genam fram heora gesihðum.”

“ Ða ða hi up to heofonum starigende stodon, ða gesawon hi ðær twegen englas on hwitum gerelan, þus cweðende, Ge Galileisce weras, hwi stande ge ðus starigende wið heofenas weard? Se Hælend, þe is nu genumen of eowrum gesihðum to heofonum, swa he cymð eft swa swa ge gesawon þæt he to heofonum astāh. Hi ða gecyrdon to ðære byrig Hierusalem mid micelre blisse, and astigon upp on ane upfleringe, and þær wunedon oð Pentecosten on gebedum and on Godes herungum, oðþæt se Halga Gast him to com, swa swa se æðela Cyning him ær behēt.”

“ On ðyssere geferrædene wæron Petrus and Iohannes, Iacob and Andreas, Philippus and Thomas, Bartholomeus and Matheus, se oðer Iacob and Simon, se oðer Iudas and Maria þæs Hælendes modor, and gehwilce oðre, ægðer ge weras ge wif. Eal seo menigu wæs an hund manna and twentig, anmodlice on gebedum wunigende.”

Se Hælend tæhte ða halgan lare his leorning-cnihtum ær his ðrowunge, and æfter his æriste he wæs wunigende betwux him þas feowertig daga, fram ðære halgan Easter-tide oð þisne dægðerlican dæg, and on manegum wisum ðrafode and afandode his gingran, and ge-edlæhte þæt þæt he ær tæhte, to fulre lare and rihtum geleafan. He gereordode hine æfter his æriste, na forði þæt he syððan eorðlices bigleofan behōfode, ac to ði þæt he geswutelode his soðan lichaman. He æt þurh mihte, na for neode. Swa swa fyr fornimð wæteres dropan, swa fornam Cristes godcundlice miht ðone geðigedan mete. Soðlice æfter ðam gemænelicum æriste ne behōfiað ure lichaman nanre strangunge eorðlicra metta; ac se Hælend us deð ealle ure neoda mid heofenlicum ðingum, and we beoð mid wuldre gewelgode, and mihtige to gefremmenne swa hwæt swa us licað, and we beoð ful swyfte to farenne geond ealle wīdgylnyssa Godes rices.

that blessing he went to heaven, they looking on ; and a heavenly cloud descended towards him, and took him from their sight.”

“ While they stood gazing up to heaven, they saw there two angels in white garments, thus saying, Ye Galilean men, why stand ye thus gazing towards heaven? Jesus, who is now taken from your sight to heaven, shall so come again as ye have seen that he ascended to heaven. They then returned to the city of Jerusalem with great joy, and went up on an upper flooring, and there stayed till Pentecost in prayers and in praises of God, until the Holy Ghost came to them, as the noble King had before promised them.”

“ In this fellowship were Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, the other James and Simon, the other Judas and Mary the mother of Jesus, and several others, both men and women. The whole multitude was an hundred and twenty persons, unanimously continuing in prayers.”

Jesus taught the holy lore to his disciples before his passion, and after his resurrection he was continuing among them these forty days, from the holy Easter-tide until this present day, and in many ways reprov'd and tried his disciples, and repeated that which he had before taught, for the perfection of doctrine and right faith. He ate and drank after his resurrection, not because he then had need of earthly food, but because he would manifest his true body. He ate through power, not for need. As fire consumes drops of water, so did the divine power of Christ consume the received meat. Verily after the universal resurrection our bodies will require no strengthening of earthly meats, for Jesus will supply all our needs with heavenly things, and we shall be enriched with glory, and mighty to execute whatsoever is pleasing to us, and we shall be full swift to go through all the immensities of the kingdom of God.

He behēt his gingrum nu and gelome þæt he wolde him sendan þone Halgan Gast, and þus cwæð, “ þonne he cymð he eow tiht and gewissað to eallum ðam ðingum ðe ic eow sæde.” Þa com se Halga Gast on fyres hiwe to ðam halgum hyrede on þam endleohtan dæge Cristes upstiges, and hi ealle onælde mid ûndergendlicum fyre, and hī wurdon afyllede mid þære heofonlican lāre, and cuðon ealle woruldlice ge-reord, and bodedon unforhtlice geleafan and fulluht ricum and reðum.

Se halga heap befrān Crist, hwæðer he wolde on ðam timan þisne middangeard geendian. He ða cwæð him to andsware, “ Nis na eower mæð to witenne þone timan, þe min Fæder þurh his mihte gesette.” He cwæð eac on oðre stowe, “ Nāt nān man ðone dæg ne ðone timan ðysre worulde geendunge, ne englas, ne nan halga, buton Gode anum.” Þeah-hwæðere, be ðam tacnum þe Crist sæde, we geseoð þæt seo geendung is swiðe gehende, þeah ðe heo us uncuð sy.

Þa apostoli wæron gewitan Cristes weorca, forðan ðe hī bodedon his ðrowunge, and his ærist, and upstige, ærst Iudeiscre ðeode, and syððan becom heora stemn to ælcum lande, and heora word to gemærum ealles ymbhwyrftes; forðan ðe hī awriton Cristes wundra, and ða bec þurhwuniað on cristenre ðeode, ægðer ge ðær þær ða apostoli lichamlice bodedon, ge þær ðær hī na ne becomon.

Ealle gesceafta ðeniað heora Scyppende. Þaþa Crist acenned wæs, þa sende seo heofen niwne steorran, ðe bodade Godes accennednysse. Eft, ðaða he to heofonum astah, þa abeah þæt heofonlice wolcn wið his, and hine underfeng: na þæt þæt wolcn hine ferede, forðan ðe he hylt heofona ðrymsetl, ac he siðode mid þam wolcne of manna gesihðum. Þær wæron ða gesewene twegen englas on hwitum gyrelum. Eac swilce on his acennednysse wæron englas gesewene; ac þæt halige godspel ne ascyrde hu hi gefreatwode wæron; forðan ðe God com to us swiðe eadmod. On his upstige wæron gesewene englas mid hwitum gyrlum geglengede. Bliss is

He promised to his disciples then and frequently that he would send to them the Holy Ghost, and thus said, "When he comes he will stimulate and direct you to all the things which I have said unto you." Then came the Holy Ghost in semblance of fire to the holy company on the eleventh day after Christ's ascension, and inflamed them all with innoxious fire, and they were filled with heavenly lore, and knew all worldly tongues, and fearlessly preached faith and baptism to the powerful and cruel.

The holy company asked Christ, whether he would at that time put an end to this world. He said to them in answer, "It is not for you to know the time which my Father hath through his power appointed." He said also in another place, "No man knoweth the day or the time of the ending of this world, nor the angels, nor any saint, save God only." Yet by the tokens which Christ mentioned, we see that the ending is very near at hand, though it be unknown to us.

The apostles were witnesses of Christ's works, for they preached his passion, and his resurrection, and ascension, first to the Jewish people, and afterwards their voice came to every land, and their words to the boundaries of the whole globe; for they recorded the miracles of Christ, and the books exist among christian people, both where the apostles bodily preached, and where they did not come.

All creatures serve their Creator. When Christ was born, heaven sent forth a new star, which announced the birth of God. Again, when he ascended to heaven, the heavenly cloud bowed down towards him, and received him: not that the cloud bare him, for he holds the throne of heaven, but he passed with the cloud from the sight of men. There were seen two angels in white garments. In like manner at his birth angels were seen; but the holy gospel has not explained how they were adorned; for God came to us very humble. At his ascension were seen angels adorned with white garments. Joy is betokened by white garments, for

getacnod on hwitum reafe, forðon ðe Crist ferde heonon mid micelre blisse and mid micclum ðrymme. On his acennednysse wæs geðuht swilce seo Godcundnys wære geeadmet, and on his upstige wæs seo menniscnys ahafen and gemær-sod. Mid his upstige is adylegod þæt cyrographum ure geniðerunge, and se cwyde ure brosnunge is awend.

þaða Adam agylt hæfde, þa cwæð se Ælmihtiga Wealdend him to, “ þu eart eorðe, and þu gewenst to eorðan. Ðu eart dust, and þu gewenst to duste.” Nu to-dæg þæt ylce gecynd ferde unbrosnigendlic into heofenan rice. þa twegen englas sædon þæt Crist cymð swa swa he uppferde, forðan ðe he bið gesewen on ðam micclum dome on menniscum hiwe, þæt his slagan hine magon oncnawan, þe hine ær to deaðe gedydon, and eac ða ðe his lare forsawon, þæt hi ðonne rihtlice onfōn þæt ece wite mid deofle. þæt halige gewrit cwyð, “ Tollatur impius ne uideat gloriam Dei : ” “ Sy ðam arleasan ætbroden seo gesihð Godes wuldres.” Ne geseoð þa arleasan Cristes wuldor, ðe hine ær on life forsawon, ac hi geseoð þonne egefulne þone ðe hi eadmodne forhygedon.

Recumbentibus undecim discipulis : et reliqua. We habbað nu geræd Lucas gesetnysse embe Cristes upstige ; nu wende we ure smeagunge to ðam oðrum godspellere Marcum, þe cwæð on ðisum dægðerlicum godspelle, þæt se Hælend æteowde hine sylfne his apostolum and cidde him, forðan ðe hi noldon æt fruman gelyfan his æristes of deaðe, ðaða hit him gecydd wæs. þa cwæð se Wealdend to his gingrum, “ Farað geond ealne middangeard, and bodiað godspel eallum gesceafte : se ðe gelyfð and bið gefullod, se bið gehealden ; se ðe ne gelyfð, he bið genyðerod. Ðas tacnu fyligað þam mannum þe gelyfað,” etc. þis godspel is nu anfealdlice gesæd, ac we willað nu, æfter Gregories trahtnunge, þa digelnysse eow onwreōn.

Ðæra apostola tweonung be Cristes æriste næs na swa swiðe heora ungeleaffulnys, ac wæs ure trumnys. Læs us

Christ departed hence with great joy and with great majesty. At his birth it seemed as though the Godhead were humbled, and at his ascension humanity was exalted and magnified. With his ascension is annulled the writ of our condemnation, and the sentence of our destruction is abrogated.

When Adam had sinned, the Almighty Ruler said to him, "Thou art earth, and thou shalt to earth return. Thou art dust, and thou shalt return to dust." Now to-day that same nature went incorruptible into the kingdom of heaven. The two angels said that Christ would come as he ascended, because at the great doom he will be seen in human form, that his slayers may recognize him whom they formerly put to death, and also that those who despised his precepts may then justly receive eternal punishment with the devil. Holy writ says, "Tollatur impius ne videat gloriam Dei:" "Be the sight of God's glory taken away from the impious." The impious will not see the glory of Christ, whom they had before despised in life, but they will then see him awful whom humble they had contemned.

Recumbentibus undecim discipulis: et reliqua. We have now read the narrative of Luke concerning Christ's ascension; we will now turn our consideration to the other evangelist Mark, who said in the present day's gospel, that Jesus appeared to his apostles, and chid them, because they would not at first believe his resurrection from death, when it was announced to them. Then said the Lord to his disciples, "Go over all the world, and preach the gospel to every creature: he who believeth and is baptized shall be saved; he who believeth not shall be damned. These signs shall follow those men who believe," etc. This gospel is here now simply said, but we will now unfold its mysteries to you, according to the exposition of Gregory.

The apostles' doubt as to the resurrection of Christ was not so much their lack of faith, but was our confirmation. Less

fremodon þa ðe hraðe gelyfdon, ðonne ða þe twynigende wæron; forðan ðe hi sceawedon and grapodon ða dolhswaðu Cristes wunda, and swa adræfdon ealle twyunga fram ure heortan. Þa ðreade se Hælend his leorning-cnihta twynunge, ðaða hē lichamlice hī forlætan wolde, to ði þæt hī gemyndige wæron ðæra worda þe hē on his siðe him sæde. He cwæð þa, “Farað geond ealne middangeard, and bodiað godspel eallum gesceafte.” Godspel is us to gehyrenne, and ðearle lufigendlic, þæt we moton forbugan helle-wite and ða hreowlican tintrega þurh ðæs Hælendes menniscnyse, and becuman to engla werode þurh his eadmodnyse. He cwæð, “Bodiað eallum gesceafte:” ac mid þam naman is se mann âna getacnod. Stanas sind gesceafta, ac hī nabbað nan lîf, ne hī ne gefredað. Gærs and treowa lybbað butan felnyse; hī ne lybbað na ðurh sawle, ac ðurh heora grennyse. Nytenu lybbað and habbað felnyse, butan gesceade: hī nabbað nan gescead, forðan ðe hī sind sawullease. Englas lybbað, and gefredað, and tosceadað. Nu hæfð se mann ealra gesceafta sum ðing. Him is gemæne mid stanum, þæt he beo wunigende; him is gemæne mid treowum, þæt he lybbe; mid nytenum, þæt he gefrede; mid englum, þæt he understande. Nu is se mann gecweden ‘eall gesceaft,’ forðan ðe he hæfð sum ðing gemæne mid eallum gesceafte. Þæt godspel bið gebodad eallum gesceafte, þonne hit bið ðam menn anum gebodad, forðan ðe ealle eorðlice þing sind gesceapene for ðam men anum, and hī ealle habbað sume gelicnyse to ðam men, swa swa we ær sædon.

“Se ðe gelyfð, and bið gefullod, he bið gehealden; and se ðe ne gelyfð, he bið geniðerod.” Se geleafa bið soð se ðe ne wiðcwyð mid þweorum ðeawum þæt þæt he gelyfð; be ðam cwæð Iohannes se apostol, “Se ðe cwýð þæt he God cunne, and his beboda ne hylt, he is leas.” Eft cwýð se apostol Iacobus, “Se geleafa ðe bið butan godum weorcum, se bið dead.” Eft he cwæð, “Hwæt fremað þe þæt ðu hæbbe geleafan, gif ðu næfst ða godan weorc? Ne mæg

have benefited us those who quickly believed than those who were doubting; for they beheld and touched the scars of Christ's wounds, and so drove out all doubts from our hearts. Jesus then reproved his disciples for their doubt, when he would bodily leave them, that they might be mindful of the words which he said to them on his way. He said, "Go over all the world, and preach the gospel to every creature." The gospel is for us to hear and exceedingly loving, that we may avoid hell-torment and cruel tortures through the incarnation of Jesus, and come to the host of angels through his humility. He said, "Preach to every creature:" but by that name is man alone betokened. Stones are creatures, but they have no life, nor have they sense. Grass and trees live without feeling; they live not by a soul, but by their greenness. Beasts live and have feeling without reason; they have no reason, because they are soulless. Angels live, and have sense, and use reason. Now man has something of all creatures. He has in common with the stones, that he is existing; he has in common with the trees, that he lives; with the beasts, that he has sense; with angels, that he understands. Man is therefore called 'every creature,' because he has something in common with every creature. The gospel is preached to every creature, when it is preached to man alone; for all earthly things are created for man alone, and they all have some likeness to man, as we before said.

"He who believeth, and is baptized, shall be saved; and he who believeth not shall be damned." That faith is true which gainsays not by wicked practices that which it believes; of which spake John the apostle; "He who saith that he knoweth God, and holdeth not his commandments, is a liar." Again, the apostle James says, "The faith which is without good works is dead." Again, he said, "What profiteth it thee that thou have faith, if thou hast not good works? Faith

se geleafa ðe gehealdan butan ðam weorcum. Deoflu gelyfað, ac hī forhtiað.” Þa deoflu gesawon Crist on ðisum life on ðære menniscnyse, ac hi feollon to his fotum, and hrym-don, and cwædon, “ þu eart Godes Sunu, forði ðu come þæt ðu woldest us fordōn.” Se man ðe nele gelyfan on God, ne nænne Godes ege næfð, he bið wyrsa þonne deofol. Se ðe gelyfð, and hæfð ege, and nele ðeah-hwæðere gōd wyrcan, se bið þonne deoflum gelic.

In quodam tractu, qui estimatur Scī Hilarii fuisse, sic inuenimus scriptum, sicut Anglice hic interpretauimus, et ad testimonium ipsam Latinitatem posuimus: “ Demones credunt et contremescunt; qui autem non credit, et non contremescit demonibus deterior est: qui autem credit, et contremescit, et ueritatem operibus non agit demonibus similis est.” Se ðe rihtlice gelyfð, and rihtlice his lif leofað, and mid Godes ege gōd weorc begæð oð ende his lifes, se bið gehealden, and he hæfð ece līf mid Gode, and mid eallum his halgum. Drihten cwæð, þa ðe gelyfað, him fyligað þas tacnu, “ On minum naman hī adræfað deoflu; hī sprecað mid niwum gereordum; hī afyrsiað næddran; and ðeah ðe hī unlybban drincan, hit him ne derað; hī settað heora handa ofer adlige men, and him bið tela.”

Þas wundra wæron nyd-behefe on anginne cristendomes, forðan ðurh ða tacna wearð þæt hæðene folc gebiged to geleafan. Se man ðe plantað treowa oððe wyrta, swa lange he hī wæterað oðþæt hī beoð ciðfæste; syððan hī growende beoð he geswycð þære wæterunge: swa eac se Ælmihtiga God, swa lange he æteowde his wundra ðam hæðenum folce, oðþæt hī geleaffulle wæron: syððan se geleafa sprang geond ealne middangeard, siððan geswicon ða wundra. Ac ðeah-hwæðere Godes gelaðung wyrceð gyt dæghwamlice þa ylcan wundra gastlice þe ða apostoli ða worhton lichamlice. Þonne se preost cristnað þæt cild, þonne adræfð he ðone deofol of ðam cilde; forðan ðe ælc hæðen man bið deofles, ac þurh

cannot save thee without works. The devils believe, but they tremble." The devils saw Christ in this life, in his human state, but they fell at his feet, and cried, and said, "Thou art the Son of God, therefore thou art come that thou mightest fordo us." The man who will not believe in God, nor has any awe of God, is worse than a devil. He who believes, and has awe, and, nevertheless, will not do good, is like unto a devil.

In quodam tractu, qui æstimatur Sancti Hilarii fuisse, sic invenimus scriptum, sicut Anglice hic interpretavimus, et ad testimonium ipsam Latinitatem posuimus: "Dæmones credunt et contremescunt; qui autem non credit, et non contremescit dæmonibus deterior est: qui autem credit, et contremescit, et veritatem operibus non agit, dæmonibus similis est." He who rightly believes, and rightly lives his life, and with awe of God practises good works to the end of his life, shall be saved, and shall have everlasting life with God, and with all his saints. The Lord said, these signs shall follow those who believe in him, "In my name they shall cast out devils; they shall speak with new tongues; they shall drive away serpents; and though they drink any deadly thing, it shall not hurt them; they shall set their hands over sick men, and it shall be well with them."

These wonders were needful at the beginning of christianity, for by these signs was the heathen folk inclined to faith. The man who plants trees or herbs, waters them so long until they have taken root; when they are growing he ceases from watering: so also the Almighty God so long showed his miracles to the heathen folk, until they were believing: when faith had sprung up over all the world, then miracles ceased. But, nevertheless, God's church still works daily the same miracles spiritually which the apostles then wrought bodily. When the priest christens the child, then casts he out the devil from that child; for every heathen man is the devil's, but through the holy baptism he is God's,

þæt halige fulluht he bið Godes, gif he hit gehylt. Se ðe forlæt bysmorlice spellunga, and talu, and derigendlice gaf-fetunga, and gebysegað his muð mid Godes herungum and gebedum, he sprecð þonne mid niwum gereordum. Se ðe ungeradum oððe ungeðyldigum styrð, and þa biternysse his heortan gestilð, he afyrsað þa næddran, forðan ðe he adwæscð þa yfelnyssa his modes. Se ðe bið forspanen to for-ligre, and ðeah-hwæðere ne bið gebiged to ðære fremminge, he drincð unlybban, ac hit him ne derað, gif he mid gebêdum to Gode flihð. Gif hwa bið geuntrumod on his anginne, and asolcen fram godre drohtnunge, gif hine hwa ðonne mid tihtinge and gebisnungum godra weorca getrymð and arærð, þonne bið hit swilce he sette his handa ofer untrumne and hine gehæle.

þa gastlican wundra sind maran þonne þa lichamlican wæron, forðan ðe ðas wundra gehælað þæs mannes sawle, ðe is ece, and ða ærran tacna gehældon þone deadlican lichaman. þa ærran wundra worhton ægðer ge gōde men ge yfele. Yfel wæs Iudas, ðe Crist belæwde, þeah he worhte wundra æror ðurh Godes naman. Be swylcum mannum cwæð Crist on oðre stowe, “Ic secge eow, manega cweðað to me on ðam micclan dæge, Drihten, Drihten, la hū ne witegode we on ðinum naman, and we adræfdon deoflo of wodum mannum, and we micle mihta on þinum naman gefremedon? þonne andette ic him, Ne can ic eow : gewitað fram me, ge unrihtwise wyrhtan.” Mine gebroðru, ne lufige ge ða wundra þe magon beon gemæne godum and yfelum, ac lufiað þa tacna þe sind sinderlice godra manna, þæt synd soðre lufe and arfæstnysse tacna. Næfð se yfela ða soðan lufe, ne sé gōda nys hyre bedæled. þas tacna sind digle and unpleolice, and hī habbað swa miccle maran edlean æt Gode, swa micclum swa heora wuldor is læsse mid mannum. Se Wealdenda Drihten, æfter ðisum wordum, wæs genumen to heofonum, and sitt on ða swiðran hand his Fæder.

We rædað on ðære ealdan æ, þæt twegen Godes men,

if he observe it. He who forsakes opprobrious speeches and calumnies, and injurious scoffings, and busies his mouth with the praises of God and with prayers, speaks then in new tongues. He who corrects thoughtlessness or impatience, and stills the bitterness of his heart, drives away serpents, for he extinguishes the evilnesses of his mind. He who is allured to fornication, but yet is not induced to its accomplishment, drinks a deadly drink, but it shall not hurt him, if with prayers he flees to God. If any-one be weakened in his purpose, and slothful for good living, then if any-one, with exhortation and examples of good works, strengthen and raise him up, it will be as though he set his hand over the sick and heal him.

The spiritual miracles are greater than the bodily ones were, for these miracles heal a man's soul, which is eternal, but the former signs healed the mortal body. The former miracles were wrought both by good men and by evil. Judas, who betrayed Christ, was evil, though he had previously wrought miracles in the name of God. Of such men Christ in another place said, "I say unto you, many will say to me on that great day, Lord, Lord, lo! have we not prophesied in thy name, and have driven devils out of mad men, and have performed great miracles in thy name? Then will I profess to them, I know you not: depart from me, ye unrighteous doers." My brothers, love not those miracles which may be common to the good and to the evil, but love those signs which are exclusively good men's, which are the signs of true love and of piety. The evil has not true love, nor is the good devoid of it. These signs are mysterious and not perilous, and they have so much the greater reward with God as their glory is less with men. The Omnipotent Lord, after these words, was taken to heaven, and sits on the right hand of his Father.

We read in the old law, that two men of God, Enoch and

Enoh and Helias, wæron ahafene to heofonum butan deaðe : ac hī elciað ongean ðone deað, and mid ealle ne forfleoð. Hī sind genumene to lyftenre heofenan na to rodorlicere, and drohtniað on sumum diglan earde mid micelre strence lic-haman and sawle, oðþæt hi eft ongean cyrron, on ende þisre worulde, togeanes Antecriste, and deaðes onfoð. Ure Ælmihtiga Alysand ne elcde na ongean þone deað, ac he hine oferswiðde mid his æriste, and geswutulode his wuldor þurh his upstige to ðam yfemystan þrymsetle.

We rædað be ðam witegan Heliam, þæt englas hine feredon on heofonlicum cræte, forðan ðe seo untrunnys his gecyndes behofode sumes byrðres. Ure Alysand Crist næs gefeod mid cræte ne ðurh engla fultum ; forðan se ðe ealle ðing geworhte, he wæs gefeod mid his agenre mihte ofer ealle gesceafta. Se ærra man Enoh wæs gefeod to lyftenre heofonan, and Helias wæs mid cræte up-awegen ; ac se Ælmihtiga Hælend næs gefered ne awegen, ac he ðurhferde ða roderlican heofonan þurh his agene mihte.

Us is to smeagenne hu seo clænnys wæs ðeonde geond þa geferedan ðenas, and þurh ðone astigendan Hælend. Enoh wæs gefeod, se ðe wæs mid hæmede gestryned, and mid hæmede wæs strynende. Helias wæs on cræte gefeod, se ðe wæs þurh hæmed gestryned, ac he ne strynde na þurh hæmed, forðan ðe he wunade on his life butan wife. Se Hælend astah to heofonum, se ðe næs mid hæmede gestryned, ne he sylf strynende næs ; forðan ðe he is ord and anginn ealra clænnysa, and him is seo clænnys swiðe lufigendlic mægen, þæt he geswutulode ða ða he geceas him mæden-mann to meder. And eall se halga heap ðe him fyligde wæs on clænnysse wunigende, swa swa he cwæð on sumum godspelle, “Se ðe to me cymð, ne mæg he beon min leorning-cniht, buton he his wif hatige.”

Se godspellere Marcus awrát on ðisum godspelle, þæt ure Drihten, æfter his upstige, sæte on his Fæder swiðran hand ; and se forma martyr Stephanus cwæð, þæt he gesawe heo-

Elijah, were lifted up to heaven without death: but they await death, and will by no means escape from it. They are taken to the aërial heaven, not to the ethereal, and continue in some secret dwelling-place with great strength of body and soul, until they shall return again, at the end of this world, against Antichrist, and shall receive death. Our Almighty Redeemer waited not for death, but he overcame it with his resurrection, and manifested his glory by his ascension to the highest throne.

We read of the prophet Elijah, that angels conveyed him in a heavenly chariot, because the infirmity of his nature required some supporter. Our Redeemer Christ was not conveyed in a chariot nor by angels' help; for he who wrought all things was borne by his own might over all creatures. The first-mentioned man, Enoch, was conveyed to the aërial heaven, and Elijah was borne up in a chariot; but the Almighty Saviour was not conveyed nor borne, but he passed through the ethereal heaven by his own might.

We have to consider how chastity was cherished by the ministers who were thus conveyed, and by the ascending Jesus. Enoch was conveyed, who was begotten by coition, and who begot by coition. Elijah was conveyed in a chariot, who was begotten by coition, but he begot not by coition, for he continued during his life without a wife. Jesus ascended to heaven, who was not begotten by coition, nor did he himself beget; for he is the origin and beginning of all chastities, and to him chastity is a very amiable virtue, which he manifested when he chose him a maiden for mother. And all the holy company which followed him was living in chastity, as he says in one of his gospels, "He who comes to me, may not be my disciple, unless he hate his wife."

The evangelist Mark wrote in this gospel, that our Lord, after his ascension, sat on the right hand of his Father; and the first martyr, Stephen, said that he saw the heavens open,

fonas opene, and ðone Hælend standan on his Fæder swiðran. Nu cwýð se trahtnere, “ þæt rihtlice is gecweden, þæt he sæte æfter his upstige, forðan ðe deman gedafnað setl.” Crist is se soða dema, þe demð and toscæt ealle ðing, nu and eac on ðam endenextan dæge. Se martyr hine geseah standan, forðan ðe hē wæs his gefylsta on ðære ðrowunge his martyrdomes, and ðurh his gife he wæs gebyld ongean ða reðan ehteras, ðe hine wælhreowlice stændon.

Se ende is ðises godspelles, þæt Cristes apostoli “ ferdon and bodedon gehwær, Drihtne samod wyrcendum, and ða spræce getrymmendum mid æfterfyligendum tacnum.” þa apostoli, þæt sind Godes bydelas, toferdon geond ealne mid-dangeard. Petrus bodade on Iudea-lande, Paulus on hæðenum folce, Andreas on Scithia, Iohannes on Asia, Bartholomeus on India, Matheus on Ethiopia, and swa heora gehwilc on his dæle, and Godes miht him wæs mid, to gefrenminge heora bodunga and ungerimra tacna; forðan ðe Crist cwæð, “ Ne mage ge nān ðing dōn butan me.” Eft he cwæð, “ Ic beo mid eow eallum dagum, oð þisre worulde geendunge,” seðe lyfað and rixað mid þam Ælmihtigan Fæder and ðam Halgum Gaste ā on ecnysse. Amen.

IN DIE SCÖ PENTECOSTEN.

FRAM ðam halgan easterlican dæge sind getealde fiftig daga to þysum dæge, and þes dæg is gehāten Pentecostes, þæt is, se fifteogoða dæg ðære easterlican tide. þes dæg wæs on ðære ealdan æ gesett and gehalgod. God behead Moyse, on Egypta-lande, þæt hē and eall Israhela folc sceoldon offrian æt ælcum hīwisce Gode an lamb anes gears, and mearcian mid þam blode rode-tacn on heora gedrym and oferslegum, ða on ðære nihte ferde Godes engel, and acwealde on ælcum huse ðæs Egyptiscan folces þæt frumcennyde cild and þæt

and Jesus standing on his Father's right. Now says the expounder, "That is rightly said, that he sat after his ascension, because a seat is befitting a judge." Christ is the true Judge, who will judge and decide all things, now, and also on the last day. The martyr saw him standing, for he was his supporter in the suffering of his martyrdom, and through his grace he was rendered bold against the fierce persecutors, who cruelly stoned him.

The end of this gospel is, that Christ's apostles "went and preached everywhere, the Lord working with them, and confirming the word with signs following." The apostles, that is, God's preachers, went over all the world. Peter preached in Judea, Paul among the heathen folk, Andrew in Scythia, John in Asia, Bartholomew in India, Matthew in Ethiopia, and so each of them in his part, and the might of God was with them, for the efficacy of their preaching and of numberless signs; for Christ said, "Ye can do nothing without me." Again he said, "I will be with you on all days, until the ending of this world," who liveth and reigneth with the Almighty Father and the Holy Ghost ever to eternity. Amen.

FOR THE HOLY DAY OF PENTECOST.

FROM the holy day of Easter are counted fifty days to this day, and this day is called Pentecost, that is, the fiftieth day of Easter-tide. This day was in the old law appointed and hallowed. God commanded Moses in Egypt, that he and all the people of Israel should offer, for every household, a lamb of one year to God, and mark with the blood the sign of the cross on their door-posts and lintels, as on that night God's angel went and slew in every house of the Egyptian folk the firstborn child and the dearest. And the people of

leofoste. And Israhela folc ferde on ðære ylcan nihte of ðam leodscipe, and God hī lādde ofer ða Readan sǣ mid drium fotum. þa tengde se Pharao æfter mid mycelre fyrde. Ða ða he com on middan ðære sǣ, þa wæs þæt Godes folc up-agān, and God ða besencte ðone Pharao and eal his werod. Ða bebed God Moyses and þam folce þæt hī heoldon ða tid mid micelre arwurðnysse, on ælces geares ymbrene. þa wæs seo tid þam folce geset to Easter-tide, forðan ðe God hī hredde wið heora fynd, and heora ehteras fordyde. þa þæs ymbe fiftig daga sette God þam folce æ, and wæs gesewen Godes wuldor upp on anre dune þe is gehāten Synāy. þær com micel leoht, and egeslic sweg, and blawende byman. þa clypode God þone Moysen him to, and he wæs mid Gode feowertig daga, and awrāt ða ealdan æ be Godes dihte. þa wæs se dæg PENTECOSTES gehāten on ðære Ealdan Gesetnysse.

þæt geoffrode lāmb getacnode Cristes slege, se ðe unscæðig wæs his Fæder geoffrod for ure alysednysse. Nu is his ðrowung and his ærist ure Easter-tīd, forðan ðe he us alysde fram deofles þeowdome, and ure ehteras beoð besencte þurh þæt halige fulluht, swa swa wæs Pharao mid his leode on ðære Readan sǣ. þas fiftig daga fram ðam easterlican dæge sind ealle gehalgode to anre mærsunge, and þes dægðerlica dæg is ure Pentecostes, þæt is, se fiteogoða dæg fram ðam Easter-dæge. On ðam ealdan Pentecosten sette God æ ðam Israhela folce, and on ðisum dæge com se Halga Gast on fyres hiwe to Godes hirede; forði ealswa þæt lamb getacnode Cristes ðrowunge, swa eac seo ealde æ getacnode godspel-bodunge under Godes gife. þreo tida sind on ðysre worulde: ān is seo ðe wæs butan æ; oðer is seo ðe wæs under æ; seo ðridde is nu æfter Cristes to-cyme. þeos tīd is gecweden ‘under Godes gife.’ We ne sind na butan æ, ne we ne moton healdan Moyses æ lichamlice, ac Godes gifu ūs gewissað to his willan, gif we gemyndige beoð Cristes bebodum and ðæra apostola lare.

Israel went on the same night from the nation, and God led them over the Red sea with dry feet. Pharaoh then hastened after them with a great army. When he came into the middle of the sea, the people of God were gone up, and God then sank Pharaoh and all his host. God then commanded Moses and the people that they should keep that tide with great reverence in the circuit of every year. The tide was then appointed to the people for Easter-tide, because God had saved them from their foes, and destroyed their persecutors. Then fifty days after this God appointed a law for the people, and the glory of God was seen on a hill which is called Sinai. There came a great light, and an awful sound, and blowing trumpets. Then God called Moses to him, and he was with God forty days, and wrote down the old law by God's direction. Then was the day called PENTECOST in the Old Testament.

The offered lamb betokened the slaying of Christ, who innocent was offered to his Father for our redemption. Now is his passion and his resurrection our Easter-tide, because he redeemed us from the thralldom of the devil, and our persecutors are sunk by the holy baptism, as Pharaoh was with his people in the Red sea. These fifty days from the day of Easter are all hallowed to one celebration, and this present day is our Pentecost, that is, the fiftieth day from Easter-day. On the old Pentecost God appointed a law to the people of Israel, and on this day the Holy Ghost came in semblance of fire to God's company; for as the lamb betokened the passion of Christ, so also the old law betokened the preaching of the gospel under the grace of God. There are three periods in this world: one is that which was without law; the second is that which was under the law; the third is now after the advent of Christ. This period is called 'under God's grace.' We are not without law, nor may we hold bodily the law of Moses, but God's grace directs us to his will, if we be mindful of Christ's commandments and of the precepts of the apostles.

Hit is gereht on ðyssere pistol-rædinge, hu se Halga Gast on ðisum dæge com to ðam geleaffullan héape Cristes hyredes. Lucas se Godspellere awrát on ðære béc ‘Actus Apostolorum,’ þæt “ se halga hyred wæs wunigende ânmodlice on gebedum on anre upflora, æfter Cristes upstige, anbidigende his behates ; þa on ðisum dæge, þe is Pentecostes gecweden, com færllice micel sweg of heofonum and gefylde ealle ða upfleringe mid fyre ; and wæs æteowed bufon heora ælcum swylce fyrene tungan, and hī wurdon ða ealle gefyllede mid þam Halgum Gaste, and ongunnon to sprecenne mid mislicum gereordum, be ðam þe se Halga Gast him tæhte. Þa wæron gegaderode binnan ðære byrig Hierusalem eawfæste weras of ælcere ðeode ðe under heofonum eardiað ; and þa apostoli spræcon to ðæs folces gegaderunge, and heora ælc oncneow his agen gereord.”

“ Ða wearð seo menigu swiðe ablicged, and mid wundrunge cwædon, La hū, ne sind þas ðe her sprecað Galileisce ? And ure ælc gehyrde hu hi spræcon urum gereordum, on ðam ðe we acennede wæron ! We gehyrdon hī sprecan Godes mærdæ mid urum gereordum. La hwæt þis beon sceole ? Þa cwædon ða Iudeiscan mid hospe, þas men sindon mid muste fordrencte. Þa andwyrde Petrus, Hit is undern-tíd ; hu mihte we on ðysre tide beon fordrencte ? Ac ðæs witegan cwyde Ioheles is nu gefylled. God cwæð þurh ðæs witegan muð, þæt he wolde his Gast asendan ofer mennisc flæsc ; and manna bearn sceolon witigian, and ic sylle mine forebeacn ufan of heofonum, and mine tǣcna niðer on eorðan. Wite ge soðlice þæt Crist arás of deaðe, and on ure gewitnysse astah to heofonum, and sitt æt his Fæder swiðran, swa swa Daudid be him witegode, þus cweðende, Drihten cwæð to minum Drihtne, Site to minre swiðran, oðþæt ic alecge ðine fynd under þinum fot-scamele. Þa þæt folc ðis gehyrde, ða wurdon hī onbryrde, and cwædon to ðam apostolon, La leof, hwæt is us to donne ? Þa andwyrde Petrus, Behreowsiað eowre synna, and underfoð fulluht on Cristes naman, and eowre synna beoð

It is related in this epistolary lesson, how the Holy Ghost on this day came to the faithful company of Christ's followers. Luke the Evangelist wrote in the book 'The Acts of the Apostles,' that "the holy company was living unanimously in prayers on an upper floor, after Christ's ascension, awaiting his behest; when, on this day, which is called Pentecost, there came suddenly a great sound from heaven, and filled all the upper flooring with fire, and there appeared above each of them as it were fiery tongues, and they were then all filled with the Holy Ghost, and begun to speak with divers tongues, according as the Holy Ghost taught them. Then there were gathered within the city of Jerusalem pious men of every nation dwelling under heaven; and the apostles spake to the gathering of people, and every of them recognized his own tongue."

"Then was the multitude greatly amazed, and with wonder said, Lo, are not these which here speak Galileans? And each of us hath heard how they speak in our tongues, in which we were born! We have heard them declare the glories of God in our tongues. Lo, what should this be? Then said the Jews in mockery, These men are drunken with new wine. But Peter answered, It is the third hour; how might we at this time be drunken? But the saying of the prophet Joel is now fulfilled. God spake through the prophet's mouth, that he would send his spirit over human flesh, and the children of men shall prophesy, and I will give my foretokens from heaven above, and my signs on earth beneath. For know ye that Christ arose from death, and in our sight ascended to heaven, and sitteth on his Father's right, as David had prophesied concerning him, thus saying, The Lord said unto my Lord, Sit on my right until I lay thy foes under thy footstool. When the people heard this they were stimulated, and said to the apostles, Alas! what have we to do? Then Peter answered, Repent of your sins, and receive baptism in the name of Christ, and your sins shall be blotted out, and ye

adylegode, and ge underfoð þone Halgan Gast. Þa underfengon hi his lare, and bugon to fulluhte on ðam dæge ðreo ðusend manna. Þa wæron ealle on annysse mid þam apostolum, and beceapodon heora æhta, and þæt feoh betæhton ðam apostolum, and hi dældon ælcum be his neode.”

“ Eft on oðre bodunge gelyfdon fif ðusend wera on Crist, and wearð eall seo geleaffulle menigu swa anmod swilce hī ealle hæfdon ane heortan and ane sawle ; ne heora nan næfde synderlice æhta, ac him eallum wæs gemæne heora ðing, ne ðær næs nān wædla betwux him. Þa ðe land-are hæfdon hi hit beceapodon, and þæt wurð brohton to ðæra apostola fotum : hī ða dældon ælcum be his neode.”

“ Þa worhte God fela tacna on ðam folce ðurh ðæra apostola handa, swa þæt hi gelogodon ða untruman be ðære stræt þær Petrus forð eode, and swa hraðe swa his sceadu hi hreopode, hi wurdon gehælede fram eallum untrumnyssum. Þa arn micel menigu to of gehendum burgum, and brohton heora untruman and ða deofol-seocan, and hī ealle wurdon gehælede æt ðæra apostola handum. Hi setton heora handa ofer gelyfede men, and hī underfengon þone Halgan Gast.”

“ Þa wæs sum ðegen, Annanias gehāten, and his wif Saphīra : hī cwædon him betweonan, þæt hī woldon bugan to ðæra apostola geferrædene. Namon ða to ræde, þæt him wærligor wære, þæt hī sumne dæl heora landes wurðes æthæfdon, weald him getimode. Com ða se ðegen mid feo to ðam apostolum. Þa cwæð Petrus, Annania, deofol bepæhte ðine heortan, and ðu hæfst alogen þam Halgan Gaste. Hwī woldest ðu swician on ðinum agenum ? Ne luge ðu na mannum, ac Gode. Þa hē þas word gehyrde, þa feol hē adūne and gewāt. Þaða he bebyrged wæs, þa com his wif Saphīra, and nyste hu hire were gelumpen wæs. Ða cwæð Petrus, Sege me, beceapode ge ðus micel landes ? Heo andwyrde, Gea, leof, swa micel. Eft ða cwæð Petrus, Hwī gewearð inc swa, þæt gyt dorston fandian Godes ? Heo feoll ðærrihte and gewāt, and hī man

shall receive the Holy Ghost. They then received his doctrine, and there submitted to baptism on that day three thousand men. And they were all in unity with the apostles, and sold their possessions, and delivered the money to the apostles, and they distributed to each according to his need."

"Again, at another preaching, five thousand men believed in Christ, and all the believing multitude was as unanimous as if they all had one heart and one soul; not one of them had separate possessions, but their things were common to them all, nor was there any poor person among them. Those who had land-property sold it, and brought the worth to the feet of the apostles: they then distributed it to each according to his need."

"Then God wrought many signs among the people by the hands of the apostles, so that they placed the sick along the street where Peter passed, and as his shadow touched them, they were healed of all sicknesses. Then ran a great multitude from the neighbouring towns, and brought their sick and those possessed with devils, and they were all healed at the hands of the apostles. They set their hands on believing men, and they received the Holy Ghost."

"Then was a thane, called Ananias, and his wife Sapphira: they said between themselves, that they would incline to the fellowship of the apostles. They then resolved, that it would be safer to withhold a portion of the worth of their land, in case aught befell them. The thane then came with the money to the apostles. Then said Peter, Ananias, the devil hath cheated thy heart, and thou hast lied to the Holy Ghost. Why wouldst thou deceive in thine own? Thou hast not lied to men, but to God. When he had heard these words, he fell down and departed. When he was buried, his wife Sapphira came, and knew not how it had befallen her husband. Then Peter said, Tell me, sold ye thus much land? She answered, Yes, sir, so much. Again said Peter, Why have ye so done, that ye durst tempt God? She straight-

bebyrigde to hyre were. þa wearð micel ege on Godes gelaðunge and on eallum þe þæt geaxodon.”

þa apostoli siððan, ærðam ðe hi toferdon, gesetton Iacobum, þe wæs gehâten Rihtwís, on Cristes setle, and eal seo geleaffulle gelaðung him gehyrsumode, æfter Godes tæcunge. He ða gesæt þæt setl ðritig geara, and æfter him Symeon, þæs Hælendes mæg. Æfter ðære gebysnunge wurdon arærede munec-líf mid þære gehealdsumnyse, þæt hi drohtnian on mynstre, be heora ealdres dihte, on clænnesse, and him beon heora æhta eallum gemæne, swa ða apostoli hit astealdon.

Ge gehyrdon lytle ær, on ðisre rædinge, þæt se Halga Gast com ofer ða apostolas on fyrenum tungum, and him forgeaf ingehyd ealra gereorda ; forðan ðe se eadmoda heap gearnode æt Gode þæt iū ær þæt modige werod forleas. Hit getimode æfter Noes flode, þæt entas woldon aræran ane burh, and ænne stypel swa heahne, þæt his hrof astige oð heofon. þa wæs an gereord on eallum mancynne, and þæt weorc wæs begunnen ongean Godes willan. God eac forði hī tostencte, swa þæt he forgeaf ælcum ðæra wyrhtena seltcuð gereord, and heora nān ne cuðe oðres spræce tocnawan. Hī ða geswicon ðære getimbrunge, and toferdon geond ealne middangeard ; and wæron siððan swa fela gereord swa ðæra wyrhtena wæs. Nu eft on ðisum dæge, þurh ðæs Halgan Gastes to-cyme, wurdon ealle gereord ge-anlæhte and geðwære ; forðan ðe eal se halga heap Cristes hyredes wæs sprecende mid eallum gereordum ; and eac þæt wunderlicor wæs, ðaða heora ān bodade mid anre spræce, ælcum wæs geðuht, ðe ða bodunge gehyrde, swilce he spræce mid his gereorde, wæron hī Ebreisce, oððe Grecisce, oððe Romanisce, oððe Egyptisce, oððe swa hwilcere ðeode swa hī wæron þe ða lare gehyrdon. On ðysre geferrædene gearnode heora eadmodnys þas mihte, and ðæra enta modignys gearnode gescyndnyse.

Se Halga Gast wæs æteowod ofer ða apostolas on fyres

ways fell down and departed, and they buried her by her husband. Then there was great fear in God's church, and on all those who heard of it."

The apostles afterwards, before they separated, set James, who was called Righteous, on the seat of Christ, according to God's instruction. He sat on that seat thirty years, and after him Simeon, the kinsman of Jesus. From that example monastic life arose with abstinence, so that they live in a monastery, according to the direction of their principal, in chastity, and their possessions are common to them all, as the apostles established it.

Ye heard a little before, in this lesson, that the Holy Ghost came over the apostles as fiery tongues, and gave them knowledge of all languages; for the humble company merited of God that which long of yore the proud host had lost. It happened after Noah's flood, that giants would raise up a city, and a tower so high, that its roof should ascend to heaven. There was then one language among all mankind, and the work was begun against the will of God. God therefore scattered them, so that he gave to each of the workmen an unknown language, and not one of them could understand another's speech. They then ceased from the building, and went divers ways over all the world; and there were afterwards as many languages as there were workmen. Now again, on this day, through the advent of the Holy Ghost, all languages became united and concordant; for all the holy company of Christ's followers were speaking in all languages; and also, what was more wonderful, when one of them preached in one tongue, it seemed to everyone who heard the preaching as though he spake in his language, whether they were Hebrews, or Greeks, or Romans, or Egyptians, or of whatsoever nation they might be who heard that doctrine. In this fellowship their humility gained them this power, and the pride of the giants gained shame.

The Holy Ghost appeared over the apostles in semblance

hiwe, and ofer Criste, on his fulluhte, on anre culfran anlicnyse. Hwī ofer Criste on culfran hiwe? Hwī ofer Cristes hirede on fyres gelicnyse? On bocum is gerædd be ðam fugelcynne þæt his gecynd is swiðe bilewite, and unscæððig, and gesibsum. Se Hælend is ealles mancynnes dema, ac he ne com na to demenne mancynn, swa swa he sylf cwæð, ac to gehælenne. Gif he ða wolde deman mancynn, ðaða he ærest to middangearde com, hwa wurde þonne gehealden? Ac he nolde mid his to-cyme ða synfullan fordeman, ac wolde to his rice gegaderian. Ærest he wolde us mid liðnyse styran, þæt he siððan mihte on his dome us gehealdan. Forði wæs se Halga Gast on culfran anlicnyse gesewen bufan Criste, forðan ðe hē wæs drohtnigende on ðisre worulde mid bilewitnyse, and unscæððignyse, and gesibsumnyse. He ne hrymde, ne he biterwyrde næs, ne he sace ne astyrede, ac forbær manna yfelnyse þurh his liðnyse. Ac se ðe on ðam ærran to-cyme liðegode, þam synfullum to gecyrrednyse, se demð stiðne dom þam receleasum æt ðam æfteran to-cyme.

Se Halga Gast wæs gesewen on fyrenum tungum bufon ðam apostolon, forðan ðe hē dyde þæt hi wæron byrnende on Godes willan, and bodigende ymbe Godes rice. Fyrene tungan hī hæfdon, ðaða hī mid lufe Godes mærdæ bodedon, þæt ðæra hæðenra manna heortan, ðe cealde wæron þurh geleafæste and flæsclice gewilnunga, mihton beon ontende to ðam heofenlicum bebodum. Gif se Halga Gast ne lærð þæs mannes mōd wiðinnan, on idel beoð þæs bydeles word wiðutan geclypode. Fyres gecynd is þæt hit fornimð swa hwæt swa him gehende bið: swa sceal se lāreow dōn, seðe bið mid þam Halgan Gaste onbryrd, ærest on him sylfum ælcne leahter adwæscan, and siððan on his underðeoddum.

On culfran anlicnyse and on fyres hiwe wæs Godes Gast æteowod; forðan ðe hē deð þæt ða beoð bilewite on unscæððignyse, and byrnende on Godes willan, þe he mid his gife gefylð. Ne bið seo bilewitnys Gode gecweme butan

of fire, and over Christ, at his baptism, in likeness of a dove. Why over Christ in semblance of a dove? Why over the followers of Christ in likeness of fire? In books it is read concerning that kind of birds that its nature is very meek, and innocent, and peaceful. The Saviour is the Judge of all mankind, but he came not to judge mankind, as he himself said, but to save. If he then would have judged mankind, when he first came on earth, who would have been saved? But he would not by his advent condemn the sinful, but would gather them to his kingdom. He would first with gentleness direct us, that he might afterwards preserve us at his judgement. Therefore was the Holy Ghost seen in likeness of a dove above Christ, because he was living in this world in meekness, and innocence, and peacefulness. He cried not out, nor was he inclined to bitterness, nor did he stir up strife, but endured man's wickedness through his meekness. But he who at his first advent mitigated, for the conversion of the sinful, will deem stern doom to the reckless at his second advent.

The Holy Ghost was seen as fiery tongues above the apostles; for he effected that they were burning in God's will, and preaching of God's kingdom. They had fiery tongues when with love they preached the greatness of God, that the hearts of the heathen men, which were cold through infidelity and fleshly desires, might be kindled to the heavenly commands. If the Holy Ghost teach not a man's mind within, in vain will be the words of the preacher proclaimed without. It is the nature of fire to consume whatsoever is near to it: so shall the teacher do, who is inspired by the Holy Ghost, first extinguish every sin in himself, and afterwards in those under his care.

In likeness of a dove and in semblance of fire was the Spirit of God manifested; for he causes those to be meek in innocence, and burning in the will of God, whom he fills with his grace. Meekness is not pleasing to God without wisdom,

snoternysse, ne seo snoternys butan bilewitnysse; swa swa gecweden is be ðam eadigan Ióþ, þæt he wæs bilewite and rihtwis. Hwæt bið rihtwisnys butan bilewitnysse? Oððe hwæt bið bilewitnys butan rihtwisnysse? Ac se Halga Gast, ðe tæhð rihtwisnysse and bilewitnysse, sceolde beon æteowod ægðer ge on fyre ge on culfran, forðan ðe hē deð þæra manna heortan ðe hē onliht mid his gife, þæt hi beoð liðe þurh unscæððignysse, and onælede ðurh lufe and snoternysse. God is, swa swa Paulus cwæð, fornymende fyr. He is únasec-gendlic fyr, and ungesewenlic. Be ðam fyre cwæð se Hælend, “Ic com to ði þæt ic wolde sendan fyr on eorðan, and ic wylle þæt hit byrne.” He sende ðone Halgan Gast to eorðan, and he mid his blæde onælde eorðlicra manna heortan. Þonne byrnð seo eorðe; þonne ðæs eorðlican mannes heorte bið ontend to Godes lufe, seoðe ær wæs ceald þurh flæsclice lustas.

Nis na se Halga Gast wunigende on his gecynde, swa swa hē gesewen wæs, forðan ðe he is ungesewenlic; ac for ðære getacnunge, swa we ær cwædon, he wæs æteowod on culfran, and on fyre. He is gehaten on Greciscum gereorde, Paracletus, þæt is, Frofor-gast, forði ðe he frefrað þa dreorian, þe heora synna behreowsiað, and sylð him forgyfenysse hiht, and heora unrotan mōd geliðegað. He forgyfð synna, and he is se weg to forgyfenysse ealra synna. He sylð his gife ðam ðe he wile. Sumum men he forgyfð wisdom and spræce, sumum gōd ingehyd, sumum micelne geleafan, sumum mihte to gehælenne untruman, sumum witegunge, sumum toscead godra gasta and yfelra; sumum he forgyfð mislice gereord, sumum gerecednysse mislicra spræca. Ealle ðas ðing deð se Halga Gast, todælende æghwilcum be ðam ðe him gewyrð; forðam ðe he is Ælmihtig Wyrhta, and swa hraðe swa he þæs mannes mod onliht, he hit awent fram yfele to gode. He onlihte Dauides heortan, ðaða he on iugoðe hearpan lufode, and worhte hine to psalm-wyrhtan. Amos hatte sum hryðer-hyrde, þone awende se Halga Gast to mærum wite-

nor wisdom without meekness; as it is said by the blessed Job, that he was meek and righteous. What is righteousness without meekness? Or what is meekness without righteousness? But the Holy Ghost, who teaches both righteousness and meekness, should be manifested both as fire and as a dove, for he causes the hearts of those men whom he enlightens with his grace to be meek through innocence, and kindled by love and wisdom. God is, as Paul said, a consuming fire. He is a fire unspeakable and invisible. Concerning that fire Jesus said, "I come because I would send fire on earth, and I will that it burn." He sent the Holy Ghost on earth, and he by his inspiration kindled the hearts of earthly men. Then burns the earth, when the earthly man's heart is kindled to love of God, which before was cold through fleshly lusts.

The Holy Ghost is not in his nature existing as he was seen, for he is invisible; but for the sign, as we before said, he appeared as a dove and as fire. He is called in the Greek tongue *Παράκλητος*, that is, Comforting Spirit, because he comforts the sad, who repent of their sins, and gives them hope of forgiveness, and alleviates their sorrowful minds. He forgives sins, and he is the way to forgiveness of all sins. He gives his grace to whom he will. To one man he gives wisdom and eloquence, to one good knowledge, to one great faith, to one power to heal the sick, to one prophetic power, to one discrimination of good and evil spirits; to one he gives divers tongues, to one interpretation of divers sayings. The Holy Ghost does all these things, distributing to everyone as to him seems good; for he is the Almighty Worker, and as soon as he enlightens the mind of a man, he turns it from evil to good. He enlightened the heart of David, when in youth he loved the harp, and made him to be a psalmist. There was a cow-herd called Amos, whom the Holy Ghost turned to a great prophet. Peter was a fisher, whom the

gan. Petrus wæs fiscere, þone awende se ylca Godes Gast to apostole. Paulus ehte cristenra manna, þone he geceas to lareowe eallum ðeodum. Matheus wæs tollere, þone he awende to godspellere. Þa apostoli ne dorston bodian þone soðan geleafan, for ðgan Iudeisce folces; ac siððan hī wæron onælede þurh ðone Halgan Gast, hī forsawon ealle lichamlice pinunga, and orsorghlice Godes mærdæ bodedon.

Þyses dæges wurðmynt is to mærsigenne, forðan ðe se Ælmihtiga God, þæt is se Halga Gast, gemedemode hine sylfne þæt he wolde manna bearn on ðisre tide geneosian. On Cristes acennednyse wearð se Ælmihtiga Godes Sunu to menniscum men gedon, and on ðisum dæge wurdon geleafulle men godas, swa swa Crist cwæð, “ Ic cwæð, Ge sind godas, and ge ealle sind bearn þæs Hehstan.” Þa gecorenan sind Godes bearn, and eac godas, na gecyndelice, ac ðurh gife þæs Halgan Gastes. An God is gecyndelice on ðrim hadum, Fæder, and his Sunu, þæt is his Wisdom, and se Halga Gast, se ðe is heora begra Lufu and Willa. Heora gecynd is untodæledlic, æfre wunigende on anre Godcundnyse. Se ylca cwæð þeah-hwæðere be his gecorenum, “ Ge sint godas.” Þurh Cristes menniscnyse wurdon menn alysede fram deofles ðeowte, and ðurh to-cyme þæs Halgan Gastes, mennisce men wurdon gedone to godum. Crist underfeng menniscnyse on his to-cyme, and men underfengon God þurh neosunge þæs Halgan Gastes. Se man ðe næfð Godes Gast on him nis hē Godes. Ælces mannes weorc cyðað hwilc gast hine wissað. Godes Gast wissað symble to halignyse and gōdnysse; deofles gast wissað to leahtrum and to mândædum.

Se Halga Gast becom tuwa ofer ða apostolas. Crist ableow ðone Halgan Gast upon ða apostolas ær his upstige, þus cweðende, “ Onfoð Haligne Gast.” Eft, on ðisum dæge, asende se Ælmihtiga Fæder and se Sunu heora begra Gast to ðam geleafullan heape, on ðysre worulde wunigende. Se Hælend ableow his Gast on his gingran, for ðære getacnunge

same Spirit of God turned to an apostle. Paul persecuted christian men, whom he chose for instructor of all nations. Matthew was a toll-gatherer, whom he turned to an evangelist. The apostles durst not preach the true faith, for fear of the Jewish folk; but after that they were fired by the Holy Ghost, they despised all bodily tortures, and fearlessly preached the greatness of God.

The dignity of this day is to be celebrated, because Almighty God, that is the Holy Ghost, himself vouchsafed to visit the children of men at this time. At the birth of Christ the Almighty Son of God became human man, and on this day believing men became gods, as Christ said; "I said, Ye are gods, and ye are all children of the Highest." The chosen are children of God, and also gods, not naturally, but through grace of the Holy Ghost. One God is naturally in three persons, the Father, and his Son, that is, his Wisdom, and the Holy Ghost, who is the Love and Will of them both. Their nature is indivisible, ever existing in one Godhead. The same has, nevertheless, said of his chosen, "Ye are gods." Through Christ's humanity men were redeemed from the thralldom of the devil, and through the coming of the Holy Ghost human men were made gods. Christ received human nature at his advent, and men received God through visitation of the Holy Ghost. The man who has not in him the Spirit of God is not God's. Every man's works show what spirit directs him. The Spirit of God ever directs to holiness and goodness; the spirit of the devil directs to sins and deeds of wickedness.

The Holy Ghost came twice over the apostles. Christ blew the Holy Ghost on the apostles before his resurrection, thus saying, "Receive the Holy Ghost." Again, on this day, the Almighty Father and the Son sent the Spirit of both to the faithful company dwelling in this world. Jesus blew his Spirit on his disciples for a sign that they and all christian

þæt hī and ealle cristene men sceolon lufian heora nehstan swa swa hī sylfe. He sende eft, swa swa hē ær behet, ðone ylcan Gast of heofonum, to ði þæt we sceolon lufian God ofer ealle oðre ðing. An is se Halga Gast, þeah ðe he tuwa become ofer ða apostolas. Swa is eac ân lufu and twa bebodu, þæt we sceolon lufian God and menn. Ac we sceolon leornian on mannum hu we magon becuman to Godes lufe, swa swa Iohannes se apostol cwæð, “ Se ðe ne lufað his broðor, ðone ðe he gesihð, hu mæg hē lufian God, þone þe he ne gesihð lichamlice ? ”

We wurðiað þæs Halgan Gastes to-cyme mid lofsangum seofon dagas, forðan ðe he onbryrt ure mōd mid seofonfealdre gife, þæt is, mid wisdom and andgyte, mid geðeahte and strençðe, mid ingehyde and arfæstnysse, and he us gefylð mid Godes ege. Se ðe þurh gode gearnunga becymð to ðissum seofonfealdum gifum þæs Halgan Gastes, he hæfð þonne ealle geðincðe. Ac se ðe wile to ðisre geðincðe becuman, he sceal gelyfan on ða Halgan Þrynnysse, and on Soðe Annysse, þæt se Fæder, and his Sunu, and heora begra Gast syndon ðry on hadum, and ân God untodæledlic, on anre Godcundnysse wunigende. Þysne geleafan getacnodon ða ðreo ðusend þe ærest gebugon to geleafan, æfter ðæs Halgan Gastes to-cyme. Swa swa ða ðreo þusend wæron ân werod, swa is seo Halige Þrynnys ân God. And þæt werod wæs swa ânmod swilce him eallum wære ân heorte and ân sawul ; forðan ðe þære Halgan Þrynnysse is ân godcundnyss, and ân gecynd, and ân willa, and ân weorc unascyrigendlice.

Þa geleaffullan brohton heora feoh, and ledon hit æt ðæra apostola foton. Mid þam is geswutelod þæt cristene men ne sceolon heora hiht besettan on woroldlice gestreon, ac on Gode anum. Se gītsere ðe beset his hiht on his goldhord, he bið swa swa se apostol cwæð, “ þam gelíc þe deofolgyld begæð.”

Hi heoldon þæt gold unwurðlice, forðan ðe seo gitsung næfde nænne stede on heora heortan : forði hī dydon heora

men should love their neighbours as themselves. He sent afterwards, as he had before promised, the Holy Ghost from heaven, to the end that we should love God above all other things. The Holy Ghost is one, though he came twice over the apostles. So also there is one love and two commandments, That we should love God and men. But we should learn by men how we may come to the love of God, as John the apostle said, "He who loveth not his brother, whom he seeth, how can he love God, whom he seeth not bodily?"

We celebrate the advent of the Holy Ghost with hymns for seven days, because he stimulates our mind with a sevenfold gift, that is, with wisdom and understanding, with counsel and strength, with knowledge and piety, and he fills us with awe of God. He who through good deserts attains to these sevenfold gifts of the Holy Ghost will have all honour. But he who will attain to this honour shall believe in the Holy Trinity, and in True Unity, that the Father, and his Son, and the Spirit of them both are three in persons, and one God indivisible, existing in one Godhead. This faith was betokened by the three thousand who first inclined to belief, after the advent of the Holy Ghost. As those three thousand were one company, so is the Holy Trinity one God. And that company was as unanimous as though they all had one heart and one soul; for of the Holy Trinity there is one Godhead, and one nature, and one will, and one work inseparable.

The faithful brought their money, and laid it at the feet of the apostles. By this is manifested that christian men should not set their delight in worldly treasure, but in God alone. The covetous who sets his delight in his gold-hoard, is, as the apostle said, "like unto him who practiseth idolatry."

They held the gold as worthless, because covetousness had no place in their hearts: they made their goods in common,

ðing him gemæne, þæt hī on soðre sibbe butan gytsunge beon mihton. Hī setton heora handa ofer geleaffulle men, and him com to se Halga Gast ðurh heora bisceþunge. Biscopas sind þæs ylcan hādes on Godes gelaðunge, and healdað þa gesetnysse on heora bisceþunge, swa þæt hī settað heora handa ofer gefullude menn, and biddað þæt se Ælmihtiga Wealdend him sende ða seofonfealdan gife his Gastes, seðe leofað and rixað ā butan ende. Amen.

DOMINICA SECUNDA POST PENTECOSTEN.

HOMO quidam erat diues : et reliqua.

Se Wealdenda Drihten sæde ðis bígspell his gingrum, þus cweðende, “ Sum welig man wæs mid purpuran and godewebbe geglenged, and dæghwamlice mærllice leofode. þa læg sum wædla at his geate, and his nama wæs Lazarus, se wæs lic-ðrowere : ” et reliqua.

þis godspel is nu anfealdlice gesæd. Se halga papa Gregorius us onwreah ða digelnysse ðisre rædinge. He cwæð, “ Ne sæde þæt halige godspel þæt se rīca reafere wære, ac wæs uncystig and modegode on his welum.” Be ðisum is to smeagenne, hu se beo gewitnod þe oðerne berypð, þonne se bið to helle fordemed se his agen nolde for Godes lufon syllan. Ðises mannes uncyst and up-ahefednys hinebesencte on cwycsusle, forðan ðe he næfde nane mildheortnysse, þæt he mid his gestreone his agene sawle alysde. Nu wenað sume menn þæt nan pleoh ne sy on deorwurðum gyrlum ; ac gif hit gylt nære, þonne ne geswutulode þæt halige godspel swa gewislice be ðam rīcan, þæt he wære mid purpuran and mid godewebbe geglenged. Ne cepð nan man deorwyrðra reafa buton for ydelum gylpe, soðlice þæt he sy toforan oðrum mannum þurh his glencege geteald. Drihten on oðre stowe herede Iohan-

that they might be in true peace without covetousness. They set their hands over believing men, and the Holy Ghost came to them through their bishoping. Bishops are of the same order in God's church, and hold that institution in their bishoping, so that they set their hands over baptized men, and pray the Almighty Ruler to send them the sevenfold gift of his Spirit, who liveth and reigneth ever without end. Amen.

THE SECOND SUNDAY AFTER PENTECOST.

HOMO quidam erat dives: et reliqua.

The Sovereign Lord spake this parable to his disciples, thus saying; "There was a certain rich man adorned with purple and fine linen, and daily lived sumptuously. A certain poor man lay at his gate, and his name was Lazarus, who was a leper," etc.

This gospel is now simply said. The holy pope Gregory has revealed to us the mystery of this text. He said, "The holy gospel did not express that the rich man was a robber, but that he was parsimonious, and exulted in his wealth." By this it is to be considered how he will be punished who bereaves another, when he is condemned to hell, who would not give his own for love of God. This man's parsimony and pride sank him into quick torment, because he had no compassion, so that with his treasure he might have redeemed his own soul. Now some men will imagine that there is no peril in precious garments, but if there were no sin, the holy gospel would not have so evidently manifested with respect to the rich man, that he was adorned with purple and with fine linen. No man heeds precious garments save for vain pride, verily that he may through his splendour be accounted before other men. The Lord in another place praised John

nem ðone Fulluhtere for ðære teartnysse his reafes, forðan ðe hē wæs mid olfendes hærum gescryd, wāclīce and stiðlice.

þa ða se Hælend spræc be ðam rican, þa cwæð he, “ Sum rice man wæs.” Eft be ðam wædlan, “ Sum ðearfa wæs gehāten Lazarus.” Cuð is eow þæt se rica bið namcuðre on his leode þonne se þearfa; þeah-hwæðere ne nemde se Hælend þone welegan, ac ðone wædlan; forðan ðe him is cuð þæra eadmodra manna naman ðurh gecorennysse, ac he ne cann ða modigan ðurh heora aworpennysse. Sume beladunge mihte se rica habban his uncyste, gif se reoflia wædla ne læge ætforan his gesihðe: eac wære ðam earman leohtre on mode, gif he ðæs rican mannes welan ne gesawe. Mislice angsumnyssa he forbær, ða ða he næfde ne bigleofan, ne hælðe, ne hætera, and geseah ðone rican halne and deorweorðlice geglencgedne brucan his estmettas. Genoh wære þam wædlan his untrummys, þeah ðe he wiste hæfde; and eft him wære genoh his hafenleas, ðeah ðe he gesundful wære. Ac seo menigfealde earfoðnys wæs his sawle clænsung, and ðæs rican uncyst and up-ahefednys wæs his geniðerung; forðon ðe he geseah ðæs oðres yrmðe, and hine mid toðundenum mode forseah. Ac ða ða he wæs fram mannum forsewen, ða genealæhton ða hundas, and his wunda geliccedon. Hundes liccung gehælð wunda.

þa gelamp hit þæt se wædla gewāt, and englas ferodon his sawle to ðæs heahfæderes wununge Abrahāmes; and ðæs rican gast æfter forðsiðe wearð on helle besenct; and he ða ðone wolde habban him to mundboran, þam ðe he nolde ær his cruman syllan. He bæd þa Abraham mid earmlicre stemne þæt Lazarus moste his tungan drypan; ac him næs getiðod ðære lytlan lisse, forðan ðe Lazarus ne moste ær on life hedan ðæra crumena his mysan. His tungan he mænde swiðost, forðan ðe hit is gewunelic þæt ða welegan on heora gebeorscipe begað derigendlice gafetunge; þa wæs seo tunge, ðurh rihtwisnysse edlean, teartlicor gewitnod for his gegaf-

the Baptist for the rudeness of his garment, because he was clothed with camel's hair, poorly and ruggedly.

When Jesus spake of the rich man he said, "There was a certain rich man." Again, of the poor man, "There was a certain poor man called Lazarus." It is known to you that a rich man is more known by name among his people than a poor one; nevertheless Jesus named not the wealthy man, but the needy one; because the names of humble men are known to him through election, but he knows not the proud through their rejection. Some excuse the rich man might have had for his parsimony, if the leprous beggar had not lain before his sight: the mind of the poor man would also have been easier, if he had not seen the rich man's wealth. Divers afflictions he endured, seeing that he had neither nourishment, nor health, nor garments, and saw the rich man, hale and sumptuously decorated, enjoying his luxuries. For the beggar his infirmity had been enough, though he had had food; and again, his indigence had been enough for him, although he had been healthful. But the manifold hardship was the cleansing of his soul, and the parsimony and pride of the rich man were his condemnation; because he saw the other's misery, and with inflated mind despised him. But when he was despised of men, the dogs approached, and licked his wounds. The licking of a dog heals wounds.

It then happened that the beggar died, and angels bare his soul to the dwelling of the patriarch Abraham; and the rich man's spirit after death was sunk into hell; and he then wished to have him for protector, to whom he would not before give his crumbs. He then bade Abraham with piteous voice, that Lazarus might moisten his tongue; but that little favour was not granted him, because Lazarus might not before in life gather the crumbs of his table. He particularly complained of his tongue, because it is usual that the wealthy in their feasting practise pernicious scoffing; therefore was his tongue, through righteous retribution, more harshly punished

spræce. Se heahfæder Abraham him cwæð to, “Ðu, mīn bearn, beo ðe gemyndig þæt ðu underfenge welan on ðinum life, and Lazarus yrmðe.” Þes cwyde is swiðor to ondrædenne þonne to trahtnigenne. Ðam rican wæs forgolden mid ðam hwilwendlicum spedum, gif he hwæt to gode gefremode; and ðam ðearfan wæs forgolden mid ðære yrmðe, gif he hwæt to yfle gefremode. Þa underfeng se welega his gesælðe to edleane to sceortum brice, and þæs ðearfan hafenleat aclænsoðe his lytlan gyltas. Hine geswencte seo wædlung, and afeormode; þone oðerne gewelgode his genihtsumnys, and bepæhte.

Ic bidde eow, men ða leofostan, ne forseo ge Godes ðearfan, ðeah ðe hi tallice hwæt gefremman; forðan ðe heora yrmð afeormað þæt þæt seo gehwæde oferflowendnys gewemð. Hāwiað be gehwilcum, forðan ðe oft getimað yfelum teala for life. Se heahfæder cwæð to ðam welegan, “Betwux us and eow is gefæstnod micel ðrosm; þeah hwa wille fram ūs to eow, he ne mæg; ne eac fram eow to ūs.” Mid micelre geornfulnysse gewilniað þa wiðercoran þæt hi moton of ðære susle ðe hi on cwylmiað, ac seo fæstnung ðære hellican clysinge ne geðafað þæt hi æfre ut-abrecon. Eac ða halgan beoð mid heora Scyppendes rihtwisnysse swa afyllede, þæt hi nateshwon ne besargiað ðæra wiðercorenra yrmðe; forðan ðe hi geseoð þa fordōnan swa micclum fram him geælfremode, swa micclum swa hi beoð fram heora leofan Drihtne ascofene.

Siððan se rica wearð orwene his agenre alysednysse, ða bearn him on mod his gebroðra gemynd; forðan ðe ðæra wiðercorenra wite tiht for wel oft heora mod unnytwurðlice to lufe, swilce hi þonne lufian heora siblingas, ðe ær on life ne hi sylfe ne heora magas ne lufedon. Ne lufað se hine sylfne se ðe hine mid synnum bebint. He oncneow Lazarum, ðone ðe he ær forseah, and he gemunde his gebroðra, ða ðe he bæftan folet; forðan ðe se ðearfa nære fullice gewrecen on ðam rican, gif he on his wite hine ne oncneowe; and eft

for his scoffing speech. The patriarch Abraham said to him, "My son, be thou mindful that thou receivedst riches in thy life, and Lazarus misery." This saying is rather to be feared than expounded. The rich man was requited with transitory prosperity, if he did aught of good; and the poor man was requited with misery, if he had perpetrated aught of evil. Then the wealthy man received his happiness in reward for short enjoyment, and the indigence of the needy one cleansed away his little sins. Poverty afflicted and purified him; his abundance enriched and deceived the other.

I pray you, men most beloved, despise not God's poor, though they perpetrate anything reprehensible; because their misery cleanses that which a little superfluity corrupts. Observe each one, for good often befalls the evil for life. The patriarch said to the wealthy man, "Betwixt us and you is fixed a great vapour; though any-one will pass from us to you, he cannot; nor also from you to us." With great eagerness the wicked desire to pass from the torment in which they suffer, but the fastening of the hellish enclosure never allows them to break out. Also the holy are so filled with their Creator's righteousness, that they in no wise lament the misery of the wicked; because they see the fordone ones as greatly estranged from them, as they are thrust away from their beloved Lord.

When the rich man became hopeless of his own deliverance, the remembrance of his brothers entered into his mind; for the punishment of the wicked very often uselessly stimulates their minds to love, so that they then love their relatives, who before in life loved neither themselves nor their kinsmen. He loves not himself who binds himself with sins. He recognized Lazarus, whom he had before despised, and he remembered his brothers, whom he had left behind; for the needy one would not have been fully avenged on the rich, if

nære his wite fulfremed on ðam fyre, buton he ða ylcan pinunga his siblingum gewende.

þa synfullan geseoð nu hwiltidum ða gecorenan on wuldre, ðe hi forsawon on worulde, þæt seo angsumnys heora modes ðe mare sy : and ða rihtwisan symle geseoð ða unrihtwisan on heora tintregum cwylmigende, þæt heora bliss ðe mare sy, and lufu to heora Drihtne, þe hi ahredde fram deofles anwealde, and fram ðam mánfullum heape. Ne astyrað þæra rihtwisra gesihð him nænne ógan, ne heora wuldor ne wanað ; forðan ðe ðær ne bið nán besargung ðæra mánfulra yrmðe, ac heora tintrega becymð þam gecorenum to maran blisse, swa swa on metinge bið forsewen seo blace anlicnys, þæt seo hwite sy beorhtre gesewen. þa gecorenan geseoð symle heora Scyppendes beorhtnyse, and forði nis nan ðing on gesceaftum him bediglod.

Se welega nolde on life gehyran ðone lareow Moysen, ne Godes witegan : ða wende he eac þæt his gebroðra hī woldon forseon, swa swa he dyde, and gyrnde forði þæt Lazarus hī moste warnigan, þæt hī ne becomon to his susle. Se heah-fæder him andwyrde, “ Gif hi forseoð Moyses æ and ðæra witegena bodunga, nellað hī gelyfan, þeah hwá of deaðe arise.” þa ðe forgimeleasiað þa eaðelican beboda þære ealdan æ, hu willað hī ðonne gehyrsumian þam healicum bebodum Cristes lare, ðe of deaðe arás ?

Ic bidde eow, mine gebroðra, þæt ge beon gemyndige ðæs Lazares reste and ðæs rican wite, and doð swa swa Crist sylf tæhte, “ Tiliað eow freonda on Godes ðearfum, þæt hī on eowrum geendungum onfon eow into ecum eardung-stowum.” Manega Lazaras ge habbað nu licgende æt eowrum gatum, biddende eowre oferflowendnyse. ðeah ðe hī syn wáclice geðuhte, þeah-hwæðere hī beoð eft eowre ðingeras wið ðone Ælmihtigan. Soðlice we sceoldon beodan þam ðearfum þæt hī us biddað, forðan ðe hī beoð ure mundboran, þa ðe nu wædligende æt us bigleofan wilniað. Ne sceole we forseon

he in his punishment had not recognized him ; and again, his punishment would not have been complete in the fire, unless he had expected the same torments for his relatives.

The sinful will now sometimes see the chosen in glory, whom they in the world despised, that the affliction of their minds may be the greater : and the righteous will ever see the unrighteous suffering in their torments, that their bliss and love to their Lord may be the greater, who rescued them from the power of the devil, and from the wicked band. That spectacle will excite no terror to the righteous, nor will their glory wane ; for there will be no sorrowing for the misery of the wicked, but their torments will turn to the greater bliss of the chosen, as in a picture a dark likeness is provided, that the white may appear the brighter. The chosen will constantly see their Creator's brightness, and therefore there is nothing in creation concealed from him.

The rich man would not in life hear the teacher Moses, or God's prophets : then he thought that his brothers would also despise them as he did, and desired therefore that Lazarus might warn them, so that they came not to his torment. The patriarch answered him, " If they despise the law of Moses and the preachings of the prophets, they will not believe, though one arose from death." Those who neglect the easy commandments of the old law, how will they obey the sublime commandments of Christ's doctrine, who arose from death ?

I pray you, my brethren, that ye be mindful of Lazarus's rest and of the rich man's punishment, and do as Christ himself taught, " Gain to yourselves friends among God's poor, that they at your end may receive you into eternal dwelling-places." Many Lazaruses ye have now lying at your gates, begging for your superfluity. Though they are esteemed as vile, they will, nevertheless, be hereafter your interceders with the Almighty. Verily we ought to enjoin the poor to pray for us, because they will be our protectors, who, now begging, desire sustenance of us. We should not despise their vile-

heora wācnysse, forðan ðe Criste bið geðenod þurh ðearfena anfenge, swa swa he sylf cwæð, “Me hingrode, and ge me gereordodon; me ðyrste, and ge me scencton; ic wæs nacod, and ge me scryddon.”

Nu cweð se halga Gregorius, þæt sum arwurðe munuc wæs on ðam earde Licaonia, swiðe eawfæst, his nama wæs Martirius. Se ferde, be his abbudes hæse, to sumum oðrum mynstre, on his ærende: ða gemette he be wege sumne licðrowere licgende eal tocīnen, and nahte his feðes geweald: cwæð þæt he wolde genealæcan his hulce, gif he mihte. Þa ofhreow ðam munece þæs hreoflian mægenleast, and bewand hine mid his cæppan and bær to mynstreweard. Þa wearð his abbude geswutelod hwæne he bær, and hrymde mid micelre stemne, and cwæð, “Yrnað, yrnað, and undoð þæs mynstres geat ardlice, forðan ðe ure broðor Martirius berð þone Hælend on his bæce.” Þa ða se munuc genealæhte ðæs mynstres geate, þa wānd se of his swuran þe wæs hreoflig geðuht, and wearð gesewen on Cristes gelicnysse. Ða beseah se munuc up, and beheold hu he to heofonum astah. Þa cwæð se Hælend mid ðam upstige, “Martiri, ne sceamode ðe mīn ofer eorðan, ne me ne sceamað þin on heofonum.” Þa efste se abbud wið þæs munece, and neodlice cwæð, “Broðor min, hwær is se ðe ðu feredest?” He cwæð, “Gif ic wiste hwæt he wære, ic wolde licgan æt his fotum. Þa ða ic hine bær ne gefredde ic nanre byrðene swærnyse.” Hu mihte hē gefredan æniges hefes swærnyse, ða ða he ðone feroðe ðe hine bær? Nu cweð se halga Gregorius, þæt se Hælend ða geseðde ðone cwyde þe he sylf cwæð, “þæt þæt ge doð þearfum on minum naman, þæt ge doð me sylfum.”

Hwæt is on menniscum gecynde swa mærlīc swa Cristes menniscnys? and hwæt is atelicor geðuht on menniscum gecynde þonne is ðæs hreoflian līc, mid toðundennessē, and springum, and reocendum stence? Ac se ðe is arwurðful ofer ealle gesceafta, he gemedemode hine sylfne þæt he wære gesewen on ðam atelican hīwe, to ði þæt we sceolon besargian

ness, for Christ himself is served through reception of the poor, as he himself said, "I was hungry, and ye fed me; I was thirsty, and ye gave me to drink; I was naked, and ye clothed me."

Now says the holy Gregory, there was a reverend monk in the country of Lycaonia, very pious, his name was Martyrius. He went by order of his abbot to some other monastery, on his errand, when he found a leper lying by the way all chapped, and having no power of his feet: he said he wished to reach his hut, if he could. Then the monk was grieved for the helplessness of the leper, and he wrapt him in his cloak and bare him towards his monastery. Then it was disclosed to his abbot whom he was bearing, and he cried with a loud voice, and said, "Run, run, and undo the gate of the monastery quickly, for our brother Martyrius bears Jesus on his back." When the monk had reached the gate of the monastery, he who seemed a leper quitted his neck, and appeared in the likeness of Christ. The monk then looked up, and beheld how he ascended to heaven. Then said Jesus, while ascending, "Martyrius, thou wast not ashamed of me on earth, nor will I be ashamed of thee in heaven." Then the abbot hastened towards the monk, and eagerly said, "My brother, where is he whom thou didst carry?" He said, "If I had known who he was, I would have lain at his feet. When I bore him I felt no heaviness of any burthen." How could he feel the heaviness of any weight, when he carried one who bore him? Now says the holy Gregory, Jesus verified the saying which he himself said, "That which ye do for the poor in my name, that ye do for myself."

What is there in human nature so glorious as the humanity of Christ, and what is esteemed more foul in human nature than the carcase of the leper, with tumours, and ulcers, and reeking stench? But he who is to be venerated above all creatures, vouchsafed to appear in that foul form, to the end that we might pity the misery of human beings, and accord-

menniscra manna yrmðe, and be ure mihte gefrefrian, for lufe ðæs mildheortan and ðæs eadmodan Hælendes; þæt he us getiðige wununge on his rice to ecum life, seðe us ahredde fram deofles hæftnydum; seðe rixað on ecnysse mid þam Ælmihtigan Fæder and þam Halgan Gaste, hi ðry on anre Godcundnysse wunigende, butan anginne and ende, ā on worulde. Amen.

 DOMINICA III. POST PENTECOSTEN.

ÐÆT hālige godspel us segð, þæt “ gerefan and synfulle men genealæhton ðam Hælende, and woldon his lare gehyran. Þa ceorodon ða sunder-halgan and ða boceras Iudeiscre ðeode, forðan ðe se Hælend underfeng ða synfullan, and him mid gereordode. Þa sæde se Hælend ðam Iudeiscum bocerum ðis bigspel, Hwilc eower hæfð hund-teontig sceapa: ” et reliqua.

Þas word sind digle, ac se trahtnere Gregorius us geopenode þæt gastlice andgit. Mine gebroðra þa leofostan, ge gehyrdon on ðyssere godspellican rædinge, þæt ða synfullan genealæhton to ðæs Hælendes spræce, and eac to his gereorde; and ða Iudeiscan boceras mid hēte þæt tældon: ac heora tāl næs na of rihtwisnysse, ac of niðe. Hi wæron untrume, ðeah ðe hi ðæs ne gymdon. Þa wolde se heofenlica læce mid geswæsum bigspelle þæt geswell heora heortan welwyllendlice gelacnian, and ðus cwæð, “ Hwilc eower hæfð hund-teontig sceapa, and gif he forlysð ān ðæra sceapa, ðonne forlæt he ða nigon and hund-nigontig on westene, and gæð secende þæt ān ðe him losode? ” Hundfeald getel is fulfremed, and se Ælmihtiga hæfde hund-teontig sceapa, ðaða engla werod and mancynn wæron his æhta: ac him losode ān sceap, ðaða se frumsceapena mann Adam syngigende forleas neorxena-wanges bigwiste. Þa forlet se Ælmihtiga Godes Sunu eal engla werod on heofonum, and ferde to eorðan, and sohte þæt

ing to our power comfort them, for love of the merciful and humble Jesus ; that he may grant us a dwelling in his kingdom to eternal life, who rescued us from the devil's thralldom ; who reigneth to eternity with the Almighty Father and the Holy Ghost, those three existing in one Godhead, without beginning and end, ever to eternity. Amen.

THE FOURTH SUNDAY AFTER PENTECOST.

THE holy gospel tells us, that “ publicans and sinners approached Jesus, and desired to hear his doctrine. Then the pharisees and the scribes of the Jewish people murmured, because Jesus received the sinful, and ate and drank with them. Then said Jesus to the Jewish scribes this parable, Which of you hath an hundred sheep,” etc.

These words are obscure, but the expounder Gregory has opened to us the ghostly meaning. My dearest brothers, ye have heard in this evangelical lesson, that the sinful approached to the speech of Jesus, and also to his refection ; and the Jewish scribes censured that with heat ; but their censure was not from righteousness, but from envy. They were sick, though they observed it not. Then would the heavenly leech with a pleasant parable benevolently heal the swelling of their hearts, and thus said, “ Which of you hath an hundred sheep, and if he lose one of the sheep, then leaveth he [not] the ninety and nine in the waste, and goeth seeking the one that he lost ? ” An hundredfold number is perfect, and the Almighty had an hundred sheep, when the host of angels and mankind were his possessions : but he lost one sheep, when the first-created man Adam through sin lost the food of Paradise. Then the Almighty Son of God left all the host of angels in heaven, and went to earth, and sought that one

ân sceap ðe him ætwunden wæs. Ðaða he hit gemette, he hit bær on his exlum to ðære eowde blissigende. Þaða he underfeng ure mennisce gecynd, and ure synna abær, þa wæs þæt dweligende sceap ongean fered on his halgum exlum. Ðæra sceapa hlaford com ham, afundenum sceape; forðan ðe Crist, æfter ðære ðrowunge, ðe he mancyn mid alysde, arás of deaðe, and astah to heofonum blissigende.

He gelaðode his frynd and his nehgeburas. His frynd sind engla heapas, forðan ðe hi healdað on heora staðelfæstnysse singallice his willan. Hi sind eac his nehgeburas, forðan ðe hi brucað þære wulderfullan beorhtnysse his gesihðe on heora andweardnysse. He cwæð, “Blissiað mid me, forðan ðe ic gemette min forlorene sceap.” Ne cwæð he, ‘Blissiað mid þam sceape,’ ac ‘mid me,’ forðan ðe ure alysednys soðlice is his bliss; and ðonne we beoð to ðære heofonlican eardung-stowe gelædde, þonne gefylle we ða micclan mærsunge his gefean. He cwæð, “Ic secge eow, mare bliss bið on heofonum be anum synfullan men, gif he his synna mid dædbote behreowsað, ðonne sy be nigon and hund-nigontig rihtwisum ðe nanre behreowsunge ne behofiað.” Þis is to smeagenne, hwi sy mare bliss be gecyrredum synfullum, þonne be unscyldigum rihtwisum.

We habbað gelomlice gesewen, þæt gehwylce gebroðra, ðe ne befeollon on healice gyltas, þæt hī ne beoð ealles swa carfulle to beganne ða earfoðlican drohtnunge, swilce hi orsorge beon, forðan ðe hi ða healican Leahtras ne gefremedon; and gehwilce oðre ðe oncnawað þa swæran gyltas ðe hi on geogoðe adrugon, beoð mid micelre sarnysse onbryrde. Hi forseoð alyfedlice ðing and gesewenlice, and mid wope gewilniað þa ungesewenlican and ða heofonlican. Hī forseoð hī sylfe, and geeadmettað on eallum ðingum; and forði ðe hī dweligende fram heora Scyppende gewiton, hī willað geinnian ða æftran hinðe mid þam uferan gestreonum. Mare bliss bið on heofonum be ðam gecyrredum synfullum, ðurh swilce drohtnunga, þonne sy be ðam asolcenum þe truwað be him sylfum þæt he

sheep that had escaped from him. When he had found it, he bare it on his shoulders to the flock rejoicing. When he assumed our human nature, and bare our sins, then was the wandering sheep brought back on his holy shoulders. The master of the sheep came home, having found his sheep ; for Christ after his passion, whereby he redeemed mankind, arose from death, and ascended to heaven rejoicing.

He invited his friends and his neighbours. His friends are companies of angels, because they in their steadfastness constantly observe his will. They are also his neighbours, because they enjoy the glorious brightness of his sight in their presence. He said, “ Rejoice with me, for I have found my lost sheep.” He said not, ‘ Rejoice with the sheep,’ but ‘ with me,’ because our redemption is truly his joy ; and when we are led to the heavenly dwelling-place, we then complete the great celebration of his gladness. He said, “ I say unto you, there is more joy in heaven over one sinful man, if he rue his sins with repentance, than there is over ninety and nine righteous, who need no repentance.” This is to be investigated, why there is more joy over a converted sinner, than over the innocent righteous.

We have frequently seen that those brethren, who have not fallen into deadly sins, are not altogether so careful to practise a hard course of life, as though they were careless because they had not perpetrated deadly sins ; and that others who acknowledge the grievous sins that they have committed in youth, are pricked with great affliction. They despise permitted and visible things, and with weeping desire those invisible and heavenly. They despise and humble themselves in all things ; and because through error they have departed from their Creator, they desire to repair the consequent injury with heavenly gains. Greater joy there will be in heaven over the converted sinner, through such endurances, than over a remiss one who is confident in himself, that he has perpetrated little

lytle and feawa gyltas gefremode, and eac hwonlice carað ymbe Godes beboda and his sawle ðearfe. Maran lufe nimð se heretoga on gefeohte to ðam cempan, þe æfter fleame his wiðerwinnan ðegenlice oferwinð, þonne to ðam þe mid fleame ne ætwáand, ne ðeah on nanum gecampe naht ðegenlices ne gefremode. Ealswa se yrðling lufað ðone æcer, ðe æfter ðornum and bremelum genihtsume wæstmas agifð, swiðor þonne he lufige ðone ðe ðornig næs, ne wæstmbære ne bið. Sind ðeah-hwæðere forwel mænige rihtwise unscyldige wið heafod-leahtras, and habbað hwæðere ealswa stiðe drohtnunge swylce hi mid eallum synnum geancsumede wæron. þam ne mæg nan dædbeta beon geefenlæht, forðan ðe hī sind rihtwise and behreowsigende. Be ðam is to smeagenne hu micclum se rihtwisa mid eadmodre heofunge God gegladige, gif se unrihtwisa mid soðre dædbote hine gegladian mæg.

Drihten rehte ða-gyt oðer bīgspel be tyn scyllum, and ðæra ān losode and wearð gemet. þæt bīgspel getacnað eft nigon engla werod. To ðam teoðan werode wæs mancyn gesceapen; forðan ðe þæt teoðe wearð mid modignysse forscyldigod, and hi ealle to awyrgedum deoflum wurdon awende, and of ðære hefonlican blisse to helle suslum bescofene. Nu sind ða nigon heapas genemmede, angeli, archangeli, uirtutes, potestates, principatus, dominationes, throni, cherubin, seraphin. þæt teoðe forwearð. þa wæs mancynn gesceapen to ge-edstaðelunge ðæs forlorenan heapes.

Angeli sind gecwedene Godes bodan; archangeli, healice bodan; uirtutes, mihta, ðurh ða wyrð God fela wundra. Potestates sind ānwealdu, ðe habbað anweald ofer ða awyrgedan gastas, þæt hi ne magon geleaffulra manna heortan swa micclum costnian swa hi willað. Principatus sind ealdor-scipas, ðe ðæra godra engla gymað, and hi be heora dihte ða godcundlican gerynu gefyllað. Dominationes sind hlafordscypas gecwedene, forðan ðe him gehyrsumiað oðra engla werod mid micelre underðeodnysse. Throni sind þrymsetl, þa beoð gefyllede mid swa micelre gife ðære Ælmihtigan

and few sins, and at the same time cares but little about God's commandments and his soul's need. Greater love a general feels in battle for the soldier who after flight boldly overcomes his adversary, than for him who never took to flight, nor yet in any conflict performed any deed of valour. In like manner the husbandman loves the field which after thorns and brambles yields abundant fruits, more than he loves that which was not thorny nor is fruitful. There are, nevertheless, very many righteous guiltless of deadly sins, and yet practise as severe a course of life as though they were troubled with all sins. With these can no penitent sinner be compared, because they are righteous and repentant. By this is to be judged how greatly the righteous with humble lamentation gladdens God, if the unrighteous with true penitence can gladden him.

The Lord yet said another parable concerning ten shillings, and of which one was lost and was found. That parable again betokens the nine hosts of angels. Instead of the tenth host mankind was created; for the tenth had been found guilty of pride, and thrust from heavenly bliss to hell torments. There are now nine companies, named, angeli, archangeli, virtutes, potestates, principatus, dominationes, throni, cherubim, seraphim. The tenth perished. Then was mankind created to supply the place of the lost company.

Angeli are interpreted, God's messengers; archangeli, high messengers; virtutes, powers, by which God works many miracles. Potestates are powers which have power over the accursed spirits, that they may not tempt the hearts of believing men so much as they desire. Principatus are authorities which have charge of the good angels, and they by their direction fulfil the divine mysteries. Dominationes are interpreted, lordships, because the other hosts of angels obey them with great subjection. Throni are thrones which are filled with such great grace of the Almighty Godhead, that the

Godcundnysse, þæt se Eallwealdenda God on him wunað, and ðurh hi his domas tosceat. Cherubin is gecweden gefyllednys ingehydes, oððe gewittes : hi sind afyllede mid gewitte swa miccle swiðor, swa hi gehendran beoð heora Scyppende, ðurh wurðscipe heora geearnunga. Seraphim sind gecwedene byrnende, oððe, onælende : hi sind swa miccle swiðor byrnende on Godes lufe, swa micclum swa hi sind to him geðeodde ; forðan ðe nane oðre englas ne sind betweonan him and ðam Ælmihtigan Gode. Hi sind byrnende na on fyres wisan, ac mid micelre lufe þæs Wealdendan Cyninges. Godes rice bið gelogod mid engla weredum and geðungenum mannum, and we gelyfað þæt of mancynne swa micel getel astige þæt uplice rice, swa micel swa on heofonum beláf haligra gasta æfter ðam hryre ðæra awyrgedra gasta.

Nigon engla werod þær wæron to lafe, and þæt teoðe forferde. Nu bið eft seo micelnys geðungenra manna swa micel swa ðæra staðelfæstra engla wæs ; and we beoð geendebyrde to heora weredum, æfter urum geearnungum. Menige geleaffulle men sind þe habbað lytel andgit to understandenne ða deopnysse Godes lare, and willað þeah-hwæðere oðrum mannum mid arfæstnysse cyðan ymbe Godes mærða, be heora andgites mæðe : þas beoð geendebyrde to englum, þæt is, to Godes bydelum. Þa gecorenan ðe magon asmeagan Godes digelnysse, and oðrum bodian mid gastlicre lare, hi beoð getealde to heah-englum, þæt is to healicum bodum. Þa halgan, ðe on life wundra wyrceað, beoð geendebyrde betwux ðam heofenlicum mihtum þe Godes tacna gefremmað. Sind eac sume gecorene menn ðe aflyað þa awyrgedan gastas fram ofsetum mannum, ðurh mihte heora bena : hwærto beoð þas geendebyrde buton to ðam heofenlicum anwealdum, þe gewyldað þa feondlican costneras ? Þa gecorenan ðe ðurh healice geearnunga þa læssan gebroðru oferstigað mid ealdorscipe, þa habbað eac heora dæl betwux ðam heofenlicum ealderdomum. Sume beoð swa geðungene þæt hī wealdað mid heora hlafordscipe ealle uncysta and Leahtras on him sylfum, swa þæt hi

All-powerful God dwells on them, and through them decides his dooms. Cherubim are interpreted, fullness of knowledge or understanding : they are filled with so much the more understanding as they are nearer to their Creator through the worthiness of their deserts. Seraphim are interpreted burning, or inflaming : they are so much the more burning in love of God as they are associated with him ; for there are no other angels between them and the Almighty God. They are burning, not in wise of fire, but with great love of the Powerful King. God's kingdom is composed of hosts of angels and of religious men, and we believe that of mankind as great a number will ascend to that sublime realm as there remained of holy spirits in heaven after the fall of the accursed spirits.

Nine hosts of angels were left, and the tenth perished. Now the multitude of religious men will be as great as was that of the steadfast angels ; and we shall be annexed to their hosts, according to our deserts. Many faithful men there are who have little intellect to understand the deepness of God's lore, and will, nevertheless, with piety declare to other men concerning the glories of God, according to the measure of their intellect : these will be annexed to the angels, that is, to God's messengers. The chosen, who can investigate the mysteries of God, and preach with ghostly lore to others, will be numbered with the archangels, that is, with the high messengers. The holy, who work wonders in life, will be disposed among the heavenly powers who execute God's miracles. There are also some chosen men who drive out the accursed spirits from men possessed, by power of their prayers : whereto shall these be annexed except to the heavenly powers, who control the fiendlike tempters ? Those chosen ones, who through high deserts excel their humbler brethren in authority, will have their portion also among the heavenly princes. Some there are so pious that they control with their authority all vices and sins in themselves, so that they are accounted

beoð godas getealde ðurh ða healican clænnysse: be ðam cwæð se Ælmihtiga to Moysen, “ Ic ðe gesette, þæt þu wære Pharaones god.” þas Godes ðegnas, þe beoð on swa micelre geðincðe on gesihðe þæs Ælmihtigan þæt hi sind godas getealde, hwider gescyt ðonne heora endebyrdnysse, buton to ðam werode ðe sind hlafordscipas gecwedene? forðan ðe him oðre englas underðeodde beoð.

On sumum gecorennum mannum, ðe mid micelre gimene on andweardum life drohtniað, bið Godes Gastes gifu swa micel, þæt he on heora heortan swilce on ðrimsetle sittende toscæt and dē mð wundorlice oðra manna dæda. Hwæt sind þas buton ðrymsetl heora Scyppendes, on ðam ðe he wuni- gende mannum dē mð? Seo soðe lufu is gefyllednys Godes æ, and se ðe on his ðeawum hylt Godes lufe and manna, he bið þonne cherubim rihtlice gehāten; forðan ðe eal gewitt and ingehyd is belocen on twam wordum, þæt is Godes lufu and manna. Sume Godes ðeowan sind onælede mid swa micelre gewilnunge heora Scyppendes neawiste, þæt hi for- seoð ealle woruldlice ymbhydignysse, and mid byrnendum mode ealle ða ateorigendlican geðincðu oferstigað, and mid ðam micclan bryne ðære heofenlican lufe oðre ontendað, and mid larlicre spræce getrymmað. Hu magon ðas beon gecigede buton seraphim, þonne hi ðurh ðone micclan bryne Godes lufe sind toforan oðrum eorðlicum his neawiste gehendost?

Nu cweð se eadiga Gregorius, “ Wa ðære sawle ðe orhlyte hyre lif adrihð þæra haligra mihta,” þe we nu sceortlice eow gerehton. Ac seo ðe bedæled is þam godnyssum, heo geom- rige and gewilnige þæt se cystiga Wealdend þurh his gife hī geðeode þam hlyte his gecorenra. Nabbað ealle menn gelice gife æt Gode, forðan ðe he forgifð ða gastlican geðincðu ælcum be his gecneordnyssum. Se ðe læssan gife hæbbe, ne ándige he on ðam foreðeondum, forðan ðe ða halgan ðreatas ðæra eadigra engla sind swa geendebyrde, þæt hi sume mid underþeodnysse oðrum hyrsumiað, and sume mid ofersti- gendre wurðfulnysse ðam oðrum sind foresette.

gods through their exalted purity: of these the Almighty said to Moses, "I will set thee that thou be Pharaoh's god." These servants of God, who are in so great honour in the sight of the Almighty that they are accounted gods, to what order are they assigned, unless to the host which is called lordships? for to them other angels are subordinate.

In some chosen men, who live with great heedfulness in the present life, the grace of God's Spirit is so great, that he, sitting on their hearts as it were on a throne, decides and judges wondrously the deeds of other men. What are these but thrones of their Creator, on which abiding he judges men? True love is the completion of God's law, and he who in his moral conduct holds love of God and of men, will be rightly called cherubim; for all understanding and knowledge is contained in two words, namely, love of God and of men. Some servants of God are inflamed with so great a desire for the presence of their Creator, that they despise all worldly care, and with burning mind rise above all perishing honours, and with the great heat of heavenly love enkindle others, and with instructive speech confirm them. How may these be called but seraphim, when through the great heat of love of God they are before other mortals nearest to his presence?

Now says the blessed Gregory, "Woe to the soul that passes its life devoid of the holy virtues," which we have just shortly explained to you. But let the soul which is deprived of those excellences mourn, and desire that the bountiful Ruler will, through his grace, associate it to the lot of his chosen. All men have not like grace from God, for he gives ghostly honours to every one according to his endeavours. Let him who has less grace envy not those more excellent, because the holy companies of blessed angels are so ordered, that some in subordination obey others, and some with transcending dignity are set before others.

Micel getel is ðæra haligra gasta, þe on Godes rice eardiað, be ðam cwæð se witega Daniel, “ þusend ðusenda ðenodon þam Heofonlican Wealdende, and ten ðusend siðan hundfealde ðusenda him mid wunodon.” Oðer is ðenung, oðer is mid-wunung. Þa englas ðeniað Gode þe bodiað his willan middangearde, and ða ðing gefyllað þe him liciað. Ða oðre werod, þe him mid wuniað, brucað þære incundan embwlátunge his godcundnysse, swa þæt hī nateshwon fram his andweardnysse asende ne gewitað. Soðlice ða ðe to us asende becumað, swa hī gefremmað heora Scyppendes hæse wiðutan, þæt hi ðeah-hwæðere næfre ne gewitað fram his godcundan myrhðe ; forðam ðe God is æghwær, þeah ðe se engel stowlic sy. Nis se Ælmihtiga Wealdend stowlic, forðan ðe he is on ælcere stowe, and swa hwider swa se stowlica engel flihð, he bið befangen mid his andwerdnysse.

Hi habbað sume synderlice gife fram heora Scyppende, and ðeah-hwæðere heora wurðscipe him bið eallum gemæne, and þæt þæt gehwilc on him sylfum be dæle hæfð, þæt he hæfð on oðrum werode fulfremodlice ; be ðam cwæð se sealmwyrhta, “ Drihten, ðu ðe sitst ofer cherubin, geswutela ðe sylfne.”

We sædon litle ær on ðisre rædinge, þæt þæs Ælmihtigan ðrymsetl wære betwux ðam werode ðe sind throni gecigede : ac hwá mæg beon eadig, buton he his Scyppendes wununge on him sylfum hæbbe ? Seraphim sind ða gastas gecigede, ðe beoð on Drihtnes lufe byrnende, and ðeah-hwæðere eal þæt heofonlice mægen samod beoð onælede mid his lufe. Cherubim is gecweden gefyllednys ingehydes oððe gewittes, and ðeah hwilc engel is on Godes andwerdnysse ðe ealle ðing nyte ? Ac forði is gehwilc ðæra weroda þam naman geciged, ðe ða gife getacnað þe he fulfremedlicor underfeng.

Ac uton suwian hwæthwega be ðam digelnyssum ðæra heofenlicra ceastergewarena, and smeagan be us sylfum, and geomrian mid behreowsunge ure synna, þæt we, ðurh Drihtnes mildheortnysse, ða heofonlican wununge, swa swa he us behêt,

Great is the number of the holy spirits which dwell in God's kingdom, of whom the prophet Daniel said, "Thousand thousands ministered to the Heavenly Ruler, and ten thousand times hundredfold thousands dwelt with him." One thing is ministry, another is, co-dwelling. Those angels minister to God who announce his will to the world, and perform the things which are pleasing to him. The other hosts, that dwell with him, enjoy the closest contemplation of his Godhead, so that they on no account, sent forth, withdraw from his presence. But those who are sent to us so execute their Creator's behest without, that they, nevertheless, depart never from his divine joy; for God is everywhere, though the angel be local. The Almighty Ruler is not local, for he is in every place, and whithersoever the local angel flieth, he will be surrounded with His presence.

Some of them have especial grace from their Creator, and yet their dignity is common to all, and that which each one has in himself partially, he has in another host perfectly; of which the psalmist said, "Lord, thou who sittest above the cherubim, manifest thyself."

We said a little before in this lesson, that the throne of the Almighty was among the host which are called throni: but who may be happy, unless he have his Creator's dwelling in himself? Seraphim the spirits are called who are burning with love of the Lord, and yet all the heavenly power together is inflamed with his love. Cherubim is interpreted fullness of knowledge or understanding, and yet what angel is there in God's presence who knows not all things? But each of those hosts is therefore called by the name which betokens the gift that it has more perfectly received.

But let us cease a little from speaking of the mysteries of the heavenly inhabitants, and meditate on ourselves, and bewail with repentance our sins, that we, through the Lord's mercy, may, as he has promised us, attain to the heavenly

habban moton. He cwæð on sumere stowe, “On mines Fæder huse sind fela wununga;” forðan gif sume beoð strengran on gearnungum, sume rihtwisran, sume mid maran halignysse geglengede, þæt heora nan ne beo geælfremod fram ðam micclan huse, þær ðær gehwile onfehð wununge be his gearnungum.

Se miltsienda Drihten cwæð, þæt micel blis wære on heofonum be anum dædbetan; ac se ylca cwæð þurh his witegan, “Gif se rihtwisa gecyrð fram his rihtwisnysse, and begæð unrihtwisnysse arleaslice, ealle his rihtwisnysse ic forgyte; and gif se arleasa behreowsað his arleasnysse, and begæð rihtwisnysse, ne gemune ic nanra his synna.” Behreowsigendum mannum he miltsað, ac hē ne behēt þam elcigendum gewiss lif oð merigen. Nis forði nanum synfullum to yldigenne agenre gecyrrednysse, ðylæs ðe he mid sleacnysse forlose ða tíð Godes fyrstes. Smeage gehwile man his ærran dæda, and eac his andweardan drohtnunge, and fleo to ðam mildheortan Deman mid wōpe, ða hwile ðe he anbidað ure betrunge, seðe is rihtwis and mildheort. Soðlice behreowsað his gedwyld seðe ne ge-edlæhð þa ærran dæda; be ðam cwæð se Hælend to ðam gehæledan bedredan, “Efne nu ðu eart gehæled, ne synga ðu heonon-forð, þylæs ðe ðe sum ðing wyrse gelimpe.”

Geleaffullum mannum mæg beon micel truwa and hopa to ðam menniscum Gode Criste, seðe is ure Mundbora and Dema, seðe leofað and rixað mid Fæder, on annysse þæs Halgan Gastes, on ealra worulda woruld. Amen.

VIII. K̅L. JUL.

NATIUITAS SCĪ IOHANNIS BAPTISTAE.

SE godspellere Lucas awrát on Cristes béc be acennednysse Iohannes ðæs Fulluhteres, þus cweðende, “Sum eawfæst

dwelling. He said in some place, "In my Father's house are many dwellings," for if some be stronger in deserts, some more righteous, some adorned with greater holiness, none of them may be estranged from the great house, where everyone shall receive a dwelling according to his deserts.

The merciful Lord said, that there was great joy in heaven for one penitent; but the Same said through his prophet, "If the righteous turn from his righteousness, and impiously commit unrighteousness, all his righteousness I will forget; and if the impious repent of his impiety, and do righteousness, I will not remember any of his sins." To repentant men he is merciful, but to the procrastinating he promises not certain life till the morrow. No sinner ought therefore to procrastinate his own repentance, lest he by remissness lose the time of God's respite. Let every man meditate on his former deeds, and also on his present conduct, and fly to the merciful Judge with weeping, while he, who is righteous and merciful, awaits our bettering. He truly repents of his sins who repeats not his former deeds; concerning which Jesus said to the healed bedridden, "Behold, now thou art healed, sin not henceforth, lest something worse befall thee."

Believing men may have great trust and hope to the human God Christ, who is our Protector and Judge, who liveth and reigneth with the Father, in unity of the Holy Ghost, for ever and ever. Amen.

JUNE XXIV.

THE NATIVITY OF ST. JOHN THE BAPTIST.

THE evangelist Luke wrote in the book of Christ concerning the birth of John the Baptist, thus saying, "There was a

Godes ðegen wæs gehāten Zacharias, his gebedda wæs geciged Elisabeth. Hī butu wæron rihtwise ætforan Gode, on his bebodum and rihtwisnyssum forðstæppende butan tāle. Næs him cild gemæne : ” et reliqua.

“ Eal his reaf wæs awefen of olfendes hǣrum, his bigleofa wæs stiðlic ; ne dranc he wines drenc, ne nanes gemencgedes wætan, ne gebrowenes : ofet hine fedde, and wude-hunig, and oðre waclice ðigena.”

“ On ðam fifeoðan gearre ðæs caseres rices Tyberii com Godes word ofer Iohannem, on ðam westene ; and he ferde to folces neawiste, and bodade Iudeiscum folce fulluht on synna forgyfenysse, swa swa hit awriten is on Isaies witegunge.”

Cristes fulluht he bodade toward eallum geleaffullum, on ðam is synna forgyfenys þurh ðone Halgan Gāst. Iohannes eac be Godes dihte fullode ða ðe him to comon ðæra Iudeiscra ðeoda, ac his fulluht ne dyde nānre synne forgyfenysse, forðan ðe he wæs Godes bydel, and na God. He bodade mannum þæs Hælendes to-cyme mid wordum, and his halige fulluht mid his agenum fulluhte, on ðam he gefullode ðone unsynnian Godes Sunu, ðe nānre synne forgyfenysse ne behōfode.

Rihtlice weorðað Godes gelaðung ðisne dæg þæs mæran Fulluhteres gebyrd-tide, for ðam manegum wundrum ðe gelumpon on his acennednyssse. Godes heah-engel Gabrihel bodade ðam fæder Zacharīan his acennednyssse, and his healican geðincðu, and his mærlican drohtnunge. Þæt cild on his modor innoðe oncneow Marian stemne, Godes cynnestran ; and on innoðe ða-gyt beclysed, mid wītigendlicre fægnunge getācnode þone halwendan to-cyme ures Alysendes. On his acennednyssse he ætbræd þære meder hire unwæstmbærnyssse, and þæs fæder tungan his nama unbānd, þe mid his agenre geleafleaste adumbod wæs.

Ðreora manna gebyrd-tide freolsað seo halige gelaðung : ðæs Hælendes, se ðe is God and mann, and Iohannes his bydeles, and ðære eadigan Marian his moder. Oðra gecorenra

certain pious servant of God called Zacharias, his wife was called Elizabeth. They were both righteous before God, walking forth in his commandments and righteousnesses without blame. They had no child in common," etc.

"All his garment was woven of camel's hair, his food was coarse ; he drank not drink of wine, nor of any mixed or prepared fluid : fruit fed him and wood-honey, and other common things.

" In the fifteenth year of the reign of the emperor Tiberius, the word of God came upon John, in the waste, and he went into the presence of people, and preached to the Jewish folk baptism for the forgiveness of sins, as it is written in the prophecy of Isaiah."

The baptism of Christ to come he preached to all believers, in which is forgiveness of sins through the Holy Ghost. John also, by God's direction, baptized those who came to him of the Jewish nations, but his baptism wrought no forgiveness of sin, for he was God's messenger, and not God. He announced to men the advent of Jesus with words, and His holy baptism with his own baptism, with which he baptized the sinless Son of God, who needed no forgiveness of sin.

Rightly does God's church honour this day, the birth-tide of the great Baptist, for the many wonders which happened at his birth. God's archangel Gabriel announced his birth to Zacharias his father, and his high honours, and his illustrious life. The child in his mother's womb knew the voice of Mary, the parent of God ; and in the womb yet closed, betokened with prophetic joy the salutary advent of our Redeemer. At his birth he removed from his mother her barrenness, and his name unbound the tongue of his father, who by his own want of belief had been made dumb.

The holy church celebrates the birth-tide of three persons,—of Jesus, who is God and man, and of John his messenger, and of the blessed Mary his mother. Of other chosen per-

manna, ðe ðurh martyrdom, oððe þurh oðre halige gearnunga, Godes rice geferdon, heora endenextan dæg, se ðe hī æfter gefyllednyse ealra earfoðnyssa sigefæste to ðam ecan life acende, we wurðiað him to gebyrd-tide ; and ðone dæg, ðe hī to ðisum andweardan life acennede wæron, we lætað to gymeleaste, forðan ðe hī comon hider to earfoðnyssum, and costnungum, and mislicum fræcednyssum. . . Se dæg bið gemyndig Godes ðeowum ðe ða halgan, æfter gewunnenum sige, asende to ecere myrhðe fram eallum gedrecednyssum, and se is heora soðe acennednys ; na wōplic, swa swa seo ærre, ac blissigendlic to ðam ecum life. . . Ac us is to wurðigenne mid micelre gecnyrdnyse Cristes gebyrd-tide, ðurh ða us com alysednys.

Iohannes is geendung ðære ealdan æ and anginn ðære nīwan, swa swa se Hælend be him cwæð, “ Seo ealde æ and wītegan wæron oð Iohannes to-cyme.” Siððan ongann godspel-bodung. Nu for his micclan halignysse is gewurðod his acennednys, swa swa se heah-engel behet his fæder mid ðisum wordum, “ Manega blissiað on his gebyrd-tide.” María, Godes cynnestre, nis nanum oðrum gelic, forðan ðe heo is mæden and modor, and ðone abær. ðe hī and ealle gesceafta gesceop : is heo forði wel wyrðe þæt hire acennednys arwurðlice gefreolsod sy.

þa magas setton ðam cilde naman, Zacharias, ac seo modor him wiðcwæð mid wordum, and se dumba fæder mid gewrite ; forðan ðe se engel, ðe hine cydde towardne, him gesceop naman be Godes dihte, IOHANNES. Ne mihte se dumba fæder cyðan his wife hu se engel his cilde naman gesette, ac, ðurh Godes Gastes onwrigenyse, se nama hire wearð cuð. Zacharias is gereht, ‘ Gemindig Godes ;’ and Iohannes, ‘ Godes gifu ;’ forðan ðe he bodade mannum Godes gife, and Crist towardne, þe ealne middangeard mid his gife gewissað. He wæs asend toforan Drihtne, swa swa se dægsteorra gæð beforan ðære sunnan, swa swa bydel ætforan deman, swa swa seo Ealde Gecyðnys ætforan ðære Niwan ;

sons, who, through martyrdom, or through other holy merits, have gone to the kingdom of God, we celebrate as their birth-tide their last day, which, after the fulfilment of all their labours, brought them forth victorious to eternal life ; and the day on which they were born to this present life we let pass unheeded, because they came hither to hardships, and temptations, and divers perils. The day is memorable to the servants of God which sends his saints, after victory won, to eternal joy from all afflictions, and which is their true birth ; not tearful as the first, but exulting in eternal life. But the birth-tide of Christ is to be celebrated with great care, through which came our redemption.

John is the ending of the old law and the beginning of the new, as Jesus said of him, “The old law and the prophets were till the coming of John.” Afterwards began the gospel-preaching. Now, on account of his great holiness, his birth is honoured, as the archangel promised his father with these words, “Many shall rejoice in his birth-tide.” Mary, the parent of God, is like to none other, for she is maiden and mother, and bare him who created her and all creatures : therefore is she well worthy that her birth should be honourably celebrated.

The relatives bestowed on the child the name of Zacharias, but the mother contradicted them by words, and the dumb father by writing ; because the angel who had announced that he was to come, had, by God’s direction, given him the name of JOHN. The dumb father could not have informed his wife how the angel had bestowed a name on his child, but by revelation of the Spirit of God the name was known to her. Zacharias is interpreted, ‘Mindful of God ;’ and John, ‘God’s grace ;’ because he preached to men the grace of God, and that Christ was to come, who directs all the earth with his grace. He was sent before the Lord, as the day-star goes before the sun, as the beadle before the judge, as the Old Testament before the New ; for the Old Law was

forðan ðe seo ealde æ wæs swilce sceadu, and seo Niwe Gecyðnys is soðfæstnys ðurh ðæs Hælendes gife.

Anes geares cild hī wæron, Crist and Iohannes. On ðisum dæge acende seo unwæstmære moder ðone mæran witegan Iohannem, se is gehérod mid þisum wordum, ðurh Cristes muð, “Betwux wifa bearnum ne arás nan mærra man ðonne is Iohannes se Fulluhtere.”

On middes wintres mæsse-dæge acende þæt halige mæden Maria þone Heofenlican Æðeling, se nis geteald to wifa bearnum, forðon ðe he is Godes Sunu on ðære Godcundnysse, and Godes and mædenes Bearn ðurh menniscnysse. Iohannes forfleah folces neawiste on geogoðe, and on westene mid stiðre drohtnunge synna forbeah. Se Hælend betwux synfullum unwemme fram ælcere synne ðurhwunode. Se bydel gebigde on ðam timan micelne heap Israhela ðeode to heora Scyppende mid his bodunge. Drihten dæghwamlice of eallum ðeodum to his geleafan, ðurh onlihtinge ðæs Halgan Gastes, ungerim sawla gebigð.

þæt halige godspel cwyð be ðam Fulluhtere, þæt he forstope ðam Hælende on gaste and on mihte þæs witegan Helian; forðan ðe he wæs his forrynel æt ðam ærran to-cyme, swa swa Helias bið æt ðam æftran togeanes Antecriste. Nis butan getacnunge þæt ðæs bydeles acennednys on ðære tide wæs gefremod ðe se woruldlica dæg wanigende bið, and on Drihtnes gebyrd-tide weaxende bið. þas getacnunge onwreah se ylca Iohannes mid ðisum wordum, “Criste gedafenað þæt he weaxe, and me þæt ic wanigende beo.” Iohannes wæs hraðor mannum cuð þurh his mærlican drohtnunga, þonne Crist wære, forðan ðe hē ne æteowde his godcundan mihte, ærðam ðe hē wæs ðritig geara on ðære menniscnysse. þa wæs he geðuht ðam folce þæt hē witega wære, and Iohannes Crist. Hwæt ða Crist geswutelode hine sylfne ðurh miccle tacna, and his hlisa weox geond ealne middangeard, þæt he soð God wæs, se ðe wæs ærðan witega geðuht. Iohannes soðlice wæs wanigende on his hlisan, forðan ðe he

as a shadow, and the New Testament is truth through the grace of Jesus.

They were children of the same year, Christ and John. On this day the barren mother brought forth the great prophet John, who is praised in these words by the mouth of Christ, "Among the children of men there hath not arisen a greater man than is John the Baptist."

On the mass-day of midwinter the holy maiden Mary brought forth the Heavenly Prince, who is not numbered with the children of men, because he is the Son of God in his Godhead, and the Son of God and of a maiden by his human nature. John fled from the presence of people in his youth, and in the waste, with austere life-course, avoided sin. Jesus continued among the sinful pure from every sin. The crier inclined, at that time, a great body of the people of Israel to their Creator by his announcement. The Lord daily inclines souls without number of all nations to his faith, through enlightening of the Holy Ghost.

The holy gospel says of the Baptist, that he preceded Jesus in spirit and in power of the prophet Elias; because he was his forerunner at his first advent, as Elias will be at the second against Antichrist. It is not without signification that the birth of the crier was completed on the day when the worldly day is waning, and that it is waxing on the birth-tide of the Lord. This signification the same John revealed in these words, "It is befitting Christ that he wax, and me that I be waning." John was sooner known to men, through his illustrious life-course, than Christ was, for He manifested not his divine power, ere that he had been thirty years in human nature. Then it seemed to the people that he was a prophet, and that John was Christ. But Christ manifested himself by many great miracles, and his fame waxed through all the world, that he was true God, who before that had seemed a prophet. But John was waning in his fame, for he was ac-

wearð oncnawen witega, and bydel ðæs Heofonlican Æðelinges, se ðe wæs lytle ær Crist geteald mid ungewissum wenan. Þas wanunge getacnað se wanigenda dæg his gebyrd-tide, and se ðeonda dæg ðæs Hælendes acennednysse gebírnað his ðeondan mihte æfter ðære menniscnysse.

Fela witegan mid heora witegunge bodedon Drihten toweardne, sume feorran sume neán, ac Iohannes his to-cyme mid wordum bodade, and eac mid fingre gebicnode, ðus cweðende, “Loca nu! Efne her gæð Godes Lamb, se ðe ætbret middangeardes synna.” Crist is manegum naman genemned. He is Wisdom geháten, forðan ðe se Fæder ealle gesceafta þurh hine geworhte. He is Word gecweden, forðan þe word is wisdomes geswutelung. Be ðam Worde on gann se godspellere Iohannes þa godspellican gesetnysse, ðus cweðende, “On frymðe wæs Word, and þæt Word wæs mid Gode, and þæt Word wæs God.” He is Lamb geháten, for ðære unscæððignysse lambes gecyndes; and wæs unscyldig, for ure alysednysse, his Fæder liflic onsægednys, on lambes wisan geoffrod. He is Leo geciged of Iudan mægðe, Dauides wyrtruma, forðan ðe he, ðurh his godcundlican strençde, þone miclan deofol mid sige his ðrowunge oferswiðde.

Se halga Fulluhtere, ðe we ymbe sprecað, astealde stiðlice drohtnunge, ægðer ge on scrude ge on bígwiste, swa swa we hwene æror rehton; forðan ðe se Wealdenda Hælend þus be him cweðende wæs, “Fram Iohannes dagum Godes rice ðolað neadunge, and ða streca-mōd hit gegripað.” Cuð is gehwilcum snoterum mannum, þæt seo ealde æ wæs eaðelicre þonne Cristes Gesetnys sy, forðan ðe on ðære næs micel forhæfednys, ne ða gastlican drohtnunga þe Crist siððan gesette, and his apostoli. Oðer is seo gesetnys ðe se cyning bytt ðurh his ealdormenn oððe gerefan, oðer bið his agen gebann on his andweardnysse. Godes rice is gecweden on ðisre stowe seo hálige gelaðung, þæt is eal cristen folc, þe sceal mid neadunge and strecum mode þæt heofonlice rice geearnian.

knowledged a prophet, and the proclaimer of the Heavenly Prince, who a little before had by uncertain supposition been accounted Christ. The waning day of his birth-tide betokens this waning, and the increasing day of the birth of Jesus signifies his increasing power according to his human nature.

Many prophets by their prophecy announced the Lord to come, some from afar some near, but John announced his advent by words, and also with his finger signified it, thus saying, "Look now! Behold here goeth the Lamb of God, who shall take away the sins of the world." Christ is named by many names. He is called Wisdom, because the Father wrought all things through him. He is called Word, because a word is the manifestation of wisdom. The evangelist John began the evangelical memorial with the Word, thus saying, "In the beginning was the Word, and the Word was with God, and the Word was God." He is called Lamb, from the innocence of the lamb's nature; and was guiltless, for our redemption, offered a living sacrifice to his Father in the manner of a lamb. He is called the Lion of the tribe of Judah, the Root of David, because, through his godly strength he overcame the great devil by the victory of his passion.

The holy Baptist of whom we are speaking, established a rigid life-course, both in raiment and in food, as we have mentioned a little before; for the Mighty Jesus was thus saying of him, "From the days of John the kingdom of God suffereth compulsion, and the violent seize it." It is known to every intelligent man, that the old law was easier than the Institute of Christ is, for in it there was no great continence nor the ghostly courses which Christ and his apostles afterwards established. One thing is the institute which the king ordains through his nobles or officials, another is his own edict in his presence. The holy church is in this place called God's kingdom, that is, all christian people, who shall with force and violence earn the heavenly kingdom.

Hu mæg beon butan strece and neadunge, þæt gehwā mid clænnysse þæt gāle gecynd þurh Godes gife gewylde? Oððe hwā gestilð hatheortnysse his modes mid geðylde, butan earfoðnysse? oððe hwā awent modignysse mid soðre eadmodnysse? oððe hwā druncennysse mid syfernysse? oððe hwā gitsunge mid rûmgifulnysse, butan strece? Ac se ðe his ðeawas mid anmodnysse, þurh Godes fultum, swa awent, he bið ðonne to oðrum menn geworht; oðer he bið þurh gōdnysse, and se ylca ðurh edwiste, and he gelæcð ðonne ðurh strece þæt heofenlice rice.

Twa forhæfednysse cynn syndon, ân lichamlic, oðer gastlic. An is, þæt gehwā hine sylfne getemprige mid gemete on æte and on wæte, and werlice ða oferflowendlican ðygene him sylfum ætbrede. Oðer forhæfednysse cynn is deorwurðre and healice, ðeah seo oðer gōd sy: styran his modes styrunge mid singalre gemetfæstnysse, and campian dæghwamlice wið leahtras, and hine sylfne ðreagian mid styrynysse ðære gastlican steore, swa þæt hē ða reðan deor eahta heafod-leahtra swilce mid isenum midlum gewylde. Deorwyrðe is þeos forhæfednys, and wulderfull ðrowung on Godes gesihðe, ða yfelan geðohtas and unlustas mid agenre cynegyrde gestyran, and fram derigendlicere spræce, and pleolicum weorce hine sylfne forhabban, swa swa fram cwylmbærum mettum. Se ðe ðas ðing gecneordlice begæð, he gripð untweolice þæt behātene rīce mid Gode and eallum his halgum. Micel strec bið, þæt mennisce menn mid eadmodum geearnungum ða heofenlican myrhðe begytan, ðe ða heofenlican englas ðurh modignysse forluron.

Us gelustfullað gyt furður to sprecenne be ðan halgan were Iohanne, him to wurðmynte and ús to beterunge. Be him awrát se witega Isaias, þæt he is “stemn clypigendes on westene, Gearciað Godes weig, doð rihte his paðas. Ælc dene bið gefylled, and ælc dūn bið geadmet, and ealle wohnysa beoð gerihte, and scarpnyssa gesmeðode.” Se witega hine het stemn, forðan ðe he forestōp Criste, ðe is Word ge-

How can it be without violence and compulsion, that any one by chastity overcomes libidinous nature through God's grace? Or who shall still the frenzy of his mind with patience, without difficulty? or who shall exchange pride for true humility? or who drunkenness for soberness? or who covetousness for munificence, without violence? But he who, through God's support, so changes his ways with steadfastness, will then be made another man; another he will be in goodness, and the same in substance, and he will then by violence seize the heavenly kingdom.

There are two kinds of continence, one bodily, the other ghostly. One is, that everyone govern himself with moderation in food and in drink, and manfully remove from himself superfluous aliment. The second kind of continence is more precious and exalted,—though the other is good,—to guide the agitation of his mind with constant moderation, and fight daily against sins, and chastise himself with the sternness of ghostly correction, so that he restrain the fierce beast of the eight capital sins as it were with iron bonds. Precious is this continence and glorious suffering in the sight of God, to govern evil thoughts and sinful pleasures with our own sceptre, and to abstain from injurious speech and perilous work, as from death-bearing meats. He who sedulously performs these things, seizes undoubtedly the promised kingdom with God and all his saints. Great violence it is through which human beings with humble merits obtain that heavenly joy, which the heavenly angels lost through pride.

It delights us to speak yet further of the holy man John, for his honour and our bettering. Of him the prophet Isaiah wrote, that he is “the voice of one crying in the waste, Prepare the way of God, make right his paths. Every valley shall be filled, and every hill shall be lowered, and all crookednesses shall be straightened, and sharpnesses smoothed.” The prophet called himself a voice, because he preceded

haten: na swilc word swa menn sprecað, ac he is ðæs Fæder Wisdom, and word bið wisdomes geswutelung. þæt Word is Ælmihtig God, Sunu mid his Fæder. On ælcum worde bið stemn gehyred, ær þæt word fullice gecweden sy. Swa swa stemn forestæpð worde, swa forestōp Iohannes ðam Hælende on middangearde; forðan ðe God Fæder hine sende ætforan gesihðe his Bearnas, þæt he sceolde gearcian and dæftan his weig. Hwæt ða Iohannes to mannum clypode þas ylcan word, “Gearciað Godes weig.” Se bydel ðe bodað rihtne geleafan and gode weorc, he gearcað þone weig cumendum Gode to ðæra heornigendra heortan:

Godes weg bið gegearcod on manna heortan, þonne hī ðære Soðfæstnysse spræce eadmodlice gehyrað, and gearuwe beoð to Lifes bebodum; he ðam cwæð se Hælend, “Se ðe me lufað, he hylt min bebod, and min Fæder hine lufað, and wit cumað to him, and mid him wuniað.” His paðas beoð gerihte, þonne ðurh gode bodunge aspringað clæne geðohtas on mode ðæra hlystendra. Dena getácniað þa eadmodan, and dūna ða modigan. On Drihtnes to-cyme wurdon dena afyllede, and dūna geeadmette, swa swa he sylf cwæð, “Ælc ðæra ðe hine onhefð bið geeadmet, and se ðe hine geeadmet bið geuferod.” Swa swa wæter scyt of ðære dūne, and ætstent on dene, swa forflihð se Halga Gast modigra manna heortan, and nimð wununge on ðam eadmodan, swa swa se witega cwæð, “On hwam gerest Godes Gast buton on ðam eadmodan?” Ðwyrnyssa beoð gerihte, þonne ðwyrlicra manna heortan, þe beoð ðurh unrihtwisnysse hōcas awegde, eft ðurh regol-sticcan ðære soðan rihtwisnysse beoð geemnode. Scearpnyssa beoð awende to smeðum wegum, ðonne ða yrsigendan mod, and unliðe gecyrrað to manðwærnyse, þurh ongyte ðære upplican gife.

Langsumlic bið us to gereccenne, and eow to gehyrenne ealle ða deopnyssa ðæs mæran Fulluhteres bodunge: hu he ða heardheortan Iudeiscre ðeode mid stearcra ðreale and

Christ, who is called the Word: not such a word as men speak, but he is the Wisdom of the Father, and a word is the manifestation of wisdom. The Word is Almighty God, the Son with his Father. In every word the voice is heard before the word is fully spoken. As the voice precedes the word, so did John precede Jesus on earth; for God the Father sent him before the sight of his Son, that he might prepare and make ready his way. But John cried these same words to men, "Prepare the way of God." The crier who announces right belief and good works, prepares the way for the coming God to the heart of the hearers.

The way of God is prepared in the heart of men, when they humbly hear the speech of Truth, and are ready to the commandments of Life; of whom Jesus said, "He who loveth me holdeth my commandment, and my Father loveth him, and we will come to him, and will dwell with him." His paths shall be straight, when, through good preaching, pure thoughts spring up in the mind of the listeners. Valleys betoken the humble, and hills the proud. At the Lord's advent valleys shall be filled, and hills lowered, as he himself said, "Everyone of them who exalteth himself shall be humbled, and he who humbleth himself shall be exalted." As water rushes from the hill and stands in the valley, so flees the Holy Ghost from the heart of proud men, and takes his dwelling in the humble, as the prophet said, "In whom resteth the Spirit of God but in the humble?" Crookednesses shall be straight, when the hearts of perverse men, which are agitated by the hooks of unrighteousness, are again made even by the ruling-rods of true righteousness. Sharpnesses shall be turned to smooth ways, when angry and ungentle minds turn to gentleness through infusion of the heavenly grace.

Tedious it would be for us to recount and for you to hear all the depths of the great Baptist's preaching: how with strong reproof and severe admonition he inclined the hard-

stiðre myngunge to lífes wege gebigde, and æfter his ðrowunge hellwarum Cristes to-cyme cydde, swa swa he on life mancynne agene alysednysse mid hludre stemne bealdlice bodade.

Uton nu biddan ðone Wealdendan Hælend, þæt he, ðurh his ðæs mæran Forryneles and Fulluhteres ðingunge, ús gemiltsige on andweardum lífe, and to ðam ecan gelæde, ðam sy wuldor and lóf mid Fæder and Halgum Gaste á on ecnysse. Amen.

III. KĀL. IŪL.

PASSIO APOSTOLORUM PETRI ET PAULI.

VENIT Iesus in partes Cæsareae Philippi: et reliqua.

Matheus se Godspellere awrát on ðære godspellican gesetnysse, ðus cweðende, “ Drihten com to aure burhscire, ðe is geciged Cesarea Philippi, and befrán his gingran hu menn be him cwyddedon. Hí andwyrdon, Sume menn cweðað þæt ðu sy Iohannes se Fulluhtere, sume secgað þæt ðu sy Helías, sume Hieremias, oððe sum oðer witega. Se Hælend ða cwæð, Hwæt secge ge þæt ic sy? Petrus him andwyrde, þu eart Crist, ðæs lifigendan Godes Sunu. Drihten him cwæð to andsware, Eadig eart ðu, Simon, culfran bearn, forðan ðe flæsc and blod þe ne onwreah ðisne geleafan, ac min Fæder seðe on heofonum is. Ic ðe secge, þæt þu eart stænen, and ofer ðysne stân ic timbrige mine cyrcan, and helle gatu naht ne magon ongean hī. Ic betæce ðe heofonan rices cæge; and swa hwæt swa ðu bintst on eorðan, þæt bið gebunden on heofonum; and swa hwæt swa ðu unbintst ofer eorðan, þæt bið unbunden on heofonum.”

Beda se trahtnere us onwrihð þa deopnysse ðysre rædinge, and cwyð, þæt Philippus se fyðerrīca ða buruh Cesarea getimbrode, and on wurðmynte þæs caseres Tiberii, ðe he under

hearted of the Jewish people to the way of life, and after his suffering announced Christ's advent to the inhabitants of hell, as he in life had with loud voice boldly preached their own redemption to mankind.

Let us now pray the Powerful Saviour, that he, through the mediation of the great Forerunner and Baptist, be merciful to us in the present life, and lead us to the life eternal, to whom be glory and praise with the Father and the Holy Ghost, ever to eternity. Amen.

JUNE XXIX.

THE PASSION OF THE APOSTLES PETER AND PAUL.

VENIT Jesus in partes Cæsareæ Philippi : et reliqua.

Matthew the Evangelist wrote in the evangelical Testament, thus saying, "The Lord came to a district, which is called Cæsarea Philippi, and asked his disciples how men spake concerning him. They answered, Some men say that thou art John the Baptist; some men say that thou art Elias; some Jeremias, or some other prophet. Jesus then said, What say ye that I am? Peter answered him, Thou art Christ, Son of the living God. The Lord said to him in answer, Blessed art thou, Simon, son of a dove, for flesh and blood hath not revealed to thee this belief, but my Father who is in heaven. I say to thee, thou art of stone, and on this stone I will build my church, and the gates of hell may not aught against it. I will commit to thee the key of the kingdom of heaven, and whatsoever thou shalt bind on earth, that shall be bound in heaven; and whatsoever thou shalt unbind on earth, that shall be unbound in heaven."

Beda the expositor reveals to us the mystery of this reading, and says, that Philip the tetrarch built the city of Cæsarea, and, in honour of the emperor Tiberius, under whom

rixode, ðære byrig naman gesceop, ‘Cesaream,’ and for his agenum gemynde to ðam naman geyhte, ‘Philippi,’ ðus cweðende, ‘Cesarea Philippi,’ swilce seo burh him bām to wurðmynte swa genemned wære.

Þaða se Hælend to ðære burhiscire genealæhte, þa befrán hē, hu woruld-menn be him cwyddedon : na swilce hē nyste manna cwyddunga be him, ac hē wolde, mid soðre andetnysse ðæs rihtan geleafan, adwæscan ðone leasan wenan dweligen dra manna. His apostoli him andwyrdon, “Sume men cwyddiað þæt ðu sy Iohannes se Fulluhtere, sume secgað þæt ðu sy Helias, sume Hieremias, oððe ân ðæra witegena.” Drihten ða befrán, “Hwæt secge ge þæt ic sy ?” swylce he swa cwæde, ‘Nu woruld-menn ðus dwollice me oncnawað, ge ðe godas sind, hu oncnawe ge me ?’ Se trahtnere cwæð ‘godas,’ forðan ðe se soða God, se ðe ana is Ælmihtig, hæfð geunnen ðone wurðmynt his gecorenum, þæt hē hī godas gecigð. Him andwyrde se gehyrsuma Petrus, “Ðu eart Crist, þæs lifigendan Godes Sunu.” He cwæð ‘þæs lifigendan Godes,’ for twæminge ðæra leasra goda, ða ðe hæðene ðeoda, mid mislicum gedwylde bepæhte, wurðodon.

Sume hī gelyfdon on deade entas, and him deorwurðlice anlicnyssa arærdon, and cwædon þæt hī godas wæron, for ðære micelan strence ðe hī hæfdon : wæs ðeah heora lif swiðe mánfullic and bysmurfull ; be ðam cwæð se witega, “Ðæra hæðendra anlicnyssa sind gyldene and sylfrene, manna handgeweorc : hī habbað dunne muð and blinde eagan, deafe earan and ungrapigende handa, fēt butan feðe, bodig butan life.” Sume hī gelyfdon on ða sunnan, sume on ðone monan, sume on fyr, and on manega oðre gesceafta : cwædon þæt hī for heora fægernysse godas wæron.

Nu todælde Petrus swutelice ðone soðan geleafan, ðaða he cwæð, “þu eart Crist, ðæs lifigendan Godes Sunu.” Se is lybbende God þe hæfð lif and wununge ðurh hine sylfne, butan anginne, and se ðe ealle gesceafta þurh his agen Bearn, þæt is, his Wisdom, gesceop, and him eallum lif forgeaf ðurh

he governed, devised for the city the name of Cæsarea, and in memorial of himself added to the name, 'Philippi,' thus saying, 'Cæsarea Philippi,' as though the city were so named in honour of them both.

When Jesus drew near to the district, he asked, how the men of the world spake of him: not as though he knew not the speeches of men concerning him, but he would, by a true confession of the right belief, destroy the false imagination of erring men. His apostles answered him, "Some men say that thou art John the Baptist, some say that thou art Elias, some Jeremias, or one of the prophets." The Lord then asked, "What say ye that I am?" as if he had thus said, 'Now the men of the world thus erroneously know me, how do ye, who are gods, know me?' The expositor said 'gods,' because the true God, who alone is Almighty, has granted that dignity to his chosen, that he calls them gods. The obedient Peter answered him, "Thou art Christ, Son of the living God." He said 'of the living God,' in distinction from the false gods, which the heathen nations, by various error deceived, worshipped.

Some of them believed in dead giants, and raised precious idols to them, and said that they were gods, on account of the great strength they had: yet were their lives very criminal and opprobrious; of whom the prophet said, "The idols of the heathen are of gold and of silver, men's handiwork: they have a dumb mouth and blind eyes, deaf ears and unhandling hands, feet without pace, body without life." Some of them believed in the sun, some in the moon, some in fire, and in many other creatures: they said that on account of their fairness they were gods.

Now Peter manifestly distinguished the true belief, when he said, "Thou art Christ, Son of the living God." He is the living God who has life and existence through himself, without beginning, and who created all creatures through his own Son, that is, his Wisdom, and to them all gave life

ðone Halgan Gast. On ðissum ðrym háðum is án Godcundnys, and án gecynd, and án weorc untodæledlice.

Drihten cwæð to Petre, “Eadig eart ðu, culfran sunu.” Se Halga Gast wæs gesewen ofer Criste on culfran anlicnyse. Nu gecigde se Hælend Petrum culfran bearn, forðan ðe he wæs afylled mid bilewitnyse and gife ðæs Halgan Gastes. He cwæð, “Ne onwreah ðe flæsc ne blod þisne geleafan, ac min Fæder seðe on heofenum is.” Flæsc and blod is gecweden, his flæsclice mæið. Næfde he þæt andgit ðurh mæglice lare, ac se Heofenlica Fæder, ðurh ðone Halgan Gast, ðisne geleafan on Petres heortan forgeaf.

Drihten cwæð to Petre, “þu eart stænen.” For ðære strençðe his geleafan, and for anrædnysse his andetnysse he underfencg ðone naman, forðan ðe he geðeodde hine sylfne mid fæstum mode to Criste, seðe is ‘stán’ gecweden fram ðam apostole Paule. “And ic timbrige mine cyrcan uppon ðisum stane:” þæt is, ofer ðone geleafan ðe ðu andetst. Eal Godes gelaðung is ofer ðam stane gebytlod, þæt is ofer Criste; forðan ðe he is se grundweall ealra ðæra getimbrunga his agenre cyrcan. Ealle Godes cyrcan sind getealde to anre gelaðunge, and seo is mid gecorenum mannum getimbrod, na mid deadum stanum; and eal seo bytlung ðæra liflicra stana is ofer Criste gelogod; forðan ðe we beoð, þurh ðone geleafan, his lima getealde, and hē ure ealra heafod. Se ðe ne bytlað of ðam grundwealle, his weorc hryst to micclum lyre.

Se Hælend cwæð, “Ne magon helle gatu naht togeanes minre cyrcan.” Leahtras and dwollic lār sindon helle gatu, forðan ðe hī lædað þone synfullan swilce ðurh geat into helle wite. Manega sind ða gatu, ac heora nan ne mæg ongean ða halgan gelaðunge, ðe is getimbrod uppon ðam fæstan stane, Criste; forðan ðe se gelyfeda, þurh Cristes gescyldnyse, ætwint ðam frecednyssum ðæra deoflicra costnunga.

He cwæð, “Ic ðe betæce heofonan rices cæge.” Nis seo cæig gylden, ne sylfren, ne of nanum antimbre gesmiðod, ac is se anweald þe him Crist forgeaf, þæt nan man ne cymð

through the Holy Ghost. In these three persons is one Godhead, and one nature, and one work indivisibly.

The Lord said to Peter, "Blessed art thou, son of a dove." The Holy Ghost appeared over Christ in likeness of a dove. Now Jesus called Peter the child of a dove, because he was filled with meekness and with the grace of the Holy Ghost. He said, "Neither flesh nor blood hath revealed unto thee this belief, but my Father who is in heaven." His fleshly condition is called flesh and blood. He had not that intelligence through parental love, but the Heavenly Father gave this belief into Peter's heart through the Holy Ghost.

The Lord said to Peter, "Thou art of stone." For the strength of his belief, and for the steadfastness of his profession he received that name, because he had attached himself with firm mind to Christ, who is called 'stone' by the apostle Paul. "And I will build my church upon this stone:" that is, on that faith which thou professest. All God's church is built on that stone, that is, upon Christ; for he is the foundation of all the fabrics of his own church. All God's churches are accounted as one congregation, and that is constructed of chosen men, not of dead stones; and all the building of those living stones is founded on Christ; for we, through that belief, are accounted his limbs, and he is the head of us all. He who builds not from that foundation, his work falls to great perdition.

Jesus said, "The gates of hell may not aught against my church." Sins and erroneous doctrine are the gates of hell, because they lead the sinful, as it were through a gate, into hell-torment. Many are the gates, but none of them can do aught against the holy church, which is built upon that fast stone, Christ; for the faithful man, through the protection of Christ, avoids the perils of diabolical temptations.

He said, "I will commit to thee the key of the kingdom of heaven." That key is not of gold nor of silver, nor forged of any substance, but is the power which Christ gave him,

into Godes rice, buton se halga Petrus him geopenige þæt infær. “And swa hwæt swa ðu bintst ofer eorðan, þæt bið gebunden on heofonum; and swa hwæt swa ðu unbintst ofer eorðan, þæt bið unbunden on heofenan.” Þisne anweald he forgeaf nu Petre, and eac syððan, ær his upstige, eallum his apostolum, ðaða he him on-ableow, ðus cwæðende, “Onfoð Haligne Gast: ðæra manna synna þe ge forgyfað, beoð forgyfene; and ðam ðe ge forgifenyse ofunnon, him bið of-togen seo forgyfenys.”

Nellað ða apostoli nænne rihtwisne mid heora mansumunge gebindan, ne eac ðoue mánfullan miltsigende unbindan, butan he mid soðre dædbote gecyrre to lifes wege. Þone ylcan andweald hæfð se Ælmihtiga getiðod biscopum and halgum mæsse-preostum, gif hī hit æfter ðære godspellican gesetnyse carfullice healdað. Ac forði is seo cæig Petre sinderlice betæht, þæt eal ðeodscipe gleawlice tocnāwe, þæt swa hwā swa oðscyt fram annysse ðæs geleafan ðe Petrus ða andette Criste, þæt him ne bið getiðod naðor ne synna forgyfenys ne infær þæs heofenlican rices.

DE PASSIONE APOSTOLORUM PETRI ET PAULI.

WE wyllað æfter ðisum godspelle eow gereccan ðæra apostola drohtnunga and geendunge, mid scortre race; forðan ðe heora ðrowung is gehwær on Engliscum gereorde fullice geendebyrd.

Æfter Drihtnes upstige wæs Petrus bodigende geleafan ðam leodscipum ðe sind gecwedene Galatia, Cappadocia, Bithinia, Asia, Italia. Syððan, ymbe tyn geara fyrst, hē gewende to Romebyrig, bodigende godspel; and on ðære byrig hē gesette his biscop-setl, and ðær gesæt fif and twentig geara, lærende ða Romaniscan ceastregewaran Godes mærdæ, mid micclum tacnum. His wiðerwinna wæs on eallum his færelde sum drý, se wæs Simon gehāten. Þes drý wæs mid

that no man shall come into God's kingdom, unless the holy Peter open to him the entrance. "And whatsoever thou shalt bind on earth, that shall be bound in heaven; and whatsoever thou shalt unbind on earth, that shall be unbound in heaven." This power he then gave to Peter and likewise afterwards, ere his ascension, to all his apostles, when he blew on them, thus saying, "Receive the Holy Ghost: the sins of those men which ye forgive shall be forgiven; and from those to whom ye refuse forgiveness, forgiveness shall be withdrawn."

The apostles will not bind any righteous man with their anathema, nor also mercifully unbind the sinful, unless he with true repentance return to the way of life. The same power has the Almighty granted to bishops and holy mass-priests, if they carefully hold it according to the evangelical volume. But the key is especially committed to Peter, that every people may with certainty know, that whosoever deviates from the unity of the faith which Peter then professed to Christ, to him will be granted neither forgiveness of sins nor entrance into the kingdom of heaven.

OF THE PASSION OF THE APOSTLES PETER AND PAUL.

WE will after this gospel relate to you the lives and end of those apostles in a short narrative, because their passion is everywhere fully set forth in the English tongue.

After the Lord's ascension Peter was preaching the faith to the nations which are called Galatia, Cappadocia, Bithynia, Asia, Italy. Afterwards, after a space of ten years, he returned to Rome, preaching the gospel; and in that city he set his episcopal seat, and there sat five and twenty years, teaching the Roman citizens the glories of God, with many miracles. His adversary in all his course was a certain magician, who was called Simon. This magician was filled

ðam awyrgedum gaste to ðam swyðe afylled, þæt he cwæð þæt he wære Crist, Godes Sunu, and mid his drycræfte ðæs folces geleafan amyrde.

þa gelāmp hit þæt man ferede anre wuduwan suna líc ðær Petrus bodigende wæs. He ða cwæð to ðam folce and to ðam drý, “Genealæcað ðære bære, and gelyfað þæt ðæs bodung soð sy, ðe ðone deadan to life arærð.” Hwæt ða Simon wearð gebyld þurh deofles gast, and cwæð, “Swa hraðe swa ic ðone deadan arære, acwellað minne wiðerwinnan Petrum.” þæt folc him andwyrde, “Cucenne we hine forbærnað.” Simon ða mid deofles cræfte dyde þæt ðæs deadan líc styrigende wæs. þa wende þæt folc þæt he gedcucod wære. Petrus ða ofer eall clypode, “Gif he gedcucod sy, sprece to ús, and astande; onbyrige metes, and ham gecyrre.” þæt folc ða hrymde hlúddre stemne, “Gif Simon ðis ne deð, hē sceal þæt wite ðolian ðe hē ðe gemynte.” Simon to ðisum wordum hine gebealh and fleonde wæs, ac þæt folc mid ormætum edwite hine gehæfte.

Se Godes apostol ða genealæhte ðam lice mid aðenedum earmum, ðus biddende, “Ðu, leofa Drihten, ðe ús sendest to bodigenne ðinne geleafan, and ús behete þæt we mihton, ðurh ðinne naman, deoflu todræfan, and untrume gehælan, and ða deadan aræran, arær nu ðisne cnapan, þæt ðis folc oncnāwe þæt nan God nys buton ðu ana, mid ðinum Fæder, and ðam Halgan Gaste.” Æfter ðisum gebede arās se deada, and gebígedum cneowum to Petre cwæð, “Ic geseah Hælend Crist, and hē sende his englas forð for ðinre bene, þæt hī me to life gelæddon.” þæt folc ða mid anre stemne clypigende cwæð, “An God is ðe Petrus bodað:” and woldon forbærnan ðone drý, ac Petrus him forwyrnde; cwæð, þæt se Hælend him tæhte ðone regol, þæt hī sceoldon yfel mid gōde forgyldan.

Simon, ða ða he ðam folce ætwunden wæs, getígde ænne ormætnne ryððan innan ðam geate þær Petrus inn hæfde, þæt

with the accursed spirit to that degree, that he said that he was Christ, the Son of God, and with his magic corrupted the faith of the people.

Then it happened that the corpse of a widow's son was borne where Peter was preaching. He said to the people and to the magician, "Draw near to the bier, and believe that his preaching is true who raises the dead to life." Simon was hereupon emboldened by the spirit of the devil, and said, "As soon as I shall have raised the dead, kill my adversary Peter." The people answered him, "We will burn him alive." Simon then, through the devil's craft, made the corpse of the dead to move. The people then imagined that he was restored to life : but Peter cried above all, "If he be restored to life, let him speak to us, and stand up ; let him taste food, and return home." The people then exclaimed with loud voice, "If Simon do this not, he shall undergo the punishment which he devised for thee." Simon at these words was angry, and was fleeing away, but the people with unmeasured reproach seized on him.

The apostle of God then drew near to the corpse with outstretched arms, thus praying, "Thou, beloved Lord, who hast sent us to preach thy faith, and hast promised us that we might, through thy name, drive away devils, and heal the sick, and raise up the dead, raise up now this lad, that this people may know that there is no God but thou alone, with thy Father and the Holy Ghost." After this prayer the dead rose up, and with bended knees said to Peter, "I saw Jesus Christ, and he sent his angels forth at thy prayer, that they might lead me to life." The people then crying with one voice said, "There is one God that Peter preaches : " and would burn the magician, but Peter forbade them, saying, that Jesus had taught them the rule, that they should requite evil with good.

Simon, when he had escaped from the people, tied a huge mastiff within the gate where Peter had his dwelling, that he

he færllice hine abītan sceolde. Hwæt ða Petrus cōm, and ðone ryððan untīgde mid ðisum bebode, “ Yrn, and sege Simone, þæt he leng mid his drycræfte Godes folc ne bepæce, ðe hē mid his agenum blode gebohte.” And hē sona getengde wið þæs drýs, and hine on fleame gebrohte. Petrus wearð æfterweard þus cweðende, “ On Godes naman ic ðe bebeode, þæt ðu nænne toð on his lice ne gefæstnige.” Se hund, ðaða hē ne moste his lichaman derian, totær his hæteru sticmælum of his bæce, and hine dráf geond ða weallas, ðeotende swa swa wulf, on ðæs folces gesihðe. He ða ætbærst ðam hunde, and to lāngum fyrste siððan, for ðære sceame, næs gesewen on Romana-byrig.

Syððan eft on fyrste he begeat sumne ðe hine bespræc to ðam casere Nerone, and gelāmp ða þæt se awyrgeda ehtere þone deofles ðen his freondscipum geðeodde. Mid ðam ðe hit ðus gedōn wæs, ða æteowde Crist hine sylfne Petre on gastlicere gesihðe, and mid ðyssere tihtinge hine gehyrte, “ Se drý Simon and se wælhreowa Nero sind mid deofles gaste afyllede, and syrwiað ongean ðe ; ac ne beo ðu afyrht ; ic beo mid þe, and ic sende minne ðeowan Paulum ðe to frofre, se stæpð to merigen into Romana-byrig, and gýt mid gastlicum gecampe winnað ongean ðone drý, and hine awurpað into helle grunde : and gýt siððan samod to minum rice becumað mid sige martyrdomes.”

Non passus est Paulus, quando uinctus Romam perductus est, sed post aliquot annos, quando sponte illuc iterum reuersus est. Þis gelāmp swa soðlice. On ðone oðerne dæg com Paulus into ðære byrig, and heora ægðer oðerne mid micelre blisse underfeng, and wæron togædere bodigende binnan ðære byrig seofon monðas þam folce lifes weig. Beah ða ungerim folces to cristendome þurh Petres lare ; and eac ðæs caseres gebedda Libia, and his heah-gerefan wíf Agrippina wurdon swa gelyfede þæt hī forbugon heora wera neawiste. Þurh Paules bodunge gelyfdon ðæs caseres ðegnas and hīred-

might suddenly devour him. But Peter came and untied the mastiff with this injunction, "Run, and say to Simon, that he no longer with his magic deceive God's people, whom he bought with his own blood." And he forthwith hastened towards the magician, and put him to flight. Peter afterwards thus spake, "In the name of God I command thee that thou fasten no tooth on his body." The dog, when he might not hurt his body, tore his garments piecemeal from his back, and, howling like a wolf, drove him along the walls, in sight of the people. He then escaped from the dog, and for a long time after, for shame, was not seen in Rome.

After a time he got some one to speak of him to the emperor Nero, and it happened that the accursed persecutor associated the devil's minister in his friendship. When this had taken place, Christ appeared to Peter in a ghostly vision, and encouraged him with this incitement, "The magician Simon and the cruel Nero are filled with the spirit of the devil, and machinate against thee, but be thou not afraid; I will be with thee, and I will send my servant Paul for thy comfort, who shall enter into Rome to-morrow, and ye shall fight in ghostly conflict against the magician, and shall cast him into the abyss of hell, and ye shall afterwards together come to my kingdom with the triumph of martyrdom."

Non passus est Paulus, quando vinctus Romam perductus est, sed post aliquot annos, quando sponte illuc iterum reversus est. This in sooth so happened. On the next day Paul came into the city, and each of them received the other with great joy, and they were together seven months preaching within the city the way of life to the people. People without number then inclined to christianity through the teaching of Peter; and also Livia the emperor's consort, and the wife of his chief officer, Agrippina, were so imbued with the faith, that they eschewed the intercourse of their husbands. Through the preaching of Paul the servants and domestics of the em-

cnihtas, and æfter heora fulluhte noldon gecyrran to his hīrede.

Simon se drý worhte ða ærene næddran, styrigende swylce heo cucu wære; and dyde þæt ða anlicnyssa ðæra hæðenra hlihhende wæron and styrigende; and he sylf wearð færlice upp on ðære lyfte gesewen. Þær-to-geanes gehælde Petrus blinde, and healte, and deofol-seoce, and ða deadan arærde, and cwæð to ðam folce þæt hī sceoldon forfleon þæs deofles drýcræft, ðylæs ðe hī mid his lotwrencum bepæhte wurdon. Þa wearð ðis ðam casere gecydd, and he het ðone drý him to gefeccan, and eac ða apostolas. Simon bræd his hiw ætforan ðam casere, swa þæt he wearð færlice geðuht cnapa, and eft hārwenge; hwiltidum on wimmannes hade, and eft ðærrihte on cnihtade.

Þa Nero þæt geseah, ða wende hē þæt he Godes Sunu wære. Petrus cwæð þæt hē Godes wiðersaca wære, and mid leasum drýcræfte forscyldigod, and cwæð þæt he wære gewiss deofol on menniscra edwiste. Simon cwæð, “Nis na gedafenlic þæt ðu, cyning, hlyste anes leases fisceres wordum; ac ic ðisne hosp leng ne forbere: nu ic beode minum englum þæt hī me on ðisum fiscere gewrecon.” Petrus cwæð, “Ne ondræde ic ðine awyrgedan gastas, ac hī weorðað afyrhte þurh mines Drihtnes geleafan.” Nero cwæð, “Ne ondrætst ðu ðe, Petrus, Simones mihta, ðe mid wundrum his godcundnyse geswutelað?” Petrus cwæð, “Gif he godcundnyse hæbbe, ðonne secge he hwæt ic ðence, oððe hwæt ic dōn wylle.” Nero cwæð, “Sege me, Petrus, on sundor-spræce hwæt ðu ðence.” He ða leat to ðæs caseres eare, and het him heran diglice berenne hláf; and he bletsode ðone hláf, and tobræc, and bewand on his twam slyfum, ðus cweðende, “Sege nu, Simon, hwæt ic ðohte, oððe cwæde, oþþe gedyde.” He ða gebealh hine, forðan þe he ne mihte geopenian Petres digelnysse, and dyde þa mid drýcræfte þæt ðær comon micele hundas, and ræsdon wið Petres weard; ac Petrus æteowde ðone gebletsodan hláf ðam hundum, and hī ðærrihte of heora

peror believed, and after their baptism would not return to his family.

Simon the magician then wrought a brazen serpent, moving as if it were alive, and made the idols of the heathens laughing and moving; and he himself suddenly appeared up in the air. On the other hand Peter healed the blind, and the halt, and the possessed of devils, and raised up the dead, and said to the people that they should flee from the magic of the devil, lest they should be deceived by his wiles. This was then made known to the emperor, and he commanded the magician to be fetched to him, and also the apostles. Simon changed his appearance before the emperor, so that he suddenly seemed a boy, and afterwards a hoary man; sometimes in a woman's person, and again instantly in childhood.

When Nero saw that, he imagined that he was the Son of God. Peter said that he was God's adversary, and guilty of false magic, and said that he was certainly the devil in human substance. Simon said, "It is not fitting that thou, king, shouldst listen to the words of a false fisher; but I will no longer bear this contumely: I will now command my angels to avenge me on this fisher." Peter said, "I fear not thy accursed spirits, but they will become terrified through the faith of my Lord." Nero said, "Fearest thou not, Peter, the powers of Simon, who manifests to thee his divinity by miracles?" Peter said, "If he have divinity, then let him say what I think, or what I will do." Nero said, "Tell me, Peter, in speech apart, what thou thinkest." He then bent to the emperor's ear, and ordered a barley loaf to be privately brought to him; and he blessed the loaf, and brake, and wrapt it in his two sleeves, thus saying, "Say now, Simon, what I thought, or said, or did." He was then wroth, for he could not open Peter's secret, and caused by magic large dogs to come, and rush towards Peter; but Peter showed the blessed bread to the dogs, and they straightways vanished from their

gesihðe fordwinon. He ða cwæð to ðam casere, “Simon me mid his englum geðiwde, nu sende he hundas to me; forðan ðe he næfð godcundlice englas, ac hæfð hundlice.” Nero cwæð, “Hwæt is nu, Simon? Ic wene wit sind oferswiðde.” Simon andwyrde, “þu goda cyning, nat nān man manna geðohtas buton Gode anum.” Petrus andwyrde, “Untwylice þu lihst þæt þu God sy, nu ðu nast manna geðohtas.”

þa bewende Nero hine to Paulum, and cwæð, “Hwī ne cwest ðu nān word? Oððe hwa teah ðe? oððe hwæt lærdest ðu mid þinre bodunge?” Paulus him andwyrde, “La leof, hwæt wille ic ðisum forlorenum wiðersacan geandwyrðan? Gif ðu wilt his wordum gehyrsumian, þu amyrt ðine sawle and eac ðinne cynedom. Be minre lare, þe ðu axast, ic ðe andwyrde. Se Hælend, þe Petrum lærde on his andweardnysse, se ylca me lærde mid onwrigenyse; and ic gefylde mid Godes lare fram Hierusalem, oðþæt ic com to Iliricum. Ic lærde þæt men him betweonan lufodon and ge-ârwurðedon. Ic tæhte ðam rīcan, þæt hī ne onhofon hī, ne heora hiht on leasum welan ne besetton, ac on Gode anum. Ic tæhte ðam medeman mannum, þæt hī gehealdene wæron on heora bigwiste and scrude. Ic behead þearfum, þæt hī blissodon on heora hafenleaste. Fæderas ic manode, þæt hī mid steore Godes eges heora cild geðeawodon. þam cildum ic bead, þæt hī gehyrsume wæron fæder and meder to halwendum mynegungum. Ic lærde weras, þæt hī heora æwe heoldon, forðan þæt se wer gewitnað on æwbræcum wife, þæt wrecð God on æwbræcum were. Ic manode æwfæste wīf, þæt hī heora weras inweardlice lufodon, and him mid ege gehyrsumodon, swa swa hlafordum. Ic lærde hlafordas, þæt hī heora ðeowum liðe wæron; forðan ðe hī sind gebroðru for Gode, se hlaford and se ðeowa. Ic behead ðeowum mannum, þæt hī getreowlice, and swa swa Gode heora hlafordum þeowdon. Ic tæhte eallum geleaffullum mannum, þæt hī wurðian ænne God Ælmihtigne and ungesewenlicne. Ne leornode ic ðas lare æt nanum eorðlicum menn, ac Hælend

sight. He then said to the emperor, "Simon threatened me with his angels, now he sends dogs to me; because he has not divine angels, but has doglike." Nero said, "What is now, Simon? I ween we are overcome." Simon answered, "Thou good king, no one knows men's thoughts but God alone." Peter answered, "Undoubtedly thou liest that thou art God, now thou knowest not men's thoughts."

Nero then turned to Paul, and said, "Why sayest thou no word? Or who has taught thee? or what hast thou taught with thy preaching?" Paul answered him, "O sir, why shall I answer this lost adversary? If thou wilt obey his words, thou wilt injure thy soul, and also thy kingdom. Concerning my teaching, which thou askest, I will answer thee. Jesus, who while present taught Peter, the same by revelation taught me; and I have filled with the precepts of God from Jerusalem until I came to Illyricum. I taught that men should love and honour each other. I taught the rich not to exalt themselves, nor to place their hope in false wealth, but in God alone. I taught men of moderate means to be frugal in their food and clothing. I enjoined the poor to rejoice in their indigence. Fathers I exhorted to bring up their children in the fear of God. Children I enjoined to be obedient to the salutary admonitions of father and mother. I taught husbands to keep inviolate their wedlock, because that which a man punishes in an adulterous wife, God will avenge in an adulterous husband. I exhorted pious wives inwardly to love their husbands, and with awe obey them as masters. I taught masters to be kind to their servants; because they are brothers before God, the master and the servant. I commanded serving men faithfully and as God to serve their masters. I taught all believing men to worship one God Almighty and invisible. I learned not this lore of any earthly man, but

Crist of heofonum me spræc to, and sende me to bodigenne his lāre eallum ðeodum, ðus cweðende, ‘Far ðu geond þas woruld, and ic beo mid þe; and swa hwæt swa ðu cwyst oþþe dest, ic hit gerihtwisige.’” Se casere wearð þa ablicged mid þisum wordum.

Simon cwæð, “Ðu gōða cyning, ne understenst ðu ðisra twegra manna gereonunge ongean me. Ic eom Soðfæstnys, ac ðas ðweorigað wið me. Hāt nu aræran ænne heahne torr, þæt ic ðone astige; forðan ðe mine englas nellað cuman to me on eorðan betwux synfullum mannum: and ic wylle astigan to minum fæder, and ic bebeode minum englum, þæt hi ðe to minum rice gefeccan.” Nero ða cwæð, “Ic wylle geseon gif ðu ðas behāt mid weorcum gefylst;” and het ða ðone torr mid micclum ofste on smeðum felda aræran, and bebead eallum his folce þæt hi to ðyssere wæfersyne samod comon. Se drý astah ðone torr ætforan eallum ðam folce, and astrehtum earmum ongann fleogan on ða lyft.

Paulus cwæð to Petre, “Broðer, þu wære Gode gecoren ær ic, ðe gedafnað þæt þu ðisne deofles ðen mid ðinum benum afylle; and ic eac mine cneowu gebige to ðære bene.” Þa beseah Petrus to ðam fleondan drý, þus cweðende, “Ic halsige eow awirigede gastas, on Cristes naman, þæt ge forlæton ðone drý ðe ge betwux eow feriað;” and ða deoflu þærrihte hine forleton, and he feallende tobærst on feower sticca. Þa feower sticca clifodon to feower stanum, ða sind to gewitnysse ðæs apostolican siges oð þisne andweardan dæg. Petres geðyld geðafode þæt ða hellican fynd hine up geond þa lyft sume hwile feredon, þæt he on his fülle þy hetelicor hreosan sceolde; and se ðe lytle ær beotlice mid deoflicum fiðerhaman fleon wolde, þæt he ða færlice his feðe forlure. Him gedafenode þæt hē on heannysse ahafen wurde, þæt hē on gesihðe ealles folces hreosende ða eorðan gesohte.

Hwæt ða, Nero bebead Petrum and Paulum on bendum gehealdan, and ða sticca Simones hreawes mid wearde beset-

Jesus Christ spake to me from heaven, and sent me to preach his doctrine to all nations, thus saying, ‘Go thou throughout the world, and I will be with thee, and whatsoever thou sayest or doest, I will justify it.’” The emperor was then astonished at these words.

Simon said, “Thou good king, thou understandest not the plot of these two men against me. I am the Truth, but these thwart me. Command now a high tower to be raised, that I may ascend it; for my angels will not come to me on earth among sinful men: and I will ascend to my father, and I will command my angels to fetch thee to my kingdom.” Nero then said, “I will see if thou fulfillest these promises by deeds;” and then bade the tower be raised with great haste on the smooth field, and commanded all his people to come together to this spectacle. The magician then ascended the tower before all the people, and with outstretched arms began to fly in the air.

Paul said to Peter, “Brother, thou wast chosen of God before me, to thee it is fitting that thou cast down this minister of the devil with thy prayers; and I will also bend my knees to that prayer.” Peter then looked towards the flying magician, thus saying, “I conjure you, accursed spirits, in the name of Christ, to forsake the magician whom ye bear betwixt you;” and the devils instantly forsook him, and he falling brake into four pieces. The four pieces clave to four stones, which are for witness of the apostolic triumph to this day. Peter’s patience allowed the hellish fiends to bear him somewhile up through the air, that in his fall he might descend the more violently; and that he, who menacingly a little before would fly with devilish wings, might suddenly lose his footing. It was befitting him to be raised up on high, that, in the sight of all the people, falling down, he might seek the earth.

Nero then commanded Peter and Paul to be held in bonds, and the pieces of Simon’s carcase to be guarded by a watch:

tan : wende þæt hē of deaðe on ðam ðriddan dæge arisan mihte. Petrus cwæð, “ Ðes Simon ne ge-educað ær ðam gemænum æriste, ac he is to ecum witu geniderod.” Se Godes wiðerwinna ða, Nero, mid geðeahte his heah-gerefan Agrippan, het Paulum beheafdian, and Petrum on rode ahôn. Paulus ða, be ðæs cwelleres hæse, underbeah swurdes ecge, and Petrus rode-hengene astah. Þaða hē to ðære rode gelæd wæs, he cwæð to ðam cwellerum, “ Ic bidde eow, wendað min heafod adúne, and astreccað mine fēt wið heofonas weard : ne eom ic wyrðe þæt ic swa hangige swa min Drihten. He astah of heofonum for middangeardes alysednyse, and wæron forði his fēt niðer awende. Me he clypað nu to his rice ; awendað forði mine fōtwelmas to ðan heofonlican wege.” And ða cwelleras him ða þæs getiðodon.

Þa wolde þæt cristene folc ðone casere acwellan, ac Petrus mid þisum wordum hī gestilde : “ Mīn Drihten for feawum dagum me geswutelode þæt ic sceolde mid þysre ðrowunge his fōtswaðum fylia : nu, mine bearn, ne gelette ge minne weg. Mine fēt sind nu awende to ðam heofenlican life. Blissiað mid me ; nu to-dæg ic onfō minre earfoðnyse edlean.” He wæs ða biddende his Drihten mid þisum wordum : “ Hælend mīn, ic ðe betæce ðine scep, þe ðu me befæstest : ne beoð hi hyrdeleas þonne hī ðe habbað.” And hē mid þisum wordum ageaf his gast.

Samod hī ferdon, Petrus and Paulus, on ðisum dæge, sigefæste to ðære heofonlican wununge, on þam syx and þrittegoðan geare æfter Cristes ðrowunge, mid þam hī wuniað on ecnyse. Igitur Hieronimus et quique alii auctores testantur, quod in una die simul Petrus et Paulus martirizati sunt.

Æfter heora ðrowunge þærrihte comon wlitige weras, and uncuðe eallum folce : cwædon þæt hi comon fram Hierusalem, to ðy þæt hi woldon ðæra apostola líc bebyrian ; and swa dydon mid micelre arwurðnyse, and sædon þam folce, þæt

he weened that he could arise from death on the third day. Peter said, "This Simon will not be requicken'd before the general resurrection, but he is condemned to everlasting torments." Then God's adversary, Nero, with the counsel of his chief officer Agrippa, commanded Paul to be beheaded, and Peter hanged on a cross. Paul then, at the executioner's command, bowed his neck under the sword's edge, and Peter ascended the cross. While he was being led to the cross, he said to the executioners, "I beseech you, turn my head down, and stretch my feet towards heaven: I am not worthy to hang as my Lord. He descended from heaven for the redemption of the world, and therefore were his feet turned downwards. He now calls me to his kingdom; turn therefore my foot-soles to the heavenly way." And the executioners granted him this.

Then would the christian people slay the emperor, but Peter stilled them with these words: "My Lord a few days ago manifested to me that I should follow his footsteps with this suffering: now, my children, hinder not my way. My feet are now turned to the heavenly life. Rejoice with me; now to-day I shall receive the reward of my tribulation." He was then praying his Lord with these words: "My Saviour, I commit to thee thy sheep, which thou didst entrust to me: they will not lack a shepherd when they have thee." And with these words he gave up his ghost.

Together they went, Peter and Paul, on this day, triumphant to the heavenly dwelling, in the six and thirtieth year after Christ's passion, with whom they continue to eternity. *Igitur Hieronymus et quique alii auctores testantur, quod in una die simul Petrus et Paulus martyrizati sunt.*

Immediately after their passion there came beauteous men, and unknown to all the people: they said that they came from Jerusalem, that they might bury the bodies of the apostles; and so did with great honour, and said to the people, that

hī micclum blissian mihton, forðan ðe hi swylce mundboran on heora neawiste habban moston.

Wite ge eac þæt ðes wyrresta cyning Nero rice æfter cwale þisra apostola healdan ne môt. Hit gelāmp ða þæt eal ðæs wælhreowan caseres folc samod hine hatode, swa þæt hi rædon anmodlice þæt man hine gebunde, and oð deað swunge. Nero, ðaða he ðæs folces ðeah geacsode, wearð to feore afyrht, and mid fleame to wuda getengde. Þa sprang þæt word þæt hē swa lange on ðam holte on cyle and on hungre dwelode, oðþæt hine wulfas totæron.

Þa gelāmp hit æfter ðam, þæt Grecas gelæhton ðæra apostola lichaman, and woldon east mid him lædan. Þa færinga gewearð micel eorð-styrung, and þæt Romanisce folc ðyder onette, and ða hīc ahreddan, on ðære stowe ðe is gehāten Catacumbas; and hī ðær heoldon oðer healf gear, oðþæt ða stowa getimbrode wæron, ðe hī siððan on aléde wæron, mid wuldre and lófsangum. Cuð is geond ealle ðeodscipas þæt fela wundra gelumpon æt ðæra apostola byrgenum, ðurh ðæs Hælendes tiðe, ðam sy wuldor and lóf á on ecnysse. Amen.

II. KAL. JUL.

NATALE SCĪ PAULI APOSTOLI.

GODES gelaðung wurðað þisne dæg ðam mæran apostole PAULE to wurðmynte, forðam ðe he is gecweden ealra ðeoda lāreow: þurh soðfæste lare wæs ðeah-hwæðere his martyrdóm samod mid ðam eadigan Petre gefremmed. Hē wæs fram cildhāde on ðære ealdan æ getogen, and mid micelre gecnyrdnysse on ðære begriwen wæs. Æfter Cristes ðrowunge, ðaða se soða geleafa asprāng þurh ðæra apostola bodunge, ða ehte he cristenra manna þurh his nytennysse, and sette on cwearterne, and eac wæs on geðafunge æt ðæs forman cyðeres Ste-

they might greatly rejoice at having such patrons in their proximity.

Know ye also that this worst of kings, Nero, could not hold his realm after the death of these apostles. It befell that all the people together of the cruel emperor hated him, so that they resolved unanimously to bind and scourge him to death. When Nero heard of the people's counsel he was mortally afraid, and hastened in flight to the wood. Then the rumour sprang up that he continued so long in the wood, in cold and hunger, until wolves tore him in pieces.

It happened after that, that Greeks seized the bodies of the apostles, and would take them with them eastward. There then was suddenly a great earthquake, and the Roman people hastened thither, and rescued the bodies, in the place which is called the Catacombs, and they preserved them there a year and a half, until the places were built in which they were afterwards laid, with glory and hymns. It is known among all nations that many wonders happened at the tombs of those apostles, through permission of Jesus, to whom be glory and praise ever to eternity. Amen.

JUNE XXX.

THE NATIVITY OF ST. PAUL THE APOSTLE.

THE church of God celebrates this day in honour of the great Apostle PAUL, for he is called the teacher of all nations : though his martyrdom, for true doctrine, was accomplished with the blessed Peter's. He had from childhood been bred up in the old law, and by great diligence was therein deeply imbued. After Christ's passion, when the true faith had sprung up through the preaching of the apostles, he persecuted christian men through his ignorance, and set them in prison, and was also consenting to the slaying of the first

phanes slege : nis ðeah-hwæðere be him geræd, þæt hē hand-linga ænigne man acwealde.

“ He nam ða gewrit æt ðam ealdor-biscopum to ðære byrig Damascus, þæt hē moste gebindan ða cristenan ðe hē on ðære byrig gemette, and gelædan to Hierusalem. Þa gelamp hit on þam siðe þæt him com færlice to micel leoht, and hine astrehte to eorðan, and he gehyrde stemne ufan þus cweð-ende, Saule, Saule, hwī ehtst ðu mīn? Yfel bið ðe sylfum þæt ðu spurne ongean ða gāde. He ða mid micelre fyrhte andwyrde þære stemne, Hwæt eart ðu, leof Hlaford? Him andwyrde seo clypung þære godcundan stemne, Ic eom se Hælend þe ðu ehtst : ac arīs nu, and far forð to ðære byrig ; þær ðe bið gesæd hwæt ðe gedafenige to donne. Hē arās ða, ablendum eagum, and his geferan hine swa blindne to ðære byrig gelæddon. And he ðær andbidigende ne onbyrigde ætes ne wætes binnan ðreora daga fæce.”

“ Wæs ða sum Godes ðegen binnan ðære byrig, his nama wæs Annanías, to ðam spræc Drihten ðysum wordum, Anna-nía, arīs, and gecum to minum ðeowan Saulum, se is bid-dende minre miltsunge mid eornestum mode. He andwyrde ðære drihtenlican stemne, Min Hælend, hu mæg ic hine gesprecan, se ðe is ehtere ðinra halgena, ðurh mihte ðæra ealdor-biscopa? Drihten cwæð, Far swa ic ðe sæde, forðan ðe hē is me gecoren fætels, þæt hē tobere minne naman ðeodum, and cynegum, and Israhela bearnum ; and he sceal fela ðrow-ian for minum naman. Annanías ða becom to ðam gecorenan cempan, and sette his handa him on-uppan mid þisre gretinge, Saule, min broðor, se Hælend, þe ðe be wege gespræc, sende me wið ðin, þæt þu geseo, and mid þam Halgan Gaste gefylled sy. Þa, mid ðisum wordum, feollon swylce fylmena of his eagum, and he ðærrihte gesihðe underfeng, and to fulluhte beah. Wunode ða sume feawa daga mid þam Godes ðeowum binnan ðære byrig, and mid micelre bylde þam Iudeiscum bodade, þæt Crist, ðe hī wiðsocon, is ðæs Ælmihtigan Godes Sunu. Hī wurdon swiðlice ablic-

martyr Stephen: it is not, however, read of him that he killed any man with his own hands.

“He took then letters of the high priests for the city of Damascus, that he might bind the christians that he found in the city, and lead them to Jerusalem. Then it happened on the journey that a great light came suddenly on him, and prostrated him on the earth, and he heard a voice from above thus saying, Saul, Saul, why persecutest thou me? Evil will it be to thee to spurn against the goad. He then in great fright answered the voice, Who art thou, dear Lord? The calling of the divine voice answered him, I am Jesus whom thou persecutest: but arise now, and go forth to the city; there shall it be said unto thee what it befitteth thee to do. He arose then with blinded eyes, and his companions led him thus blind to the city. And there abiding he tasted neither meat nor drink for a space of three days.”

“There was then a servant of God within the city, his name was Ananias, to whom the Lord spake in these words, Ananias, arise, and go to my servant Saul, who is praying for my mercy with earnest mind. He answered the divine voice, My Saviour, how may I speak to him who is the persecutor of thy saints, through the power of the chief priests? The Lord said, Go as I have said to thee, for he is to me a chosen vessel, to bear my name to nations, and to kings, and to the children of Israel; and he shall suffer much for my name. Ananias went then to the chosen champion, and set his hands upon him with this greeting, Saul, my brother, Jesus, who spake to thee on the way, hath sent me to thee, that thou mayest see, and be filled with the Holy Ghost. Then with these words there fell as it were films from his eyes, and he straightways received sight, and submitted to baptism. He continued then some few days with the servants of God within the city, and with great boldness preached to the Jews, that Christ, whom they had denied, is the Son of Almighty God. They were greatly astonished, and said, What! is not this

gede, and cwædon, La hū, ne is ðes se wælhreowa ehtere cristenra manna : hūmeta bodað he Cristes geleafan ? Saulus soðlice micclum swyðrode, and ða Iudeiscan gescende, mid anrædnysse seðende, þæt Crist is Godes Sunu.”

“Hwæt ða, æfter manegum dagum gereonodon ða Iudeiscan, hū hī ðone Godes cempan acwellan sceoldon, and setton ða weardas to ælcum geate ðære ceastre. Paulus on-geat heora syrwnge, and ða cristenan hine genamon, and on anre wilian aleton ofer ðone weall. And he ferde ongean to Hierusalem, and hine gecuðlæhte to ðam halgan heape Cristes hires, and him cydde hū se Hælend hine of heofenum gespræc. Syððan, æfter sumum fyrste, com clypung of ðam Halgan Gaste to ðam geleaffullan werode, þus cweðende, Asendað Paulum and Barnaban to ðam weorce ðe ic hī gecoren hæbbe. Se halga heap ða, be Godes hæse and gecorennysse, hī asendon to lærenne eallum leodscipum be Cristes to-cyme for middangeardes alysednysse.”

“Barnabas wæs ða Paules gefera æt ðære bodunge to langum fyrste. Ða æt nextan wearð him geðuht þæt hi on-twa ferdon, and swa dydon. Paulus wearð þa afylled and gefrefrod mid þæs Halgan Gastes gife, and ferde to manegum leodscipum, sawende Godes sæd. On sumere byrig he wæs twelf monað, on sumere twa gear, on sumere ðreo, and gette biscopas, and mæsse-preostas, and Godes ðeowas ; ferde siððan forð to oðrum leodscipe, and dyde swa gelice. Asende þonne eft ongean ærend-gewritu to ðam geleaffullum ðe he ær tæhte, and hī swa mid þam gewritum tihte and getrymde to lifes wege.”

We willað nu mid sumere scortre trahtnunge þas rædinge oferyrnan, and geopenian, gif heo hwæt digles on hyre hæbbende sy. Paulus ehte cristenra manna, na mid niðe, swa swa ða Iudeiscan dydon, ac he wæs midspreca and bewerigend þære ealdan æ mid micelre anrædnysse : wende þæt Cristes geleafa wære wiðerwinna ðære ealdan gesetnysse : ac se Hælend ðe gesette ða ealdan æ mid mislicum getac-

the cruel persecutor of christian men : how preacheth he the faith of Christ ? But Saul increased much in strength, and shamed the Jews, with steadfastness verifying that Christ is the Son of God.”

“Then after many days the Jews deliberated how they might kill the champion of God, and set wards at every gate of the city. Paul got knowledge of their machination, and the christians took him, and let him down over the wall in a basket. And he went again to Jerusalem, and announced himself to the holy fellowship of Christ’s family, and made known to them how Jesus had spoken to him from heaven. After some time a voice came from the Holy Ghost, to the faithful company, thus saying, Send Paul and Barnabas to the work for which I have chosen them. The holy fellowship then, by God’s command and election, sent them to teach all countries concerning the coming of Christ for the redemption of the world.”

“Thus was Barnabas Paul’s companion in preaching for a long time, when at last it seemed good to them to go apart, and they did so. Paul was then filled and comforted with the grace of the Holy Ghost, and went to many countries, sowing God’s seed. In one city he was twelve months, in one two years, in one three, and appointed bishops, and mass-priests, and servants of God ; he went afterwards to another country, and did in like manner. But he sent back letters to those whom he before had taught, and so by those letters stimulated and confirmed them in the way of life.”

We will now run over this reading with a short exposition, and explain any obscurity there may be contained in it. Paul persecuted christian men, not with hate, as the Jews did, but he was a partizan and defender of the old law with great steadfastness : he thought that the faith of Christ was an adversary to the old covenant : but Jesus who had established the old law by divers miracles, the same afterwards by his

nungum, se ylca eft on his andweardnysse hī awende to soðfæstnysse æfter gastlicre getacnunge. Þa nyste Paulus ða gastlican getacnunge ðære æ, and wæs forði hyre forespreca, and ehtere Cristes geleafan. God Ælmihtig, þe ealle ðing wāt, geseah his geðanc, þæt hē ne ehte geleaffulra manna ðurh andan, ac ðurh ware ðære ealdan æ, and hine ða gespræc of heofonum, ðus cweðende, “Saule, hwī ehtst ðu mīn? Ic eom seo Soðfæstnys ðe ðu werast; geswic ðære ehtnysse: derigendlic bið ðe þæt þu spurne ongean þa gāde. Gif se oxa spyrnð ongean ða gāde, hit dereð him sylfum; swa eac hearmað þe ðin gewinn togeanes me.” He cwæð, “Hwī ehtst ðu mīn?” forðan ðe he is cristenra manna heafod, and besargað swa hwæt swa his lima on eorðan ðrowiað, swa swa he ðurh his witegan cwæð, “Se ðe eow hrepað, hit me bið swa egle swylce he hreppe ða seo mines eagan.” He wearð astreht, þus cweðende, “Hwæt eart ðu, Hlaford?” His modignes wearð astreht, and seo soðe eadmodnys wearð on him aræred. He feoll unrihtwis, and wearð aræred rihtwis. Feallende hē forleas lichamlice gesihðe, arisende he underfeng his modes onlihtinge. Þry dagas he wunode butan gesihðe, forðan ðe he wiðsōc Cristes ærist on ðam ðriddan dæge.

Annianias is gereht, on Hebreiscum gereorde, ‘scēp.’ Þæt bilewite scēp ða gefullode ðone arleasan Saulum, and worhte hine arfæstne Paulum. He gefullode ðone wulf and geworhte to lambe. He awende his naman mid ðeawum; and wæs ða soðfæst bydel Godes gelaðunge, se ðe ær mid reðre ehtnysse hi geswencte. He wolde forfleon syrewunge Iudeiscre ðeode, and geðafode þæt hine man on anre wilian ofer ðone weall nyðer alēt: na þæt hē nolde for Cristes geleafan deað þrowian, ac forði he forfleah ðone ungeripedan deað, forðan ðe he sceolde ærest menigne mann mid his micclum wisdom to Gode gestrynan, and syððan mid micelre geðincðe to martyrdom his swuran astreccan. Micele maran witu he ðrowode siððan for Cristes naman, ðonne he ær his gecyrrednysse

presence changed it to truth, according to its ghostly signification. Now Paul knew not the ghostly signification of that law, and was therefore its advocate, and a persecutor of the faith of Christ. God Almighty, who knows all things, saw his thoughts, that he did not persecute faithful men from rancour, but for the defence of the old law, and spake to him from heaven, thus saying, "Saul, why persecutest thou me? I am the Truth which thou defendest; cease from persecution: hurtful will it be to thee to spurn against the goad. If the ox spurneth against the goad, it hurteth himself; so also harmeth thee thy warfare against me." He said, "Why persecutest thou me?" because he is the head of christian men, and bewails whatsoever his limbs suffer on earth, as he said through his prophet, "He who toucheth you, it shall be to me as painful as if he touched the sight of my eye." He was prostrated, thus saying, "Who art thou, Lord?" His pride was prostrated, and true humility was raised up in him. He fell unrighteous, and was raised righteous. Falling he lost bodily sight, rising he received his mind's enlightening. Three days he continued without sight, because he had denied the resurrection of Christ on the third day.

Ananias signifies in the Hebrew tongue, *sheep*. The gentle sheep then baptized the impious Saul, and made him the pious Paul. He baptized the wolf and made him a lamb. He changed his name with his character; and he was then a true proclaimer of God's church, who had before afflicted it with fierce persecution. He would flee from the machination of the Jewish people, and consented to be let down in a basket over the wall: not because he would not suffer death for the faith of Christ, but because he would flee from immature death; for he had first to gain many a man to God by his great wisdom, and afterwards with great honour stretch out his neck to martyrdom. Much greater torments he suffered afterwards for Christ's name, than he had ordered for chris-

cristenum mannum gebude. Saulus se arleasa beswāng ða cristenan, ac æfter ðære gecyrrednysse wæs se arfæsta Paulus for Cristes naman oft beswungen. Æne hē wæs gestæned oð deað, swa þæt ða ehteras hine for deadne leton, ac ðæs on merigen hē arās, and ferde ymbe his bodunge. He wæs gelomlice on mycelre frecednysse, ægðer ge on sǣ ge on lānde, on westene, betwux sceaðum, on hungre and on ðurste, and on manegum wæccum, on cyle, and on næcednysse, and on manegum cwearternum : swa hē onette mid þære bodunge, swylce hē eal mennisc to Godes rīce gebringan wolde : ægðer ge mid lāre, ge mid gebedum, ge mid gewritum hē symle tihte to Godes willan. He wæs gelæd to heofonan oð ða ðriddan fleringe, and þær hē geseh and gehyrde Godes digelnyse, ða hē ne moste nanum men cyðan. Hē besargode mid wope oðra manna synna, and eallum geleaffullum hē æteowde fæderlice lufe. Mid his hand-cræfte he teolode his and his geferena forðdæda, and ðær-to-eacan nis nan ðing tocnawen on soðre eawfæstnysse þæt his lareowdom ne gestaðelode. Þa oðre apostoli, be Godes hæse, leofodon be heora lāre unpleolice ; ac ðeah-hwæðere Paulus ana, se ðe wæs on woruld-cræfte teld-wyrhta, nolde ða alyfdan bigleofan onfōn, ac mid agenre teolunge his and his geferena neode foresceawode. His lāra and his drohtnunga sind ūs unasmeagendlice, ac se bið gesælig þe his mynegungum mid gecneordnysse gehyrsumað.

EUANGELIUM.

Dixit Simon Petrus ad Iesum : et reliqua.

“ He forlēt ealle woruld-ðing, and ðam Hælende anum folgode,” swa swa ðis godspel cwyð, ðe ge nū æt ðisre ðe-nunge gehyrdon.

“ On ðære tīde cwæð Petrus se apostol to ðam Hælende, Efne we forleton ealle woruld-ðing, and ðe ānum fyligað : hwæt dest ðu us þæs to leane ? ” et reliqua.

Micel truwa hwearftlode on Petres heortan : he āna spræc

tian men before his conversion. Saul the impious scourged the christians, but after his conversion the pious Paul for the name of Christ was often scourged. Once he was stoned almost to death, so that his persecutors left him for dead, but in the morning he arose and went about his preaching. He was frequently in great peril, both by sea and by land, in the waste, among thieves, from hunger and from thirst, and from many watchings, from cold, and from nakedness, and from many prisons: he so hastened with his preaching, as though he would bring all mankind to God's kingdom: as well with precepts as with prayers and with letters, he ever stimulated to the will of God. He was led to heaven as far as the third flooring, and there he saw and heard God's secret, which he might not make known to any man. He bewailed with weeping the sins of other men, and to all the faithful he showed fatherly love. By his handicraft he toiled for his own and his companions' support, and in addition thereto there was nothing known in true piety which his instruction did not confirm. The other apostles lived, by God's command, by their teaching, free from danger; but, nevertheless, Paul alone, who by worldly craft was a tent-wright, would not receive the sustenance allowed, but by his own toil provided for his own and his companions' need. His precepts and his acts are to us inscrutable, but happy will he be who obeys his admonitions with diligence.

GOSPEL.

Dixit Simon Petrus ad Jesum : et reliqua.

“ He forsook all worldly things, and followed Jesus only,” as this gospel says, which ye now at this service have heard.

“ At that time Peter the apostle said to Jesus, Behold we have left all worldly things, and follow thee only: what wilt thou do for us in reward thereof?” etc.

Great trust revolved in the heart of Peter: he alone spake

for ealne ðone heap, “ We forleton ealle ðing.” Hwæt forlet Petrus? He wæs fiscere, and mid ðam cræfte his teolode, and ðeah hē spræc mid micelre bylde, “ We forleton ealle ðing.” Ac micel he forlēt, and his gebroðru, ðaða hī forleton ðone willan to agenne. Þeah hwā forlæte micele æhta, and ne forlæt ða gitsunge, ne forlæt he ealle ðing. Petrus forlet lytle ðing, scripp and net, ac he forlet ealle ðing, ðaða he, for Godes lufon, nan ðing habban nolde. He cwæð, “ We fyligað ðe.” Nis na fulfremedlic fela æhta to forlætenne, buton he Gode folgige. Soðlice ða hæðenan uðwitan fela ðinga forleton, swa swa dyde Socrates, seðe ealle his æhta behwyrfde wið anum gyldenum wegge, and syððan awearp ðone weg on wīdre sǣ, þæt seo gitsung ðæra æhta his willan ne hrēmdre, and abrude fram ðære woruldlican lare ðe he lufode: ac hit ne fremede him swa gedōn, forðan ðe he ne fyligde Gode, ac his agenum willan, and forði næfde ða heofenlican edlean mid þam apostolum, þe ealle woruld-ðing forsawon for Cristes lufon, and mid gehyrsumnyse him fyligdon.

Petrus ða befrān, “ Hwæt sceal us getimian? We dydon swa swa ðu us hete, hwæt dest ðu us to edleane? Se Hælend andwyrde, Soð ic eow secge, þæt ge ðe me fyligað sceolon sittan ofer twelf dōmsetl on ðære edcynninge, ðonne ic sitte on setle mines mægenðrymmes; and ge ðonne demað twelf Israhela mægðum.” Edcynninge he het þæt gemænelice ærist, on ðam beoð ure lichaman ge-edcynnede to unbrosnunge, þæt is to ecum ðingum. Tuwa we beoð on ðisum life acennede: seo forme acennednys is flæsclīc, of fæder and of meder; seo oðer acennednys is gastlic, ðonne we beoð ge-edcennede on ðam halgan fulluhte, on ðam us beoð ealle synna forgyfene, ðurh ðæs Halgan Gastes gife. Seo ðridde acennednys bið on ðam gemænelicum æriste, on ðam beoð ure lichaman ge-edcennede to unbrosnigendlicum lichaman.

On ðam æriste sittað þa twelf apostoli mid Criste on heora

for the whole company, "We have forsaken all things." What did Peter forsake? He was a fisher, and by that craft provided for himself, and yet he spake with great boldness, "We have forsaken all things." But he and his brothers forsook much, when they forsook the will to possess. Though any one forsake great possessions, and forsake not avarice, he forsakes not all things. Peter forsook little things, scrip and net, but he forsook all things, when, for love of God, he would have nothing. He said, "We follow thee." It is not complete to forsake many possessions, unless a man follow God. For the heathen philosophers forsook many things, as Socrates did, who exchanged all his possessions for a wedge of gold, and then cast the wedge into the wide sea, that desire of possessions might not obstruct his will, and draw it from the worldly lore that he loved: but it profited him not so to do, because he did not follow God, but his own will, and had not therefore heavenly reward with the apostles, who, for love of Christ, despised all worldly things, and with obedience followed him.

Peter then asked, "What shall become of us? We have done as thou commandedst us, what wilt thou do for us in reward? Jesus answered, Verily I say unto you, that ye who follow me shall, at the regeneration, sit on twelve judgement-seats; when I shall sit on the seat of my majesty; and ye then shall judge the twelve tribes of Israel." He called the common resurrection, regeneration, at which our bodies will be regenerated to incorruption, that is to eternity. Twice we are born in this life: the first birth is fleshly, of father and of mother; the second birth is ghostly, when we are regenerated at the holy baptism, in which all our sins will be forgiven us, through grace of the Holy Ghost. The third birth is at the common resurrection, at which our bodies will be regenerated to incorruptible bodies.

At the resurrection the twelve apostles will sit with Christ

domsetlum, and demað þam twelf mæigðum Israhela ðeode. Þis twelffealde getel hæfð micle getacnunge. Gif ða twelf mægða āna beoð gedemedede æt ðam micclum dome, hwæt deð þonne seo ðreotteoðe mæigð, Leui? Hwæt doð ealle ðeoda middangeardes? Wenst ðu þæt hī beoð asyndrode fram ðam dome? Ac ðis twelffealde getel is geset for eallum mancynne ealles ymbhwyrftes, for ðære fulfremednysse his getacnunge. Twelf tida beoð on ðam dæge, and twelf monðas on geare; twelf heahfæderas sind, twelf witegan, twelf apostoli; and ðis getel hæfð maran getacnunge ðonne ða ungelæredan undergitan magon. Is nu forði mid ðisum twelffealdum getele ealles middangeardes ymbhwyrft getacnod.

Þa apostoli and ealle ða gecorenan ðe him geefenlæhton beoð deman on ðam micclum dæge mid Criste. Þær beoð feower werod æt ðam dome, twa gecorenra manna, and twa wiðcorenra. Þæt forme werod bið þæra apostola and heora efenlæcendra, þa ðe ealie woruld-ðing for Godes naman forleton: hī beoð ða demeras, and him ne bið nan dōm gedemed. Oðer endebyrdnys bið geleaffulra woruld-manna: him bið dōm gesett, swa þæt hi beoð asyndrede fram germanan ðæra wiðcorenra, þus cweðendum Drihtne, “Cumað to me, ge gebletsode mines Fæder, and onfoð þæt rīce ðe eow is gegearcod fram frymðe middangeardes.” An endebyrdnys bið þæra wiðcorenra, þa þe ciððe hæfdon to Gode, ac hī ne beodon heora geleafan mid Godes bebodum: ðas beoð fordemedede. Oðer endebyrdnys bið þæra hæðenra manna, þe nane cyððe to Gode næfdon: þisum bið gelæst se apostolica cwyde, “Ða ðe butan Godes æ syngodon, hī eac losiað butan ælcere æ.” To ðisum twam endebyrdnyssum cweð þonne se rihtwisa Dema, “Gewitað fram me, ge awyrigedan, into ðam ecum fyre, þe is gegearcod deofle and his awyrgedum gastum.”

Þæt godspel cwyð forð gyt, “Ælc ðæra ðe forlæt, for

on their judgement-seats, and will judge the twelve tribes of the people of Israel. This twelvefold number has great signification. If the twelve tribes only will be judged at the great doom, what then will the thirteenth tribe, Levi, do? What will do all the nations of the world? Thinkest thou that they will be sundered from the doom? But this twelvefold number is set for all mankind of all the orb, for the perfectness of its signification. There are twelve hours in the day, and twelve months in the year; there are twelve patriarchs, twelve prophets, twelve apostles; and this number has a greater import than the unlearned may understand. By this twelvefold number therefore the orb of the whole earth is now signified.

The apostles and all the chosen who imitated them will be judges on the great day with Christ. There will be four assemblages at the great doom, two of chosen men, and two of rejected. The first assemblage will be of the apostles and their imitators, who forsook all worldly things for the name of God: they will be the judges, and to them shall no judgement be judged. The second class will be of faithful men of this world: on them will doom be set, so that they will be sundered from the fellowship of the rejected, the Lord thus saying, "Come to me, ye blessed of my Father, and receive the kingdom which is prepared for you from the beginning of the world." One class will be of those rejected, who had knowledge of God, but did not cultivate their faith with God's commandments: these will be condemned. The other class is of those heathen men, who have had no knowledge of God: on these will be fulfilled the apostolic sentence, "Those who have sinned without God's law, shall perish also without any law." To these two classes the righteous Judge will then say, "Depart from me, ye accursed, into the everlasting fire, which is prepared for the devil and his accursed spirits."

The gospel says yet further, "Everyone who forsaketh,

minum naman, fæder oððe moder, gebroðru oððe geswystru, wif oððe bearn, land oððe gebytlu, be hundfealdum him bið forgolden, and he hæfð ðær-to-eacan þæt ece lif." Hundfeald getel is fulfremed, and se ðe forlæt ða ateorigendlican ðing for Godes naman, he underfehð þa gastlican mede be hundfealdum æt Gode. Ðes cwyde belimpð swyðe to munuchâdes mannum, ða ðe for heofenan rices myrhðe forlætað fæder, and moder, and flæsclice siblingas. Hī underfoð manega gastlice fæderas and gastlice gebroðru, forðan ðe ealle þæs hâdes menn, ðe regollice lybbað, beoð him to fæderum and to gebroðrum getealde, and þær-to-eacan hī beoð mid edleane þæs ecan lifes gewelgode. Þa ðe ealle woruldþing be Godes hæse forseoð, and on gemænum ðingum bigwiste habbað, hī beoð fulfremede, and to ðam apostolum geendebyrde. Ða oðre ðe ðas geðincðe nabbað, þæt hi ealle heora æhta samod forlætan magon, hī dōn þonne ðone dæl for Godes naman ðe him to onhagige, and him bið be hundfealdum ēcelice geleanod swa hwæt swa hī be anfealdum hwilwendlice dælað.

Micel todāl is betwux þam gecyrredum mannum: sume hī geefenlæcað þam apostolum, sume hī geefenlæcað Iudan, Cristes belæwan, sume Annanian and Saphiran, sume Giezi. Þa ðe ealle gewitendlice ðing to ðæra apostola efenlæcunge forseoð, for intingan þæs ēcan lifes, hī habbað lóf and ða ēcan edlean mid Cristes apostolum. Se ðe betwux munecum drohtnigende, on mynstres æhtum mid fācne swicað, he bið Iudan gefera, ðe Crist belæwde, and his wite mid hellwarum underfehð. Se ðe mid twyfealdum geðance to mynsterlicre drohtnunge gecyrð, and sumne dæl his æhta dælð, sumne him sylfum gehylt, and næfð nænne truwan to ðam Ælmihtigan, þæt he him foresceawige andlyfene and gewæda and oðere neoda, he underfehð þone awyrgedan cwyde mid Annanian and Saphiran, þe swicedon on heora agenum æhtum, and mid færlicum deaðe ætforan ðam apostolum steorfende

for my name, father or mother, brothers or sisters, wife or children, land or dwellings, shall be requited an hundredfold, and he shall have, in addition thereunto, everlasting life." An hundredfold number is perfect, and he who forsakes perishable things for the name of God, will receive from God ghostly meed an hundredfold. This saying is especially applicable to men of monastic order, who, for the joy of heaven's kingdom, forsake father, and mother, and fleshly relations. They receive many ghostly fathers and ghostly brothers, for all men of that order, who live after rule, are accounted as their fathers and brothers, and, in addition thereto, they will be enriched with the reward of everlasting life. Those who, at God's behest, despise all worldly things, and have their subsistence in common, are perfect, and will be classed with the apostles. Others, who have not the merit of being able to forsake all their possessions together, let them then give, for the name of God, what portion it may please them, and they will be eternally rewarded an hundredfold for whatsoever they singly and temporarily distribute.

There is a great difference among converted men: some imitate the apostles, some imitate Judas the betrayer of Christ, some Ananias and Sapphira, some Gehazi. Those who, in imitation of the apostles, despise all transitory things for the sake of everlasting life, shall have praise and everlasting reward with Christ's apostles. He who, living among monks, guilefully deceives in the property of the monastery, will be the companion of Judas, who betrayed Christ, and will receive his punishment with the inmates of hell. He who with twofold thoughts turns to monastic life, and bestows one part of his property, holds one to himself, and has no trust in the Almighty, that he will provide for him food and garments and other needs, will receive the accursed sentence with Ananias and Sapphira, who deceived in their own property, and fell dying with sudden death before the apostles.

afeollon. Se ðe on muneclicere drohtnunge earfoðhylde bið, and gyrnð ðæra ðinga ðe hē on woruldlicere drohtnunge næfde, oððe begitan ne mihte, buton twyn him genealæhð se hreofla Giezi, þæs witegan cnapan, and þæt þæt he on licha-man geðrowade, þæt ðrowað þes on his sawle. Se cnapa folgode ðam mæran witegan Eliseum : þa com him to sum rice mann of þam leodscipe þe is Siria gehāten, his nama wæs Nāāmān, and he wæs hreoflig. Þa becom hē to ðam Godes witegan Eliseum, on Iudea lande, and he ðurh Godes mihte fram ðære coðe hine gehælde. Þa bead he ðam Godes menn, for his hælðe, deorwurðe sceattas. Se witega him andwyrde, “Godes miht þe gehælde, na ic. Ne underfō ic ðin feoh : ðanca Gode ðinre gesundfulnysse, and brūc ðinra æhta.” Nāāmān ða gecyrde mid ealre his fare to his agenre leode.

Þa wæs ðæs witegan cnapa, Gyezi, mid gitsunge undercopen, and of-arn, ðone ðegen Nāāmān ðus mid wordum liccetende, “Nu færlice comon tweigra witegena bearn to minum lareowe : asend him twa scrud and sum pund.” Se ðegen him andwyrde, “Waclic bið him swa lytel to sendenne ; ac genim feower scrud and twa pund.” He ða gewende on-gean mid þam sceattum, and bediglode his fær wið þone witegan. Se witega hine befrān, “Hwanon come ðu, Giezi ?” He andwyrde, “Leof, næs ic on nanre fare.” Se witega cwæð, “Ic geseah, ðurh Godes Gāst, þa se ðegen alyhte of his cræte, and eode togeanes ðe, and ðu name his sceattas on feo and on reafe. Hafa ðu eac forð mid ðam sceattum his hreoflan, ðu and eal ðin ofspring on ecnysse.” And hē gewende of his gesihðe mid snaw-hwitum hreoflan beslagen.

Is nu forði munuchādes mannum mid micelre gecnyrdnysse to forbugenne ðas yfelan gebysnunga, and geefenlæcan þam apostolum, þæt hī, mid him and mid Gode, þæt ēce līf habban moton. Amen.

He who in monastic life is ill-inclined, and yearns for the things which he had not in worldly life nor could obtain, without doubt to him approximates the leper Gehazi, the prophet's servant, and that which he suffered in body, this suffers in his soul. The servant followed the great prophet Elisha : then there came to him a rich man of the nation which is called Syria, his name was Naaman, and he was leprous. He came then to God's prophet, Elisha, in Judea, and he, through God's might, healed him from that disease. He then offered to the man of God, for his health, precious treasures. The prophet answered him, " God's might hath healed thee, not I. I will not receive thy money : thank God for thy health, and enjoy thy possessions." Naaman then returned with all his company to his own people.

Then was the prophet's servant, Gehazi, beguiled by avarice, and he ran off, the officer Naaman thus deceiving by words, " Now suddenly the sons of two prophets are come to my master : send him two garments and a pound." The officer answered him, " It will be mean to send him so little ; but take four garments and two pounds." He then returned with the treasures, and concealed his journey from the prophet. The prophet asked him, " Whence comest thou, Gehazi ?" He answered, " Sir, I was on no journey." The prophet said, " I saw through the Spirit of God, that the officer alighted from his chariot, and went towards thee, and thou tookest his treasures in money and in raiment. Have also henceforth with the treasures his leprosy, thou and all thy offspring for ever." And he turned from his sight stricken with snow-white leprosy.

Now it is therefore for monastic men to shun with great care these evil examples, and to imitate the apostles, that they, with them and with God, may have everlasting life. Amen.

DOMINICA XI. POST PENTECOSTEN.

CUM adpropinquaret Iesus Hierusalem : et reliqua.

“ On sumere tide wæs se Hælend farende to Hierusalem : ða ða he genealæhte þære ceastre and hē hī geseah, ða weop hē ofer hī : ” et reliqua.

Gregorius se trahtnere cwæð, þæt se Hælend beweope ðære ceastre toworpennysse, ðe gelamp æfter his ðrowunge, for ðære wrace heora mândæda, þæt hī ðone heofenlican Æðeling mánfullice acwellan woldon. He spræc mid woplicre stemne, na to ðam weorc-stānum, oððe to ðære getimbrunge, ac spræc to ðam ceastergewarum, þa hē mid fæderlicere lufe besargode, forðan ðe hē wiste heora forwyrd hrædlice toward. Feower-tig geara fyrst Godes mildheortnys forlēt ðam wælhreowum ceastergewarum to behreowsunge heora mândæda, ac hī ne gymdon nanre dædbote, ac maran mândæda gefremedon, swa þæt hī oftorfodon mid stanum ðone forman Godes cyðere Stephanum, and Iacobum, Iohannes broðer, beheafdodon. Eac ðone rihtwisan Iacobum hī ascufon of ðam temple, and acwealdon, and ehtnysse on ða oðre apostolas setton. Seo Godes gelaðung, þe on ðære byrig, æfter Cristes ðrowunge, under þam rihtwisan Iacobe drohtnigende wæs, ferde eal samod of ðære byrig to anre wíc wið ða eā Iordanen ; forðan ðe him com to Godes hæs, þæt hi sceoldon fram ðære mánfullan stowe faran, ærðam ðe seo wracu come. God ða on-cneow þæt ða Iudeiscan nanre dædbote ne gymdon, ac mā and mā heora mândæda geyhton : sende him ða to Romanisc folc, and hī ealle fordyde.

Uespasianus hatte se casere, ðe on ðam dagum geweold ealles middangeardes cynedomes. Sē asende his sunu Titum to oferwinnenne ða earman Iudeiscan. Þa gelámp hit swa þæt hī wæron gesamnode binnan ðære byrig Hierusalem, six hund ðusend manna, swylce on anum cwearterne beclysede ; and hī wurdon ða utan ymbsette mid Romaniscum here swa lange þæt ðær fela ðusenda mid hungre wurdon acwealde ; and for ðære menigu man ne mihte hī bebyrgan, ac awurpon

THE ELEVENTH SUNDAY AFTER PENTECOST.

CUM adpropinquaret Jesus Hierusalem : et reliqua.

“On a time Jesus was going to Jerusalem : when he came near to the city and saw it, he wept over it,” etc.

Gregory the expounder said, that Jesus bewailed the overthrow of the city, which happened after his passion, in vengeance of their crimes, because they would sinfully slay the heavenly Prince. He spake with weeping voice, not to the work-stones, nor to the building, but spake to the inhabitants, whom he bewailed with fatherly love, because he knew that their destruction was speedily to take place. A space of forty years the mercy of God left the cruel inhabitants for repentance of their crimes, but they cared for no penitence, but perpetrated greater crimes, so that they slew with stones Stephen, the first martyr of God, and beheaded James, the brother of John. The righteous James also they thrust from the temple, and slew, and raised persecution against the other apostles. The congregation of God which, after Christ's passion, was continuing in the city under the righteous James, went all together from the city to a village on the river Jordan; for God's command had come to them, that they should go from the wicked place, ere the vengeance came. God knew then that the Jews cared for no penitence, but more and more increased their crimes : he therefore sent to them the Roman people, and they ruined them all.

Vespasian the emperor was called, who in those days ruled the kingdom of the whole world. He sent his son Titus to conquer the miserable Jews. It then so happened that they were assembled within the city of Jerusalem, six hundred thousand men, enclosed as it were in a prison ; and they were surrounded without by the Roman army so long that many thousands were killed by hunger ; and they could not bury them by reason of the number, but cast the corpses over the

ða líc ofer ðone weall. Sume ðeah for mæiglicre sibbe hī bebyrgan woldon, ac hī hrædlice for mægenleaste swulton. Gif hwa hwæt lytles æniges bigwistes him sylfum gearcode, him scuton sona to reaferas, and ðone mete him of ðam muðe abrudon. Sume hī cuwon heora gescý, sume heora hætera, sume streaw, for ðære micclan angsumnysse ðæs hatan hungres. Hit nis na gedafenlic þæt we on ðisum halgan godspelle ealle ða sceamlican yrmðu gereccan þe gelumpon ðam ymbsettum Iudeiscum, ærðan ðe hi on hand gán woldon. Wearð ða se mæsta dæl ðæra arleasra mid þam bysmerlicum hungre adyd, and þa lafe ðæs hungres ofsloh se Romanisca here, and ða burh grundlunga towurpon, swa þæt ðær ne beláf stán ofer stáne, swa swa se Hælend ær mid wope gewítegode. þæra cnapena ðe binnan syxtyne geara ylde wæron, hund-nigontig ðusenda hī tosendon to gehwylcum leodscipum to ðeowte, and on ðam earde ne beláf nan ðing ðæs awyrgeðan cynnes. Seo burh wearð syððan on oðre stówe getimbrod, and mid ðam Sarasceniscum gesett.

Se Hælend geswutelode for hwilcum intingan ðeos tosten-cednys þære byrig gelumpe, ðaða hē cwæð, “ Forðan þe ðu ne oncneowe ðone timan ðinre geneosunge.” He geneosode ða buruhware ðurh his menniscnysse, ac hī næron his gemyndige, naðor ne ðurh lufe ne þurh ege. Be ðære gyme-leaste spræc se witega mid ceorigendre stemne, ðus cweðende, “ Storc and swalewe heoldon ðone timan heora to-cymes, and þis folc ne oncneow Godes dóm.” Drihten cwæð to ðære byrig, “ Gif þu wistest hwæt þe toward is, þonne weope ðu mid me. Witodlice on ðisum dæge þu wunast on sibbe, ac ða towardan wraca sind nu bediglode fram ðinum eagam.” Seo buruhwaru wæs wunigende on woruldlicere sibbe, þaþa heo orsorghlice wæs underðeodd flæsclicum lustum, and hwonlice hōgode ymbe ða towardan yrmða, ðe hyre ða-gyt bediglode wæron. Gif heo ðære yrmðe forewittig wære, ne mihte heo mid orsorgum mode ðære gesundfulnysse andweardes lifes brucan.

wall. Some, however, would bury them for the sake of kinship, but they soon died from weakness. If any one had provided any little sustenance for himself, robbers would suddenly rush on him, and pull the meat from his mouth. Some chewed their shoes, some their garments, some straw, for the great anguish of hot hunger. It is not fitting that we, in this holy gospel, recount all the shameful miseries which befell the besieged Jews before they would yield. The greater part of the wicked ones was then destroyed by the ignominious famine, and the Roman host slew the leavings of the famine, and razed the city to the ground, so that there remained not stone over stone, as Jesus had erewhile with weeping prophesied. Of boys who were within sixteen years of age, they sent ninety thousand to all nations in slavery, and in the country there remained nothing of the accursed race. The city was afterwards built in another place, and peopled with Saracens.

Jesus showed for what cause this dispersion of the city happened, when he said, "Because thou knewest not the time of thy visitation." He visited the inhabitants in his humanity, but they were not mindful of him, neither by love nor by fear. Of that heedlessness the prophet spake with lamenting voice, thus saying, "The stork and the swallow keep the time of their coming, and this people knew not the doom of God." The Lord said to the city, "If thou knewest what is to befall thee, then wouldst thou weep with me. Verily on this day thou dwellest in peace, for the vengeance to come are now hidden from thine eyes." The inhabitants were dwelling in worldly peace, while they were heedlessly subservient to fleshly lusts, and little thought of the miseries to come, which were yet hidden from them. If they had been foreknowing of that misery, they could not with heedless mind have enjoyed the prosperity of the present life.

Drihten adræfde of ðam temple ða cýpmen, þus cweðende, “Hit is awriten, þæt min hūs is gebed-hūs, and ge hit habbað gedon sceaðum to screafe.” Þæt tempel wæs Gode gehalgod, to his ðenungum and lofsangum, and to gebedum ðam geleaffullum; ac ða gytsigendan ealdor-biscopas geðafedon þæt ðær cyping binnan gehæfd wære. Drihten, ða ða he þæt unriht geseah, he worhte āne swipe of rāpum, and hī ealle mid gebeate ūt-ascynde. Þeos todræfednys getacnode ða toweardan to worpennysse ðurh þone Romaniscan here, and se hryre gelāmp swyðost þurh gyltas ðæra ealdor-biscopa ðe, binnan ðam temple wunigende, mid gehywedre halignysse þæs folces lāc underfengon, and ðæra manna ehton ðe butan lace þæt tempel gesohton. Hwæt wæs þæt tempel buton swylce sceaðena scræf, þa þa ða ealdor-biscopas mid swylcere gytsunge gefyllede wæron, and ða leaslican ceapas binnan ðam Godes huse geðafedon? Hit is on oðrum godspelle awriten, þæt ðær sæton myneteras, and ðær wæron gecype hryðeru, and scēp, and culfran. On ðam dagum, æfter gesetnysse ðære ealdan æ, man offrode hryðeru, and scēp, and culfran, for getacnunge Cristes ðrowunge: ða tihte seo git-sung þa sacerdas þæt man ðillic orf þær to ceape hæfde, gif hwā feorran come, and wolde his lāc Gode offrian, ðæt hē on gehendnysse to bicgenne gearu hæfde. Drihten ða adræfde ðillice cypan of ðam halgan temple, forðan ðe hit næs to nanum ceape aræred, ac to gebedum.

“Him ða to genealæhton blinde and healte, and he hi gehælde, and wæs lærende þæt folc dæghwomlice binnan ðam temple.” Se mildheorta Drihten, ðe læt scinan his sunnan ofer ða rihtwisan and unrihtwisan gelice, and sent renas and eorðlice wæstmas gōdum and yfelum, nolde ofteon his lare þam ðwyrum Iudeiscum, forðan ðe manega wæron gōde betwux þam yfelan, þe mid ðære lare gebeterode wæron, þeah ðe ða þwyran hyre wiðcwædon. Hē eac mid wundrum ða lare getrymde, þæt ða gecorenan ðy geleaffulran wæron: and ða wiðcorenan nane beladunge nabbað, forðan ðe hī ne

The Lord drove the chapmen from the temple, thus saying, "It is written, that my house is a house of prayer, and ye have made it a den for thieves." The temple was hallowed to God, for his services, and songs of praise, and prayers of the faithful; but the covetous high-priests allowed chapping to be held therein. The Lord, when he saw that wickedness, made a scourge of ropes, and with beating hurried them all out. This dispersion betokened the future destruction by the Roman army, and the ruin happened chiefly through the sins of the high-priests, who, dwelling within the temple, with pretended holiness received the people's offerings, and persecuted those men who sought the temple without offerings. What was that temple but, as it were, a den of thieves, when the chief priests were filled with such covetousness, and allowed false bargains within the house of God? It is written in another gospel, that there sat moneyers, and there were oxen for sale, and sheep, and doves. In those days, according to the institute of the old law, they offered oxen, and sheep, and doves, in token of Christ's passion: then covetousness stimulated the priests to have such animals there for sale, that, if any one came from afar, and would offer his gift to God, he might have it ready at hand to buy. The Lord then drove such chapmen from the holy temple, because it was not raised for any trading, but for prayers.

"Then the blind and the halt drew near unto him, and he healed them, and was teaching the folk daily within the temple." The merciful Lord, who lets his sun shine over the righteous and unrighteous alike, and sends rains and earthly fruits to the good and evil, would not withdraw his instruction from the perverse Jews, because many were good among the evil, who were bettered by that instruction, although the perverse opposed it. He also confirmed his instruction by miracles, that the chosen might be the more believing: and the rejected shall have no excuse, because they neither by divine

ðurh godcunde tacna, ne þurh líflice lare, þam soðfæstan Hælende gelyfan noldon. Nu cwyð se eadiga Gregorius, þæt heora toworpennys hæfð sume gelicnysse to gehwilcum þwyrlicum mannum, þe blissiað on yfel-dædum, and on ðam wyrstan ðingum fægnað. Swilcera manna besargað se mildheorta Drihten dæghwomlice, seðe ða þa losigendlican buruhware mid tearon bemænde. Ac gif hī oncneowon ða geniðerunge þe him onsihð, hī mihton hī sylfe mid sarigendre stemne heofian.

Soðlice ðære losigendlican sawle belimpð þes æfterfiligenda cwyde, “ On ðysum dæge þu wunast on sibbe, ac seo towearde wracu is nu bediglod fram ðinum eagum.” Witodlice seo ðwyre sawul is on sibbe wunigende on hire dæge, þonne heo on gewitendlicere tide blissað, and mid wurðmyntum bið up-ahafen, and on hwilwendlicum bricum bið ungefoh, and on flæsclicum lustum bið tolysed, and mid nanre fyrhte þæs toweardan wites ne bið geegsod, ac bedygelað hire sylfre ða æfterfiligendan yrmða; forðan gif heo embe ða smeað, þonne bið seo woruldlice bliss mid þære smeagunge gedrefed. Heo hæfð ðonne sibbe on hire dæge, ðonne heo nele ða andweardan myrhðe gewæcan mid nānre care þære toweardan ungesælðe, ac gæð mid beclysedum eagum to ðam witnigendlicum fyre. Seo sawul ðe on ðas wisan nu drohtnað, heo is to geswencenne ðonne ða rihtwisan blissiað; and ealle ða ateorigendlican ðing, þe heo nu to sibbe and blisse talað, beoð hire ðonne to byternysse and to ceaste awende; forðan ðe heo micele sace wið hī sylfe hæfð, hwī heo ða geniðerunge, ðe heo ðonne ðolað, nolde ær on life mid ænigre carfulnysse foresceawian. Be ðam is awriten, “ Eadig bið se man þe symle bið forhtigende; and soðlice se heardmoda befylð on yfel.” Eft on oðre stowe mynegað þæt halige gewrit, “ On eallum ðinum weorcum beo ðu gemyndig þines endenextan dæges, and on ecnysse ðu ne syngast.”

Seo halige ræding cwyð, “ Se tyma cymð þæt ðine fynd ðe ymb-sittað mid ymbtrymninge, and ðe on ælce healfe ge-

signs, nor by vital lore, would believe in the true Saviour. Now the blessed Gregory says, that their desolation has some likeness to all perverse men, who exult in evil deeds, and rejoice in the worst things. Such men the merciful Lord bewails daily, who then the perishing townsfolk with tears bemoaned. But if they knew the condemnation that hangs over them, they would themselves lament with sorrowing voice.

Verily this following sentence applies to the perishing soul, “On this day thou dwellest in peace, for the vengeance to come is now hidden from thine eyes.” The perverse soul is indeed dwelling in peace in its day, when in transient time it rejoices, and is exalted with dignities, and in temporary enjoyments is immoderate, and is dissolved in fleshly lusts, and is awed by no fear of future punishment, but hides from itself the miseries following after; because if it reflect on them, then will worldly bliss be troubled by that reflection. It has then peace in its day, when it will not afflict the present mirth with any care for the future unhappiness, but goes with closed eyes to the penal fire. The soul which in this wise now lives, shall be afflicted when the righteous rejoice; and all the perishable things, which it now accounts as peace and bliss, shall then be turned for it to bitterness and strife; for it will have great contention with itself, why it would not before in life with any carefulness foresee the condemnation which it then is suffering. Concerning which it is written, “Blessed is the man who is ever fearing; and verily the hardened shall fall into evil.” Again in another place holy writ admonishes, “In all thy works be thou mindful of thy last day, and in eternity thou wilt not sin.”

The holy lesson says, “The time cometh that thy foes shall encompass thee with a leaguer, and shall straiten thee on

nyrwiað, and to eorðan þe astreccað, and ðine bearn samod ðe on ðe sind.” Þæra sawla fynd sind ða hellican gastas þe besittað þæs mannes forðsið, and his sawle, gif heo fyrenful bið, to ðære geferrædene heora agenre geniðerunge mid micelre angsumnysse lædan willað. Þa deoflu æteowiað þære synfullan sawle ægðer ge hyre yfelan geðohtas, and ða derigendlican spræca, and ða mánfullan dæda, and hī mid mænigfealdum ðreatungum geangsumiað, þæt heo on ðam forðsiðe oncnāwe mid hwilcum feondum heo ymbset bið, and ðeah nān ut-fær ne gemet, hu heo ðam feondlicum gastum oðfleon mage. To eorðan heo bið astreht ðurh hire scylda oncnawennysse, ðonne se lichama þe heo on leofode to duste bið formolsnod. Hire bearn on deaðe hreosað, ðonne ða ūanalyfedlican geðohtas, ðe heo nu acenð, beoð on ðære endenextan wrace eallunga toworpene, swa swa se sealm-sceop be ðam gyddigende sang, “ Nellað ge getruwian on ealdor-mannum, ne on manna bearnum, on ðam nis nan hæl. Heora gast gewit, and hī to eorðan gehwyrfað, and on ðam dæge losiað ealle heora geðohtas.”

Soðlice on ðam godspelle fyligð, “ And hī ne forlætað on ðe stān ofer stāne.” Þæt ðwyre mod, þonne hit gehýpð yfel ofer yfele, and þwyrnysse ofer þwyrnysse, hwæt deð hit buton swilce hit lecge stān ofer stāne ? Ac ðonne seo sawul bið to hire witnunge gelæd, ðonne bið eal seo getimbrung hire smeagunge toworpen ; forðan ðe heo ne oncneow ða tíð hire geneosunge. On manegum gemetum geneosað se Ælmihtiga God manna sawla ; hwiltidum mid lare, hwilon mid wundrum, hwilon mit untrumnyssum ; ac gif heo ðas geneosunga for-gymeleasað, ðam feondum heo bið betæht on hire geendunge, to ecere witnunge, þam ðe heo ær on life mid healicum Leah-trum gehyrsumode. Þonne beoð ða hire witneras on ðære hellican susle, ða ðe ær mid mislicum lustum hi to ðam Leah-trum forspeonon.

Drihten eode into ðam temple, and mid swipe ða cypan ut-adræfde. Þa cypmen binnon ðam temple getacnodon un-

every side, and shall prostrate thee to earth, together with thy children which are in thee." The foes of the soul are the hellish spirits which beset a man's departure, and with great tribulation will lead his soul, if it be sinful, to the fellowship of their own damnation. The devils show to the sinful soul its evil thoughts, and pernicious speeches, and wicked deeds, and with manifold reproaches afflict it, that on its departure it may know by what foes it is beset, and yet find no outlet whereby it may flee from the hostile spirits. To earth it shall be prostrated by a knowledge of its sins, when the body in which it lived shall be rotted to dust. Its children shall fall in death, when the unallowed thoughts, which it now gives birth to, shall, in the last vengeance, be wholly rendered vain, as the psalmist melodiously sang, "Trust not in princes, nor in the children of men, in whom there is no health. Their spirit departs, and they return to earth, and in that day all their thoughts perish."

Verily in the gospel it follows, "And they shall not leave in thee stone over stone." The perverse mind, when it heaps evil over evil, and perversity over perversity, what does it, but as though it lay stone over stone? But when the soul shall be led to its punishment, then will all the structure of its cogitation be overthrown; for it knew not the time of its visitation. In many ways the Almighty God visits the souls of men; sometimes with instruction, sometimes with miracles, sometimes with diseases; but if it neglect these visitations, it will be at its end delivered for eternal punishment to fiends, whom it had previously with deadly sins obeyed in life. Then shall those be its tormentors in hell-torment, who had before allured it by divers pleasures to those sins.

The Lord went into the temple, and with a scourge drove out the chapmen. The chapmen within the temple betokened

rihtwise lāreowas on Godes gelaðunge. Ðær wæron gecype oxan, and scēp, and culfran, and þær sæton myneteras. Oxa teolað his hlaforde, and se lareow sylð oxan on Godes cyrcan, gif he begæð his hlafordes teolunga, þæt is, gif he bodað godspel his underðeoddum, for eorðlicum gestreonum, and na for godcundre lufe. Mid sceapum he mangað, gif he dysigra manna herunga cepð on arfæstum weorcum. Be swylcum cwæð se Hælend, “Hi underfengon edlean heora weorca;” þæt is se hlisa idelre herunge, ðe him gecweme wæs.

Se lareow bið culfran cypa, þe nele ða gife, ðe him God forgeaf butan his gearnungum, oðrum mannum butan sceatum nytte dōn; swa swa Crist sylf tæhte, “Butan ceape ge underfengon ða gife, syllað hī oðrum butan ceape.” Se ðe mid gehywedre halignysse him sylfum teolað on Godes gelaðunge, and nateshwōn ne carað ymbe Cristes teolunge, se bið untwylice mynet-cypa getalod. Ac se Hælend todræfð swylce cypan of his huse, ðonne hē mid geniðerunge fram geferrædene his gecorenra hī totwæmð.

“Min hūs is gēbed-hūs, and ge hit habbað gedōn sceaðum to scræfe.” Hit getīmað forwel oft þæt ða ðwyran becomað to micclum hāde on Godes gelaðunge, and hī ðonne-gastlice ofsleað mid heora yfelnyssse heora underðeoddan, ða ðe hī sceoldon mid heora benum geliffæstan. Hwæt sind ðyllice buton sceaðan? Anes gehwilces geleaffulles mannes mōd is Godes hūs, swa swa se apostol cwæð, “Godes tempel is halig, þæt ge sind.” Ac þæt mōd ne bið na gebed-hūs, ac sceaðena scræf, gif hit forlysð unscaeddignysse and bilewitnysse soðre halignysse, and mid ðwyrlicum geðohtum hōgað oðrum dara.

“And he wæs tæcende dæghwomlice binnan ðam temple.” Crist lærde ða þæt folc on his andweardnysse, and he lærð nu dæghwomlice geleaffulra manna mōd mid godcundrelāre smeaðancellice, þæt hī yfel forbugon and gōd gefremman. Ne bið na fulfremmedlic þam gelyfedan þæt hē yfeles geswice, buton hē gōd gefremme. Se eadiga Gregorius cwæð, “Mine gebroðru, ic wolde eow ane lytle race gereccan, seo mæig ðearle eower mōd getimbrian, gif ge mid gymene hī gehyran

unrighteous teachers in God's church. There were for sale oxen, and sheep, and doves, and there sat moneyers. The ox toils for his lord, and the teacher sells oxen in God's church, if he perform his Lord's tillage, that is, if he preach the gospel to those under his care, for earthly gains, and not for godly love. With sheep he traffics, if he seek after the praises of foolish men in pious works. Of such Jesus said, "They have received the reward of their works;" that is the fame of idle praise, which was pleasing to them.

The teacher is a chapman of doves, who will not without money give for use of other men, the gift which God, without his deserts, has given to him; as Christ himself taught, "Without price ye have received the gift, give it to others without price." He who with assumed holiness toils for himself in God's church, and cares nothing for Christ's tillage, will undoubtedly be accounted a money-chapman. But Jesus will drive such chapmen from his house, when, with condemnation, he shall separate them from the fellowship of his chosen.

"My house is a prayer-house, and ye have made it a den for thieves." It happens too often that the perverse come to great dignity in God's church, and they then, with their evilness, spiritually slay those placed under their care, whom they ought with their prayers to quicken. What are such but thieves? The mind of every believing man is a house of God, as the apostle said, "The temple of God is holy, which ye are." But the mind will be no prayer-house, but a den of thieves, if it lose the innocence and meekness of true holiness, and with perverse thoughts meditate harm to others.

"And he was teaching daily within the temple." Christ then taught the people in his presence, and he now daily teaches the minds of believing men with godly lore, by meditation, to eschew evil and perform good. It is not perfect for the believing man to cease from evil, unless he performs good. The blessed Gregory said, "My brothers, I would relate to you a little narrative, which may greatly edify your minds, if ye with heedfulness will hear it. There was a cer-

wyllað. Sum æðelboren mann wæs on ðære scire Ualeria, se wæs geháten Crisaurius, se wæs swa micclum mid leahtrum afylled swa micclum swa hē wæs mid eorðlicum welum gewelgod. He wæs toðunden on modignysse, and his flæsclicum lustum underðeod, and mid ungefohre gytsunge ontend. Ac ðaða God gemynte his yfelnyse to geendigenne, ða wearð hē geuntrumod, and to forðsiðe gebroht. þa on ðære ylcan tide þe hē geendian sceolde, ða beseah hē up, and stodon him abutan swearte gastas, and mid micclum ðreate him onsigon, þæt hī his sawle on ðam forðsiðe mid him to hellicum clysungum gegripon. He ongānn ða bifian and blácian, and ungefohlice swætan, and mid micclum hreame fyrstes biddan, and his sunu Maximus, ðone ic geseah munuc syððan, mid gedrefedre stemne clypode, and cwæð, Min cild, Maxime, gehelp min; onfoh me on ðinum geleafan: næs ic ðe derigende on ænigum ðingum. Se sunu ða Maximus mid micclum heofe gedrefed, him to côm. Hē wand þa swa swa wurm; ne mihte geðolian þa egeslican gesihðe ðæra awyrgedra gasta. Hē wende hine to wage, ðær hi him ætwæron; he wende eft ongean, þær hē hī funde. þaða hē swa swiðe geancsumod his sylfes órwene wæs, ða hrymde hē mid micelre stemne, and ðus cwæð, Lætað me fyrst oð to merigen, huru-ðinga fyrst oð to merigen: ac mid ðisum hreame ða blacan fynd tugon ða sawle of ðam lichaman, and awég gelæddon." Be ðam is swutol, þæt seo gesihð him wearð æteowod for oðra manna beterunge, na for his agenre. La hwæt fremode him, ðeah ðe hē on forðsiðe þa sweartan gastas gesawe, ðonne he ne moste þæs fyrstes habban ðe he gewilnode? Ac uton we beon carfulle, þæt ure tima mid ydelnyse ús ne losige, and we ðonne to wel-dædum gecyrran willan, ðonne us se deað to forðsiðe geðreatað.

þu, Ælmihtiga Drihten, gemiltsa us synfullum, and urne forðsið swa gefada, þæt we, gebettum synnum, æfter ðisum frecenfullum life, ðinum halgum geferlæhte beon moton. Sy ðe lóf and wuldor on ealra worulda woruld. Amen.

tain nobleman in the province of Valeria, who was called Chrysaorius, who was as much filled with sins as he was enriched with earthly riches. He was inflated with pride, and a slave to his fleshly lusts, and inflamed with excessive covetousness. But when God designed to put an end to his wickedness, he became sick, and brought to departure hence. Then at the very time that he should die, he looked up, and there stood about him swart spirits, and in a great company descended on him, that they might snatch his soul, on its departure, with them to the barriers of hell. He began then to tremble and grow pale, and incredibly to sweat, and with great cry to pray for a respite, and with troubled voice called his son Maximus, whom I afterwards saw as a monk, and said, My child, Maximus, help me ; receive me in thy faith : I have not in any way been hurtful to thee. The son Maximus then, troubled with great sorrowing, came to him. He was then turning like a worm ; he could not endure the dreadful sight of the accursed spirits. He turned himself to the wall, there they were present to him ; he turned back again, there he found them. When he, so greatly afflicted, was hopeless of himself, he cried with a loud voice, and thus said, Grant me a respite till to-morrow, at least a respite till to-morrow : and with this cry the black fiends drew the soul from the body, and led it away." From this it is manifest, that the vision was shown to him for the bettering of other men, not for his own. Alas, what did it profit him, though, on his departure, he saw the swart spirits, when he might not have the respite which he desired ? But let us be careful, that our time escape not from us in vanity, and we turn to good deeds, when death urges us to departure.

Thou, Almighty Lord, have mercy on us sinful, and so order our departure, that we, having atoned for our sins, may, after this perilous life, be associated with thy saints. To thee be praise and glory for ever and ever. Amen.

III. IDUS AUGUSTI.

PASSIO BEATI LAURENTII MARTYRIS.

ON Decies dæge, þæs wælhreowan caseres, wæs se halga biscop Sixtus on Romana byrig drohtnigende. Ða færlice het hē his gesihum, ðone biscop mid his preostum samod geandwerdian. Sixtus ða unforhtmod to his preostum clypode, “ Mine gebroðra, ne beo ge afyrhte, cumað, and eower nan him ne ondræde ða scortan tintregunga. Þa halgan martyras geðrowodon fela pinunga, þæt hī orsorge becomon to wulder-beage þæs ecan lifes.” Þa andwyrdon his twegen diaconas, Felicissimus and Agapitus, “ Ðu, ure fæder, hwider fare we butan ðe?” On ðære nihte wearð se biscop mid his twām diaconum hrædlice to ðam reðum ehtere gebroht. Se casere Decius him cwæð to, “ Geoffra ðine lác ðam un-deadlicum godum, and beo ðu þæra sacerda ealdor.” Se eadiga Sixtus him andwyrde, “ Ic symle geoffrode, and gýt offrige mine lác ðam Ælmihtigan Gode, and his Suna, Hælendum Criste, and ðam Halgum Gaste, hluttre onsægednyse and ungewemmede.” Decius cwæð, “ Gebeorh ðe and ðinum preostum, and geoffra. Soðlice gif ðu ne dest, þu scealt beon eallum oðrum to bysne.” Sixtus soðlice andwyrde, “ Hwene ær ic ðe sæde, þæt ic symle geoffrige ðam Ælmihtigum Gode.” Decius ða cwæð to his cempum, “ Lædað hine to ðam temple Martis, þæt he ðam gode Marti geoffrige : gif he nelle offrian, beclysað hine on ðam cwearterne Mamortini.” Þa cempan hine læddon to ðam deofolgyldre, and hine ðreatodon þæt he ðære deadan anlicnyse his lác offrian sceolde. Þaða he ðæs caseres hæse forseah, and ðam deofolgyldre offrian nolde, ða gebrohton hi hine mid his twam diaconum binnan ðam blindan cwearterne.

Þa betwux ðam com LAURENTIUS, his erce-diacon, and ðone halgan biscop mid ðisum wordum gespræc, “ Ðu, mīn fæder, hwider siðast ðu butan ðinum bearne? Þu halga

AUGUST X.

THE PASSION OF THE BLESSED MARTYR LAWRENCE.

IN the time of Decius, the cruel emperor, the holy bishop Sixtus was dwelling in Rome. Then he suddenly commanded his counts to bring the bishop together with his priests before him. Sixtus then with fearless mind called to his priests, "My brothers, be ye not afraid, come, and let none of you dread short torments. The holy martyrs suffered many tortures, that they might fearless come to the glory-crown of everlasting life." His two deacons, Felicissimus and Agapetus, then answered, "Thou, our father, whither shall we go without thee?" On that night the bishop with his two deacons was quickly brought to the cruel persecutor. The emperor Decius said to him, "Offer thy gift to the immortal gods, and be thou the chief of the priests." The blessed Sixtus answered him, "I have ever offered and will yet offer my gift to the Almighty God, and his Son, Jesus Christ, and to the Holy Ghost, in pure and unpolluted sacrifice." Decius said, "Take heed for thyself and thy priests, and offer; for if thou dost not, thou shalt be an example to all others." But Sixtus answered, "A little before I said to thee, that I always offer to Almighty God." Decius then said to his soldiers, "Lead him to the temple of Mars, that he may offer to the god Mars: if he will not offer, shut him in the prison Mamortinum." The soldiers led him to the temple, and urged him to offer his gift to the dead image. When he despised the emperor's command, and would not offer to the idol, they brought him with his two deacons into the dark prison.

Then among them came his archdeacon LAWRENCE, and spake to the holy bishop in these words, "Thou, my father, whither goest thou without thy child? Thou holy priest,

sacerd, hwider efst ðu butan ðinum diacone? Næs ðin gewuna þæt ðu butan ðinum diacone Gode geoffrodest. Hwæt mislicode ðe, min fæder, on me? Geswutela ðine mihte on ðinum bearne, and geoffra Gode þone ðe ðu getuge, þæt þu ðy orsorglicor becume to ðam æðelan wulder-beage.” Þa ða se eadiga Laurentius mid þisum wordum and ma oðrum bemænde þæt he ne moste mid his lareowe ðrowian, ða andwyrde se biscop, “Min bearn, ne forlæte ic ðe, ac ðe gerist mara campdom on ðinum gewinne. We underfoð, swa swa ealde men, scortne ryne þæs leohtran gewinnes; soðlice þu geonga underfehst miccle wulderfulran sige æt ðisum reðan cyninge. Min cild, geswic ðines wopes: æfter ðrim dagum ðu cymst sigefæst to me to ðam ecum life. Nim nu ure cyrcan maðmas, and dæl cristenum mannum, be ðan ðe ðe gewyrð.”

Se erce-diacon ða, Laurentius, be ðæs biscopes hæse ferde and dælde þære cyrcan maðmas preostum, and ælðeodigum ðearfum, and wudewum, ælcum be his neode. He com to sumere wudewan, hire nama wæs Quiriaca, seo hæfde behyd on hire hame preostas and manega læwede cristenan. Ða se eadiga Laurentius ðwoh heora ealra fēt, and ða wudewan fram hefigtimum heafod-ece gehælde. Eac sum ymesene man mid wope his fēt gesohte, biddende his hæle. Laurentius ða mearcode rode-tacen on ðæs blindan eagan, and he ðærrihte beorhtlice geseah. Se erce-diacon ða-gyt geaxode mā cristenra manna gehwær, and hī ær his ðrowunge mid gastlicere sibbe and mid fōt-ðweale genesode.

Þa ða hē ðanon gewende, ða wæs his lāreow Sixtus mid his twam diaconum of ðam cwearterne gelædd, ætforan ðam casere Decium. He wearð þa gehāthyrt ongean ðone halgan biscop, ðus cweðende, “Witodlice we beorgað ðinre ylde: gehyrsuma urum bebodum, and geoffra ðam undeaðlicum godum.” Se eadiga biscop him andwyrde, “Ðu earming; beorh ðe sylfum, and wyrc dædbote for ðæra halgena blode

whither hastenest thou without thy deacon? It was not thy wont to offer to God without thy deacon. What has displeased thee, my father, in me? Show thy power on thy child, and offer to God him whom thou hast trained up, that thou the less sorrowfully attain to the noble crown of glory." When the blessed Lawrence had, with these words and others more, lamented that he might not suffer with his teacher, the bishop answered, "My child, I forsake thee not, but thee befits a greater struggle in thy conflict. We, as old men, shall undergo the short course of a lighter conflict: but thou, a young man, wilt undergo a much more glorious triumph from this cruel king. My child, cease thy weeping: after three days thou wilt come to me triumphant to everlasting life. Take thou our church's treasures, and distribute to christian men, as it may seem good unto thee."

The archdeacon Lawrence then, at the bishop's command, went and distributed the church's treasures to priests, and poor strangers, and widows, to each according to his need. He came to a widow, whose name was Quiriaca, who had hidden in her dwelling priests and many lay christians. Then the blessed Lawrence washed the feet of them all, and healed the widow of a wearisome headache. A blind man also with weeping sought his feet, praying for his cure. Lawrence then marked the sign of the rood on the blind man's eyes, and he straightways saw brightly. The archdeacon heard yet of more christian men elsewhere, and before his passion visited them with ghostly peace and with foot-washing.

When he returned thence, his teacher Sixtus with his two deacons was led from the prison, before the emperor Decius. He was then exasperated against the holy bishop, thus saying, "Verily we have regard for thy age: obey our commands, and offer to the immortal gods." The holy bishop answered him, "Thou wretch, have regard for thyself, and make atonement for the blood of the saints which thou hast

ðe ðu agute.” Se wælhreowa cwellere mid gebolgenum mode cwæð to his heah-gerefan, Ualeriane, “Gif ðes bealdwyrda biscop acweald ne bið, siððan ne bið ure ege ondrædendlic.” Ualerianus him andwyrde, “Beo he heafde becorfen. Hat hī eft to ðæs godes temple Martis gelædan, and gif hī nellað to him gebigedum cneowum gebiddan, and heora lác offrian, underfón hī beheafdunge on ðære ylcan stowe.” Þæs caseres cempa hine læddon to ðam deofolgyldre mid his twam diaconum : ða beseah se biscop wið ðæs temples, and ðus cwæð, “þu dumba deofolgyld, þurh ðe forleosað earne menn þæt ece lif : towurpe ðe se Ælmihtiga Godes Sunu.” Þa mid þam worde tobærst sum dæl ðæs temples mid færlicum hryre. Laurentius ða clypode to ðam biscope, “þu halga fæder, ne forlæt ðu me, forðan ðe ic aspende ðære cyrcan madmas swa swa ðu me bebude.” Hwæt ða cempa ða hine gelæhton, forðan ðe hī gehyrdon hine be ðam cyrclicum madmum sprecan. Sixtus ða soðlice underhnáh swurdes ecge, and his twegen diaconas samod, Felicissimus and Agapitus, ætforan ðam temple, on ðam sixtan dæge þyses monðes.

Laurentius witodlice wearð siððan gebroht to ðam casere, and se reða cwellere hine ða befrán, “Hwær sind ðære cyrcan madmas ðe ðe betæhte wæron ?” Se eadiga Laurentius mid nanum worde him ne geandwyrde. On ðam ylcan dæge betæhte se Godes feond ðone halgan diacon his heah-gerefan Ualeriane, mid ðysum bebode, “Ofgang ða madmas mid geornfulnysse, and hine gebig to ðam undeadlicum godum.” Se gerefa ða hine betæhte his gingran, ðæs nama wæs Ypolitus, and he hine beclysde on cwearterne mid manegum oðrum. Þa gemette hē on ðam cwearterne ænne hæðenne man, se wæs ðurh micelne wóp ablend. Ða cwæð he him to, “Lucille, gif ðu gelyfst on Hælend Crist, he onliht ðine eagan.” He andwyrde, “Æfre ic gewilnode þæt ic on Cristes naman gefullod wære.” Laurentius him to cwæð, “Gelyfst ðu mid ealre heortan ?” He andwyrde mid wope, “Ic ge-

shed." The bloodthirsty executioner with wrathful mind said to his chief officer Valerianus, "If this audacious bishop be not slain, awe for us will be no longer formidable." Valerianus answered him, "Let his head be cut off. Order them again to the temple of the god, and if they will not pray to him with bended knees, and offer their gifts, let them suffer decapitation on the same place." The emperor's soldiers led him to the temple with his two deacons: then the bishop looked towards the temple, and thus said, "Thou dumb idol, through thee miserable men lose everlasting life: may the Almighty Son of God overthrow thee!" Then at that word a part of the temple burst asunder with a sudden fall. Lawrence then cried to the bishop, "Thou holy father, forsake me not, for I have distributed the church's treasures as thou commandedst." At this the soldiers seized him, for they heard him speak of the church's treasures. Sixtus then sank under the sword's edge, and his two deacons with him, Felicissimus and Agapetus, before the temple, on the sixth day of this month.

But Lawrence was afterwards brought to the emperor, and the fierce executioner asked him, "Where are the church's treasures which were committed to thee?" The blessed Lawrence answered him not a word. On the same day the foe of God committed the holy deacon to his chief officer Valerianus, with this command, "Exact the treasures with importunity, and make him bow to the immortal gods." The officer then committed him to his junior, whose name was Hippolytus, and he shut him in a prison with many others. He found in the prison a heathen man, who was blind through great weeping. He said to him, "Lucillus, if thou wilt believe in Jesus Christ, he will enlighten thine eyes." He answered, "I have ever desired to be baptized in the name of Christ." Lawrence said to him, "Believest thou with all thy heart?" He answered with weeping, "I believe in Jesus

lyfe on Hælend Crist, and ðam leasum deofolgyldum wiðsace." Ypolitus mid geðylde heora wordum heornode. Se gesæliga Laurentius tæhte ða ðam blindan soðne geleafan ðære Halgan Þrynnysse, and hine gefullode. Lucillus æfter ðam fulluht-bæðe mid beorhtre stemne clypode, "Sy gebletsod se Eca God, Hælend Crist, ðe me ðurh his diacon onlihte. Ic wæs blind bām eagam, nu ic beorhtlice leohtes bruce." Witodlice ða fela oðre blinde mid wope comon to ðam eadigan diacone, and hē asette his handa ofer heora eagan, and hī wurdon onlihte.

Se tūn-gerefa Ypolitus cwæð ða to ðam diacone, "Geswutela me ðære cyrcan madmas." Laurentius cwæð, "Eala ðu Ypolite, gif ðu gelyfst on God Fæder, and on his Sunu Hælend Crist, ic ðe geswutelige ða madmas, and þæt ece līf behate." Ypolitus cwæð, "Gif ðu ðas word mid weorcum gefylst, ðonne do ic swa ðu me tihst." Laurentius ða halgode fant, and hine gefullode. Soðlice Ypolitus æfter ðam fulluht-bæðe wæs clypigende mid beorhtre stemne, "Ic ge-seah unscæððigra manna sawla on Gode blissigan." And he mid tearum to ðam eadigan diacone cwæð, "Ic halsige ðe on ðæs Hælendes naman, þæt eal min hīwræden gefullod wurðe." Witodlice Laurentius mid bliðum mode him ðæs getiðode, and nigontyne wera and wifa his hīwisces mid wuldre gefullode.

Æfter ðisum sende se heah-gerefa, and bebead Ypolite þæt he Laurentium to ðæs cynges cafer-tune gelædde. Ypolitus þæt bebod mid eadmodre spræce cydde ðam eadigan Laurentie. He cwæð, "Uton faran, forðan ðe me and ðe is wuldor gegearcod." Hi ða hrædlice comon, and unforhte him ætforan stodon. Þa cwæð Ualerianus to ðam halgan cyðere, "Awurp nu ðine anwilnysse, and agif ða madmas." Se Godes cyðere him andwyrde, "On Godes ðearfum ic hī aspende, and hī sind ða ecan madmas, ðe næfre ne beoð gewanode." Se gerefa cwæð, "Hwæt fagettest ðu mid wordum? Geoffra ðine lác urum gūðum, and forlæt ðone dry-

Christ, and renounce the false idols." Hippolytus with patience listened to their words. The blessed Lawrence then taught the blind man true belief in the Holy Trinity, and baptized him. Lucillus, after the baptismal bath, cried with clear voice, "Blessed be the Eternal God, Jesus Christ, who has enlightened me through his deacon. I was blind with both eyes, now I clearly enjoy the light." Then there came many other blind with weeping to the blessed deacon, and he set his hand over their eyes, and they were enlightened.

The town-reeve, Hippolytus, said to the deacon, "Show me the church's treasures." Lawrence answered, "O thou Hippolytus, if thou wilt believe in God the Father, and in his Son Jesus Christ, I will show thee the treasures, and promise thee everlasting life." Hippolytus said, "If thou wilt indeed fulfil those words, I will do as thou exhortest me." Lawrence then hallowed a font, and baptized him. Verily Hippolytus, after the baptismal bath, cried with a clear voice, "I saw the souls of innocent men rejoicing in God." And he said with tears to the blessed deacon, "I beseech thee, in the name of Jesus, that all my household might be baptized." Lawrence granted him this with cheerful mind, and with glory baptized nineteen men and women of his family.

After this the chief officer sent, and commanded Hippolytus to lead Lawrence to the king's court. Hippolytus with humble speech made known that command to the blessed Lawrence. He said, "Let us go, for glory is prepared for me and for thee." They went quickly, and stood fearless before him. Then said Valerianus to the holy martyr, "Cast away now thy obstinacy, and give up the treasures." The martyr of God answered him, "On God's poor I have spent them, and they are the everlasting treasures which will never be diminished." The officer said, "Why playest thou with words? Offer thy gift to our gods, and forsake the magic

cræft ðe ðu on getruwast.” Laurentius cwæð, “ For hwilc-um ðingum neadað se deofol eow þæt ge cristene men to his biggengum ðreatniað? Gif hit riht sy þæt we to deoflum us gebiddon swiðor þonne to ðam Ælmihtigan Gode, deme ge hwā þæs wurðmyntes wurðe sy, se ðe geworht is, oððe se ðe ealle ðing gesceop.” Se casere ða andwyrde, “ Hwæt is se ðe geworht is, oððe hwæt is se ðe geworhte?” Godes cyðere cwæð, “ Se Ælmihtiga Fæder ures Hælendes is Scyppend ealra gesceafta, and ðu cwyst þæt ic me gebiddan sceole to dumbum stanum, ða ðe sind agrafene ðurh manna handa.” Hwæt se casere ða hine gebealh, and het on his gesihðe ðone diacon unscrydan, and wælhreowlice swingan, and se casere sylf clypode, “ Ne hyrw ðu ure godas.” Se eadiga Laurentius on ðam tintregum cwæð, “ Witodlice ic ðancige minum Gode, þe me gemedemode to his halgum; and ðu, earming, eart geancsumod on ðinre gewitleaste.” Decius cwæð to ðam cwellerum, “ Arærað hine upp, and æteowiað his gesihðum eal þæt wita-tól.” Þa wurdon hrædlice forð-aborene isene clutas, and isene clawa, and isen bedd, and leadene swipa and oðre gepilede swipa. Þa cwæð se casere, “ Geoffra ðine lác urum godum, oððe þu bist mid eallum ðisum pinung-tólum getintregod.” Se eadiga diacon cwæð, “ Þu ungesæliga, þas estmettas ic symle gewilnode: hī beoð me to wuldre, and ðe to wite.” Se casere cwæð, “ Geswutela us ealle ða mánfullan ðine gelican, þæt ðeos burh beo geclænsod; and ðu sylf geoffra urum godum, and ne truwa ðu nateshwon on ðinum gold-hordum.” Þa cwæð se halga martyr, “ Soðlice ic truwege, and ic eom orsorh be minum hordum.” Decius andwyrde, “ Wenst ðu la þæt þu beo alysed mid ðinum hordum fram ðisum tintregum?” and het ða mid gramlicum mode þæt þa cwelleras mid stearcum saglum hine beoton. Witodlice Laurentius on ðam gebeate clypode, “ Þu earming, undergyt huru nu þæt ic sígrige be Cristes madmum, and ic ðine tintregu naht ne gefrede.” Decius cwæð, “ Lecgað ða isenan clutas hate glowende to

in which thou trustest.” Lawrence said, “For what reason does the devil compel you to urge christian men to his worship? If it be right that we should pray to devils rather than to the Almighty God, judge which is worthy of that honour, he who is made, or he who created all things.” The emperor then answered, “What is he who is made, or what is he who made?” God’s martyr said, “The Almighty Father of our Saviour is the Creator of all creatures, and thou sayest that I shall pray to dumb stones, which are carved by the hands of men.” The emperor was then wroth, and commanded the deacon to be unclothed in his sight, and cruelly scourged, and the emperor himself cried, “Insult not our gods.” The blessed Lawrence said in torments, “Verily I thank my God, who has vouchsafed to number me with his holy; and thou, wretch, art afflicted in thy foolishness.” Decius said to the executioners, “Raise him up, and manifest to his sight all the torture-tools.” Then were quickly brought forth iron plates, and iron claws, and an iron bed, and leaden whips, and other leaded whips. Then said the emperor, “Offer thy gift to our gods, or thou shalt be tortured with all these torture-tools.” The blessed deacon said, “Thou unblest, these luxuries I have ever desired; they will be to me a glory, and to thee a torment.” The emperor said, “Declare to us all the wicked thy like, that this city may be cleansed; and do thou thyself offer to our gods, and trust thou in no wise to thy treasures.” Then said the holy martyr, “Verily I trust, and I am careless for my treasures.” Decius answered, “Thinkest thou then that thou wilt be redeemed by thy treasures from these torments?” and then in angry mood commanded the executioners to beat him with stout clubs. But Lawrence, during the beating, cried, “Thou wretch, know at least that I triumph regarding Christ’s treasures, and I feel not thy torments.” Decius said, “Lay the

his sidan." Se eadiga martyr ða wæs biddende his Drihten, and cwæð, "Hælend Crist, God of Gode, gemiltsa þinum ðeowan, forðan ðe ic gewreged ðe ne wiðsoc, befrinen ic ðe geandette." Þa het se casere hine aræran, and cwæð, "Ic geseo þæt ðu, ðurh ðinne drycraeft, ðas tintregan gebysmerast; ðeah-hwæðere ne scealt ðu me gebysmrian. Ic swerige ðurh ealle godas and gydena, þæt þu scealt geoffrian, oððe ic ðe mid mislicum pinungum acwelle." Laurentius ða bealdlice clypode, "Ic on mines Drihtnes naman nateshwon ne forhtige for ðinum tintregum, ðe sind hwilwendlice : ne ablin ðu þæt ðu begunnen hæfst."

Þa wearð se casere mid swyðlicere hâtheortnyse geysod, and het ðone halgan diacon mid leadenum swipum langlice swingan. Laurentius ða clypode, "Hælend Crist, þu ðe gemedemodest þæt ðu to menniscum menn geboren wære, and us fram deofles ðeowte alysdest, onfoh minne gâst." On ðære ylcan tide him com andswaru of heofonum, þus cweðende, "Gyt ðu scealt fela gewinn habban on ðinum martyrdom." Decius ða gehâthyrt clypode, "Romanisce weras, gehyrde ge ðæra deofla frofor on ðisum eawbræcum, ðe ure godas geysode ne ondræt, ne ða asmeadan tintregan? Astreccað hine, and mid gepiledum swipum swingende geangsumiað." Laurentius ða astreht on ðære hengene, mid hlihendum muðe ðancode his Drihtne, "Drihten God, Fæder Hælendes Cristes, sy ðu gebletsod, þe us forgeafe ðine mildheortnyse; cyð nu ðine arfæstnyse, þæt ðas ymbstandendan oncnawon þæt ðu gefrefrast ðine ðeowan." On ðære tide gelyfde ân ðæra cempena, ðæs nama wæs Romanus, and cwæð to ðam Godes cyðere, "Laurentie, ic geseo Godes engel standende ætforan ðe mid hand-claðe, and wipað ðine swatigan limu." Nu halsige ic ðe, þurh God, þæt þu me ne forlæte." Þa wearð Decius mid facne afylled, and cwæð to his heah-gerefan, "Me ðincð þæt we sind ðurh drycraeft oferswiðde." And he het ða alysan ðone diacon of ðære hengene, and betæcan ðam tūn-gerefan Ypolite, and nyste ða-gýt þæt hē cristen wæs.

iron plates glowing hot to his side." The blessed martyr then was praying to his Lord, and said, "Saviour Christ, God of God, have mercy on thy servant, for, accused, I denied thee not; questioned, I acknowledged thee." Then the emperor commanded him to be raised, and said, "I see that thou, through thy magic, mockest these torments; nevertheless thou shalt not mock me. I swear by all the gods and goddesses, that thou shalt offer, or I will slay thee by divers tortures." Lawrence then boldly cried, "I, in the name of my Lord, in no wise fear thy torments, which are transitory: cease thou not from what thou hast begun."

Then was the emperor excited with violent fury, and commanded the holy deacon to be scourged a long time with leaden whips. Lawrence then cried, "Saviour Christ, thou who hast vouchsafed to be born a mortal man, and hast redeemed us from the devil's thralldom, receive my spirit." At the same time an answer came to him from heaven, thus saying, "Yet thou shalt have much affliction in thy martyrdom." Decius then furious cried, "Roman men, heard ye the comfort of the devils to this impious, who dreads not our irritated gods, nor the devised torments? Stretch him, and, scourging with leaded whips, afflict him." Lawrence then, stretched on the cross, with laughing mouth thanked his Lord, "Lord God, Father of Jesus Christ, be thou blessed, who hast given us thy mercy; manifest now thy favour, that these standing about may know that thou comfortest thy servants." At that time one of the soldiers, whose name was Romanus, believed, and said to the martyr of God, "Lawrence, I see God's angel standing before thee with a hand-cloth, and wiping thy sweating limbs. I now beseech thee, through God, that thou forsake me not." Then was Decius filled with guile, and said to his chief officer, "Methinks that we are overcome by magic." And he then ordered the holy deacon to be loosened from the cross, and delivered to the town-reeve Hippolytus, and knew not yet that he was a christian.

þa betwux ðam brohte se gelyfeda cempa Romanus ceacfulne wæteres, and mid wope ðæs halgan Laurenties fēt gesohte, fulluhtes biddende. Laurentius ða hrædlice þæt wæter gehalgode, and ðone geleaffullan ðegen gefullode. þaða Decius þæt geaxode, ða het he hine wædum bereafian, and mid stearcum stengum beatan. Romanus ða ungeaxod clypode on ðæs caseres andwerdnysse, “ Ic eom cristen.” On ðære ylcan tide het se reða cwellere hine underhnigan swurdes ecge. Eft on ðære ylcan nihte, æfter ðæs cempan martyrdome, ferde Decius to ðam hatum baðum wið þæt botl Salustii, and het ðone halgan Laurentium him to gefeccan. þa ongann Ypolitus sarlice heofian, and cwæð, “ Ic wylle mid ðe siðian, and mid hluddre stemne hryman, þæt ic cristen eom, and mid þe licgan.” Laurentius cwæð, “ Ne wep ðu, ac swiðor suwa and blissa, forðan ðe ic fare to Godes wuldre. Eft æfter lytlum fyrste, ðonne ic ðe clypige, gehyr mine stemne, and cum to me.”

Decius ða het gearcian eal þæt pinung-tól ætforan his dōmsetle, and Laurentius him wearð to gelæd. Decius cwæð, “ Awurp ðone truwan ðines drycræftes, and gerece ús ðine mægðe.” Se eadiga Laurentius andwyrde, “ Æfter menniscum gebyrde ic eom Hispaniencis, Romanisc fostor-cild, and cristen fram cild-cradole, getogen on ealre godcundre æ.” Decius andwyrde, “ Soðlice is seo æ godcundlic ðe ðe swa gebylde þæt ðu nelt ure godas wurðian, ne ðu nanes cynnes tintregan þe ne ondrætst.” Laurentius cwæð, “ On Cristes naman ne forhtige ic for ðinum tintregum.” Se wælhreowa casere ða cwæð, “ Gif ðu ne offrast urum godum, eall ðeos niht sceal beon aspend on ðe mid mislicum pinungum.” Laurentius cwæð, “ Næfð min niht nane forsworcennysse, ac heo mid beorhtum leohte scinð.” þa het se wælhreowa mid stanum ðæs halgan muð cnucian. Hwæt ða Laurentius wearð gestrangod ðurh Godes gife, and mid hlihendum muðe cwæð, “ Sy ðe lóf, Drihten, forðan ðe ðu eart ealra ðinga God.” Decius cwæð to ðam cwellerum,

Then meanwhile the believing soldier Romanus brought a jugful of water, and with weeping sought the feet of the holy Lawrence, craving baptism. Lawrence then quickly hallowed the water, and baptized the believing servant. When Decius heard of it, he ordered him to be stript of his garments and beaten with stout staves. Romanus then unasked cried in the emperor's presence, "I am a christian." At the same time the fierce executioner ordered him to fall under the sword's edge. Again, on the same night, after the soldier's martyrdom, Decius went to the hot baths, opposite the house of Sallust, and commanded the holy Lawrence to be fetched to him. Then Hippolytus began sorely to lament, and said, "I will go with thee, and with loud voice cry that I am a christian, and lie with thee." Lawrence said, "Weep not, but rather be silent and rejoice, for I go to God's glory. After a little time hence, when I call, hear my voice, and come to me."

Decius then commanded all the torture-tools to be prepared, before his doom-seat, and Lawrence was led to him. Decius said, "Cast away trust in thy magic, and recount to us of thy family." The blessed Lawrence answered, "According to human birth I am Spanish, a Roman foster-child, and a christian from my cradle, trained up in all divine law." Decius answered, "In sooth the law is divine, which has so emboldened thee that thou wilt not worship our gods, nor darest any kind of torment." Lawrence said, "In the name of Christ I fear not for thy torments." The cruel emperor then said, "If thou offerest not to our gods, all this night shall be spent on thee with divers tortures." Lawrence said, "My night has no darkness, but shines with bright light." Then the cruel one commanded the mouth of the saint to be struck with stones. But Lawrence was strengthened through the grace of God, and said with laughing mouth, "Lord, be to thee praise, for thou of all things art God." Decius said to the executioners, "Raise the iron bed to the

“Ahebbað þæt isene bed to ðam fyre, þæt se modiga Laurentius hine ðæron gereste.” Hī ðærrichte hine wædon be-reafodon, and on ðam heardan bedde astrehton, and mid byrnendum gledum þæt bed undercrammodon, and hine ufan mid isenum geaflum ðydon.

Decius cwæð ða to þam Godes cyðere, “Geoffra nu urum godum.” Laurentius andwyrde, “Ic offrige me sylfne ðam Ælmihtigan Gode on bræðe wynsumnysse; forðan þe se gedrefeda gast is Gode andfenge onsægednys.” Soðlice ða cwel-leras tugon ða gleda singallice under þæt bedd, and wið-ufan mid heora forcum hine ðydon. Ða cwæð Laurentius, “Eala ge ungesæligan, ne undergyte ge þæt eowre gleda nane hætān minum lichaman ne gedoð, ac swiðor cēlinge?” He ða eft mid þam wlitegostan nebbe cwæð, “Hælend Crist, ic ðancige ðe þæt ðu me gestrangian wylt.” He ða beseah wið þæs caseres, þus cweðende, “Efne ðu, earming, brædest ænne dæl mines lichaman, wend nu þone oðerne, and et.” He cwæð ða eft, “Hælend Crist, ic ðancige ðe mid inweardre heortan, þæt ic mōt faran into ðinum rice.” And mid þysum worde hē ageaf his gast, and mid swylcum martyr-dome þæt uplice rice geferde, on ðam he wunað mid Gode ā on ecnysse. Þa forlēt se wælhreowa casere ðone halgan lichaman uppon ðam isenan hyrdle, and tengde mid his heah-gerefan to ðam botle Tyberianum.

Ypolitus ða bebyrigde ðone halgan lichaman mid micelre arwurðnysse on ðære wudewan leger-stowe Quiriace, on ðy-sum dægðerlicum dæge. Witodlice æt ðære byrgene wacode micel menigu cristenra manna mid swiðlicere heofunge. Se halga sacerð Iustinus ða him eallum gemæssode and gehuslode. Æfter ðisum gecyrde Ypolitus to his hame, and mid Godes sibbe his hywan gecyste, and hī ealle gehuslode. Þa færlice, mid ðam ðe hē gesæt, comon ðæs caseres ceman, and hine gelæhton, and to ðam cwellere gelæddon. Hine befrān ða Decius mid smercigendum muðe, “Hwæt la, eart ðu to dry awend, forðan ðe ðu bebyrigdest Laurentium?”

fire, that the proud Lawrence may rest thereon." They straightways bereft him of his garments, and stretched him on the hard bed, and filled the bed underneath with burning coals, and from above pierced him with iron forks.

Decius said to the martyr of God, "Offer now to our gods." Lawrence answered, "I will offer myself to the Almighty God, in the odour of pleasantness; for the afflicted spirit is an acceptable sacrifice to God." But the executioners drew the burning coals constantly under the bed, and from above pierced him with their forks. Then said Lawrence, "O ye unblest, understand ye not that your glowing embers cause no heat to my body, but rather cooling?" He then again with the most beautiful countenance said, "Saviour Christ, I thank thee that thou wilt strengthen me." He then looked towards the emperor, thus saying, "Behold, thou, wretch, hast roasted one part of my body, turn now the other, and eat." He then said again, "Saviour Christ, I thank thee with inward heart, that I may go into thy kingdom." And with these words he gave up his ghost, and with such martyrdom went to the realm on high, in which he dwelleth with God through all eternity. The cruel emperor then left the holy body on the iron hurdle, and with his chief officer hastened to the house of Tiberius.

Hippolytus then buried the holy body with great reverence in the burial-place of the widow Quiriaca, on this present day. But at the grave there watched a great many christian men with great lamentation. The holy priest Justin celebrated mass to and houseled them all. After this Hippolytus returned to his home, and with God's peace kissed his family, and houseled them all. Then suddenly, while he was sitting, the emperor's soldiers came, and seized him, and led him to the executioner. Decius then asked him with smiling mouth, "What, art thou turned magician, since thou hast buried

He andwyrde, “ þæt ic dyde na swa swa dry, ac swa swa cristen.” Decius ða yrsigende het mid stanum his muð cnucian, and hine unscrydan, and cwæð, “ La hū, nære ðu geornful biggenga ura goda? and nu ðu eart swa stunt geworden þæt furðon ðe ne sceamað ðinre næcednysse.” Ypolitus andwyrde, “ Ic wæs stunt, and ic eom nu wís and cristen. þurh nytenysse ic gelyfde on þæt gedwyld þe ðu gelyfst.” Decius cwæð, “ Geoffra ðam godum ðylæs ðe ðu þurh tintrega forwurðe, swa swa Laurentius.” He andwyrde, “ Eala gif ic moste ðam eadigan Laurentium geefenlæcan!” Decius cwæð, “ Astreccað hine swa nacodne, and mid stiðum saglum beatað.” þaða hē langlice gebeaten wæs, þa ðancode he Gode. Decius cwæð, “ Ypolitus gebysmrað eowre stengas; swingað hine mid gepiledum swipum.” Hi ða swadydon, oðþæt hī ateorodon. Ypolitus clypode mid hluddestemne, “ Ic eom cristen.” Eornostlice se reða casere, ðaða he ne mihte mid nanum pinungum hine geweman fram Cristes geleafan, ða het he his heah-gerefan þæt hē mid wælhreawum deaðe hine acwellan sceolde.

On ðam ylcan dæge asmeade Ualerianus his æhta, and gemette nygontyne wera and wifa his hīwises, ðe wæron æt ðæs eadigan Laurenties handum gefullode. To ðam cwæð Ualerianus, “ Sceawiað eowre ylde, and beorgað eowrum feore, ðylæs ðe ge samod losian mid eowrum hlaforde Ypolite.” Hi ða anmodlice andwyrdon, “ We wilniað mid urum hlaforde clænlice sweltan, swiðor ðonne unclænlice mid eow lybban.” þa wearð Ualerianus ðearle geháthyrt, and het lædan Ypolitum of ðære ceastre mid his hiwum. Ða se eadiga Ypolitus gehyrte his hired, and cwæð, “ Mine gebroðra, ne beo ge dreorige ne afyrhte, forðan ðe ic and ge habbað ænne Hlaford, God Ælmihtigne.” Soðlice Ualerianus het beheafdian on Ypolitus gesihðe ealle his hiwan, and hine sylfne het tigan be ðam fotum to ungetemedra horsa swuran, and swa teon geond ðornas and bremelas: and he ða mid þam tige his gast ageaf on ðam ðreotteoðan dæge

Lawrence ?” He answered, “ I did not that as a magician, but as a christian.” Decius then in wrath ordered his mouth to be stricken with stones, and him to be stript, and said, “ How, wast thou not a diligent worshiper of our gods ? and now thou art become so foolish that thou art not ashamed of thy nakedness.” Hippolytus answered, “ I was foolish, and I am now wise and a christian. Through ignorance I believed in the error in which thou believest.” Decius said, “ Offer to the gods, lest, as Lawrence, thou perish by torments.” He answered, “ O, if I might imitate the blessed Lawrence !” Decius said, “ Stretch him thus naked, and beat him with strong clubs.” When he had long been beaten he thanked God. Decius said, “ Hippolytus mocks your staves, scourge him with leaded whips.” They then did so, till they were worn out. Hippolytus cried with a loud voice, “ I am a christian.” So the fierce emperor, when he could not, by any torments, seduce him from belief in Christ, commanded his chief officer to slay him by the most cruel death.

On the same day Valerianus took an account of his property, and found nineteen men and women of his family, who had been baptized at the hands of the blessed Lawrence. To them said Valerianus, “ Consider your age, and have regard for your life, lest ye perish together with your lord Hippolytus.” They unanimously answered, “ We desire to die purely with our lord, rather than to live impurely with you.” Then was Valerianus greatly irritated, and ordered Hippolytus to be led from the city with his household. The blessed Hippolytus then cheered his household, and said, “ My brothers, be ye not sad nor afraid, for I and ye have one Lord, God Almighty.” So Valerianus ordered, in the sight of Hippolytus, all his domestics to be beheaded, and himself he ordered to be tied by the feet to the necks of untamed horses, and so to be drawn through thorns and brambles : and he with that binding gave up his ghost on the thirteenth day of

þises monðes. On ðære ylcan nihte gegaderode se halga Iustinus heora ealra lic, and bebyrigde.

Eornostlice æfter ðæra halgena ðrowunge, ferde Decius on gyldenum cræte and Ualerianus samod to heora hæðenum gylde, þæt hī ða cristenan to heora mánfullum offerungum ge-ðreatodon. Ða wearð Decius færlice mid feondlicum gaste awéd, and hrymde, “Eala ðu, Ypolite, hwider tihst ðu me gebundenne mid scarpum racenteagum?” Ualerianus eac awéd hrymde, “Eala ðu, Laurentius, unsoftlice tihst ðu me gebundenne mid byrnendum racenteagum.” And he ðærrihte swealt. Witodlice Decius egeslice awedde, and binnon ðrym dagum mid deoflicre stemne singallice hrymde, “Ic halsige ðe, Laurentius, ablín hwæthwega ðæra tintregena.” Hwæt ða, la asprang micel heofung and sarlic wóp on ðam hame, and ðæs caseres wíf hēt út-alædan ealle ða cristenan ðe on cwearterne wæron, and Decius on ðam ðriddan dæge mid micclum tintregum gewát.

Soðlice seo cwén Triphonia gesohte ðæs halgan sacerdes fēt Iustines mid biterum tearum, and hire dohtor Cyrilla samod, biddende þæs halgan fulluhtes. Iustinus ða mid micelre blisse hī underfeng, and him bebead seofon daga fæsten, and hī syððan mid þam halgum fulluht-bæðe fram eallum heora mándædum aðwoh. Þa ða þæs caseres ðegnas gehyrdon þæt seo cwén Triphonia and Decius dohtor Cyrilla to Cristes geleafan, and to ðam halwendum fulluhte gebogene wæron, hī ða mid heora wifum gesohton ðone halgan sacerd, and bædon miltsunge and fulluhtes. Se eadiga Iustinus, ðisum gewordenum, rædde wið þa cristenan hwæne hī to bisceope ceosan woldon on Sixtes setle. Hi ða anmodlice sumne arwurðfulne wer gecuron, ðæs nama wæs Dionisius, ðone gehadode se bisceop Maximus, of ðære byrig Ostiensis, to ðam Romaniscum bisceop-setle, wið wurðmynte.

Uton nu biddan mid eadmodre stemne ðone halgan Godes cyðere Laurentium, þæs freols-tíd geswutelað þes andwerda dæg ealre geleaffulre gelaðunge, þæt he us ðingige wið ðone

this month. On the same night the holy Justin gathered the bodies of them all and buried them.

But after the passion of those saints, Decius and Valerianus went together in a golden chariot to their temple, that they might force the christians to their wicked offerings. Then became Decius suddenly frantic with a fiendlike spirit, and cried, "O thou, Hippolytus, whither drawest thou me bound with sharp chains?" Valerianus also frantic cried, "O thou, Lawrence, unsoftly thou drawest me bound with burning chains." And he forthwith died. But Decius became horribly frantic, and for three days, with fiendlike voice, constantly cried, "I beseech thee, Lawrence, cease somewhat of those torments." Hereupon great lamentation and sore weeping arose in the dwelling, and the emperor's wife ordered all the christians who were in prison to be led out, and on the third day Decius in great torments departed.

But the queen Tryphonia, together with her daughter Cyrilla, sought the feet of the holy priest Justin with bitter tears, praying for holy baptism. Justin then with great joy received them, and enjoined them a fast of seven days, and afterwards, by the holy baptismal bath, washed them from all their sins. When the emperor's thanes heard that the queen Tryphonia and the daughter of Decius, Cyrilla, had turned to the faith of Christ and to the salutary baptism, they with their wives sought the holy priest, and prayed for mercy and baptism. The blessed Justin, these things being done, took counsel with the christians, whom they would choose for bishop in the chair of Sixtus. They then unanimously chose a venerable man whose name was Dionysius, whom the bishop Maximus, of the city of Ostia, consecrated to the Roman episcopal see with honour.

Let us now pray with humble voice the holy martyr of God, Lawrence, whose festival this present day makes known to all the faithful church, that he intercede for us with the

Heofenlican Cyning, for ðæs naman he ðrowode mid cenum mode menigfealde tintregu, mid ðam he orsorghlice on ecnysse wuldrað. Amen.

XVIII. KL. SEPT.

DE ASSUMPTIONE BEATÆ MARIÆ.

HIERONIMUS se halga sacerð awrát ænne pistol be forðsiðe þære eadigan MARIAN, Godes cennestran, to sumum halgan mædene, hyre nama wæs Eustochium, and to hyre meder Paulam, seo wæs gehalgod wydewe. To þysum twam wifmannum awrát se ylca Hieronimus, menigfealde traht-bec, forðan ðe hi wæron haliges lifes men, and swiðe gecneordlæcende on boclicum smeagungum. Þes Hieronimus wæs halig sacerð, and getogen on Hebreiscum gereorde, and on Greciscum, and on Ledenum fulfremedlice; and he awende ure bibliothecan of Hebreiscum bocum to Leden spræce. He is se fyrmesta wealhstod betwux Hebreiscum, and Grecum, and Ledenwarum. Twa and hund-seofontig boca þære ealdan æ and þære niwan he awende on Leden to anre Bibliothecan, buton oðrum menigfealdum traht-bocum ðe he mid gecneordum andgite deopðancollice asmeade. Ða æt nextan he dihte þisne pistol to þære halgan wydewan Paulam, and to þam Godes mædene Eustochium, hyre dehter, and to eallum þam mædenlicum werode, þe him mid drohtnigende wæron, þus cweðende:

Witodlice ge neadiað me þæt ic eow recce hu seo eadige Maria, on ðisum dægðerlicum dæge to heofonlicere wununge genumen wæs, þæt eower mædenlica heap hæbbe þas lac Ledenre spræce, hu þes mæra freolsdæg geond æghwylces gears ymbryne beo aspend mid heofonlicum lofe, and mid gastlicere blisse gemærsode sy, þylæs þe eow on hand be-

Heavenly King, for whose name he suffered with bold mind many torments, with whom he free from care glorieth to eternity. Amen.

AUGUST XV.

ON THE ASSUMPTION OF THE BLESSED MARY.

JEROME the holy priest wrote an epistle on the decease of the blessed **MARY**, the mother of God, to a holy maiden, whose name was **Eustochium**, and to her mother **Paula**, who was a hallowed widow. To these two women the same Jerome wrote several treatises ; for they were persons of holy life, and very diligent in book-studies. This Jerome was a holy priest, and instructed in the Hebrew tongue, and in Greek and Latin perfectly ; and he turned our library of Hebrew books into the Latin speech. He is the first interpreter betwixt the Hebrews, and Greeks, and Latins. Seventy-two books of the old and of the new law he turned into Latin, to one ' *Bibliotheca*,' besides many other treatises which he profoundly devised with diligent understanding. Then at last he composed this epistle to the holy widow **Paula**, and to the maiden of God, **Eustochium**, her daughter, and to all the maidenly company who were living with them, thus saying :

Verily ye compel me to relate to you how the blessed Mary, on this present day was taken to the heavenly dwelling, that your maidenly society may have this gift in the Latin speech, how this great festival, in the course of every year, is passed with heavenly praise, and celebrated with ghostly bliss, lest the false account should come to your

cume seo lease gesetnys ðe þurh gedwolmen wide tosawen is, and ge þonne þa gehiwedan leasunge for soðre race underfon.

Soðlice fram anginne þæs halgan godspelles ge geleornodon hu se heah-engel Gabriel þam eadigan mædene Marian þæs heofonlican Æðelinges acennednyse gecyðde, and þæs Hælendes wundra, and þære gesæligan Godes cennestran þenunge, and hyre lifes dæda on þam feower godspellicum bocum geswutollice oncneowon. Iohannes se Godspellere awrát on Cristes þrowunge, þæt he sylf and Maria stodon mid dreorigum mode wið ðære halgan rode, þe se Hælend on gefæstnod wæs. Ða cwæð he to his agenre meder, “ Ðu fæmne, efne her is þin sunu.” Eft he cwæð to Iohanne, “ Loca nu, her stent þin modor.” Syððan, of þam dæge, hæfde se Godspellere Iohannes gymene þære halgan Marian, and mid carfulre þenunge, swa swa agenre meder, gehyrsu-mode.

Drihten, þurh his arfæstnyse, betæhte þæt eadige mæden his cennestran þam clænan men Iohanne, seðe on clænum mægðhade symle wunode; and he forðy synderlice þam Drihtne leof wæs, to ðan swiðe, þæt he him þone deorwurðan maðm, ealles middangeardes cwéne, betæcan wolde; gewislice þæt hire clænesta mægðhād þam clænan men geþeod wære mid gecwemre geferrædene on wynsumre drohtnunge. On him bām wæs an miht ansundes mægðhades, ac oðer intinga on Marian; on hire is wæstmbære mægðhād, swa swa on nanum oðrum. Nis on nanum oðrum men mægðhād, gif þær bið wæstmbærnyse; ne wæstmbærnyse, gif þær bið ansund mægðhād. Nu is forði gehalgod ægðer ge Marian mægðhād ge hyre wæstmbærnyse þurh þa godcundlican acennednyse; and heo ealle oðre oferstihð on mægðhade and on wæstmbærnyse. Ðeah-hwæðere, þeah heo synderlice Iohannes gymene betæht wære, hwæðere heo drohtnode gemænelice, æfter Cristes upstige, mid þam apostolicum werode, infarende and utfarende betwux him, and hi ealle mid micelre arwurðnyse and lufe hire þenodon, and heo him

hand which has been widely disseminated by heretics, and ye then receive the feigned leasing for a true narrative.

Verily from the beginning of the holy gospel ye have learned how the archangel Gabriel declared to the blessed Mary the birth of the Heavenly Prince, and the miracles of Jesus, and the ministry of the blessed mother of God and the deeds of her life ye have manifestly known from the four evangelical books. John the Evangelist wrote that, at Christ's passion, he himself and Mary stood with sorrowing mind opposite the holy rood, on which Jesus was fastened. Then said he to his own mother, "Thou woman, behold, here is thy son." Again he said to John, "Look now, here standeth thy mother." Afterwards, from that day, the Evangelist John had charge of the holy Mary, and with careful ministry obeyed her as his mother.

The Lord, through his piety, committed the blessed maiden his mother to the chaste man John, who had ever lived in pure virginity; and on that account he was especially dear to the Lord, so much so that he would commit to him that precious treasure, the queen of the whole world: no doubt, that her most pure virginity might be associated with that chaste man with grateful fellowship in pleasant converse. In them both was one virtue of unbroken chastity, but a second attribute in Mary; in her is fruitful virginity, so as in no other. In no other person is there virginity, if there be fruitfulness; nor fruitfulness, if there be perfect virginity. Therefore now are hallowed both the virginity of Mary and her fruitfulness through the divine birth; and she excels all others in virginity and in fruitfulness. Nevertheless, though she was especially committed to the care of John, yet she lived in common, after Christ's ascension, with the apostolic company, going in and going out among them, and they all with great piety and love ministered to her, and she fully in-

cuðlice ealle þing ymbe Cristes menniscnysse gewissode ; forðan þe heo fram frymðe gewislice þurh þone Halgan Gast hi ealle geleornode, and mid agenre gesihðe geseah ; þeah ðe þa apostoli þurh þone ylcan Gast ealle þing undergeaton, and on ealre soðfæstnysse gelærede wurdon. Se heah-engel Gabriel hi ungewemmede geheold, and heo wunode on Iohannes and on ealra þæra apostola gymene, on þære heofonlican scole, embe Godes æ smeagende, oðþæt God on þysum dæge hi genam to ðam heofonlican þrymsetle, and hi ofer engla weredum geufrode.

Nis geræd on nanre bec nan swutelre gewissung be hire geendunge, buton þæt heo nu to-dæg wuldorfullice of þam lichaman gewát. Hyre byrigen is swutol eallum onlociendum oð þysne andweardan dæg, on middan þære dene Iosaphat. Seo dene is betwux þære dune Sion and þam munte Oliueti, and seo byrigen is æteowed open and emtig, and þær on-uppon on hire wurðmynte is aræred mære cyrce mid wundorlicum stân-geweorce. Nis nanum deadlicum men cuð hū, oððe on hwylcere tide hyre halga lichama þanon gebroden wære, oððe hwider he ahafen sy, oððe hwæðer heo of deaðe arise : cwædon þeah gehwylce lareowas, þæt hyre Sunu, se ðe on þam þridan dæge mihtlice of deaðe arás, þæt he eac his moder lichaman of deaðe arærde, and mid undeadlicum wuldre on heofonan rice gelogode. Eac swa gelice forwel menige lareowas on heora bocum setton, be ðam ge-edcucedum mannum þe mid Criste of deaðe arison, þæt hi ecelice arærede synd. Witodlice hi andetton þæt ða aræredan men næron soðfæste gewitan Cristes æristes, buton hi wæron ecelice arærede. Ne wiðcweðe we be þære eadigan Marian þa ecan æriste, þeah, for wærscipe gehealdenum geleafan, us gedafenað þæt we hit wenon swiðor þonne we unrædlice hit gesepan þæt ðe is uncuð buton ælcere fræcednysse.

We rædað gehwær on bocum, þæt forwel oft englas comon to godra manna forðsiðe, and mid gastlicum lofsangum heora sawla to heofonum gelæddon. And, þæt gyt swutollicor is,

formed them of all things touching Christ's humanity; for she had from the beginning accurately learned them through the Holy Ghost, and seen them with her own sight; though the apostles understood all things through the same Ghost, and were instructed in all truth. The archangel Gabriel held her uncorrupted, and she continued in the care of John and of all the apostles, in the heavenly company, meditating on God's law, until God, on this day, took her to the heavenly throne, and exalted her above the hosts of angels.

There is not read in any book any more manifest information of her end, but that she on this day gloriously departed from the body. Her sepulchre is visible to all beholders to this present day, in the midst of the valley of Jehosaphat. The valley is between Mount Sion and the mount of Olives, and the sepulchre appears open and empty, and thereupon is raised, in her honour, a large church, with wondrous stone-work. To no mortal man is it known how, or at what time her holy body was brought from thence, or whither it be borne, or whether she arose from death: though some doctors say, that her Son, who on the third day mightily from death arose, that he also raised his mother's body from death, and placed it with immortal glory in the kingdom of heaven. In like manner very many doctors have set in their books concerning the requicken'd men who arose from death with Christ, that they are raised for ever. They profess verily that those raised men would not have been true witnesses of Christ's resurrection, unless they had been raised for ever. Nor do we deny the eternal resurrection of the blessed Mary, though for caution, preserving our belief, it befits us that we rather hope it, than rashly assert what is unknown without any danger.

We read here and there in books, that very often angels came at the departure of good men, and with ghostly hymns led their souls to heaven. And, what is yet more certain,

men gehyrdon on þam forðsiðe wæpmanna sang and wifmanna sang, mid micclum leohte and swetum breðe: on ðam is cuð þæt þa halgan men þe to Godes rice þurh gode geearnunga becomon, þæt hi on oðra manna forðsiðe heora sawla underfoð, and mid micelre blisse to reste gelædað. Nu gif se Hælend swilcne wurðmynt on his halgena forðsiðe oft geswutelode, and heora gastas mid heofonlicum lofsange to him gefeccan het, hu miccle swiðor wenst þu þæt he nu to-dæg þæt heofonlice werod togeanes his agenre meder sendan wolde, þæt hi mid ormætum leohte and unasecgendlicum lofsangum hi to þam þrymsetle gelæddon þe hire gegearcod wæs fram frymðe middangeardes.

Nis nan twynung þæt eall heofonlic þrym þa mid unasecgendlicere blisse hire to-cymes fægñian wolde. Soðlice eac we gelyfað þæt Drihten sylf hire togeanes come, and wynsumlice mid gefean to him on his þrymsetle hi gesette: witodlice he wolde gefyllan þurh hine sylfne þæt he on his æ bebead, þus cweðende, “Arwurða þinne fæder and þine moder.” He is his agen gewita þæt he his Fæder gearwurðode, swa swa he cwæð to þam Iudeiscum, “Ic arwurðige minne Fæder, and ge unarwurðiað me.” On his menniscnyse he arwurðode his moder, þaða he wæs, swa swa þæt halige godspel segð, hire underðeod on his geogoðhade. Micele swiðor is to gelyfenne þæt he his modor mid unasecgendlicere arwurðnyse on his rice gewurðode, þaða he wolde æfter ðære menniscnyse on þysum life hyre gehyrsumian.

Ðes symbol-dæg oferstihð unwiðmetenlice ealra oðra halgena mæsse-dagas swa micclum swa þis halige mæden, Godes modor, is unwiðmetenlic eallum oðrum mædenum. Ðes freolsdæg is us gearlic, ac he is heofonwarum singallic. Be ðysre heofonlican cwéne upstige wundrode se Halga Gast on lofsangum, ðus befrinende, “Hwæt is ðeos ðe her astihð swilce arisende dæg-rima, swa wlitig swa mōna, swa gecoren swa sunne, and swa egeslic swa fyrd-truma?” Se Halga Gast wundrode, forðan ðe he dyde þæt eal heofonwaru

men, at their departure, have heard the song of men and women, with a great light and sweet odour : by which is known that those holy men who through good deserts come to God's kingdom, that they, at the departure of other men, receive their souls, and with great joy lead them to rest. Now if Jesus has often showed such honour at the death of his saints, and has commanded their souls to be conducted to him with heavenly hymn, how much rather thinkest thou he would now to-day send the heavenly host to meet his own mother, that they with light immense, and unutterable hymns might lead her to the throne which was prepared for her from the beginning of the world.

There is no doubt that all the heavenly host then with unspeakable bliss would rejoice in her advent. Verily we also believe that the Lord himself came to meet her, and benignly with delight placed her by him on his throne : for he would fulfil in himself what he had in his law enjoined, thus saying, "Honour thy father and thy mother." He is his own witness that he honoured his Father, as he said to the Jews, "I honour my Father, and ye dishonour me." In his human state he honoured his mother, when he was, as the holy gospel says, subjected to her in his youth. Much more is it to be believed that he honoured his mother with unspeakable veneration in his kingdom, when he would, according to human nature, obey her in this life.

This festival excels incomparably all other saints' mass-days, as much as this holy maiden, the mother of God, is incomparable with all other maidens. This feast-day to us is yearly, but to heaven's inmates it is perpetual. At the ascension of this heavenly queen the Holy Ghost in hymns uttered his wonder, thus inquiring, "What is this that here ascends like the rising dew of morn, as beauteous as the moon, as choice as the sun, and as terrible as a martial band?" The Holy Ghost wondered, for he caused all hea-

wundrode ðysre fæmnan upfærelde. Maria is wlitigre ðonne se mōna, forðan ðe heo scinð buton æteorunge hire beorhtnyse. Heo is gecoren swa swa sunne mid leoman healicra mihta, forðan ðe Drihten, se ðe is rihtwisnyse sunne, hī geceas him to cennestran. Hire fær is wiðmeten fyrdlicum truman, forðan ðe heo wæs mid halgum mægnum ymbtrymed, and mid engla þreatum.

Be ðissere heofonlican cwēne is gecweden gyt þurh ðone ylcan Godes Gast : he cwæð, “ Ic geseah ða wlitigan swilce culfran astigende ofer streamlicum riðum, and unasecgendlic bræð stemde of hire gyrlum ; and, swa swa on lengctenlicere tide, rosena blostman and lilian hi ymtrymedon.” Ðæra rosena blostman getacniað mid heora readnyse martyrdom, and ða lilian mid heora hwitnyse getacniað ða scinendan clænnysse ansundes mægðhādes. Ealle ða gecorenan ðe Gode geþugon ðurh martyrdom oððe þurh clænnysse, ealle hi gesiðodon mid þære eadigan cwēne ; forðan ðe heo sylf is ægðer ge martyr ge mæden. Heo is swa wlitig swa culfre, forðan ðe heo lufode ða bilewitnyse, þe se Halga Gast getacnode, ðaða he wæs gesewen on culfran gelicnyse ofer Criste on his fulluhte. Oðre martyras on heora lichaman þrowodon martyrdom for Cristes geleafan, ac seo eadige Maria næs na lichamlice gemartyrod, ac hire sawul wæs swiðe geangsumod mid micelre þrowunge, þaða heo stod dreorig foran ongean Cristes rode, and hire leofe cild geseah mid isenum næglum on heardum treowe gefæstnod. Nu is heo mare þonne martyr, forðan ðe heo ðrowode þone martyrdom on hire sawle ðe oðre martyras ðrowodon on heora lichaman. Heo lufode Crist ofer ealle oðre men, and forðy wæs eac hire sarnys be him toforan oðra manna, and heo dyde his deað hire agenne deað, forðan ðe his ðrowung swa swa swurd ðurhferde hire sawle.

Nis heo nanes haliges mægnes bedæled, ne nanes wlitig, ne nanre beorhtnyse ; and forðy heo wæs ymbtrymed mid rosan and lilian, þæt hyre mihta wæron mid mihtum under-

ven's inmates to wonder at the ascension of this woman. Mary is more beauteous than the moon, for she shines without decrease of her brightness. She is choice as the sun with beams of holy virtues, for the Lord, who is the sun of righteousness, chose her for his mother. Her course is compared to a martial band, for she was surrounded with heavenly powers and with companies of angels.

Of this heavenly queen it is yet said by the same Spirit of God, "I saw the beauteous one as a dove mounting above the streaming rills, and an ineffable fragrance exhaled from her garments; and, so as in the spring-tide, blossoms of roses and lilies encircled her." The blossoms of roses betoken by their redness martyrdom, and the lilies by their whiteness betoken the shining purity of inviolate maidenhood. All the chosen who have thriven to God through martyrdom or through chastity, they all journeyed with the blessed queen; for she is herself both martyr and maiden. She is as beauteous as a dove, for she loved meekness, which the Holy Ghost betokened, when he appeared in likeness of a dove over Christ at his baptism. Other martyrs suffered martyrdom in their bodies for Christ's faith, but the blessed Mary was not bodily martyred, but her soul was sorely afflicted with great suffering, when she stood sad before Christ's rood, and saw her dear child fastened with iron nails on the hard tree. Therefore is she more than a martyr, for she suffered that martyrdom in her soul which other martyrs suffered in their bodies. She loved Christ above all other men, and, therefore, was her pain also for him greater than other men's, and she made his death as her own death, for his suffering pierced her soul as a sword.

She is void of no holy virtue, nor any beauty, nor any brightness; and therefore was she encircled with roses and lilies, that her virtues might be supported by virtues, and her

wriðode, and hire fægernys mid clænnysse wlite wære geyht. Godes gecorenan scinað on heofonlicum wuldre ælc be his geðingcðum; nu is geleaflic þæt seo eadige] cwēn mid swa micclum wuldre and beorhtnysse oðre oferstige, swa micclum swa hire geðincðu oðra halgena unwiðmetenlice sind.

Drihten cwæð ær his upstige, þæt on his Fæder huse sindon fela wununga: soðlice we gelyfað þæt he nu to-dæg þa wynsumestan wununge his leofan meder forgeafe. Godes gecorenra wuldor is gemetegod be heora geearnungum, and nis hwæðere nān ceorung ne ānda on heora ænigum, ac hī ealle wuniað on soðre lufe and healicere sibbe, and ælc blissað on oðres geðincðum swa swa on his agenum.

Ic bidde eow, blissiað on ðyssere freols-tide: witodlice nu to-dæg þæt wuldorfulle mæden hefonas astah, þæt heo unasecgendlice mid Criste ahafen on ecnysse rixige. Seo heofenlice cwēn wearð to-dæg generod fram ðyssere mánfullan worulde. Eft ic cweðe, fægnað forðan ðe heo becom orsorghlice to ðam heofonlicum botle. Blissige eal middangeard, forðan ðe nu to-dæg us eallum is ðurh hire geearnunga hæl geyht. Þurh ure ealdan modor Euan us wearð heofonan rices geat belocen, and eft ðurh Marian hit is us geopenod, þurh þæt heo sylf nu to-dæg wuldorfullice inn-ferde.

God ðurh his witegan us bebead þæt we sceolon hine herian and mærsian on his halgum, on ðam he is wundorlic: micele swiðor gedafenað þæt we hine on ðisre mæran freols-tide his eadigan meder mid lofsangum and wurðfullum herungum wurðian sceolon; forðan ðe untwylice eal hire wurðmynt is Godes herung. Uton nu forði mid ealre estfulnysse ures modes ðas mæran freols-tide wurðian, forðan ðe þæt siðfæt ure hæle is on lofsangum ures Drihtnes. Þa ðe on mæigðhāde wuniað blission hī, forðan ðe hī geearnodon þæt beon þæt hī heriað: habbon hī hōge þæt hī syn swilce þæt hī wurðfullice herigan magon. Þa ðe on clænan wudewanhāde sind, herion hī and arwurðion, forðan ðe swutol is þæt hī ne magon beon clæne buton ðurh Cristes gife, seoðe wæs

fairness increased by the beauty of chastity. God's chosen shine in heavenly glory, each according to his merits; it is therefore credible that the blessed] queen with so much glory and brightness excels others, as much as her merits are incomparable with those of the other saints.

The Lord said before his ascension, that in his Father's house are many dwellings: therefore we believe that he now to-day gave to his mother the most pleasant dwelling. The glory of God's chosen is measured by their deserts, and yet there is no murmuring nor envy in any of them, but they all dwell in true love and profound peace, and each rejoices in another's honours as in his own.

I pray you, rejoice in this festival: verily now to-day that glorious maiden ascended to heaven, that she, ineffably exalted with Christ, may for ever reign. The heavenly queen was to-day snatched from this wicked world. Again I say, rejoice that she, void of sorrow, is gone to the heavenly mansion. Let all earth be glad, for now to-day, through her deserts, happiness is increased to us all. Through our old mother Eve the gate of heaven's kingdom was closed against us, and again, through Mary it is opened to us, by which she herself has this day gloriously entered.

God has commanded us through his prophets, that we should praise and magnify him in his saints, in whom he is wonderful: much more fitting is it that we, on this great festival of his blessed mother, should worship him with hymns and honourable praises; for undoubtedly all honour to her is praise of God. Let us now, therefore, with all the devotion of our mind honour this great festival, for the way of our salvation is in hymns to our Lord. Let those who continue in maidenhood rejoice, for they have attained to be that which they praise: let them have care that they be such that they may praise worthily. Let those who are in pure widowhood praise and honour her, for it is manifest that they cannot be pure but through grace of Christ, which was

fulfremedlice on Marian ðe hī herigað. Herigan eac and wurðian ða ðe on sinscipe wuniað, forðan ðe ðanon flewð eallum mildheortnys and gifu þæt hī herigan magon. Gif hwa synful sy, he andette, and nalæs herige, ðeah ðe ne beo wlitig lōf on ðæs synfullan muðe; hwæðere ne geswice hē ðære herunge, forðan ðe ðanon him is behāten forgyfenys.

Þes pistol is swiðe menigfeald ūs to gereccenne, and eow swiðe deop to gehyrenne. Nu ne onhagað ūs na swiðor be ðam to sprecenne, ac we wyllað sume oðre trimminge be ðære mæran Godes meder gereccan, to eowre gebetrunge. Soðlice Maria is se mæsta frofer and fultum cristenra manna, þæt is forwel oft geswutelod, swa swa we on bocum rædað.

Sum man wæs mid drycræfte bepæht, swa þæt hē Criste wiðsōc, and wrāt his hand-gewrit þam awyrgedan deofle, and him mannrædene befæste. His nama wæs Theophilus. He ða eft syððan hine beðohte, and ða hellican pinunge on his mode weolc; and ferde ða to sumere cyrcan þe wæs to lofe ðære eadigan Marian gehalgod, and ðær-binnan swa lange mid wope and fæstenum hire fultumes and ðingunge bæd, oðþæt heo sylf mid micclum wuldre him to com, and cwæð, þæt heo him geðingod hæfde wið þone Heofenlican Deman, hire agenne Sunu.

We wyllað eac eow gereccan be geendunge ðæs arleasan Godes wiðersacan Iulianes.

Sum halig biscop wæs Basilius gehāten, se leornode on anre scole, and se ylca Iulianus samod. Þa gelamp hit swa þæt Basilius wearð to biscope gecoren to anre byrig ðe is gehāten Cappadocia, and Iulianus to casere, þeah ðe he æror to preoste bescoren wære. Iulianus ða ongann to lufigenne hæðengyld, and his cristendome wiðsōc, and mid eallum mode hæðenscipe beeode, and his leode to ðan ylcan genydde. Þa æt suman cyrre tengde hē to fyrde ongean Perscisme leodscipe, and gemette ðone biscop, and cwæð him to, “Eala, ðu Basili, nu ic hæbbe ðe oferðogen on uðwitegunge.” Se biscop him andwyrde, “God forgeafe þæt ðu uðwitegunge

perfect in Mary whom they praise. Let those also who are in wedlock praise and honour her, for thence flow mercy and grace to all that they may praise her. If any one be sinful, let him confess, and not the less praise, though praise be not beautiful in the mouth of the sinful; yet let him not cease from praise, for thence is promised to him forgiveness.

This epistle is very complex for us to expound, and very deep for you to hear. It does not now seem good to us to speak more concerning it, but we will relate for your bettering some other edifying matter of the great mother of God. Verily Mary is the greatest comfort and support of christian men, which is very often manifested, as we read in books.

Some man was so deluded by magic that he denied Christ, and wrote his chirograph to the accursed devil, and entered into a compact with him. His name was Theophilus. He afterwards bethought himself, and revolved in his mind the torment of hell; and went then to a church that was hallowed to the praise of the blessed Mary, and therein so long with weeping and fasts prayed for her aid and intercession, till she herself with great glory came to him, and said, that she had interceded for him with the Heavenly Judge, her own Son.

We will also relate to you concerning the end of the impious adversary of God, Julian.

There was a certain bishop named Basilius, who had learned in a school together with this same Julian. It so happened that Basilius was chosen to be bishop of a place called Capadocia, and Julian to be emperor, though he earlier had been shorn for a priest. Julian then began to love idolatry, and renounced his christianity, and with all his mind cultivated heathenism, and compelled his people to the same. Then at a certain time he went on an expedition against the Persian nation, and met the bishop, and said to him, "O thou Basilius, I have now excelled thee in philosophy." The bishop answered, "God has granted to you to cultivate philosophy:"

beeodest :” and hē mid þam worde him bead swylce lāc swa he sylf breac, þæt wæron ðry berene hlafas, for bletsunge. Þa het se wiðersaca onfon ðæra hlafa, and agifan ðam biscope togeanes gærs, and cwæð, “He bead ūs nytena fōdan, underfo hē gærs to leanes.” Basilius underfeng þæt gærs, ðus cweðende, “Eala ðu casere, soðlice we budon ðe ðæs ðe we sylfe brucað, and ðu us sealdest to edleane ungesceadwisra nytena andlyfene, na us to fōdan, ac to hospe.” Se Godes wiðersaca hine ða gehathyrte, and cwæð, “Þonne ic fram fyrde gecyrre ic towurpe ðas burh, and hi gesmeðige, and to yrðlande awende, swa þæt heo bið cornbære swiðor þonne mannbære. Nis me uncuð þin dyrstignys, and ðissere burhware, ðe ðurh ðine tihtinge ða anlicnyse, ðe ic arærde and me to gebæd, tobræcon and towurpon.” And hē mid ðisum wordum ferde to Persciscum earde.

Hwæt ða Basilius cydde his ceastergewarum ðæs reðan caseres ðeowrace, and him selost rædbora wearð, þus cweðende, “Mine gebroðra, bringað eowre sceattas, and uton cunnian, gif we magon, ðone reðan wiðersacan on his geancyrre gegladian.” Hi ða mid glædum mode him to brohton goldes, and seolfres, and deorwurðra gimma ungerime hypan. Se bisceop ða underfeng ða madmas, and bebead his preostum and eallum ðam folce, þæt hī heora lāc geoffrodon binnon ðam temple ðe wæs to wurðmynte ðære eadigan Marian gehalgod, and het hī ðær-binnon andbidigan mid ðreora daga fæstene, þæt se Ælmihtiga Wealdend, þurh his moder ðingrædene towurpe þæs unrihtwisan caseres andgit. Þa on ðære ðriddan nihte ðæs fæstenes geseah se bisceop micel heofenlic werod on ælce healfe ðæs temples, and on middan ðam werode sæt seo heofenlice cwēn Maria, and cwæð to hire ætstandendum, “Gelāngiað me ðone martyr Mercurium, þæt he gewende wið ðæs arleasan wiðersacan Iulianes, and hine acwelle, seðe mid toðundenum mode God minne Sunu forsihð.” Se halga cyðdere Mercurius gewæpnod hrædlice

and with that word he offered him such a gift as he himself partook of, that was three barley loaves, for a blessing. Then the apostate commanded the loaves to be received, and grass to be given to the bishop in return, and said, "He has offered us the food of beasts, let him receive grass in reward." Basilus received the grass, thus saying, "O thou emperor, verily we have offered to thee what we ourselves partake of, and thou hast given us in reward the sustenance of irrational beasts, not as food for us but as insult." The adversary of God then became angry, and said, "When I return from the expedition I will overthrow this city, and level it, and turn it to arable land, so that it shall be cornbearing rather than manbearing. Thy audacity and that of these citizens is not unknown to me, who at thy instigation brake and cast down the image which I had raised and prayed to." And with these words he went to the Persian territory.

Hereupon Basilus made known to his fellow-citizens the cruel emperor's threat, and was a most excellent counsellor to them, thus saying, "My brothers, bring your treasures, and let us endeavour, if we can, to gladden the cruel apostate on his return." They then with glad mind brought to him of gold, and silver, and precious gems an immense heap. Thereupon the bishop received the treasures, and commanded his priests and all the people to offer their gifts within the temple that was hallowed to the honour of the blessed Mary, and bade them therein abide, with a fast of three days, that the Almighty Ruler, through his mother's intercession, might turn to naught the resolve of the unrighteous emperor. Then on the third night of the fast the bishop saw a great heavenly host on each side of the temple, and in the midst of the host sat the heavenly queen Mary, and said to her attendants, "Bring to me the martyr Mercurius, that he may go against the impious apostate Julian, and slay him, who with inflated mind despises God my Son." The holy martyr Mercurius

cōm, and be hyre hæse ferde. Þa eode se bisceop into ðære oðre cyrcan, þær se martyr inne læig, and befrán ðone cyrcweard hwær ðæs halgan wæpnu wæron? He swōr þæt hē on æfnunge æt his heafde witodlice hī gesawe. And he ðærrihte wende to Sca Marian temple, and ðam folce gecydde his gesihðe, and ðæs wælhreowan forwyrð. Þa eode hē eft ongean to ðæs halgan martyres byrgenne, and funde his spere standan mid blode begleddod.

Þa æfter ðrim dagum com ān ðæs caseres ðegna, Libanius hatte, and gesohte ðæs bisceopes fēt, fulluhtes biddende, and cydde him and ealre ðære buruhware þæs arleasan Iulianes deað: cwæð þæt seo fyrð wīcode wið ða ea Eufraten, and seofon weard-setl wacodon ofer ðone casere. Þa com ðær stæppende sum uncuð cempa, and hine hetelice ðurhðyde, and ðærrihte of hyra gesihðum fordwān; and Iulianus ða mid anðræcum hreames forswealt. Swa wearð seo burhwaru ahred þurh Sca Marian wið ðone Godes wiðersacan. Þa bead se bisceop ðam ceastergewarum hyra sceattas, ac hi cwædon þæt hi uðon ðæra laca þam undeadlican Cyninge, ðe hi swa mihtelice generede, micele bet ðonne ðam deadlican cwellere. Se bisceop ðeah nydde þæt folc þæt hi ðone ðridan dæl þæs feos underfengon, and he mid þam twam dælum þæt mynster gegōdode.

Gif hwā smeage hu ðis gewurde, þonne secge we, þæt ðes martyr his līf adreah on læwedum hade; ða wearð he ðurh hæðenra manna ehtnyse for Cristes geleafan gemartyrod; and cristene men syððan his halgan lichaman binnon ðam temple wurðfullice gelōgedon, and his wæpna samod. Eft, ða ða seo halige cwēn hine asende, swa swa we nū hwene ær sædon, þa ferde his gast swyftlice, and mid lichamlicum wæpne ðone Godes feond ofstāng, his weard-setlum onlocigendum.

Mine gebroðra ða leofostan, uton clypigan mid singalum benum to ðære halgan Godes meder, þæt heo ūs on urum

came armed speedily, and went by her command. The bishop then went into the other church, in which the martyr lay, and asked the churchward, where the weapons of the saint were? He swore that he certainly saw them at his head in the evening. And he straightways returned to St. Mary's temple, and made known to the people what he had seen, and the destruction of the tyrant. He then went again to the holy martyr's sepulchre, and found his spear standing stained with blood.

Then after three days came one of the emperor's officers called Libanius, and sought the bishop's feet, praying for baptism, and informed him and all the citizens of the death of the impious Julian: he said that the army was encamped on the river Euphrates, and seven watches watched over the emperor. Then came there walking an unknown warrior, and violently pierced him through, and straightways vanished from their sight; and Julian then with a horrible cry expired. So were the citizens saved through St. Mary from the adversary of God. Then the bishop offered their treasures to the citizens, but they said, that they would give those gifts to the Immortal King, who had so powerfully saved them, much rather than to the mortal murderer. The bishop, nevertheless, compelled the people to receive a third part of the money, and with the two parts endowed the monastery.

If any one ask how this happened, we say, that this martyr had spent his life in a lay condition, when, through the persecution of heathen men, for belief in Christ, he was martyred; and christian men afterwards honourably deposited his holy body within the temple, together with his weapons. Afterwards, when the holy queen sent him, as we have said a little before, his spirit swiftly went, and with a bodily weapon stabbed the foe of God, while his guards were looking on.

My dearest brothers, let us call with constant prayers to the holy mother of God, that she may intercede for us in

nydþearfnyssum to hire Bearne geðingige. Hit is swiðe geleaflic þæt he hyre miceles ðinges tiðian wylle, seðe hine sylfne gemedemode þæt he ðurh hī, for middangeardes alysednyse, to menniscum men acenned wurde, seðe æfre is God butan anginne, and nu ðurhwunað, on anum hade, soð man and soð God, ā on ecnyse. Swa swa gehwilc man wunað on sawle and on lichaman ān mann, swa is Crist, God and mann, ān Hælend, seðe leofað and rixað mid Fæder and Halgum Gaste on ealra worulda woruld. Amen.

VIII. K̄L. SEPT.

PASSIO SCĪ BARTHOLOMEI APOSTOLI.

WYRD-WRITERAS secgað þæt ðry leodscipas sind gehátene India. Seo forme India lið to ðæra Silhearwena rice, seo oðer lið to Medas, seo ðridde to ðam micclum garsecge; þeos ðridde India hæfð on anre sidan þeostu, and on oðere ðone grimlican garsecg. To ðyssere becóm Godes apostol BARTHOLOMEUS, and eode into ðam temple to ðam deofolgyldre Astaroð, and swa swa ælðeodig ðær wunade. On ðam deofolgyldre wunade swilc deofol ðe to mannum þurh ða anlicnyse spræc, and gehælde untruman, blinde and healte, þa ðe he sylf ær awyrde. He derode manna gesihðum, and heora lichaman mid mislicum untrumnyssum awyrde, and andwyrde him ðurh ða anlicnyse, þæt hi him heora lác of-frian sceoldon, and he hi gehælde; ac he him ne heolp mid nanre hæle, ac ðaða hi to him bugon, ða geswac he ðære lichamlican gedreccednyse, forðan ðe he ahte ða heora sawla. Þa wendon dysige men þæt he hī gehælde, ðaða he ðære dreccednyse geswac.

Þa mid þam ðe se apostol into ðam temple eode, ða adumbode se deofol Astaroð, and ne mihte nanum ðæra ðe hē

our necessities with her Son. It is very credible that he will grant much to her, who vouchsafed through her to be born a human being for the redemption of the world, who is ever God without beginning, and now exists, in one person, true man and true God, ever to eternity. So as every man exists in soul and body one man, so is Christ, God and man, one Saviour, who liveth and reigneth with the Father and the Holy Ghost for ever and ever. Amen.

AUGUST XXV.

THE PASSION OF ST. BARTHOLOMEW THE APOSTLE.

HISTORIANS say that there are three nations called India. The first India lies towards the Ethiopians' realm, the second lies towards the Medes, the third on the great ocean; this third India has on one side darkness, and on the other the grim ocean. To this came the apostle of God BARTHOLOMEW, and went into the temple to the idol Ashtaroth, and as a stranger there remained. In the idol dwelt a devil such that he spake to men through the image, and healed the sick, the blind and the halt, whom he had himself previously afflicted. He injured men's sight, and afflicted their bodies with divers diseases, and answered them through the image, that they should offer to him their gifts, and he would heal them; but he helped them not with any healing, but when they bowed to him, he ceased from the bodily affliction, for he then possessed their souls. Then foolish men thought that he healed them, when he ceased from afflicting them.

When the apostle went into the temple, the devil Ashtaroth became dumb, and could not help any of those whom he had

awyrde gehelpan, for ðæs halgan Godes ðegnes neawiste. Þa lagon ðær binnan ðam temple fela adligra manna, and dæghwomlice þam deofolgyldre offrodon ; ac þa ða hī gesawon þæt he heora helpan ne mihte, ne nanum andwyrðan, þa ferdon hī to gehendre byrig, þær ðær oðer deofol wæs gewurðod, þæs nama wæs Berið, and him offrodon, and befrunon, hwi heora god him andwyrðan ne mihte ? Se deofol ða Berið andwyrde, and cwæð, “ Eower god is swa fæste mid isenum racenteagum gewriðen þæt he ne gedyrstlæcð þæt he furðon orðige oððe sprece syððan se Godes apostol Bartholomeus binnan þæt tempel becom.” Hī axodon, “ Hwæt is se Bartholomeus ?” Se deofol andwyrde, “ He is freond þæs Ælmihtigan Godes, and ði he com to ðyssere scire þæt he aidlige ealle ða hæðengyld þe ðas Indiscan wurðiað.” Hī cwædon, “ Sege us his nebwite, þæt we hine oncnawan magon.” Berið him andwyrde, “ He is blæcfexede and cyrps, hwit on lichaman, and he hæfð steape eagan, and medemlice nosu, and side beardas, hwon hārwenge, medemne wæstm, and is ymbcryd mid hwitum oferslype, and binnan six and twentig geara fæce : næs his reaf hōrig ne tosigen, ne his scos forwerode. Hund siðon he bigð his cneowa on dæge, and hund siðon on nihte, biddende his Drihten. His stemn is swylce ormæte byme, and him farað mid Godes englas, ðe ne geðafiað þæt him hunger derige, oððe ænig ateorung. Æfre he bið anes modes, and glæd þurhwunað. Ealle ðing he foresceawað and wāt, and ealra ðeoda gereord he cann. Nu iu he wāt hwæt ic sprece be him, forðan ðe Godes englas him ðeowiað, and ealle ðing cyðað. Þonne ge hine secað, gif he sylf wyle, ge hine gemetað ; gif he nele, soðlice ne finde ge hine. Ic bidde eow þæt ge hine geornlice biddon þæt he hider ne gewende, þelæs ðe Godes englas ðe him mid synd me gebeodon þæt hi minum geferan Astaroð gebudon.” And se deofol mid þisum wordum suwode.

Hi gecyrdon ongean, and sceawodon ælces ælðeodiges mannes andwlitan and gyrlan, and hi nateshwon, binnan

afflicted, for the presence of the holy servant of God. There lay there within the temple many sick men, and offered daily to the idol ; but when they saw that he could not help them, nor answer any one, they went to a neighbouring city, where another devil was worshiped, whose name was Berith, and offered to him, and asked, why their god could not answer them ? The devil Berith then answered, and said, “ Your god is so fast bound with iron chains, that he dares not even breathe or speak since God’s apostle Bartholomew came within the temple.” They asked, “ Who is Bartholomew ?” The devil answered, “ He is a friend of the Almighty God, and he is come to this province that he may render vain all the idols which these Indians worship.” They said, “ Describe to us his countenance, that we may know him.” Berith answered them, “ He has fair and curling locks, is white of body, and has deep eyes and moderate sized nose, and ample beard, somewhat hoary, a middling stature, and is clad in a white upper garment, and is within six and twenty years old : his raiment is not dirty nor threadbare, nor are his shoes worn out. A hundred times he bows his knees by day, and a hundred times by night, praying to his Lord. His voice is as an immense trumpet, and God’s angels go with him, who allow not hunger to hurt him, nor any faintness. He is ever of one mind, and continues glad. All things he foresees and knows, and he understands the tongues of all nations. Now long ago he knows what I am saying of him, for God’s angels minister and make known all things to him. When ye seek him, if he himself will, ye will find him ; if he will not, verily ye will find him not. I pray you that ye earnestly beseech him not to come hither, lest God’s angels who are with him command to me what they have commanded to my companion Ashtaroth.” And with these words the devil was silent.

They turned back, and beheld the countenance and garments of every man, and, during a space of two days, they

twegra daga fæce, hine ne gemetton. Þa betwux ðisum hrymde sum wōd mann ðurh deofles gast, and cwæð, “Eala ðu Godes apostol, Bartholomee, ðine gebedu geancsumiað me, and ontendað.” Se apostol ða cwæð, “Adumba, ðu unclæna deofol, and gewit of ðam menn.” And ðærrihte wearð se mann geclænsod fram ðam fulan gaste, and gewit-tiglice spræc, seðe for manegum gearum awedde.

Þa geaxode se cyning Polimius be ðam witseocum menn, hu se apostol hine fram ðære wōdnysse ahredde, and het hine to him gelangian, and cwæð, “Min dohtor is hreowlice awed : nu bidde ic ðe þæt þu hī on gewitte gebringe, swa swa ðu dydest Seustium, seðe for manegum gearum mid egeslicere wōdnysse gedreht wæs.” Þaða se apostol þæt mæden geseah mid heardum racenteagum gebunden, forðan ðe heo bāt and totær ælcne ðe heo geræcan mihte, and hire nan man genealæcan ne dorste, ða het se apostol hī unbindan. Þa ðenas him andwyrdon, “Hwa dearr hi hreppan ?” Bartholomeus andwyrde, “Ic hæbbe gebunden ðone feond þe hi drehte, and ge gýt hi ondrædað. Gað to and unbindað hi, and ge-reordigað, and on ærne merigen lædað hī to me.” Hi ða dydon be ðæs apostoles hæse, and se awyrigeda gast ne mihte na leng hi dreccan.

Þa ðæs on merigen se cyning Polimius gesymde gold, and seolfor, and deorwurðe gymmas, and pællene gyrlan uppan olfendas, and sohte ðone apostol, ac he hine nateshwon ne gemette. Eft ðæs on merigen com se apostol into ðæs cyninges bure, beclysedre dura, and hine befrán, “Hwi sohtest ðu me mid golde, and mid seolfre, and mid deor-wurðum gymmum and gyrlum ? Þas lác behofiað þa ðe eorðlice welan secað ; ic soðlice nanes eorðlices gestreones, ne flæsclices lustes ne gewilnige ; ac ic wille þæt þu wite þæt ðæs Ælmihtigan Godes Sunu gemedemode hine sylfne þæt hē ðurh mædenlicne innoð acenned wearð, seðe geworhte heofonas and eorðan and ealle gesceafta ; and he hæfde anginn on ðære menniscnysse, seðe næfre ne onganu on godcund-

did not find him. Then in the meanwhile some madman cried through the devil's spirit, and said, "O thou apostle of God, Bartholomew, thy prayers torment and exasperate me." The apostle then said, "Be dumb, thou unclean devil, and depart from the man." And straightways the man was cleansed from the foul spirit, and spake rationally, who had been mad for many years.

Then the king Polymius heard of the maniac, how the apostle had saved him from that madness, and he commanded him to be fetched to him, and said, "My daughter is cruelly frantic : now I beseech thee to bring her to her wits, as thou didst Seustius, who for many years had been afflicted with dreadful madness." When the apostle saw the maiden bound with hard chains (because she bit and tore everyone whom she could reach, and no man durst approach her), he ordered her to be unbound. The servants answered him, "Who dares to touch her?" Bartholomew answered, "I have bound the fiend that tormented her, and ye yet fear her. Go to and unbind her, and give her to eat, and to-morrow early lead her to me." They did then as the apostle ordered, and the accursed spirit could no longer torment her.

Then on the morrow the king Polymius loaded gold, and silver, and precious gems, and purple garments upon camels, and sought the apostle, but he found him not. On the morrow the apostle came into the king's bower, the door being closed, and asked him, "Why soughtest thou me with gold, and with silver, and with precious gems, and garments? These gifts those require who seek earthly wealth ; but I desire no earthly treasure, nor fleshly pleasure ; but I wish thee to know that the Son of Almighty God vouchsafed to be born of a maidenly womb, who wrought heaven and earth and all creatures ; and he had beginning in humanity who never began in his divine nature, for he is himself beginning,

nysse, ac he sylf is anginn, and eallum gesceaftum, ægðer ge gesewenlicum ge ungesewenlicum, anginn forgeaf. þæt mæden ðe hine gebær forhogode ælces weres gemanan, and ðam Ælmihtigan Gode hire mægðhad behet. Hire com to Godes heah-engel Gabriel, and hire cydde þæs heofonlican Æðelinges to-cyme on hire innoð, and heo his wordum gelyfde, and swa mid þam cilde wearð.”

Se apostol ða þam cyninge bodade ealne cristendom, and middangeardes alysednysse ðurh ðæs Hælendes to-cyme, and hu he ðone hellican deofol gewylde, and him mancynnes benæmde, and cwæð, “ Drihten Crist, seðe ðurh his unscyldigan deað þone deofol oferswiðde, sende us geond ealle ðeoda, þæt we todræfdon deofles ðenas, ða ðe on anlicnyssum wuniað, and þæt we ða hæðenan ðe hi wurðiað of heora anwealde ætbrudon. Ac we ne underfoð gold ne seolfor, ac forseoð, swa swa Crist forseah; forðan ðe we gewilniað þæt we rice beon on his rice, on ðam næfð adl, ne untrumnyss, ne unrotnyss, ne deað, nænne stede, ac þær is ece gesælð and eadignys, gefea butan ende mid ecum welum. Forði ic ferde to eowerum temple, and se deofol ðe eow ðurh ða anlicnyss geandwyrde, ðurh Godes englas ðe me sende, is gehæft. And gif ðu to fulluhte gebihst, ic do þæt þu ðone deofol gesihst, and gehyrst mid hwilcum cræfte he is geðuht þæt he untrumnyss gehæle. Se awyrigeda deofol, siððan he ðone frumsceapenan mann beswác, syððan he hæfde anweald on ungelyfedum mannum, on sumum maran, on sumum læssan: on ðam maran ðe swiðor syngað, on ðam læssan ðe hwonlicor syngað. Nu deð se deofol mid his lotwrencum þæt ða earman men geuntrumiað, and tiht hī þæt hī sceolon gelyfan on deofolgyld: þonne geswicð he ðære gedreccednysse, and hæfð heora sawla on his anwealde; þonne hī cweðað to ðære deofollican anlicnyss, þu eart min god. Ac ðes deofol, ðe binnan eowrum temple wæs, is gebunden, and ne mæg nateshwōn andwyrðan ðam þe him to gebiddað. Gif ðu wylt afandian þæt ic soð secge, ic hate hine faran into ðære anlic-

and to all creatures, both visible and invisible, gave beginning. The maiden who bare him despised every man's fellowship, and to the Almighty God promised her maidenhood. To her came God's archangel, Gabriel, and announced to her the advent of the Heavenly Prince into her womb, and she believed his words, and so was with child."

The apostle then preached to the king all christianity, and the redemption of the world through the advent of Jesus, and how he overcame the hellish devil, and deprived him of mankind, and said, "The Lord Christ, who through his innocent death overpowered the devil, has sent us among all nations, to drive away the devil's ministers, who dwell in images, and to withdraw the heathen who worship them from their power. But we receive not gold nor silver, but despise, as Christ despised them; for we desire to be rich in his kingdom, in which neither sickness, nor infirmity, nor sadness, nor death, has any place, but there is eternal happiness and bliss, joy without end with eternal riches. Therefore came I to your temple, and the devil, who answered you through the image, is made captive by the angels of God who sent me. And if thou consentest to be baptized, I will cause thee to see the devil, and to hear by what craft he appears to heal sickness. The accursed devil, after that he had deceived the first-created man, had power over unbelieving men, over some greater, over some less: on those greater who sin more, on those less who sin in less degree. Now the devil by his wiles causes miserable men to fall sick, and instigates them to believe in an idol: then ceases he from afflicting them, and has their souls in his power; then they say to the image, Thou art my god. But the devil, which was within your temple, is bound, and cannot answer those who pray to him. If thou wilt prove whether I speak truth. I will command

nysse, and ic do þæt he andet þis ylce, þæt he is gewriðen, and nane andsware syllan ne mæg.”

þa andwyrde se cyning, “Nu to-merigen hæfð þis folc gemynt þæt hī heora lác him offrion, ðonne cume ic ðærto, þæt ic geseo ðas wunderlican dæda.” Witodlice on ðam oðrum dæge com se cyning mid þære burhware to ðam temple, and ða hrymde se deofol mid egeslicere stemne ðurh ða anlicnysse, and cwæð, “Geswicað, earme, geswicað eowra offrunga, ðelæs ðe ge wyrsan pinunge ðrowion ðonne ic. Ic eom gebunden mid fyrenum racenteagum fram Cristes englum, ðone ðe ða Iudeiscan on rōde ahēngon : wendon þæt se deað hine gehæftan mihte ; he soðlice ðone deað oferswyðde, and urne ealdor mid fyrenum bendum gewrað, and on ðam ðridan dæge sigefæst arás, and sealde his rode-tācen his apostolum, and tosende hī geond ealle ðeoda. An ðæra is her, ðe me gebundenne hylt. Ic bidde eow þæt ge me to him geðingion, þæt ic mote faran to sumere oðre scire.”

þa cwæð se apostol Bartholomeus, “þu unclæna deofol, andette hwá awyrde ðas untruman menn.” Se unclæna gast andwyrde, “Ure ealdor, swa gebunden swa he is, sent us to mancynne, þæt we hī mid mislicum untrumnyssum awyrdon ; ærest heora lichaman, forðan ðe we nabbað nænne anweald on heora sawlum, buton hi heora lác us geoffrion. Ac ðonne hī for heora lichaman hælðe us offriað, þonne geswice we ðæs lichaman gedreccednysse, forðan ðe we habbað syððan heora sawla on urum gewealde. þonne bið geðuht swilce we hi gehælon, ðonne we geswicað þæra awyrdnysa. And menn us wurðiað for godas, þonne we soðlice deoflu sind, þæs ealdres gingran ðe Crist þæs mædenes Sunu gewrað. Fram ðam dæge þe his apostol Bartholomeus hider com, ic eom mid byrnendum racenteagum ðearle fornumen, and forði ic sprece ðe he me het ; elles ic ne dorste on his andwerdnysse sprecan, ne furðon ure ealdor.”

þa cwæð se apostol, “Hwi nelt ðu gehælan ðas untruman, swa swa ðin gewuna wæs ?” Se sceocca andwyrde, “þonne

him to go into the image, and I will make him confess the same, that he is bound and can give no answer.”

Then the king answered, “Now to-morrow this folk has designed to offer him their gifts, then will I come thereto, that I may see these wonderful deeds.” So on the second day the king with the citizens came to the temple, and then the devil cried with terrific voice through the image, and said, “Cease, ye miserable, cease your offerings, lest ye suffer worse torment than I. I am bound with fiery chains by the angels of Christ, whom the Jews hanged on a cross: they thought that death might hold him captive; but he overcame death, and bound our prince with fiery chains, and on the third day arose victorious, and gave his rood-sign to his apostles, and sent them among all nations. One of them is here, who holds me bound. I pray you that ye intercede for me to him, that I may go to some other province.”

Then said the apostle Bartholomew, “Thou unclean devil, confess who has afflicted these sick men.” The unclean spirit answered, “Our prince, bound as he now is, sent us to mankind, that we might afflict them with divers infirmities; first their bodies, for we have no power over their souls, unless they offer us their gifts. But when they for their bodies’ health offer to us, then cease we from afflicting the body, for we have then their souls in our power. Then it seems as though we heal them, when we cease from those afflictions. And men worship us for gods, while we truly are devils, disciples of the chief whom Christ, the maiden’s Son, has bound. From the day on which his apostle Bartholomew came hither, I am grievously tormented with burning chains, and therefore I speak what he has commanded me; else I durst not speak in his presence, nor even our chief.”

Then said the apostle, “Why wilt thou not heal the sick, as thy custom was?” The devil answered, “When we injure

we manna lichaman derigað, buton we ðære sawle derian magon, ða lichaman þurhwuniað on heora awyrdnyse.” Bartholomeus cwæð, “ And hū becume ge to ðære sawle awyrdnyse ? ” Se deofol andwyrde, “ þonne hī gelyfað þæt we godas sind, and us offriað, þonne forlæt se Ælmihtiga God hī, and we ðonne forlætað ðone lichaman ungebrocodne, and cepað ðære sawle þe ūs to gebeah, and heo ðonne on ure anwealde bið.”

þa cwæð se apostol to eallum ðam folce, “ Efne nu ge habbað gehyred hwilc ðes god is ðe ge wendon þæt eow gehælde ; ac gehyrað nu ðone soðan God, cowerne Scyppend, þe on heofonum eardað ; and ne gelyfe ge heonon-forð on idele anlicnyssa : and gif ge willað þæt ic eow to Gode geðingige, and þæt ðas untruman hælðe underfon, towurpað þonne ðas anlicnyse, and tobrecað. Gif ge ðis doð, þonne halgige ic ðis tempel on Cristes naman, and eow ðær on-innan mid his fulluhte fram eallum synnum aðwea.” þa het se cyning ða anlicnyse towurpan. Hwæt þæt folc ða caflice mid rapum hi bewurpon, and mid stengum awegdon ; ac hi ne mihton for ðam deofle þa anlicnyse styrian.

þa het se apostol tolysan ða rapas, and cwæð to ðam awyrgedan gaste ðe hire on sticode, “ Gyf ðu wylle þæt ic ðe on niwelnyse ne asende, gewit of ðyssere anlicnyse, and tobrec hī, and far to westene, þær nan fugel ne flyhð, ne yrðling ne erað, ne mannes stemn ne swegð.” He ðærrihte ūt-gewāt, and sticmælum tobræc ða anlicnyse, and ealle ða græftas binnon ðam temple tobrytte. þæt folc ða mid anre stemne clypode, “ An Ælmihtig God is, ðone ðe Bartholomeus bodað.” Se apostol ða astrehte his handa wið heofonas weard, þus biddende, “ þu Ælmihtiga God, on ðam ðe Abraham gelyfde, and Isaac, and Iacob ; þu ðe asendest ðinne ancennedan Sunu, þæt he us alysde mid his deorwurðan blode fram deofles ðeowdome, and hæfð us geworht ðe to bearnum ; þu eart unacenned Fæder, he is Sunu of ðe æfre acenned, and se Halga Gast is æfre forðstæppende of ðe and of ðinum

the bodies of men, unless we can injure the soul, the bodies continue in their affliction." Bartholomew said, "And how come ye to the affliction of the soul?" The devil answered, "When they believe that we are gods, and offer to us, then the Almighty God forsakes them, and we then leave the body undiseased, and attend to the soul that has bowed to us, and which is then in our power."

Then said the apostle to all the people, "Lo, now ye have heard what sort of god this is that ye thought healed you; but hear now the true God your Creator, who dwells in heaven; and believe not henceforth in vain images: and if ye will that I intercede for you with God, and that these sick receive health, overthrow and break this image. If this ye do, then will I hallow this temple in the name of Christ, and therein wash you with his baptism from all sins." The king then commanded the image to be cast down. The people then promptly cast ropes about it, and plied it with poles, but they could not, for the devil, stir the image.

Then the apostle commanded the ropes to be loosed, and said to the accursed spirit which staid in it, "If thou wilt that I send thee not into the abyss, depart from this image, and break it, and go to the waste, where no bird flies, nor husbandman ploughs, nor voice of man sounds." He forthwith came out, and brake the image piecemeal, and crushed all the carvings within the temple. The people then with one voice cried, "There is one Almighty God, whom Bartholomew preaches." The apostle then stretched out his hand towards heaven, thus praying, "Thou Almighty God, in whom Abraham believed, and Isaac, and Jacob; thou who hast sent thine only begotten Son, that he might redeem us with his precious blood from the devil's thralldom, and hath made us to be thy children; thou art the unbegotten Father, he is the Son ever of thee begotten, and the Holy Ghost is

Bearne, se forgeaf us on his naman ðas mihte, þæt we untrume gehælon, and blinde onlihton, hreoffige geclænsian deoflu aflian, deade aræran, and cwæð to ūs, Soð ic eow secge, Swa hwæt swa ge biddað on minum naman æt minum Fæder, hit bið eow getiðod. Nu bidde ic on his naman þæt þeos untrume menigu sy gehæled, þæt hi ealle oncnawon þæt ðu eart ana God on heofonan, and on eorðan, and on sǣ, þu ðe hælðe ge-edstaðelast ðurh ðone ylcan urne Drihten, se ðe mid ðe and mid þam Halgan Gaste leofað and rixað on ealra worulda woruld." Mid þam ðe hī andwyrdon, " Amen," þa wearð eall seo untrume menigu gehæled : and ðær com ða fleogende Godes engel scinende swa swa sunne, and fleah geond ða feower hwemmas þæs temples, and agrof mid his fingre rode-tacn on ðam fyðerscytum stānum, and cwæð, " Se God ðe me sende cwæð, þæt swa swa ðas untruman synd gehælede fram eallum coðum, swa he geclænsode þis templ fram þæs deofles fulnyssum, ðone ðe se apostol het to westene gewitan. And God bebead me þæt ic ðone deofol eowrum gesihðum ær æteowige. Ne beo ge afyrhte þurh his gesihðe, ac mearciað rode-tacen on eowrum foreheafdum, and ælc yfel gewit fram eow."

And se engel ða æteowde þam folce ðone awyrigedan gast on ðyssere gelicnyse. He wearð ða æteowod swylce ormæte Silhearwa, mid scarpum nebbe, mid sidum bearde. His loccas hangodon to ðam anccleowum, his eagan wæron fyrene spearcan sprengende ; him stōd swæflen līg of ðam muðe, he wæs egeslice gefiðerhamod, and his handa to his bæce gebundene. þa cwæð se Godes engel to ðam atelican deofle, " Forðan ðe ðu wære gehyrsum ðæs apostoles hæsum, and tobræce þas deofellican anlicnyse, nu æfter his behate ic ðe unbinde, þæt þu fare to westene, þær ðær nanes mannes drohtnung nis ; and ðu þær wunige oð þone micclan dom." And se engel hine ða unband, and he mid hreowlicere wānunge aweg-gewāt, and nawar siððan ne æteowde. Se engel ða, him eallum onlocigendum, fleah to heofonum.

ever proceeding from thee and thy Son, who hath given us in his name this power, to heal the sick, and give light to the blind, cleanse lepers, drive out devils, raise the dead, and hath said unto us, Verily I say unto you, Whatsoever ye pray for in my name, of my Father, it shall be granted unto you. Now I pray in his name that this sick multitude be healed, that they all may know that thou alone art God in heaven, and on earth, and on sea, thou who restorest health through the same our Lord, who with thee and with the Holy Ghost liveth and reigneth for ever and ever." While they were answering "Amen," all the sick multitude was healed: and there came then flying God's angel shining as the sun, and flew over the four corners of the temple, and graved with his finger the sign of the cross on the four-cornered stones, and said, "The God who sendeth me said, That so as these sick are healed from all diseases, so hath he cleansed this temple from the devil's foulness, whom the apostle hath commanded to retire to the waste. And God hath bidden me that I first make manifest the devil to your sights. Be ye not afraid at the sight of him, but mark the sign of the rood on your foreheads, and every evil shall depart from you."

And the angel then showed to the people the accursed spirit in this likeness. He appeared as an immense Ethiop, with sharp visage and ample beard. His locks hung to his ancles, his eyes were scattering fiery sparks; sulphureous flame stood in his mouth, he was frightfully feather-clad, and his hands were bound to his back. Then said God's angel to the hideous devil, "Because thou wast obedient to the apostle's commands, and didst break the diabolical image, now, according to his promise, I will unbind thee, that thou mayest go to the waste, there where no man's converse is; and there dwell until the great doom." And the angel then unbound him, and he with woful lamentation went away, and nowhere afterwards appeared. The angel then, all looking on him, flew to heaven.

Hwæt ða se cyning Polimius, mid his wife and his twam sunum, and mid ealre his leode, gelyfde on ðone soðan God, and wearð gefullod, and awearp his cynehelm samod mid his purpuran gyrlum, and nolde ðone Godes apostol forlætan. Æfter ðisum gesamnodon gehwylce ðwyrlice wiðercoran, and wrehton ðone cyning to his breðer Astrigem, se wæs cyning on oðrum leodscipe, and cwædon, “ þin broðer is geworden anes dryes folgere, se geagnað him ure tempel, and ure godas tobrycð.” þa wearð se cyning Astriges gehathyrt, and sende ðusend gewæpnodra cempena, þæt hi ðone apostol gebundenne to him bringan sceoldon. þa ða se apostol him to gelæd wæs, ða cwæð se cyning, “ Hwī amyrdest ðu minne broðor mid þinum drycræfte ?” Bartholomeus andwyrde, “ Ne amyrd ic hine, ac ic hine awende fram hæðenum gylde to ðam soðan Gode.” Se cyning him to cwæð, “ Hwī to-wurpe ðu ure godas ?” He andwyrde, “ Ic sealde ða mihte ðam deoflum, þæt hī tocwysdon ða idelan anlicnyse þe hī on wunodon, þæt þæt mennisce folc fram heora gedwyldum gecyrde, and on ðone ecan God gelyfde.” þa cwæð se cyning, “ Swa swa ðu dydest minne broðor his god forlætan, and on ðinne god gelyfan, swa do ic eac ðe forlætan ðinne god, and on minne gelyfan.” þa andwyrde se apostol, “ Ic æteowode þone god ðe ðin broðor wurðode him gebundenne, and ic het þæt he sylf his anlicnyse tobræce. Gif ðu miht ðis dōn minum Gode, þonne gebigst ðu me to ðines godes biggen-gum : gif ðu ðonne þis minum Gode dōn ne miht, ic tobryte ealle ðine godas, and ðu ðonne gelyf on ðone soðan God þe ic bodige.”

Mid þam ðe hī ðis spræcon, þa cydde sum man þam cyninge þæt his mæsta god Baldað feolle, and sticmælum toburste. Se cyning ða totær his purpuran reaf, and het mid stiðum saglum ðone apostol beatan, and siððan beheafdian. And he ða on ðisum dæge swa gemartyrod to ðam ecan life gewât. Witodlice æfter ðisum com se broðor mid his folce, and ðone halgan lichaman mid wulderfullum lofsangum

Then the king Polymius, with his wife and his two sons, and with all his people, believed in the true God, and was baptized, and cast away his crown together with his purple garments, and would not let God's apostle depart. After this all the perverse and reprobate assembled, and accused the king to his brother Astryges, who was king in another country, and said, "Thy brother is become the follower of a magician, who appropriates to himself our temples, and breaks our gods." Then was the king Astryges enraged, and sent a thousand armed soldiers, that they might bring the apostle to him bound. When the apostle was led to him, the king said, "Why hast thou corrupted my brother with thy magic?" Bartholomew answered, "I have not corrupted him, but I have turned him from heathenism to the true God." The king said to him, "Why hast thou cast down our gods?" He answered, "I gave that power to the devils, that they might crush the vain image in which they dwelt, that mankind might turn from their errors, and believe in the true God." Then said the king, "So as thou hast made my brother forsake his god and believe in thy god, so also will I make thee forsake thy god and believe in mine." Then answered the apostle, "The god that thy brother worshiped I showed to him bound, and I commanded that he should himself break his image. If thou canst do this to my God, then wilt thou incline me to the worship of thy god; but if thou canst not do this to my God, I will break all thy gods, and do thou then believe in the true God whom I preach."

While he was saying this, some man announced to the king that his greatest god Baldath had fallen, and burst asunder piecemeal. The king then tore his purple robe, and commanded the apostle to be beaten with stiff clubs, and afterwards beheaded. And he on this day, so martyred, departed to the eternal life. But after this the brother came with his people and bore away the holy body with glorious

aweg ferodon, and getimbrodon mynster wundorlicere micelnysse, and on ðam his halgan reliquias arwurðlice gelogedon. Eornostlice on ðam þrittigoðan dæge, se cyning Astriges, ðe ðone apostol ofslean het, wearð mid feondlicum gaste gegripen, and egeslice awedde : swa eac ealle ða ðwyran hæðengyldan, þe ðone apostol mid niðe to ðam cyninge gewregdon, aweddon samod mid him, and urnon hī and he to his byrgene, and ðær wedende swulton. Þa asprāng micel ōga and gryre ofer ealle ða ungeleaffullan, and hi ða gelyfdon, and gefullode wurdon æt ðæra mæssepreosta handum, ðe se apostol ær gehādode. Þa onwreah se apostol Bartholomeus be ðam geleaffullan cyninge Polimius, þæt he biscophād underfenge ; and ða Godes ðeowan and þæt geleaffulle folc hine anmodlice to ðam hāde gecuron. Hit gelamp ða, æfter ðære hādunge, þæt he worhte fela tācna on Godes naman, ðurh his geleafan, and ðurhwunode twentig geara on ðam biscopdome, and on godre drohtnunge ; and fulfremedum geðincðum gewāt to Drihtne, þam is wurðmynt and wuldor ā on worulde.

We magon niman bysne be ðære apostolican lare, þæt nan cristen mann ne sceal his hæle gefeccan buton æt ðam Ælmihtigan Scyppende, ðam ðe gehyrsumiað lif and deað, untrummys and gesundfulnys, se ðe cwæð on his godspelle, þæt ān lytel fugel ne befylð on deað butan Godes dihte. He is swa mihtig, þæt he ealle ðing gediht and gefadað butan geswince ; ac he beswincgð mid untrumnyssum his gecorenan, swa swa he sylf cwæð, “ Þa ðe ic lufige, ða ic ðreage and beswinge.” For mislicum intingum beoð cristene men untrumode, hwilon for heora synnum, hwilon for fandunge, hwilon for Godes wundrum, hwilon for gehealdsumnyssē gōdra drohtnunga, þæt hī ðy eadmodran beon ; ac on eallum ðisum þingum is geðyld nyd-behefe. Hwilon eac þurh Godes wrace becymð þam arleasan menn swiðe egeslic yfel, swa þæt his wite onginð on ðyssere worulde, and his sawul gewit to ðam ecum witu for his wælhreawnyssē ; swa swa

hymns, and built a monastery of wondrous greatness, and in that honourably placed his holy remains. But on the thirtieth day the king Astryges, who had commanded the apostle to be slain, was seized with a fiendlike spirit, and dreadfully became frantic: so also the perverse idolaters, who through envy had accused the apostle to the king, became frantic together with him, and they and he ran to his grave, and there raving died. Then sprang up great dread and horror over all the unbelieving, and they then believed and were baptized at the hands of the mass-priests whom the apostle had before ordained. Then the apostle Bartholomew revealed respecting the believing king Polymius, that he should receive the episcopal order; and the servants of God and the believing people chose him unanimously to that order. It happened then, after the ordination, that he wrought many miracles in the name of God through his belief, and continued twenty years in the episcopal office, and in good course of life; and in full dignity departed to the Lord, to whom is honour and glory for ever and ever.

We may take example by the apostolic doctrine, that no christian man shall fetch his salvation save from the Almighty Creator, whom life and death, sickness and health obey, who hath said in his gospel, that a little bird falls not in death without God's direction. He is so mighty, that he directs and orders without toil; but he scourges his chosen with diseases, as he himself said, "Those whom I love I chastise and scourge." For divers causes are christian men afflicted with disease, sometimes for their sins, sometimes for trial, sometimes for God's miracles, sometimes for preservation of good courses, that they may be the humbler; but in all these things patience is needful. Sometimes also through God's vengeance comes very dreadful evil to the impious man, so that his punishment begins in this world, and his soul departs to eternal punishments for his cruelty; as Herod who slew the

Herodes ðe ða unscæððigan cild acwealde on Cristes acenednyse, and manega oðre to-eacan him. Gif se synfulla bið gebrocod for his unrihtwisnyse, þonne gif he mid geðylde his Drihten herað, and his miltsunge bitt, he bið ðonne aðwogen fram his synnum ðurh ða untrumnyse, swa swa horig hrægl þurh sapan. Gif he rihtwis bið, he hæfð þonne maran geðincðe þurh his brocunge, gif he geðyldig bið. Se ðe bið ungeþyldig, and mid gealgum mode ceorað ongean God on his untrumnyse, he hæfð twyfealde geniðerunge, forðan ðe he geycð his synna mid þære ceorunge, and ðrowað naðelæs.

God is se soða læce, þe ðurh mislice swingla his folces synna gehæld. Nis se woruld-læce wælhreow, ðeah ðe he þone gewundodan mid bærnætte, oððe mid ceorfsexe gelác-nige. Se læce cyrfð oððe bærnð, and se untruma hrymð, þeah-hwæðere ne miltsað he þæs oðres wánunge, forðan gif se læce geswicð his cræftes, þonne losað se forwundoda. Swa eac God gelácnað his gecorenra gyltas mid mislicum brocum; and þeah ðe hit hefigtyme sy ðam ðrowigendum, þeah-hwæðere wyle se gōda Læce to ecere hælðe hine gelácnigan. Witodlice se ðe nāne brocunge for ðisum life ne ðrowað, he færð to ðrowunge. For agenum synnum bið se mann geuntrumod, swa swa Drihten cwæð to sumum bedridan, ðe him to geboren wæs, “Min bearn, ðe synd þine synna forgifene: aris nu, and ber ham ðin leger-bed.”

For fandunge beoð sume menn geuntrumode, swa swa wæs se eadiga Iob, ðaða he wæs rihtwis, and Gode gehyrsum. Þa bæd se deofol, þæt he his fandigan moste, and he ða anes dægcs ealle his æhta amyrd, and eft hine sylfne mid þam mæstan broce geuntrumode, swa þæt him weollon maðan geond ealne ðone lichaman. Ac se geðyldiga Iob, on eallum ðisum ungelimpum, ne syngode mid his muðe, ne nan ðing stuntlices ongean God ne spræc, ac cwæð, “God me forgeaf ða æhta, and hī eft æt me genam; sy his nama gebletsod.” God eac ða hine gehælde, and his æhta mid twyfealdum him

innocent children at the birth of Christ, and many others besides him. If the sinful be afflicted with disease for his unrighteousness, then if he with patience praise his Lord, and pray for his mercy, he shall be washed from his sins by that sickness, as a foul garment by soap. If he be righteous, he shall have greater honour through his sickness, if he be patient. He who is impatient, and with froward mind murmurs against God in his sickness, shall have double condemnation, for he increases his sins by that murmuring, and suffers nevertheless.

God is the true leech, who by divers afflictions heals the sins of his people. The world's leech is not cruel, though he cure the wounded with burning or with the amputation-knife. The leech cuts or burns, and the patient cries, yet has he no mercy on the other's moaning, for if the leech desist from his craft, then will the wounded perish. So also God cures the sins of his chosen with divers diseases; and though it be wearisome to the sufferer, yet will the good Leech cure him to everlasting health. But he who suffers no sickness in this life, he goes to suffering. For his own sins a man is afflicted with disease, as the Lord said to one bedridden, who was borne to him, "My son, thy sins are forgiven thee: arise now, and bear home thy sick-bed."

For trial are some men afflicted with disease, as was the blessed Job, when he was righteous and obedient to God. Then the devil prayed that he might try him, and he in one day destroyed all his possessions, and afterwards afflicted himself with the greatest disease, so that worms rolled over all his body. But the patient Job, in all these calamities, sinned not with his mouth, nor spake anything foolish against God, but said, "God gave me possessions, and afterwards took them from me; be his name blessed." God also then healed him, and restored him his possessions twofold. Some

forgeald. Sume menn beoð geuntrumode for Godes tǣcnum, swa swa Crist cwæð be sumum blindan men, ðaða his leorning-cnihtas hine axodon, for hwæs synnum se mann wurde swa blind acenned. þa cwæð se Hælend, þæt he nære for his agenum synnum, ne for his maga, blind geboren, ac forði þæt Godes wundor þurh hine geswutelod wære. And he þærrihte mildheortlice hine gehælde, and geswutelode þæt he is soð Scyppend, ðe ða ungesceapenan eahhringas mid his halwendan spatle geopenode.

For gehealdsumnysse soðre eadmodnysse beoð forwel oft Godes gecorenan geswencte, swa swa Paulus se apostol be him sylfum cwæð, “ Me is geseald sticels mines lichaman, and se sceocca me gearplæt, þæt seo micelnys Godes onwri-genysa me ne onhebbe ; forðan ic bæd þriwa minne Drihten, þæt he afyrsode þæs sceoccan sticels fram me ; ac hē me andwyrde, Paule, ðe genihtsumað min gifu. Soðlice mægen bið gefremod on untrumnysse. Nu wuldrige ic lustlice on minum untrumnyssum, þæt Cristes miht on me wunige.”

Se cristena mann ðe on ænigre þissere gelicnysse bið gebrocod, and he ðonne his hælðe secan wyle æt unalyfedum tilungum, oððe æt wyrigedum galdrum, oþþe æt ænigum wiccecræfte, ðonne bið he ðam hæðenum mannum gelic, þe ðam deofolgylde geoffrodon for heora lichaman hælðe, and swa heora sawla amyrdon. Se ðe geuntrumod beo, bidde his hæle æt his Drihtne, and geðyldelice þa swingla forbere ; loc hū lange se soða læce hit foresceawige, and ne beceapige na ðurh ænigne deofles cræft mid his sawle ðæs lichaman gesundfulnysse ; bidde eac gōddra manna bletsunge, and æt halgum reliquium his hæle gesece. Nis nanum cristenum menn alyfed þæt he his hæle gefecce æt nanum stane, ne æt nanum treowe, buton hit sy halig rode-tacen, ne æt nanre stowe, buton hit sy halig Godes hus : se ðe elles deð, he begæð untwylice hæðengild. We habbað hwæðere þa bysne on halgum bocum, þæt mot se ðe wile mid soðum læcecræfte his lichaman getemprian, swa swa dyde se witega Isaias, þe

men are afflicted for the miracles of God, as Christ said of some blind man, when his disciples asked him, for whose sins the man was thus born blind. Then said Jesus, that he was born blind not for his own nor for his parents' sins, but because that God's miracles might be manifested through him. And he forthwith mercifully healed him; and manifested that he is the true Creator, who opened the unshapen eye-rings with his salutary spittle.

For preservation of true humility are God's chosen very often afflicted, as Paul the apostle said of himself, "To me is given a goad of my body, and the devil buffeteth me, that the greatness of God's revelations may not exalt me; for I thrice besought my Lord to remove the devil's goad from me; but he answered me, Paul, my grace will suffice thee. Verily power is promoted in weakness. I now glorify joyfully in my weaknesses, that Christ's might may dwell in me."

The christian man, who in any of this like is afflicted, and he then will seek his health at unallowed practices, or at accursed enchantments, or at any witchcraft, then will he be like to those heathen men, who offered to an idol for their bodies' health, and so destroyed their souls. Let him who is sick pray for his health to his Lord, and patiently endure the stripes; let him behold how long the true Leech provides, and buy not, through any devil's craft, with his soul, his body's health; let him also ask the blessing of good men, and seek his health at holy relics. It is not allowed to any christian man to fetch his health from any stone, nor from any tree, unless it be the holy sign of the rood, nor from any place, unless it be the holy house of God: he who does otherwise, undoubtedly commits idolatry. We have, nevertheless, examples in holy books, that he who will may cure his body with true leechcraft, as the prophet Isaiah did, who wrought

worhte ðam cyninge Ezechie cliðan to his dolge, and hine gelácnode.

Se wisa Augustinus cwæð, þæt unpleolic sy þeah hwā læce-wyrte ðicge; ac þæt hē tælð to unalyfedlicere wīglunge, gif hwā ða wyrta on him becnitte, buton he hī to ðam dolge gelecge. Þeah-hwæðere ne sceole we urne hiht on læce-wyrtum besettan, ac on ðone Ælmihtigan Scyppend, þe ðam wyrtum ðone cræft forgeaf. Ne sceal nan man mid galdre wyrte besingan, ac mid Godes wordum hī gebletsian, and swa ðicgan.

Wite ðeah-hwæðere gehwā, þæt nan man butan earfoðnyssum ne becymð to ðære ecan reste, þaða Crist sylf nolde his agen rice butan micelre earfoðnyssesse astigan: swa eac his apostoli, and ða halgan martyras mid heora agenum feore þæt heofonlice rice beceapodon: syððan eac halige andetteras, mid micelre drohtnunge on Godes ðeowdome, and þurh miccle forhæfednyssa and clænnysse, halige wurdon. Hwæt wylle we endemenn ðyssere worulde, gif we for urum synnum gebrocode beoð, buton herian urne Drihten, and eadmodlice biddan, þæt he us þurh ða hwilwendlican swingla to ðam ecan gefean gelæde? Sy him wuldor and lof on ealra worulda woruld. Amen.

IIII. KL. SEPT.

DECOLLATIO SĪ IOHANNIS BAPTISTÆ.

MISIT Herodes et tenuit Iohannem: et reliqua.

Marcus se Godspellere awrāt on Cristes bēc be ðam mæran Fulluhtere Iohanne, þæt “se wælhreowa cyning Herodes hine gehæfte, and on cwearterne sette, for his broðor wife Herodiaden:” et reliqua.

Þes Iohannes wæs se mærosta mann, swa swa Crist be him cyðnyssesse gecyðde. He cwæð, “Betwux wifa bearnum ne

for the king Hezekiah a plaster for his sore, and cured him.

The wise Augustine said, that it is not perilous, though any one eat a medicinal herb; but he reprehends it as an unallowed charm, if any one bind those herbs on himself, unless he lay them on a sore. Nevertheless we should not set our hope in medicinal herbs, but in the Almighty Creator, who has given that virtue to those herbs. No man shall enchant a herb with magic, but with God's words shall bless it, and so eat it.

Let every one, however, know, that no man comes to the eternal rest without tribulations, when Christ himself would not ascend to his own kingdom without great tribulation: so also his apostles, and the holy martyrs with their own lives bought the heavenly kingdom: afterwards also holy confessors with great perseverance in God's service, and through great privations and chastity became holy. What shall we, the end-men of this world, desire, if for our sins we are with sickness afflicted, but to praise our Lord, and humbly pray that he through transient stripes lead us to everlasting joy? To him be glory and praise for ever and ever. Amen.

AUGUST XXIX.

THE DECOLLATION OF ST. JOHN THE BAPTIST.

MISIT Herodes et tenuit Johannem: et reliqua.

Mark the Evangelist wrote in the book of Christ concerning the great Baptist John, that "the cruel king Herod bound him, and set him in prison, for the sake of his brother's wife Herodias," etc.

This John was the greatest man, as Christ bore witness concerning him. He said, "Among the children of women

arás nán mærra man þonne Iohannes se Fulluhtere." Nu hæbbe ge oft gehyred be his mæran drohtnunge and be his ðenunge, nu wylle we embe ðises godspelles trahtnunge sume swutelunge eow gereccan.

Þes Herodes, ðe Iohannem beheafdian hêt, and on ðæs Hælendes ðrowunge Pilate ðam ealdormenn geðafode, and hine to his dome betæhte, wæs ðæs oðres Herodes sunu, ðe on ðam timan rixode ðe Crist geboren wæs; ac hit wæs swa gewunelic on ðam timan þæt rice menn sceopon heora bear-num naman be him sylfum, þæt hit wære geðuht þæs ðe mare gemynd þæs fæder, ðaða se sunu, his yrfenuma, wæs geciged þæs fæder naman. Se wælhreowa fæder Herodes læfde fif suna, þry he hêt acwellan on his feorh-adle, ærðan ðe he gewite. Þa wearð he hreowlice and hrædlice dead æfter ðam ðe he ða cild acwealde for Cristes acennednyse. Þa feng Archelaus his sunu to rice. Ða embe tyn geara fyrst wearð hē ascofen of his cynesetle, forðan þe þæt Iudeisce folc wrehton his modignysse to ðam casere, and he ða hine on wræcsið asende. Þa dælde se casere þæt Iudeisce rice on feower, and sette ðærto feower gebroðra: ða sind gecwedene æfter Greciscum gereorde, tetrarche, þæt sind, fyðerrican. Fyðerrica bið se ðe hæfð feorðan dæl rices. Þa wæs án ðyssera gebroðra Philippus gehâten, se gewifode on ðæs cyninges dehter Arethe, Arabiscre ðeode, seo hatte Herodias. Þa æfter sumum fyrste wurdon hī ungesome, Philippus and Arethe, and he genam ða dohtor of his aðumme, and forgeaf hī his breðer Herode; forðan ðe he wæs furðor on hlisan and on mihte. Herodes ða awearp his riht æwe, and forli-gerlice mánfulles sinscipes breac.

Þa on ðam timan bodade Iohannes se Fulluhtere Godes rihtwisnyse eallum Iudeiscum folce, and þreade ðone Herodem, for ðam fulan sinscipe. *Aecclesiastica historia* ita narrat: Þa geseah Herodes þæt eal seo Iudeisce meniu arn to Iohannes lare, and his mynegungum geornlice gehyrsu-

there hath not arisen any greater man than John the Baptist.” Now ye have often heard of his great course and of his ministry, now we will relate to you some explanation touching the exposition of this gospel.

This Herod, who commanded John to be beheaded, and agreed with Pilate the ealdorman in the suffering of Jesus, and delivered him to his judgement, was the son of the other Herod, who reigned at the time when Christ was born; for it was usual at that time for rich men to give their children names after themselves, that it might seem the greater remembrance of the father, when the son, his heir, was called by his father’s name. The cruel father, Herod, left five sons; three he commanded to be slain in his last illness, ere he departed. Then he died miserably and suddenly after he had slain the children on account of the birth of Christ; when Archelaus his son succeeded to the kingdom. Then after a space of ten years he was driven from his throne, because the Jewish people complained of his pride to the emperor, and he then sent him into exile. The emperor then divided the Jewish kingdom into four, and placed therein four brothers, who, according to the Greek tongue, are called ‘tetrarchs,’ that is, *rulers over a fourth*. A tetrarch is he who has a fourth part of a kingdom. One of these brothers was called Philip, who took to wife the daughter of the king Arethe, of an Arabian people, who was called Herodias. Then after some time they, Philip and Arethe, were at variance, and he took his daughter from his son-in-law, and gave her to his brother Herod; because he was greater in fame and in power. Herod then cast off his lawful wife, and adulterously lived in criminal union.

Then at that time John the Baptist preached God’s righteousness to all the Jewish people, and reprov’d Herod for that foul union. *Ecclesiastica Historia ita narrat*: When Herod saw that all the Jewish multitude ran to John’s teaching, and zealously obeyed his admonitions, he was afraid,

modon, þa wearð hē afyrht, and wende þæt hī woldon for Iohannes lare his cynedom forseon, and wolde ða forhradian, and gebrohte hine on cwearterne on anre byrig þe is gecweden Macherunta. Hwæt ða Iohannes asende of ðam cwearterne twegen leorning-cnihtas to Criste, and hine befrán, þus cweð-ende, “Eart ðu se ðe toward is, oþþe we oðres andbidian sceolon?” Swilce hē cwæde, Geswutela me, gyf ðu sylf wylle nyðer-astigan to hellwarum for manna alysednysse, swa swa ðu woldest acenned beon for manna alysednysse; oððe gif ic sceole cyðan ðinne to-cyme hellwarum, swa swa ic middangearde þe towardne bodade, geswutela. Hwæt ða se Hælend on ðære ylcan tide, swa swa Lucas se godspellere awrát, gehælde manega untruman fram mislicum coðum, and wodum mannum gewitt forgeaf, and blindum gesihðe; and cwæð syððan to Iohannes ærendracum, “Farað nu to Iohanne, and cyðað him þa ðing þe ge gesawon and gehyrdon. Efne nu blinde geseoð, and ða healtan gað, and hreoflige men synd geclænsode, deafe gehyrað, and ða deadan arisað, and ðearfan bodiað godspel; and se bið eadig þe on me ne bið geæswicod.” Swylce hē cwæde to Iohanne, þyllice wundra ic wyrce, ac swa-ðeah ic wylle deaðe sweltan for mancynnes alysednysse, and ðe sweltende æfterfyligan, and se bið gesælig þe mine wundra nu herað, gif he minne deað ne forsihð, and for ðam deaðe ne geortruwað þæt ic God eom. Þus onwreah se Hælend Iohanne þæt he wolde hine sylfne gemedemian to deaðe, and syððan hellwara geneosian.

þa betwux ðisum gelamp þæt Herodes, swa we ær cwædon, his witan gefeormode on ðam dæge þe he geboren wæs; forðan ðe hi hæfdon on ðam timan micele blisse on heora gebyrd-tidum. Seo dohtor ða, swa swa we ær sædon, plegode mid hire mædenum on ðam gebeorscipe, him eallum to gecwemednysse, and se fæder ða mid aðe behêt, þæt he wolde hire forgyfan swa hwæs swa heo gewilnode. Þreo arleasa scylda we gehyrdon,—ungesælige mærsunge his gebyrd-tide, and ða unstæððigan hleapunge þæs mædenes, and ðæs fæder dyrsti-

and imagined that through John's teaching they would despise his government, and would anticipate them, and brought him into prison in a town which is called Machærunthia. John sent then two disciples from the prison to Christ, and inquired of him, thus saying, "Art thou he who is to come, or are we to await another?" As though he had said, Manifest to me whether thou thyself wilt descend to the inmates of hell for the redemption of men, as I have preached to the world that thou wast to come,—manifest. Jesus then, at the same time as the evangelist Luke wrote, was healing many sick from divers diseases, and giving reason to insane men, and sight to the blind, and said then to John's messengers, "Go now to John, and make known to him the things which ye have seen and heard. Behold now blind see, and the halt go, and lepers are cleansed, deaf hear, and the dead arise, and poor preach the gospel; and he is happy who shall not be offended in me." As though he had said to John, Such wonders I work, and yet will I perish by death for the redemption of mankind, and follow thee dying, and happy shall he be who now praiseth my wonders, if he despise not my death, and on account of that death doubt not that I am God. Thus Jesus revealed to John that he himself would vouchsafe to die, and afterwards visit the inmates of hell.

Then meanwhile it befell that Herod, as we before said, feasted his councillors on the day on which he was born; for at that time they had great rejoicing on their birth-tides. The daughter then, as we before said, played with her maidens at the feast, to the pleasure of them all, and the father then promised on oath that he would give her whatsoever she desired. Of three impious sins we have heard,—the unholy celebration of his birth-tide, and the giddy dancing of the maiden, and the father's presumptuous oath. These

gan aðsware. þam ðrim ðingum us gedafenað þæt we wiðcweðon on urum ðeawum. We ne moton ure gebyrd-tide to nanum freols-dæge mid idelum mærsungum awendan, ne ure acennednyse on swilcum gemynde habban ; ac we sceolon urne endenextan dæg mid behreowsunge and dædbote forhradian, swa swa hit awriten is, “ On eallum ðingum beo ðu gemyndig þines endenextan dæges, and þu ne syngast on ecnyse.” Ne ús ne gedafenað þæt we urne lichaman, ðe Gode is gehalgod on ðam halwendan fulluhte, mid unþæslicum plegan and higleaste gescyndan ; forðan ðe ure lichaman sind Godes lima, swa swa Paulus cwæð, “ And he bebead, þæt we sceolon gearcian ure lichaman líflice onsægednyse, and halige, and Gode andfenge.” Se lichama bið líflic onsægednys ðe wið heafod-leahtras bið gescyld, and ðurh halige mægnu Gode bið andfenge and halig. God sylf forbyt ælcne að cristenum maunum, þus cweðende, “ Ne swera ðu þurh heofenan, forðan ðe heo is Godes þrymsetl. Ne swera ðu þurh eorðan, forðan ðe heo is Godes fotsceamol. Ne swera þu ðurh ðin agen heafod, forðan ðe ðu ne miht wyrcean an hær þines feaxes hwít oððe blacc. Ic secge eow, Ne swerige ge þurh nan þing, ac beo eower spræc ðus geendod, Hit is swa ic secge, oþþe hit nis swa. Swa hwæt swa ðær mare bið þurh að, þæt bið of ðam yfelan.”

Crist sylf gefæstnode his spræce, þa ða hē spræc to anum Samaritaniscan wífe mid ðisum worde, “ Crede mihi :” þæt is, “ Gelyf me.” þeah-hwæðere gif we hwær unwærlice swerion, and se að ús geneadige to wyrсан dæde, þonne bið us rædlicor þæt we ðone maran gylt forbugon, and ðone að wið God gebētan. Witodlice Daudid swor þurh God þæt he wolde þone stuntan wer Nabal ofslean, and ealle his ðing adylegian ; ac æt ðære forman þingunge þæs snoteran wifes Abigail, hē awende his swúrd into ðære sceaðe, and hērode ðæs wifes snoternysse, ðe him forwyrnde þone pleolican mannsliht. Herodes swōr þurh stuntnyse þæt he wolde ðære hleapendan dehter forgyfan swa hwæt swa heo bæde : þa forðam ðe he

three things it befitteth us to oppose in our conduct. We may not with vain celebrations turn our birth-tide to any holyday, nor have our birth in such remembrance; but we should anticipate our last day with penitence and penance, so as it is written, "In all things be thou mindful of thy last day, and thou wilt sin not to eternity." It is not fitting to us to pollute our body, which is hallowed to God in the salutary baptism, with indecent and foolish play; for our bodies are limbs of God, as St. Paul said, "And he enjoined, that we should prepare our bodies as a living and holy sacrifice, and acceptable to God." The body is a living sacrifice which is shielded against deadly sins, and through holy virtues is acceptable to God and holy. God himself forbids every oath to christian men, thus saying, "Swear thou not by heaven, for it is God's throne. Swear thou not by earth, for it is God's footstool. Swear thou not by thine own head, for thou canst not make one hair of thy locks white or black. I say unto you, swear ye not by anything, but be your speech thus ended, It is as I say, or it is not so. Whatsoever there is more by oath, that is of evil."

Christ himself confirmed his speech, when he spake to a Samaritan woman with these words, "Crede mihi," that is, "Believe me." Yet if we anywhere heedlessly swear, and the oath compel us to a worse deed, then will it be more advisable for us to avoid the greater guilt, and atone to God for the oath. David, for example, swore by God that he would slay the foolish man Nabal, and destroy all his things; but at the first intercession of the prudent woman Abigail, he returned his sword into the sheath, and praised the woman's prudence, who forbade him that perilous murder. Herod through folly swore that he would give the dancing daughter whatsoever she might ask: then, because he would

nolde fram his gebeorum beon gecweden mǎnswara, ðone beorscipe mid blode gemencgde, and ðæs mæran witegan deað þære lyðran hoppystan hire gliges to mede forgeaf. Micele selre him wære þæt he ðone að tobræce, þonne he swylcne witegan acwellan hete.

On eallum ðingum we sceolon carfullice hōgian, gif we awar, þurh deofles syrwnge, on twam frecednyssum samod befeallað, þæt we symle ðone maran gylt forfleon þurh ūtfære þæs læssan, swa swa deð se ðe his feondum ofer sumne weall ætfleon wile, ðonne cepð hē hwær se weall unhehst sy, and ðær oferscyt. Witodlice Herodes, ðaðe he nolde, þurh Iohannes mynegunge, þone unclænan sinscipe awendan, ða wearð hē to manslihte befeallen ; and wæs seo læsse synn intinga þære maran, þæt he for his fulan forlīgre, ðe he georne wiste þæt Gode andsæte wæs, ðæs witegan blod ageat, þe he wiste þæt Gode gecweme wæs. Þis is se cwyde þæs godcundlican domes, be ðam þe is gecweden, “ Se ðe derað, derige he gyt swyðor ; and se ðe on fulnyssum wunað, befyle hine gyt swyðor.” Þes cwyde gelamp þam wælhreowan Herode. Nu is oðer cwyde be gōdum mannum sceortlice gecweden, “ Se ðe halig is, beo he gyt swyðor gehalgod.” Þis gelamp þam Fulluhtere Iohanne, se ðe wæs halig þurh menigfealde gearnunga ; and he wæs gyt swyðor gehalgod, ðaða he ðurh soðfæstnysse bodunge becom to sigefæstum martyrdome.

Herodes hīwodē hine sylfne unrōtne, ða seo dohtor hine þæs heafdes bæd ; ac hē blissode on his digelnyssum, forðan ðe heo þæs mannes deað bæd ðe hē ær acwellan wolde, gif hē intingan hæfde. Witodlice gif þæt cild bæde þæs wifes heafod, mid micclum graman hē wolde hire wiðcweðan. Næs Iohannes mid ehtnysse geneadod þæt he Criste wiðsoce, ac ðeah he sealde his līf for Criste, ðaða he wæs for soðfæstnysse gemartyrod. Crist sylf cwæð, “ Ic eom soðfæstnys.” Iohannes wæs Cristes forrynel on his acennednysse and on his bodunge, on fulluhte, on ðrowunge, and hine to hellwarum

not be called a perjurer by his guests, he stained the feast with blood, and gave the death of the great prophet to the lewd dancer in reward of her play. Much better for him had it been to have broken the oath, than to have commanded such a prophet to be slain.

In all things we should carefully consider, if we anywhere, through the devil's machinations, fall at once into two perils, that we always flee from the greater guilt by the outlet of the less, as he does who will flee from his foes over a wall, then observes he where the wall is lowest, and there darts over. But Herod, when he would not, through John's remonstrance, turn from the unclean connexion, fell into murder, and the smaller sin was the cause of the greater, so that he for his foul adultery, which he well knew was hateful to God, shed the prophet's blood, who he knew was acceptable to God. This is the sentence of the divine judgement, by which it is said, "Let him who injureth, injure yet more; and let him who liveth in foulness, defile himself yet more." This sentence befell the cruel Herod. Now there is another sentence shortly said concerning good men, "Let him who is holy be yet more hallowed." This befell the Baptist John, who was holy through manifold deserts; and he was yet more hallowed, when he through the preaching of truth came to triumphant martyrdom.

Herod feigned himself sad, when the daughter prayed him for the head; but he rejoiced in secret, because she prayed for the death of that man whom he would before have slain, if he had had a pretext. But if the child had prayed for the woman's head, he would with great anger have refused her. John was not by persecution compelled to deny Christ, but, nevertheless, he gave his life for Christ, when he was martyred for truth. Christ himself said, "I am the truth." John was Christ's forerunner in his birth, and in his preaching, in baptism, in suffering, and in his precious death preceded him

mid deorwurðum deaðe forestōp. Þaða he beheafdod wæs, ða comon his leorning-cnihtas, and his halige líc ferodon to anre byrig seo is gecweden Sebaste, and hi ðær hine gelédon. Þæt hálige heafod wearð on Hierusalem bebyrged.

Sume gedwolmenn cwædon þæt þæt heafod sceolde ablāwan ðæs cyninges wíf Herodiaden, ðe he fore acweald wæs, swa þæt heo ferde mid windum geond ealle woruld; ac hī dwelodon mid þære segene, forðan ðe heo leofode hire líf oð ende æfter Iohannes slege. Soðlice Iohannes heafod wearð syððan geswutelod twam easternum munecum, þe mid gebedum ða burh geneosodon, and hi ðanon þone deorwurðan maðm ferodon to sumere byrig þe is Edissa gehāten; and se Ælmihtiga God þurh þæt heafod ungerime wundra geswutelode. His hān, æfter langum fyrste, wurdon gebrohte to ðære mæran byrig Alexandria, and þær mid micclum wurðmynte gelogode.

Nu is to besceawigenne hūmeta se Ælmihtiga God, be his gecorenan and ða gelufedan ðenas, þa ðe he to ðam ecan life forestihte, geðafað þæt hī mid swa micclum wítum beon fornumene and tobrytte on ðisum andweardan lífe. Ac se apostol Paulus andwyrde be ðisum, and cwæð, þæt “God þreað and beswingð ælcne ðe he underfehð to his rice, and swa hē forsewenlicor bið gewitnod for Godes naman, swa his wuldor bið mare for Gode.” Eft cwæð se ylca apostol on oðre stowe, “Ne sind nā to wiðmetenne ða þrowunga þyssere tide ðam toweardan wuldre þe bið on ús geswutelod.”

Nu cwyð se trahtnere, þæt nān wilde deor, ne on fyðerfotum ne on creopendum, nis to wiðmetenne yfelum wífe. Hwæt is betwux fyðerfotum reðre þonne leo? oððe hwæt is wælhreowre betwux næddercynne ðonne draca? Ac se wisa Salomon cwæð, þæt selre wære to wunigenne mid leon and dracan þonne mid yfelan wífe and oferspræcum. Witodlice Iohannes on westene wunade betwux eallum deorcynne ungederod, and betwux dracum, and aspidum, and eallum

to hell. When he was beheaded, his disciples came, and bare his holy body to a city which is called Sebastia, and they laid him there. The holy head was buried at Jerusalem.

Some heretics said that the head blew the king's wife Herodias, for whom he had been slain, so that she went with winds over all the world; but they erred in that saying, for she lived to the end of her life after the slaying of John. But John's head was afterwards manifested to two eastern monks, who with prayers visited that city, and they bare the precious treasure thence to a city which is called Edessa; and the Almighty God, through that head, manifested innumerable miracles. His bones after a long time were brought to the great city of Alexandria, and there with great honour deposited.

Now it is to be considered why the Almighty God allows that his chosen and his beloved servants, whom he has predestined to eternal life, be destroyed with so many pains, and broken in this present life. But the apostle Paul has answered concerning this, and said, that "God correcteth and chastiseth every one whom he receiveth into his kingdom, and the more ignominiously he is tortured for the name of God, so much shall his glory be greater before God." Again, the same apostle said in another place, "The sufferings of this life are not to be compared with the future glory which will be manifested in us."

Now says the expositor, that no wild beast, neither among the four-footed nor the creeping, is to be compared with an evil woman. What among the four-footed is fiercer than a lion? or what among the serpent-kind is more cruel than a dragon? But the wise Solomon said, that it were better to dwell with lion and dragon than with an evil and loquacious woman. Now John had dwelt in the waste unhurt among all the beast-kind, and among serpents, and asps, and all the

wyrmcynne, and hī hine ondredon. Soðlice seo awyrigede Herodias mid beheafdunge hine acwealde, and swa mæres mannes deað to gife hire dehter hleapunge underfeng. Dánihel se witega læg seofan niht betwux seofan leonum on anum seaðe ungewemmed, ac þæt awyrigede wíf Gezabel beswác ðone rihtwisan Naboð to his feore, þurh lease gewitnysse. Se witega Ionas wæs gehealden unformolten on ðæs hwæles innoðe ðreo niht, and seo swicole Dalila þone strangan Samson mid olæcunge bepæhte, and besceorenun fexe his feondum belæwde. Eornostlice nis nan wyrmcynn ne wilddeora cynn on yfelnyse gelíc yfelum wífe.

Se wyrdwitere Iosephus awrát, on ðære cyrclican gerecednyse, þæt se wælhreowa Herodes lytle hwile æfter Iohannes deaðe rices weolde, ac wearð for his mândædum ærest his here on gefeohte ofslegen, and he sylf siððan of his cynerice ascofen, and on wræcsið asend, swiðe rihtwisum dome, ðaða he nolde hlystan Iohannes lāre to ðam ecan life, þæt hē eac hrædlice his hwilwendan cynedom mid hospe forlure. Augustinus se wisa ūs manað mid þisum wordum, and cwyð, “Besceawiað, ic bidde eow, mine gebroðra, mid gleawnysse hū wræcfull ðis andwyrde líf is; and ðeah ge ondrædað eow þæt ge hit to hrædlice forlæton. Ge lufiað þis líf, on ðam þe ge mid geswince wuniað; ðu hōgast embe ðine neode; ðu yrnst, and byst geancsumod; þu erast, and sæwst, and eft gegaderast; þu grinst, and bæcst; þu wyfst, and wæda tylast, and earfoðlice wast ealra ðinra neoda getel, ægðer ge on sǣ ge on lande, and scealt ealle þas foresædan ðing, and eac ðin agen líf mid earfoðnyse geendian. Leorniað nu forði, þæt ge cunnon þæt ece líf geearnian, on ðam ðe ge nān ðyssera geswinca ne ðrowiað, ac on ecnyse mid Gode rixiað.”

On ðisum lífe we ateoriað, gif we ūs mid bīgleofan ne ferciað; gif we ne drincað, we beoð mid þurste fornumene; gif we to lange waciað, we ateoriað; gif we lange standað, we beoð gewæhte, and þonne sittað; eft, gif we to lange

worm-kind, and they dreaded him. But the accursed Herodias slew him by beheading, and received the death of so great a man as a gift for her daughter's dancing. Daniel the prophet lay seven nights among seven lions in one den uninjured, but the accursed woman Jezabel betrayed the righteous Naboth to his death by false witness. The prophet Jonah was preserved unconsumed in the belly of the whale for three nights, and the treacherous Dalila deceived the strong Samson with flattery, and, his locks being shorn, betrayed him to his foes. Verily there is no worm-kind nor wild beast-kind like in evilness to an evil woman.

The historian Josephus wrote in the ecclesiastical history, that the cruel Herod, a little while after the death of John, ruled his kingdom, but first for his wicked deeds his army was slain in battle, and himself afterwards driven from his kingdom, and sent into exile, by a very righteous judgement, when he would not listen to John's exhortations to eternal life, that he suddenly with disgrace should lose his transitory kingdom. The wise Augustine exhorts us with these words, and says, "Consider, I pray you, my brethren, with understanding, how wretched is this present life, and yet ye dread leaving it too speedily. Ye love this life in which ye exist with toil; thou carest about thy need; thou runnest, and art filled with anxiety; thou plougest, and sowest, and afterwards gatherest; thou grindest, and bakest; thou weavest and preparest garments, and hardly knowest the number of all thy needs, both on sea and on land, and shalt end all these afore-said things, and also thy life with tribulation. Learn now, therefore, that ye may be able to earn the eternal life, in which ye will suffer none of these toils, but with God will reign to eternity."

In this life we faint, if we sustain not ourselves with food; if we drink not, we are destroyed by thirst; if we watch too long, we faint; if we stand long, we are fatigued, and then sit; again, if we sit too long, our limbs sleep. Consider

sittað, ūs slapað ða lima. Sceawiað eac æfter ðisum, þæt nān stede nis ures lichaman : cildhād gewit to cnihthāde, and cnihthād to geðungenum wæstm; se fulfremeda wæstm gebyhð to ylde, and seo yld bið mid deaðe geendod. Witodlice ne stent ure yld on nanre staþolfæstnyss, ac swa micclum swa se lichama wext swa micclum beoð his dagas gewanode. Gehwær is on urum līfe ateorung, and werignys, and brosnung ðæs lichaman, and ðeah-hwæðere wilnað gehwā þæt he lange lybbe. Hwæt is lange lybban buton lange swincan? Feawum mannum gelimpð on ðisum dagum, þæt he gesundfull lybbe hund-eahtatig geara, and swa hwæt swa he ofer ðam leofað, hit bið him geswinc and sārnyss, swa swa se wītega cwæð, “Yfele sind ure dagas,” and ðæs þe wyrstan þe we hī lufiað. Swa olæcð þes middangeard forwel menige, þæt hī nellað heora wræcfulle līf geendian. Soð līf and gesælig þæt is, þonne we arisað of deaðe, and mid Criste rixiað. On ðam life beoð gode dagas, na swa-ðeah manega dagas, ac ān, se nāt nænne upspring ne nane geendunge, ðam ne fyligð merigenlic dæg, forðan ðe him ne forestōp se gysternlica; ac se ān dæg bið ece æfre ungeendod butan ælcere nihte, butan gedrecednyssum, butan eallum geswincum, þe we hwene ær on ðyssere rædinge tealdon. Þes dæg and þis līf is behāten rihtwisum cristenum, to ðam us gelæde se mildheorta Drihten, se ðe leofað and rixiað mid Fæder and mid Halgum Gaste ā butan ende. Amen.

DOMINICA XVII. POST PENTECOSTEN.

IBAT Iesus in ciuitatem quæ uocatur Naim : et reliqua.

Ure Drihten ferde to sumere byrig seo is gehāten Naim, and his gingran samod, and genihtsum menigu. Þaða he genealæhte þam port-geate, þa ferde man anes cnihtes līc to byrgene : et reliqua.

Beda se trahtnere cwæð, þæt seo burh Naim is gereht,

also after this, that there is no stability of our body: childhood passes to boyhood, and boyhood to full growth; full growth bows to age, and age is ended by death. Verily our age stands on no stability, but so much as the body grows so greatly are its days diminished. Everywhere in our life are faintness and weariness, and decay of the body, and yet every one desires that he may live long. What is to live long but long to toil? It happens to few men in these days to live eighty years in health, and whatsoever he lives over that, it is toil to him and pain, as the prophet said, "Evil are our days," and the worse that we love them. So this world flatters very many, that they are unwilling to end this life of exile. A true and blessed life it will be, when we from death arise and reign with Christ. In that life will be good days, yet not many days, but one, which knows no rise nor no ending, which no tomorrow follows, because no yesterday preceded it; but the one day will for ever be unended without any night, without afflictions, without all the toils, which we a little before in this lecture recounted. This day and this life are promised to righteous christians, to whom may the merciful Lord lead us, who liveth and reigneth with the Father and the Holy Ghost ever without end. Amen.

THE SEVENTEENTH SUNDAY AFTER PENTECOST.

IBAT Jesus in civitatem quæ vocatur Naim: et reliqua.

Our Lord went to a city which is called Nain, and his disciples with him, and a copious multitude. When he approached the port-gate, the corpse of a young man was borne to the grave, etc.

Beda the expositor said, that the city of Nain is interpreted

‘yðung’ oððe ‘styrung.’ Se deada cniht, ðe on manegra manna gesihðe wæs geferod, getácnað gehwylcne synfulne mannan þe bið mid healicum leahtrum on ðam inran menn adydd, and bið his yfelnys mannum cuð. Se cniht wæs áncenned sunu his meder, swa bið eac gehwile cristen man gastlice ðære halgan gelaðunge sunu, seo is ure ealra modor, and ðeah-hwæðere ungewemmed mæden; forðan ðe hire team nis nā lichamlic ac gastlic. Gehwile Godes ðeow, þonne he leornað, he bið bearn gecweden: eft, þonne he oðerne lærð, he bið modor, swa swa se apostol Paulus be ðam aslidenum mannum cwæð, “Ge synd mine bearn, ða ðe ic nu oðre siðe geeacnige, oðþæt Crist beo on eow geednīwod.” Þæt port-geat getácnað sum lichamlic andgit þe menn ðurh syngiað. Se mann ðe tosæwð ungeþwærnyse betwux cristenum mannum, oððe seðe sprecð unrihtwisnyse on heannysse ðurh his muðes geat, he bið dead geferod. Se ðe behylt winman mid galre gesihðe and fulum luste, ðurh his eagena geat, hē geswutelað his sawle deað. Se ðe idele spellunge, oððe tállice word lustlice gehyrð, þonne macað hē his eare him sylfum to deaðes geate. Swa is eac be ðam oðrum andgitum to understandenne.

Se Hælend wearð astyred mid mildheortnyse ofer ðære meder, þæt he us bysene sealde his arfæstnyse; and he ðone deadan syððan arærde, þæt he us to his geleafan getrymede. He genealæhte and hreopode þa bære, and þa bærmenn ætstodon. Seo bær ðe þone deadan ferede is þæt orsorge ingehyd þæs orwenan synfullan. Soðlice ða byrðeras, ðe hine to byrgenne feredon, synd olæcunga lyffetyndra geferena, þe mid olæcunge and geættredum swæsnyssum þone synfullan tihtað and heriað, swa swa se wītega cwæð, “Se synfulla bið geherod on his lustum, and se unrihtwisa bið gebletsod: þonne he bið mid idelum hlisan and lyffetungum befāngen, þonne bið hit swylce he sy mid sumere mold-hypan ofhroren.” Be swylcum cwæð se Hælend to ānum his gecorenan, ðaða hē wolde his fæder līc bebyrian: he cwæð, “Geðafa þæt ða

‘inundation’ or ‘agitation.’ The dead youth, who was borne in sight of many men, betokens every sinful man who in the inward man is fordone with deadly sins, and his evilness is known to men. The youth was the only-born son of his mother, so is also every christian man spiritually a son of the holy church, which is the mother of us all, and, nevertheless, an undefiled maiden; for her family is not bodily but spiritual. Every servant of God, when he learns, is called a child: afterwards, when he teaches another, he is a mother, as the apostle Paul said of the fallen men, “Ye are my children, whom I now a second time conceive, until Christ is renewed in you.” The port-gate betokens some bodily sense through which men sin. The man that sows dissension among christian men, or who speaks unrighteousness in high places through his mouth’s gate, he is borne dead. He who beholds a woman with libidinous eye and foul lust, through his eyes’ gate, manifests his soul’s death. He who with delight hears idle discourse or contumelious words, makes his ear a gate of death to himself. So is it also to be understood of the other senses.

Jesus was moved with compassion for the mother, that he might give us an example of his piety; and he afterwards raised the dead, that he might confirm us to his faith. He approached and touched the bier, and the biermen stood still. The bier which bare the dead is the heedless mind of the hopeless sinful. But the bearers, who bare him to the grave, are the blandishments of flattering companions, who with blandishment and envenomed suavities stimulate and praise the sinful, as the prophet said, “The sinful is praised in his lusts, and the unrighteous is blessed: when he is surrounded by empty fame and flatteries, then is it as though he were overwhelmed by a mould-heap.” Of such Jesus said to one of his chosen, when he would bury his father’s corpse: he said, “Allow the dead to bury their dead: go thou, and

deadan bebyrion heora deadan : far ðu, and boda Godes rice.” Witodlice ða deadan bebyriað oðre deadan, þonne gehwilce synfulle menn oðre heora gelican mid derigendlicere herunge geðlæcað, and mid gegaderodum hefe þære wyrstan lyffetunge ofðriccað. Be swylcum is gecweden on oðre stowe, “Lyffetyndra tungan gewriðað manna sawla on synnum.”

Mid þam ðe Drihten hrepode ða bære, ða ætstodon þa bærmenn. Swa eac, gif ðæs synfullan ingehyd bið gehreped mid fyrhte þæs upplican domes, þonne wiðhæfð he ðam unlustum and ðam leasum lyffeterum, and clypigendum Drihtne to ðam ecan life cāflīce geandwyr̄t, swylce he of deaðe arise. Drihten cwæð to ðam cnihte, “Ic secge ðe, Aris, and he ðærrihte gesæt and spræc, and se Hælend betæhte hine his meder.” Se ge-edcucoda sitt, þonne se synfulla mid godcundre onbryrdnyse cucað. He sprecð, þonne he mid Godes herungum his muð gebysgað, and mid soðre andetnyse Godes mildheortnyse secþ. He bið his meder betæht, þonne he bið þurh sacerda ealdordōm gemænscipe ðære halgan gelaðunge geferylæht. Þæt folc wearð mid micclum ege ablicged ; forðan swa swa mann fram marum synnum gecyrð to Godes mildheortnyse, and his ðeawas æfter Godes bebodum gerihlæcð, swa mā manna beoð gecyrrede ðurh his gebysnunge to Godes herunge.

Þæt folc cwæð þæt mære witega arās betwux ūs, and þæt God his folc geneosode. Soð hī sædon be Criste, þæt he mære witega is ; ac he is witegena Witega, and heora ealra witegung ; forðan ðe ealle be him witegodon, and he ðurh his to-cyme heora ealra witegunge gefylde. We cweðað nu mid maran geleafan, þæt he is mære witega, forðan ðe he wāt ealle ðing, and eac fela witegode, and he is soð God of soðum Gode, Ælmihtig Sunu of ðam Ælmihtigan Fæder, seðe his folc geneosode þurh his menniscnyse, and fram deofles ðeowte alysde.

We rædað gehwær on bocum, þæt se Hælend fela deade to līfe arærde, ac ðeah-hwæðere nis nān godspell gesett be

preach God's kingdom." Verily the dead bury other dead, when sinful men court others their like with pernicious praise, and oppress with the accumulated weight of the worst flattery. Of such it is said in another place, "The tongues of flatterers bind the souls of men in sins."

When the Lord touched the bier, the biermen stood still. So also, if the mind of the sinful is touched by fear of the heavenly doom, then he withstands evil lusts and false flatteries, and to the Lord calling to eternal life promptly answers, as if he had arisen from death. The Lord said to the youth, "I say unto thee, Arise. And he forthwith sat and spake, and Jesus delivered him to his mother." The re-quickened sits, when the sinful with divine stimulation quickens. He speaks, when he employs his mouth with God's praises, and with true confession seeks God's mercy. He is delivered to his mother, when through the priest's authority he is associated in communion of the holy church. The folk was astonished with great awe; for so as a man turns from great sins to God's mercy, and corrects his conduct after God's commandments, so more men will be turned through his example to the praise of God.

The folk said, "That a great prophet hath arisen among us," and, "That God hath visited his folk." Truly they said of Christ, that he is a great prophet; for he is a Prophet of prophets, and the prophecy of them all; for they all prophesied of him, and by his advent he fulfilled the prophecy of them all. We say now with great faith, that he is a great prophet, for he knows all things, and also prophesied many, and he is true God of true God, Almighty Son of the Almighty Father, who visited his folk through his humanity, and relieved them from the thralldom of the devil.

We read everywhere in books, that Jesus raised many dead to life, but yet there is no gospel composed of any of them

heora nanum buton ðrim anum. An is þes cniht þe we nu embe spræcon, oðer wæs anes ealdormannes dohtor, þridde wæs Lazarus, Marthan broðer and Marian. Þyssera ðreora manna ærist getācnað þæt ðryfealde ærist synfullra sawla. Þære sawle deað is þreora cynna : ān is yfel geðafung, oðer is yfel weorc, ðridda is yfel gewuna. Ðæs ealdormannes dohtor læig æt forðsiðe, and se fæder gelaðode ðone Hælend þærto, forðan ðe he wæs on ðam timan þær on neawiste. Heo ða forðferde ærðan ðe he hire to come. Þaða he com, ða genam hē hī be ðære hānda, and cwæð, “ þu mæden, ic secge ðe, Arís. And heo ðærrihte arās, and metes bæd.”

Þis mæden ðe inne læg on deaðe geswefod, getācnað þære synfullan sawle deað, ðe gelustfullað on yfelum lustum digellice, and ne bið gyt mannum cuð, þæt heo þurh synna dead is ; ac Crist geswutelode þæt hē wolde swa synfulle sawle gelíf-fæstan, gif hē mid geornfullum gebedum to gelaðod bið, þaða he arærde þæt mæden binnan ðam huse, swa swa digelne leahter on menniscere heortan lutigende. Nu syndon oðre synfulle þe gelustfulliað on derigendlicum lustum mid geðafunge, and eac heora yfelnyse mid weorcum cyðað ; swilce getācnode se deada cniht, ðe wæs on þæs folces gesihðe geférod. Swilce synfulle arærð Crist, gif hī heora synna behreowsiað, and betæcð hī heora meder, þæt is, þæt he hi geferlæcð on annysse his gelaðunge.

Sume synfulle men geðafiað heora lustum, and ðurh yfele dæda mannum cyðað heora synna, and eac gewunelice syn-gigende hī sylfe gewemmað : þyllice getācnode Lazarus, þe læg on byrgene feower niht fule stincende. Witodlice Godes nama is Ælmihtig, forðan ðe hē mæg ealle ðing gefremman. He mæg ða synfullan sawle ðurh his gife geliffæstan, ðeah ðe heo on gewunelicum synnum fule stince, gif heo mid carfulre drohtnunge Godes mildheortnyse secð ; ac swa mare wund swa heo maran læcedomes behōfað. Þæt geswutelode se Hælend, þaþa hē mid leohtlicere stemne þæt mæden arærde

save three only. One is the youth of whom we have just spoken, the second was an ealdorman's daughter, the third was Lazarus, the brother of Martha and Mary. The resurrection of these three persons betokens the threefold resurrection of sinful souls. The soul's death is of three kinds: one is evil assent, the second is evil work, the third is evil habit. The ealdorman's daughter lay at the point of death, and the father called Jesus thereto, because he was at that time there in the neighbourhood. She had departed before he came to her. When he came, he took her by the hand, and said, "Thou maiden, I say unto thee, Arise. And she straightways arose, and asked for meat."

This maiden, who lay therein sleeping in death, betokens the death of the sinful soul, which delights secretly in evil pleasures, and it is not yet known to men, that it, through sins, is dead; but Christ manifested that he would quicken so sinful a soul, if with fervent prayers he be thereto called, when he raised the maiden within the house, like as secret sin lurking in the human heart. Now there are other sinful, who delight in pernicious lusts by assent, and also manifest their evilness by works; such the dead youth betokened, who was borne in sight of the people. Such sinners Christ raises, if they repent of their sins, and delivers them to their mother, that is, he associates them in the unity of his church.

Some sinful men assent to their lusts, and by evil deeds manifest their sins to men, and also habitually sinning defile themselves: such Lazarus betokened, who lay four days foully stinking in the sepulchre. Verily God's name is Almighty, for he can accomplish all things. He can through his grace quicken the sinful soul, though it foully stink in habitual sins, if with careful conduct it seek God's mercy; but the more it is wounded so much more medicament does it require. That Jesus manifested, when with clear voice he raised the maiden in sight of few persons; for he allowed

on feawra manna gesihðe; forðan ðe hē ne geðafode þæt ðæra mā manna inne wære, buton se fæder, and seo modor, and his ðry leorning-cnihtas : and he cwæð ða, “ þu mæden, Arís.”

Swa bið eac se digla deað ðære sawle eapelicor to arærenne, þe on geðafunge digelice syngað, þonne synd ða openan leahtras to gehælenne. þone cniht he arærde on ealles folces gesihðe, and mid þysum wordum getrymede, “ þu cniht, ic secge ðe, Arís.” þa diglan gyltas man sceal digelice betan, and ða openan openlice, þæt ða beon getimbrode þurh his behreowsunge, ðe ær wæron þurh his mán-dæda geæswicode.

Drihten ðaða he Lazarum stincendne arærde, ða gedrefde he hine sylfne, and tearas ageat, and mid micelre stemne clypode, “ Lazare, ga forð :” ða he geswutelode þæt se ðe swiðe langlice and gewunelice syngode, þæt he eac mid micelre behreowsunge and wope sceal his yfelan gewunan to Godes rihtwisnysse gewēman. Nis nān synn swa micel þæt man ne mæge gebētan, gif he mid innewardre heortan be ðæs gyltes mæðe on soðre dædbote þurhwunað. Is þeah-hwæðere micel smeagung be anum worde þe Crist cwæð : he cwæð, “Ælc synn and tál bið forgífen behreowsigendum mannum, ac þæs Halgan Gastes tál ne bið næfre forgífen. þeah ðe hwá cweðe tállic word ongean me, him bið forgífen, gif he deð dædbote; soðlice se ðe cweð word ongan ðone Halgan Gast, ne bið hit him forgífen on ðyssere worulde, ne on ðære towerdan.” Nis nān synna forgífenys buton ðurh ðone Halgan Gast. An Ælmihtig Fæder is, se gestrynde ænne Sunu of him sylfum. Nis se Fæder gehæfd gemænelice Fæder fram ðam Suna and þam Halgan Gaste, forðan ðe hē nis heora begra sunu. Se Halga Gast soðlice is gemænelice gehæfd fram ðam Fæder and þam Suna, forðan ðe hē is heora begra Gast, þæt is heora begra Lufu and Willa, þurh ðone beoð synna forgyfene. Witodlice ðære Halgan ðrynnysse weorc is æfre untodæledlic, þeah-hwæðere be-

not more persons to be therein than the father, and the mother, and his three disciples : and he said then, "Thou maiden, Arise."

So also is the secret death of the soul, which sins secretly by assent, easier to raise than open vices are to be healed. He raised the youth in sight of all the people, and confirmed by these words, "Thou youth, I say unto thee, Arise." Secret sins shall be expiated secretly, and open openly, that those may be edified by his repentance, who had ere been seduced by his sins.

The Lord when he raised the stinking Lazarus was troubled and shed tears, and with a loud voice cried, "Lazarus, go forth :" he then manifested that he who has very long and habitually sinned, shall also with great repentance and weeping turn his evil habits to God's righteousness. There is no sin so great that a man may not expiate it, if, with inward heart, according to the degree of the sin, he continue in true penitence. There is, nevertheless, great disquisition concerning one sentence which Christ said : he said, "Every sin and calumny shall be forgiven to repenting men, but calumny of the Holy Ghost shall never be forgiven. Though any one speak a calumnious word against me, he shall be forgiven, if he do penance ; but he who says a word against the Holy Ghost, shall not be forgiven in this world nor in that to come." There is no forgiveness of sins but through the Holy Ghost. There is one Almighty Father, who begot a Son of himself. The Father is not called Father in common from the Son and the Holy Ghost, for the latter is not the son of them both. But the Holy Ghost is called in common from the Father and the Son, for he is the Spirit of them both, that is the Love and Will of them both, through whom sins are forgiven. Verily the work of the Holy Trinity

limpð ælc forgífenys to ðam Halgan Gaste, swa swa seo acennednys belimpð to Criste ánum.

Hí ne magon beon togædere genemede, Fæder, and Sunu, and Halig Gast, ac hí ne beoð mid ænigum fæce fram him sylfum awar totwæmede. On eallum weorcum hí beoð togædere, þeah ðe to ðam Fæder synderlice belimpe þæt he Bearn gestrynde, and to ðam Suna belimpe seo acennednys, and to þam Halgan Gaste seo forðstæppung. Se Sunu is ðæs Fæder Wisdom æfre of ðam Fæder acenned; se Halga Gast nis na acenned, forðan ðe he nis na sunu, ac he is heora begra Lufu and Willa, æfre of him bām forðstæppende, þurh ðone we habbað synna forgyfenysse, swa swa we habbað þurh Crist alysednysse; and þeah-hwæðere on ægðrum weorce is seo Halige þrynnys wyrcente untodæledlice.

Se cwyð tál ongean ðone Halgan Gast, seðe mid unbehreowsigendre heortan þurhwunað on mândædum, and forsihð þa forgyfenysse ðe stent on ðæs Halgan Gastes gife: þonne bið his scyld unalysendlic, forðan ðe he sylf him belicð þære forgífenysse weg mid his heardheortnysse. Behreowsigendum bið forgífen, forseondum næfre. Uton we biddan þone Ælmihtigan Fæder, seðe us þurh his wisdom geworhte, and þurh his Halgan Gast geliffæste, þæt he ðurh ðone ylcan Gast us do ure synna forgyfenysse, swa swa he us ðurh his ænne áncennedan Sunu fram deofles ðeowte alysde.

Sy lof and wuldor þam ecan Fæder, seðe næfre ne ongann, and his ánum Bearne, seðe æfre of him is, and þam Halgan Gaste, seðe æfre is of him bām, hi ðry án Ælmihtig God untodæledlic, ā on ecnysse rixigende. Amen.

is ever indivisible, yet all forgiveness belongs to the Holy Ghost, as birth belongs to Christ alone.

They may not be named together, Father, and Son, and Holy Ghost, but they are not by any space anywhere separated from themselves. In all works they are together, though to the Father it exclusively belongs that he begot a Son; and to the Son belongs birth, and to the Holy Ghost procession. The Son is the Wisdom of the Father ever begotten of the Father; the Holy Ghost is not begotten, for he is not a son, but is the Love and Will of them both, ever proceeding from them both, through whom we have forgiveness of sins, as through Christ we have redemption; and yet in either work is the Holy Trinity working indivisibly.

He speaks calumny against the Holy Ghost, who with unrepenting heart continues in deeds of wickedness, and despises the forgiveness which stands in the grace of the Holy Ghost: then shall his sin be unredeemable, for he himself besets the way of forgiveness with his hardheartedness. The repenting shall be forgiven, the despising never. Let us pray to the Almighty Father, who hath through his Wisdom made us, and through his Holy Spirit quickened us, that he through the same Spirit grant us forgiveness of our sins, as, through his only begotten Son, he has redeemed us from the thraldom of the devil.

Be praise and glory to the eternal Father who never began, and to his only Son who ever is of him, and to the Holy Ghost who ever is of them both, those three one Almighty God indivisible, reigning ever to eternity. Amen.

III. KĀL. OCTOB.

DEDICATIO AECCLIESIE SĪ MICHAELIS ARCHANGELI.

MANEGUM mannum is cuð seo halige stōw Sċē Michaeles, on þære dūne þe is gehāten Garganus. Seo dūn stent on Campania landes gemæron, wið þa sǣ Adriaticum, twelf mila on upstige fram anre byrig þe is gehāten Sepontina. Of ðære stowe wearð aræred þises dæges freols geond geleaffulle gelaðunge. Þær eardode sum þurhspedig mann Garganus gehāten : of his gelimpe wearð seo dūn swa gecīged. Hit gelāmp, þaþa seo ormæte micelnyss his orfes on ðære dune læswede, þæt sum modig fearr wearð āngencga, and þære heorde-drafe oferhōgode. Hwæt se hlāford þa Garganus gegaderode micle menigu his in-cnihta, and ðone fearr gehwær on ðam westene sohte, and æt nextan hine gemette standan uppon ðam cnolle þære healican dune, æt ānes scræfes inngange ; and he ða mid graman wearð astyred, hwī se fearr āngenga his heorde forsāwe, and gebende his bogan, and mid geættrode flān hine ofsceotan wolde ; ac seo geættrode flā wende ongean swilce mid windes blæde aðra-wen, and þone ðe hi sceat þærrihte ofsloh.

His magas ða and nehgeburas wurdon þearle þurh ða dæde ablicgede, and heora nān ne dorste ðam fearre genealæcan. Hī ða heora biscop rāedes befrunon, hwæt him be ðam to donne wære. Se biscop ða funde him to rāede, þæt hī mid þreora daga fæstene, swutelunge þæs wundres æt Gode bædon. Þa on ðære ðriddan nihte þæs fæstenes æteowde se heah-engel Michahel hine sylfne þam biscope on gastlicere gesihðe, þus cweðende, “ Wislice ge dydon, þæt ge to Gode sohton þæt þæt mannum digle wæs. Wite ðu gewislice, þæt se mann ðe mid his agenre flān ofscoten wæs, þæt hit is mid minum willan gedōn. Ic eom Michahel se heah-engel Godes Ælmihtiges, and ic symle on his gesihðe wunige. Ic secge ðe, þæt ic ða stowe þe se fearr geealgode synderlice lufige,

SEPTEMBER XXIX.

DEDICATION OF THE CHURCH OF ST. MICHAEL THE
ARCHANGEL.

TO many men is known the holy place of St. Michael, on the mountain which is called Garganus. The mountain stands on the borders of the land of Campania, towards the Adriatic sea, twelve miles in ascent from a town which is called Sepontina. From that place originated this day's festival throughout the faithful church. There dwelt a very rich man called Garganus: from his adventure the mountain was so named. It happened when the immense multitude of his cattle was grazing on the mountain, that an unruly bull wandered alone and despised the drove. Hereupon the master Garganus gathered a great many of his household servants, and sought the bull everywhere in the waste, and at last found him standing on the knoll of the high mountain, at the entrance of a cavern; and he was then moved with anger, because the solitary bull had despised his herd, and bent his bow, and would shoot him with a poisoned arrow; but the poisoned arrow turned back as if thrown by the wind's blast, and instantly slew him who had shot it.

His kinsmen then and neighbours were greatly astonished by that deed, and not one of them durst approach the bull. They then asked counsel of their bishop, what they should do in the matter. The bishop then found it advisable, that they should ask from God an explanation of the miracle with a fast of three days. On the third night of the fast the archangel Michael appeared to the bishop in a ghostly vision, thus saying, "Wisely ye did to seek at God that which was hidden to men. Know thou for certain, that the man who was shot with his own arrow, that it was done with my will. I am Michael, the archangel of God Almighty, and I continue ever in his sight. I say to thee that I especially love

and ic wolde mid þære gebícnunge geswutelian þæt ic eom ðære stowe hyrde; and ealra ðæra tǣcna ðe ðær gelimpað, ic eom sceawere and gymend." And se heah-engel mid þisum wordum to heofonum gewát.

Se biscop rehte his gesihðe þam burhwarum, and hi ða syððan gewunelice þider sohton, and þone lifigendan God and his heah-engel Michahel geornlice bædon. Twá dura hī gesawon on ðære cyrcan, and wæs seo sup duru sume dæle mare, fram ðære lagon stapas to ðam west-dæle; ac hī ne dorston þæt halige hūs mid ingange geneosian, ac dæg-hwomlice geornlice æt ðære dura hī gebædon.

þa on ðære ylcan tíde Neapolite, þe wæron ða-gyt on hæðenscipe wunigende, cwædon gefeoht togeanes þære burhware Sepontiniscra ceastre, þe þa halgan stowe wurðodon, and togeanes Beneuentanos. Hī ða, mid heora biscopes mynegungum gelærde, bædon þreora daga fæc, þæt hi binnon þam ðrim dagum mid fæstene þæs heah-engles Michaheles fultum bædon. þa hæðenan eac swilce mid lacum and offrungum heora leasra goda gecneordlice mūnde and gescyldnysse bædon.

Efne ða on ðære nihte þe þæt gefeoht on merigen toward wæs, æteowde se heah-engel Michahel hine sylfne ðam biscope, and cwæð, þæt he heora bena gehyrde, and his fultum him behēt, and het þæt hī ane tíd ofer undern hī getrymedon ongean heora fynd. Hī ða on merigen bliðe and orsorge, þurh ðæs engles behāt, and mid truwan his fultumes, ferdon togeanes ðam hæðenum. þa sona on anginne þæs gefeohtes wæs se mūnt Garganus bifigende mid ormætre cwacunge, and micel liget fleah of ðære dūne swilce flān wið þæs hæðenan folces, and þæs mūntes cnoll mid þeosterlicum genipum eal oferhangen wæs. Hwæt ða hæðenan ða forhtmode fleames cepton, and gelice hī wurdon mid þam fyrenum

the place which the bull defended, and I would by that sign manifest that I am the guardian of the place ; and of all the miracles which there happen, I am the spectator and observer." And with these words the archangel departed to heaven.

The bishop recounted his vision to the townsfolk, and they afterwards usually resorted thither, and fervently prayed the living God and his archangel Michael. Two doors they saw in the church, and the south door was somewhat larger, from which there lay steps to the west part : but they durst not visit the holy house with entrance, but daily prayed fervently at the door.

Then at the same time the Neapolitans, who yet continued in heathenism, declared war against the inhabitants of the city of Sepontina, who worshiped the holy place, and against those of Benevento. They then, instructed by the admonitions of their bishop, prayed for a space of three days, that they might, in those three days, implore with fasting the succour of the archangel Michael. The heathen also in like manner, with gifts and offerings, diligently implored the guardianship and protection of their false gods.

Lo, on the night then on the morrow of which the fight was to take place, the archangel Michael appeared to the bishop, and said that he had heard their prayers, and promised them his succour, and commanded them to array themselves against their foes one hour after morning-tide. They then on the morrow blithe and free from care, through the angel's promise, and with confidence in his succour, marched against the heathen. Then immediately at the beginning of the fight the mount Garganus was trembling with immense quaking, and great lightning flew from the mountain as it were arrows against the heathen folk, and the knoll of the mount was all overhung with dark clouds. Whereupon the heathen with affrighted mind took to flight, and at the same time that they were shot with fiery arrows, they

fl anum ofscotene, gelice mid þæra cristenra wæpnum hindan ofsette, oðþæt hi heora burh Neapolim sāmceuce gesohton. Soðlice ða ðe ða frecednyssa ætflugon, oncneowon þæt Godes engel ðam cristenum to fultume becom, and hī ðærrihte heora swuran Criste underþeoddon, and mid his geleafan gewæpnode wurdon. Witodlice þæs wæles wæs geteald six hund manna mid þam fyrenum fl anum ofsceotene. Þa cristenan ða sigefæste mid micelre bylde and blisse hām gecyrdon, and ðam Ælmihtigan Gode and his heah-engle Michaele heora behāt to ðam temple gebrohton. Þa gesawon hī ætforan ðære cyrcan norð-dura, on þam marmanstane, swilce mannes fōtlæsta fæstlice on ðam stane geðyde, and hī ða undergeaton þæt se heah-engel Michahel þæt taceñ his andwerdnysse geswutelian wolde. Hi ða sona ðær-ofer cyrcan arærdon and weofod, þam heah-engle to lofe, ðe him on þam stede fylstende stōd.

Þa wearð micel twynung betwux ðære burhware be ðære cyrcan, hwæðer hī inn-eodon, oððe hī halgian sceoldon. Hwæt hī ða on þam east-dæle ðære stowe cyrcan arærdon, and þam apostole Petre to wurðmynte gehalgodon, and þær-binnan Scē Marian, and Iohanne ðam Fulluhtere weofod asetton. Þa æt nextan sende se biscop to ðam papan, and hine befrān, hū him embe þæs heah-engles getimbrunge to dōnne wære. Se papa þisum ærende ðus geandwyrde, “Gif mannum alyfed is þæt hi ða cyrcan ðe se heah-engel sylf getimbrode halgian moton, þonne gebyrað seo halgung on ðam dæge þe hē eow sige forgeaf, þurh unnan ðæs Ælmihtigan. Gif ðonne hwæt elles þam heah-engle gelicige, axiað his willan on þam ylcan dæge.” Þa ða ðeos andswaru þam biscope gecydd wæs, þa bead hē his ceastergewarum þreora daga fæsten, and bædon þa Halgan þrynnysse þæt him wurde geswutelod sum gewiss beācn embe heora twynunge. Se heah-engel ða Michahel, on ðære ðriddan nihte þæs fæstenes, cwæð to ðam biscope on swefne, “Nis eow nan neod þæt ge ða cyrcan halgion þe ic getimbrode. Ic sylf hi getimbrode

were overwhelmed from behind by the weapons of the christians, until half-dead they sought their city Naples. But those who escaped from those perils, acknowledged that God's angel came to the succour of the christians, and they straightways subjected their necks to Christ, and became armed with his faith. Verily in that slaughter there were counted six hundred men shot with the fiery arrows. The christians then victorious returned home with great confidence and joy, and brought their promise to the temple to Almighty God and his archangel Michael. Then saw they before the north door of the church, on the marble stone, as it were a man's footsteps, firmly impressed on the stone, and they then understood that the archangel Michael would manifest that token of his presence. They then forthwith raised a church and an altar thereover, to the praise of the archangel, who had stood in that place succouring them.

There was then a great doubt among the townfolk concerning the church, whether they should go in, or should hallow it. Whereupon they raised a church in the east part of the place, and hallowed it to the honour of the apostle Peter, and therein placed an altar to St. Mary and John the Baptist. Then at last the bishop sent to the pope, and asked him, how they were to do concerning the archangel's structure. To this errand the pope answered thus, "If it is allowed to men to hallow the church which the archangel himself constructed, then the hallowing ought to be on the day on which, through the grace of the Almighty, he gave you victory. But if aught else should be pleasing to the archangel, ask his will on the same day." When this answer was announced to the bishop, he enjoined to his fellow-citizens a fast of three days, and prayed to the Holy Trinity that some certain sign might be shown him concerning their doubt. The archangel Michael then, on the third night of the fast, said to the bishop in a dream, "There is no need for you to hallow the church which I have constructed. I

and gehalgode. Ac gað eow into ðære cyrcan unforhtlice, and me ætstandendum geneosiað þa stowe æfter gewunan mid gebedum; and þu þær to-merigen mæssan gesing, and þæt folc æfter godcundum ðeawe to husle gange; and ic þonne geswutelige hū ic ða stowe ðurh me sylfne gehalgode.”

Hi ða sona þæs on merigen ðider mid heora offrungum bliðe comon, and mid micelre ân-rædnysse heora bena on ðam suþ-dæle inn-eodon. Efne ða hī gesawon an lāng portic on ðam norð-dæle astreht for nean to ðam marmanstane þe se engel onstandende his fōtlæste æteowde. On ðam east-dæle wæs gesewen micel cyrce to ðære hī stæpmælum astigon. Seo cyrce mid hire portice mihte fif hund manna eaðelice befōn on hire rymette: and þær stōd, gesett wið middan þæs suð-wages, arwurðe weofod, mid readum pælle gescrydd. Næs þæt hūs æfter manna gewunan getimbrod, ac mid mislicum torrum gehwemmed, to gelicnysse sumes scræfes. Se hrōf eac swylce hæfde mislice heahnysse: on sumere stowe hine man mihte mid heafde geræcan, on sumere mid handa earfoðlice. Ic gelyfe þæt se heah-engel mid þam geswutelode þæt he micle swiðor sohte and lufode þære heortan clænnysse þonne ðæra stāna frætwunge. Þæs muntas cnoll wiðutan is sticmælum mid wuda oferwexen, and eft sticmælum mid grenum felda oferbræded.

Soðlice æfter ðære mæssan and ðam halgan husel-gange gecyrde gehwā mid micclum gefean to his agenum. Se bi-scop ða ðær Godes ðeowas gelogode, sangeras, and ræderas, and sacerdas, þæt hi dæghwomlice ðær Godes þenunge mid þæslicere endebyrdnysse gefyldon; and him ðær mynsterlic botl timbrian hēt. Nis þeah-hwæðere nan mann to ðam dyrstig þæt hē on nihtlicere tide binnan ðære cyrcan cuman durre, ac on dægrede, þa Godes þeowas þær-binnan Godes lof singað. Of ðam hrōf-stane on norþ-dæle þæs halgan weofodes yrnð dropmælum swiðe hluttur wæter, and wered, þæt gecigdon ða ðe on þære stowe wunodon, stillam, þæt is,

myself constructed and hallowed it. But go into the church fearlessly, and in my presence visit the place according to custom with prayers; and do thou sing mass there to-morrow, and let the people, after the divine rites, go to housel; and I will then show how I through myself hallowed the place.”

They then straightways on the morrow went joyfully thither with their offerings, and with great unity of their prayers went in on the south part. Lo then they saw a long portico on the north part stretching very near to the marble stone, on which the angel standing had manifested his foot-marks. On the east part was seen a great church to which they step by step ascended. The church with its portico could easily contain in its space five hundred men: and there stood, placed against the middle of the south wall, a venerable altar covered with a red pall. That house was not constructed after the fashion of men, but had divers towers at the corners, in likeness of a cave. The roof also was of various height: in one place a man might reach it with his head, in another hardly with his hand. I believe that the archangel would thereby manifest that he much more sought and loved cleanness of heart than the adornment of stones. The mountain's knoll without is partly overgrown with wood, and again partly overspread with the green field.

But after the mass and the holy housel every one with great joy returned to his own. The bishop then placed God's servants there, singers, and readers, and priests, that they might daily there perform God's service in a fitting manner; and commanded a monastic house to be there built for them. There is, however, no man daring to that degree that he dares to come within the church in the night-time, but at dawn, when God's servants are singing God's praise therein. From the roof-stone on the north part of the holy altar there runs drop by drop water very pure and sweet, which those who dwelt in the place called 'stilla,' that is *drop*. There is

dropa. þær is ahangen sum glæsen fæt mid sylfrenne racenteage, and þæs wynsuman wætan onfehð. þæs folces gewuna is, þæt hī æfter þam halgan husel-gange stæpmælum to ðam fæte astigað, and þæs heofonlican wætan onbyriað. Se wæta is swiðe wynsum on swæcce, and swiðe hálwende on hrepunge. Witodlice forwel menige æfter langsumum fefere and mislicum mettrumnyssum, þurh ðises wætan þigene hrædlice heora hæle brucað. Eac swilce on oðrum gemete, ungerime untruman þær beoð oft and gelome gehælede, and menigfealde wundra þurh ðæs heah-engles mihte ðær beoð gefremode; and ðeah swiðost on þysum dæge, ðonne þæt folc of gehwilcum leodscipe þa stowe geneosiað, and þæs engles andwerdnyss mid sumum gemete ðær swiðost bið, þæt ðæs apostoles cwyde beo lichamlice gefylled, þæt þæt hē gastlice gecwæð: he cwæð, þæt “englas beoð to ðening-gastum fram Gode hider on worulde asende, þæt hi beon on fultume his gecorenum, þæt hi ðone ecan eðel onfōn mid him.”

EUANGELIUM.

Accesserunt ad Iesum discipuli dicentes, Quis putas maior in regno cœlorum : et reliqua.

þis dægþerlice godspell cwyð, þæt “Drihtnes leorningcnihtas to him genealæhton, þus cweðende, La leof, hwā is fyrrest manna on heofenan rice? Se Hælend him ða to clypode sum gehwæde cild :” et reliqua.

Hægmon trahtnað þis godspell, and segð, hū ðæs caseres tolleras axodon Petrus ðone apostol, ðaða hi geond ealne middangeard ðam casere toll gegaderodon; hi cwædon, “Wyle eower lāreow Crist ænig toll syllan? þa cwæð Petrus, þæt he wolde. þa mid þam ðe Petrus wolde befrīnan þone Hælend, þa forsceat se Hælend hine, ðe ealle ðing wāt, þus cweðende, Hwæt ðincð þe, Petrus, æt hwam nimað eorðlice cynegas gafol oððe toll, æt heora gesiblingum, oþþe æt ælfremedum? Petrus cwæð, Æt ælfremedum.

hung a glass vessel with a silver chain, which receives the pleasant fluid. It is the people's wont, after the housel, to go up step by step to the vessel, and taste the heavenly fluid. The fluid is very pleasant of taste, and very salutary to the touch. Verily very many after a tedious fever and divers sicknesses, by drinking this fluid, speedily enjoy their health. Also in another manner, innumerable sick are there often and frequently healed, and many miracles, through the arch-angel's power, are there performed ; but chiefly on this day, when the people from every nation visit the place, and the angel's presence is there in some measure most sensible, that the words of the apostle may be bodily fulfilled, that which he spake spiritually : he said, that " angels shall be sent as ministering spirits from God hither into the world, that they may be for a succour to his chosen, that they may receive the eternal country with him."

GOSPEL.

Accesserunt ad Jesum discipuli dicentes, Quis putas major in regno cœlorum : et reliqua.

This day's gospel says, that " The Lord's disciples approached him, thus saying, Sir, which is the first of men in the kingdom of heaven ? Jesus then called to him a little child," etc.

Haymo expounds this gospel, and says, that the emperor's tollgatherers asked Peter the apostle, when they were gathering toll for the emperor over all the world ; they said, " Will your lord Christ give any toll ? Then Peter said that he would. Then when Peter would ask Jesus, Jesus, who knows all thing, prevented him, thus saying, What thinkest thou, Peter, of whom do earthly kings take tribute or toll, of their own relations, or of strangers ? Peter said, Of

Se Hælend cwæð, Hwæt la synd heora siblingas frige? þe læs ðe we hī æswicion, ga to ðære sǣ, and wurpe út ðinne angel, and þone fisc ðe hine hraðost forswelhð, geopena his muð, þonne fintst þu ðær-on ænne gyldenne wecg: nim ðone, and syle to tolle for me and for ðe.”

þa for ðam intingan þe hē cwæð, “Syle for me and for ðe,” wendon þa apostolas þæt Petrus wære fyrmest, and axodon ða ðone Hælend, “Hwā wære fyrmest manna on heofonan rice?” þa wolde se Hælend heora dwollican gepohtas mid soðre eadmodnysse gehælan, and cwæð, þæt hī ne mihton becuman to heofonan rice, buton hī wæron swa eadmode, and swa unscæððige swa þæt cild wæs ðe he him to clypode. Bilewite cild ne gewilnað oðra manna æhta, ne wlitiges wifes; þeah ðe hit beo gegremod, hit ne hylt langsume ungeþwærnyse to ðam ðe him derode, ne hit ne hīwað mid wordum, þæt hit oðer ðence, and oðer sprece. Swa eac sceolon Godes folgeras, þæt synd þa cristenan, habban þa unscæððignysse on heora mode þe cild hæfð on ylde.

Se Hælend cwæð, “Soð ic eow secge, Ne becume ge to heofonan rice, buton ge beon awende, and gewordenne swa swa lyttlingas.” Ne behead he his gingrum þæt hī on lichaman cild wæron, ac þæt hī heoldon bilewittra cildra unscæððignysse on heora þeawum. On sumere stowe he cwæð, þa ða him man to bær cild to bletsigenne, and his gingran þæt bemændon, “Geðafiað þæt ðas cild to me cumon; swilcera is soðlice heofonan rice.” Be ðisum manode se apostol Paulus his underðeoddan, and cwæð, “Ne beo ge cild on andgite, ac on yfelnyssum: beoð on andgite fulfremede.” Se Hælend cwæð, “Swa hwā swa hine sylfne geeadmet, swa swa ðis cild, he bið fyrmest on heofonan rice.” Uton habban ða soðan eadmodnysse on urum life, gif we willað habban ða healican geðincðe on Godes rice; swa swa se Hælend cwæð, “Ælc ðæra ðe hine onhefð bið geeadmet, and se ðe hine geeadmet, he bið ahāfen.” Se hæfð bilewites cildes unscæððignysse, þe him sylfum mislicað to ði þæt he Gode gelicige;

strangers. Jesus said, What, are their relations free? Lest we should offend them, go to the sea, and cast out thine hook, and of the fish which first swalloweth it, open the mouth, then wilt thou find therein a golden coin: take that, and give as toll for me and for thee."

Then for that reason, that he said, "Give for me and for thee," the apostles imagined that Peter was first, and asked Jesus, "Who was the first of men in the kingdom of heaven?" Jesus would then heal their erroneous thoughts with true humility, and said, that they could not come to the kingdom of heaven, unless they were as humble and as innocent as the child was which he called to him. A meek child desires not other men's possessions, nor a beauteous woman; though it be vexed it holds no lasting animosity towards those who injured it, nor feigns it with words, so that it think one thing and say another. In like manner should God's followers, that is, christians, have that innocence in their mind which a child has in its age.

Jesus said, "Verily I say unto you, ye shall not come to the kingdom of heaven, unless ye are changed and become as children." He did not enjoin to his disciples that they should be children in body, but that they should hold the innocence of meek children in their conduct. In one place he said, when a child was brought to him to be blessed, and his disciples reprov'd it, "Suffer these children to come unto me, for of such is the kingdom of heaven." Of this the apostle Paul admonished his followers, and said, "Be ye not children in understanding, but in evilnesses: be perfect in understanding." Jesus said, "Whosoever humbleth himself like this child, he shall be first in the kingdom of heaven." Let us have true humility in our lives, if we will have high dignity in God's kingdom, as Jesus said, "Every one of those who exalt themselves shall be humbled, and he who humbleth himself shall be exalted." He has the innocence of a meek child, who is displeasing to himself that he may

and he bið swa micele wlitegra ætforan Godes gesihðe, swa he swiðor ætforan him sylfum eadmodra bið. “ Se ðe underfehð ænne swilcne lyttling on minum naman, hē underfehð me sylfne.” Eallum Godes ðearfum man sceall wel-dæda þenian, ac ðeah swiðost þam eadmodum and liðum, þe mid heora lifes ðeawum Cristes bebodum geþwæriað ; forðam him bið geðenod mid his ðearfena þenunge, and hē sylf bið underfangen on heora anfenge.

Hē cwæð eac on oðre stowe, “ Se ðe witegan underfehð, he hæfð witegan mede ; se ðe rihtwisne underfehð, he hæfð rihtwises mannes edlean.” Þæt is, Se ðe witegan, oððe sumne rihtwisne Godes ðeow underfehð, and him for Godes lufon bigwiste foresceawað, þonne hæfð he swa micele mede his cystignysse æt Gode, swilce hē him sylf witega wære, oþþe rihtwis Godes þeow. “ Se ðe geæswicað anum ðyssera lyttlinga, ðe on me gelyfað, selre him wære þæt him wære getiged ân ormæte cwyrnstân to his swuran, and he swa wurde on deoppre sæ besenced.” Se æswicað oðrum þe hine on Godes dæle beswicð, þæt his sawul forloren beo. Se cwyrnstân þe tyrnð singallice, and nænne færeld ne ðurhtihð, getácnað woruld-lufe, ðe on gedwyldum hwyrftlað, and nænne stæpe on Godes wege ne gefæstnað. Be swylcum cwæð se witega, “ Þa arleasan turniað on ymbhwyrfte.” Se ðe genealæhð halgum hāde on Godes gelaðunge, and siððan mid yfelre tihtinge oþþe mid leahterfullre drohtnunge oðrum yfele bysnað, and heora ingehyd towyrpð, þonne wære him selre þæt he on woruldicere drohtnunge ana losode, þonne hē on halgum hīwe oðre mid him þurh his ðwyrlican þeawas to forwyrde getuge.

“ Wā middangearde for æswicungum.” Middangeard is her gecweden þa ðe þisne ateorigendlican middangeard lufiað swiðor þonne þæt ece līf, and mid mislicum swicdomum hī sylfe and oðre forpærað. “ Neod is þæt æswicunga cumon, ðeah-hwæðere wā ðam menn ðe hi ofcumað.” Þeos woruld is swa mid gedwyldum afylled, þæt heo ne mæg beon butan

be pleasing to God ; and he will be so much the fairer in the sight of God as he shall be the more humble before himself. “ He who receives one such little one in my name, receives myself.” To all God’s poor we should minister benefactions, though above all to the humble and meek, who in their life’s conduct conform to the commandments of Christ ; for he will be served by serving his poor, and he himself will be received by receiving them.

He said also in another place, “ He who receiveth a prophet shall have a prophet’s meed ; he who receiveth a righteous man shall have a righteous man’s reward.” That is, He who receives a prophet, or a righteous servant of God, and provides sustenance for him for love of God, shall then have as great a meed from God for his bounty, as if he himself were a prophet, or a righteous servant of God. “ He who offends one of these little ones, who believe in me, better were it for him that an immense millstone were tied to his neck, and he were so sunk in the deep sea.” He offends another who deceives him on the part of God, so that his soul be lost. The millstone which turns incessantly, and accomplishes no course, betokens love of the world, which circulates in errors, and fixes no step in the way of God. Of such the prophet said, “ The wicked turn in a circle.” He who enters upon a holy order in God’s church, and afterwards by instigation or by sinful life gives evil example to others, and perverts their understanding, then better were it for him that he alone perished in his worldly life, than that he in holy guise should draw others with him to perdition through his depraved morals.

“ Wo to the world for offences.” The world are here called those who love this perishable world more than everlasting life, and with divers offences pervert themselves and others. “ It is needful that offences come, yet wo to the man from whom they come.” This world is so filled with errors, that it cannot be without offences, and yet wo to the man who

æswicungum, and þeah wā ðam menn ðe oðerne æt his æhtum, oððe æt his feore beswicð, and ðam bið wyr, þe mid yfelum tihtingum oþres mannes sawle to ecum forwyrðum beswicð. “Gif ðin hand oððe ðin fōt þe æswicige, ceorf of þæt lim, and awurp fram ðe.” Þis is gecweden æfter gastlicere getāc- nunge, na æfter lichamlicere gesetnysse. Ne behead God nanum menn þæt he his lima awyrde. Seo hānd getācnað urne nydbehefan freond, þe us dæghwomlice mid weorce and fultume ure neode deð; ac ðeah, gif swilc freond us fram Godes wege gewēmð, þonne bið us selre þæt we his flæsclican lufe fram ūs aceorfon, and mid twæminge awurpon, þonne we, þurh his yfelan tihtinge, samod mid him on ece forwyrð befeallon. Ealswa is be ðam fēt and be ðam eagan. Gif hwilc sibling þe bið swa deorwurðe swa ðin eage, and oðer swa behefe swa ðin hand, and sum swa geðensum swilce ðin agen fōt, gif hi ðonne þe þwyrlice tihtað to ðinre sawle for- wyrde, þonne bið þe selre þæt þu heora geðeodrædene forbūge, þonne hi ðe forð mid him to ðam ecan forwyrde gelædon. “Behealdað þæt ge ne forseon ænne of þysum lytlingum.” Se ðe bepæhð ænne Godes þeowena, he geæbiligð ðone Hlaford, swa swa he sylf þurh his witegan cwæð, “Se ðe eow hrepað, hit bið me swa egle swilce hē hreppe mines eagan séo.”

“Ic secge eow þæt heora englas symle geseoð mines Fæder ansyne seðe on heofonum is.” Mid þisum wordum is ge- swutelod þæt ælcum geleaffullum men is engel to hyrde geset, þe hine wið deofles syrwnge gescylt, and on halgum mægnum gefultumað, swa swa se sealm-scōp be gehwilcum rihtwisum cwæð, “God behead his englum be ðe, þæt hi ðe healdon, and on heora handum hebban, þelæs ðe ðu æt stane þinne fōt ætspurne.” Micel wurðscipe is cristenra manna, þæt gehwilc hæbbe fram his acennednysse him betæhtne engel to hyrd- rædene, swa swa be ðam apostole Petre awriten is, þaða se engel hine of ðam cwearterne gelædde, and he to his geferum becom, and cnucigende inganges bæd. Þa cwædon þa geleaf-

deceives another in his property, or in his life, and for him it shall be worse, who with evil instigation deceives another man's soul to eternal destruction. "If thine hand or thy foot offend thee, cut off the limb, and cast it from thee." This is said according to a spiritual signification, not as a bodily precept. God commanded no man to destroy his limbs. The hand betokens our needful friend, who with work and succour daily ministers to our need; but yet, if such friend entice us from the way of God, then will it be better for us that we cut off from us his fleshly love, and by separation cast it away, than that we, through his evil instigation, together with him fall into eternal perdition. So is it also with the foot and the eye. If any relation be as dear to thee as thine eye, and another as needful to thee as thy hand, and one as serviceable as thy own foot, if they then perversely instigate thee to thy soul's destruction, better will it be for thee that thou shun their fellowship, than that they lead thee on with them to eternal perdition. "Take heed that ye despise no one of these little ones." He who deceives one of God's servants angers the Lord, as he himself through his prophet said, "He who toucheth you, it shall be to me as offensive as if he touched the sight of mine eye."

"I say unto you, that their angels ever see the countenance of my Father who is in heaven." By these words is manifested that over every believing man an angel is set as a guardian, who shields him against the devil's machination, and supports him in holy virtues, as the psalmist said of every righteous man, "God hath commanded his angels concerning thee, that they may preserve thee, and lift thee in their hands, lest thou dash thy foot against a stone." It is a great honour for christian men, that every one has from his birth an angel assigned to him in fellowship, as it is written of the apostle Peter, when the angel led him from the prison, and he came to his companions, and knocking prayed for

fullan, “ Nis hit na Petrus þæt ðær cnucað, ac is his engel.” Þa englas soðlice ðe God gesette to hyrdum his gecorenum, hī ne gewitað næfre fram his andweardnysse ; forðan ðe God is æghwær, and swa hwider swa ða englas fleoð, æfre hī beoð binnan his andwerdnysse, and his wuldres brucað. Hi bodiað ure weorc and gebedu þam Ælmihtigan, þeah ðe him nān ðing digle ne sy, swa swa se heah-engel Raphahel cwæð to ðam Godes menn, Tobīan, “ þaða ge eow gebædon, ic offrode eower gebedu ætforan Gode.”

Seo Ealde Æ ūs sægð, þæt heah-englas sind gesette ofer gehwilce leodscipas, þæt hi ðæs folces gymon, ofer ða oðre englas, swa swa Moyses, on ðære fiftan bēc ðære Ealdan Æ, þysum wordum geswutelode, “ þaða se healica God todælde and tostencte Adames ofspring, þa sette he ðeoda gemæru æfter getele his engla.” Þisum andgite geþwærlæcð se witega Danihel on his witegunge. Sum Godes engel spræc to Danihele embe ðone heah-engel þe Perscisce ðeode bewiste, and cwæð, “ Me com to se heah-engel, Grecisce þeode ealdor, and nis heora nān mīn gefylsta, buton Michahel, Ebreisces folces ealdor. Efne nū Michahel, ān ðæra fyrmestra ealdra, com me to fultume, and ic wunode ðær wið þone cyning Perscisce ðeode.” Mid þisum wordum is geswutelod hū micele care ða heah-englas habbað heora ealdor-domes ofer mancynn, ðaða he cwæð, þæt Michahel him come to fultume.

Is nu geleaffic þæt se heah-engel Michahel hæbbe gymene cristenra manna, seðe wæs ðæs Ebreiscan folces ealdor, þa hwile ðe hī on God belyfdon ; and þæt he geswutelode, þaða he him sylfum cyrcan getimbrode betwux geleaffulre ðeode, on ðam munte Gargano, swa swa we hwene ær ræddon. Þæt is gedōn be Godes fadunge, þæt se mæra heofonlica engel beo singallice cristenra manna gefylsta on eorðan, and þingere on heofonum to ðam Ælmihtigan Gode, seðe leofað and rixað ā on ecnysse. Amen.

admission. Then said the faithful, "It is not Peter who there knocketh, but is his angel." But those angels, whom God has set as guardians over his chosen, never depart from his presence; for God is everywhere, and whithersoever the angels fly, they are ever in his presence, and partake of his glory. They announce our works and prayers to the Almighty, though to him nothing is hidden, as the archangel Raphael said to the man of God, Tobias, "When ye prayed, I offered your prayers before God."

The Old Law informs us that archangels are set over every nation, that they may take care of the people, over the other angels, as Moses, in the fifth book of the Old Law, manifested in these words, "When God on high divided and scattered Adam's offspring, he set the boundaries of nations according to the number of his angels." In this sense agrees the prophet Daniel in his prophecy. An angel of God spake to Daniel concerning the archangel who directed the Persian people, and said, "The archangel came to me, the prince of the Grecian people, and there is none of these my supporter, save Michael, the prince of the Hebrew folk. Lo, Michael, one of the first princes, came to me in succour, and I continued there with the king of the Persian nation." By these words is manifested how great care the archangels have of their authority over mankind, when he said that Michael came to his succour.

It is now credible that the archangel Michael has care of christian men, who was prince of the Hebrew folk, while they believed in God; and that he manifested when he built himself a church among a faithful people on mount Garganus, as we have read a little before. It is done by God's dispensation, that the great heavenly angel is the constant supporter of christian men on earth, and their intercessor in heaven with Almighty God, who liveth and reigneth to all eternity. Amen.

DOMINICA XXI. POST PENTECOSTEN.

LOQUEBATUR Iesus cum discipulis suis in parabolis, dicens : et reliqua.

“Drihten wæs sprecende on sumere tide to his apostolum mid bigspellum, þus cweðende, Heofonan rice is gelíc sumum cyninge þe worhte his suna gyfte. þa sende he his bydelas to gelaðigenne his underðeoddan :” et reliqua.

We folgiað þæs papan Gregories trahtnunge on þyssere rædinge.

Mine gebroðra þa leofostan, gelomlice ic eow sæde, þæt gehwær on halgum godspelle þeos andwerde gelaðung is geháten heofenan rice. Witodlice rihtwisra manna gegaðerung is gecweden heofonan rice. God cwæð þurh his witegan, “Heofon is min setl.” Paulus se Apostol cwæð, þæt “Crist is Godes Miht and Godes Wisdom.” Swutelice we magon understandan þæt gehwilces rihtwises mannes sawul is heofon, þonne Crist is Godes Wisdom, and rihtwises mannes sawul is þæs wisdomes setl, and seo heofen is his setl. Be þisum cwæð se sealm-scóp, “Heofonas cyðað Godes wuldor.” Godes bydelas he het heofonas. Eornostlice haligra manna gelaðung is heofonan rice, forðan ðe heora heortan ne beoð begripene on eorðlicum gewilnungum, ac hī geomriað to ðam upplican ; and God nu iu rixað on him, swa swa on heofenlicum wunungum.

Se cyning ðe worhte his suna gifta is God Fæder, þe ða halgan gelaðunge geðeodde his Bearne þurh geryno his flæsclicnysse. Seo halige gelaðung is Cristes bryd, þurh ða hē gestrynð dæghwomlice gastlice bearn, and heo is ealra cristenra manna modor, and ðeah-hwæðere ungewemmed mæden. þurh geleafan and fulluht we beoð Gode gestrynde, and him to gastlicum bearnum gewiscede, þurh Cristes menniscnysse, and þurh gife þæs Halgan Gastes.

God sende his ærendracan, þæt hē gehwilce to ðisum giftum

THE TWENTY-FIRST SUNDAY AFTER PENTECOST.

LOQUEBATUR Jesus cum discipulis suis in parabolis, dicens : et reliqua.

“The Lord was speaking at a certain time to his apostles in parables, thus saying, The kingdom of heaven is like unto a certain king who made a marriage for his son. Then sent he his messengers to invite his subjects,” etc.

We follow in this text the exposition of pope Gregory.

My dearest brothers, I have frequently told you, that everywhere in the holy gospel this present church is called the kingdom of heaven. Verily a gathering of righteous men is called the kingdom of heaven. God said through his prophet, “Heaven is my seat.” Paul the Apostle said that “Christ is God’s Might and God’s Wisdom.” Clearly we may understand that the soul of every righteous man is heaven, when Christ is God’s Wisdom, and the soul of a righteous man is the seat of wisdom, and heaven is his seat. Of this the psalmist said, “The heavens make known the glory of God.” He calls the heavens God’s messengers. But the congregation of holy men is the kingdom of heaven, because their hearts are not occupied in earthly desires, but they sigh for that which is above ; and God now long since reigns in them, as in the heavenly dwellings.

The king who made a marriage for his son is God the Father, who associated the holy church with his Son through the mystery of his incarnation. The holy church is Christ’s bride, by which he daily begets spiritual children, and she is the mother of all christian men, and, nevertheless, an undefiled maiden. Through belief and baptism we are begotten to God, and adopted as his spiritual children, through Christ’s humanity, and through grace of the Holy Ghost.

God sent his messengers, that he might invite everyone to

gelaðode. Æne hē sende and eft; forðan ðe hē sende his witegan, þe cyddon his Suna menniscnysse towearde, and he sende eft siððan his apostolas, þe cyddon his to-cyme gefremmedne, swa swa ða witegan hit ær gewitegodon. Þaða hī noldon cuman to ðam giftum, ða sende hē eft, þus cweðende, “Secgað ðam gelaðodum, Efne, ic gegearcode mine gōd, ic ofslōh mine fearras, and mine gemæstan fugelas, and ealle mine ðing ic gearcode: cumað to þam giftum.”

Þa fearras getācniað ða heah-fæderas ðære ealdan æ, þe moston ða, be leafe ðære ealdan æ, on fearres wisan, heora fynd ofslean. Hit is þus awriten on þære ealdan æ, “Lufa ðinne freond, and hata ðinne feond.” Þus wæs alyfed þam ealdum mannum, þæt hī moston Godes wiðerwinnan and heora agene fynd mid stranglicere mihte ofsittan, and mid wæpne acwellan. Ac se ylca God, þe þas leafe sealde þurh Moyses gesetnysse ær his to-cyme, se ylca eft, ðaða he þurh menniscnysse to middangearde com, awende ðone cwyde, þus cweðende, “Ic bebeode eow, Lufiað eowre fynd, and doþ tela þam ðe eow hātiað, and gebiddað for eowre ehteras, þæt ge beon bearn þæs Heofonlican Fæder, se ðe læt his sunnan scinan ofer gōde and yfele, and he sylð rēn-scuras and wæstmas rihtwisum and unrihtwisum.” Hwæt getācniað þa fearras buton fæderas ðære ealdan æ? Hwæt wæron hī, buton fearra gelican, þaða hī, mid leafe þære ealdan æ, heora fynd mid horne lichamlicere mihte potedon?

Þa gemæstan fugelas getācniað þa halgan lāreowas þære Nīwan Gecyðnysse. Þa sind gemæste mid gife þæs Halgan Gastes to ðam swiðe, þæt hī wilniað þæs upplican færeldes mid fyðerum gastlicere drohtnunge. Hwæt is þæt man besette his geðanc on nyðerlicum þingum, buton swilce modes hlænnys? Se ðe mid fōdan þære upplican lufe bið gefylled, he bið swilce he sy mid rumlicum mettum gemæst. Mid þyssere fættnysse wolde se sealm-wyrhta beon gemæst, ðaða hē cwæð, “Beo min sawul gefylled swa swa mid rysle and mid ungele.”

this marriage. He sent once and again; for he sent his prophets, who announced his Son's humanity to come, and again, he afterwards sent his apostles, who announced his advent accomplished, as the prophets had erst prophesied it. When they would not come to the marriage, he sent again, thus saying, "Say to those who are invited, Behold, I have prepared my meats, I have slain my oxen and my fatted fowls, and have prepared all my things: come to the marriage."

The oxen betoken the patriarchs of the old law, who might then, by permission of the old law, slay their foes in the manner of an ox. It is thus written in the old law, "Love thy friend, and hate thy foe." Thus it was allowed to men of old, that they might with strong might oppress, and with weapons slay the adversaries of God and their own foes. But the same God, who gave this permission through the law of Moses before his advent, the same afterwards, when he through human nature came to the world, changed the mandate, thus saying, "I command you, Love your foes, and do good to those who hate you, and pray for your persecutors, that ye may be children of the Heavenly Father, who letteth his sun shine over good and evil, and he giveth rain-showers and fruits to the righteous and to the unrighteous." What betoken the oxen but the fathers of the old law? What were they but the like of oxen, when, by permission of the old law, they struck their foes with the horn of bodily might?

The fatted fowls betoken the holy teachers of the New Testament. These are fatted with the grace of the Holy Ghost to that degree, that they desire the heavenly journey with the wings of spiritual life. What is it for a man to set his thoughts on sublunary things but, as it were, a tenuity of mind? He who is filled with the food of heavenly love, is as though he were fatted with generous meats. With this fatness the psalmist would be fatted, when he said, "Be my soul filled as with fat and with tallow."

Hwæt is, “ Mine fearras sind ofslagene, and mine gemæstan fugelas,” buton swilce he cwæde, ‘ Behealdað ðæra ealdfædera drohtnunga, and understandað þæra witegena gydunge, and þæra apostola bodunge embe mines Bearnes menniscnysse, and cumað to ðam giftum’? Þæt is, ‘ Cumað mid geleafan, and geðeodað eow to ðære halgan gelaðunge, ðe is his bryd and eower modor.’

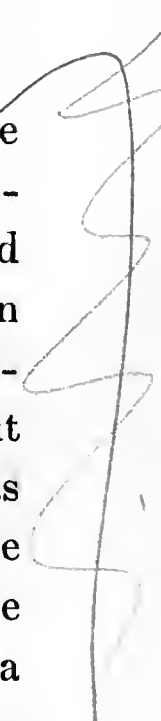
“ Hī hit forgymeleasodon, and ferdon, sume to heora tunum, sume to heora ceape.” Se færð to his tune and forsihð Godes gearcunge, seðe ungemetlice eorðlice teolunge begæð to ðan swiðe, þæt he his Godes dæl forgymeleasað. Se færð embe his mangunge, seðe mid gytsunge woruldlicra gestreona cepð swiðor þonne ðæs ecan lifes welan. Eornostlice þonne hī sume mid eorðlicum teolungum ungefohlice hī gebysgiað, and sume mid woruldlicum hordum, þonne ne magon hī for ðære bysga smeagan embe þæs Hælendes menniscnysse; and eac him bið swiðe hēfigtyme geðuht, þæt hī heora þeawas be his regole geemnetton. Sume eac beoð swa ðwyrlice gemōdode, þæt hī ne magon Godes bodunge gehyran, ac mid ehtnysse Godes bydelas geswencað, swa swa þæt godspel her bæftan cwæð, “ Sume hī gelæhton þa bydelas, and mid teonan gewæhton, and ofslogon. Ac se cyning, ðaða he þis geaxode, sende his here to, and þa manslagan fordyde, and heora burh forbærnde.”

Þa manslagan he fordyde, forðan ðe hē ða arleasan ehteras hreowlice acwealde, swa swa we gehwær on martyra þrowungum rædað. Nero, se wælhreowa casere, [hēt ahôn Petrum, and Paulum beheafdian, ac he wearð færlice of his rice aflymed, and hine wulfas totæron. Herodes beheafdode þone apostol Iacob, and Petrum gebrohte on cwearterne; ac God hine ahredde of his hæftnede, and þaða se cyning smeade hū he of ðam cwearterne come, þa æfter þan him com to Godes engel, and hine to deaðe gesloh. Astriges, se Indisca cyning, þe Bartholomeum ofsloh, awedde, and on þam wodan dreame gewāt. Ealswa Egeas, þe Andrean ahencg, þærrihte on

What is, "My oxen and my fatted fowls are slain," but as though he had said, 'Behold the lives of the old fathers, and understand the singing of the prophets, and the preaching of the apostles concerning my Son's humanity, and come to the marriage'? That is, 'Come with faith, and associate yourselves to the holy church, which is his bride and your mother.'

"They neglected it, and went, some to their farms, some to their merchandise." He goes to his farm and neglects God's preparation, who immoderately attends to earthly pursuits to that degree that he neglects God's portion. He goes about his traffic, who with covetousness heeds worldly gains more than the riches of eternal life. But when they busy themselves immoderately, some with earthly pursuits and some with worldly treasures, then they cannot for that business meditate on the humanity of Jesus; and it also seems to them very irksome to adjust their conduct to his rule. Some also are so perversely minded, that they may not hear God's preaching, but with persecution afflict God's messengers, as the gospel hereafter says, "Some seized the messengers, and with injury afflicted them, and slew them. But the king, when he was informed of this, sent his army, and destroyed the murderers and burned their city."

He destroyed the murderers, because he fiercely slew the impious persecutors, as we read everywhere in the passions of the martyrs. Nero, the cruel emperor, [commanded Peter and Paul to be beheaded, but he was suddenly driven from his realm, and wolves tore him in pieces. Herod beheaded the apostle James, and brought Peter into prison, but God saved him from his captivity, and when the king was inquiring how he came out of the prison, God's angel came to him afterwards and slew him to death. Astryges, the Indian king, who slew Bartholomew, became mad, and in a fit of madness departed. In like manner Egeas, who cruci-



wodan dreame geendode. Langsum bið to gereccenne ealra þæra arleasra ehtera geendunga, hū gramlice se Ælmihtiga God his halgena þrowunga on him gewræc. Ðæt godspel cwyrð, þæt he heora burh forbærnde, forþan ðe hi beoð ægðer ge mid sawle ge mid lichaman on ecere susle forbærnde. “He sende his here tō,” forþan ðe he þurh his englas þa mánfullan fordeð. Hwæt sind þæra engla werod buton here þæs Heofonlican Cyninges? He is gehâten Dominus Sabaoð, þæt is ‘Heres Hlaford,’ oððe ‘Weroda Drihten.’

Se cyning cwæð ða to his þegnum, “Ðas gyfta sind gearowe, ac þa ðe ic þærtō gelaðode næron his wyrðe. Farað nu to wega utscytum, and swa hwylce swa ge gemetað, laþiað to þam gyftum.” Wegas sind mislice manna dæda. Utscytas þæra wega sind ateorung woruldlicera weorca; and þa for wel oft becumað to Gode, þe on eorðlicum weorcum hwonlice speowð. Hwæt ða ðæs cyninges ærendracan ferdon geond wegas, gadrigende ealle þa ðe hi gemetton, ægðer ge yfele ge gode, and gesetton þa gifta endemes. On þyssere andwerdan gelaðunge sind gemeugde yfele and gode, swa swa clæne corn mid fulum coccele: ac on ende þyssere worulde se soða Dema hæst his englas gadrian þone coccel byrþenmælum, and awurpan into ðam unadwæscendlicum fyre. Byrþenmælum hi gadriað þa synfullan fram þam rihtwisum: þonne ða manslagan beoð togædere getigede innon þam hellicum fyre, and sceapan mid sceapum, gytseras mid gytserum, forliras mid forlirum; and swa gehwylce mánfulle geferan on þam ecum tintregum samod gewriþene cwylmiað; and se clæna hwæte bið gebroht on Godes berne: þæt is, þæt ða rihtwisan beoð gebrohte to þam ecan life, þær ne cymð storm ne nan unweder þæt ðam corne derie. Ðonne ne beoð þa godan nahwar buton on heofenum, and þa yfelan nahwar buton on helle.

Mine gebroþra, gif ge gōde sind, þonne sceole ge emlice wipercorenra manna yfelnyse forberan, swa lange swa ge on

fied Andrew, ended forthwith in a fit of madness. Longsome would it be to recount the ends of all the impious persecutors, how sternly the Almighty God avenged on them the sufferings of his saints. The gospel says, that he burned their city, because they will be, both with soul and with body, burned in everlasting torment. "He sent his army," because through his angels he destroys the wicked. What are the hosts of angels but the army of the Heavenly King? He is called Dominus Sabaoth, that is 'Lord of an army,' or 'Lord of Hosts.'

The king then said to his servants, "The marriage is ready, but those whom I have thereto invited were not worthy of it. Go now to the outlets of the ways, and whomsoever ye find, invite to the marriage." Ways are the various deeds of men. Outlets of ways are the perishing of worldly works; and those very often come to God, who in earthly works but little prosper. Hereupon the king's messengers went through the ways, gathering all whom they found, both evil and good, and at length made the marriage. In this present church are mingled evil and good, as clean corn with foul cockle: but at the end of this world the true Judge will bid his angels gather the cockle by burthens, and cast it into the unquenchable fire. By burthens they will gather the sinful from the righteous: then will murderers be tied together within the hellish fire, and robbers with robbers, the covetous with the covetous, adulterers with adulterers; and so all wicked associates, bound together, shall suffer in everlasting torments; and the clean wheat shall be brought into God's barn: that is, the righteous shall be brought to everlasting life, where storm comes not nor any tempest that may injure the corn. Then will the good be nowhere but in heaven, and the evil nowhere but in hell.

My brothers, if ye are good, then should ye bear with equanimity the evilness of reprobate men, as long as ye con-

þisum andweardan life wuniað. Ne bið se gōd seþe yfelne forberan nele. Be þisum cwæð Godes stemn to þam witegan Ezechiel, “ Ðu mannes bearn, ungeleaffulle and yfel tihtende sind mid þe, and þu wunast mid þam wyrstan wyrmcynne.” Eft Paulus se Apostol geleaffulra manna líf herode and getrymde, þus tihtende, “ Gewuniað betwux þwyrum mancynne: scinað betwux þam swa swa steorran, lífes word healdende.”

“ Se cyning eode inn, and gesceawode þa gebeoras, þa geseah he þær ænne mann þe næs gescryd mid gyftlicum reafe.” Þæt giftlice reaf getácnað þa soðan lufe Godes and manna. Þa lufe ure Scyppend us geswutelode þurh hine sylfne, þaða he gemedemode þæt he us fram þam ecan deaþe mid his deorwurþan blode alysde, swa swa Iohannes se Godspellere cwæð, “ Swa swiþe lufode God þysne middangeard, þæt he his áncennedan Sunu sealde for us.” Se Godes Sunu, þe ðurh lufe to mannum becom, gebicnode on þam godspelle þæt ðæt giftlice reaf getácnode,—þa soðan lufe. Ælc þæra þe mid geleafan and fulluhte to Gode gebihð, he cymð to þam gyftum; ac he ne cymð na mid gyftlicum reafe, gif he þa soþan lufe ne hylt. Witodlice ge geseoð þæt gehwam sceamað, gif he gelaðod bið to woruldlicum gyftum, þæt he wáclice gescryd cume to þære scortan blisse; ac micele mare sceamu bið þam ðe mid horium reafe cymð to Godes gyftum, þæt he for his fulum gyrelan fram þære ecan blisse ascofen beo into ecum þeostrum. Swa swa reaf wlitegað þone man lichamlice, swa eac seo soðe lufu wlitegað ure sawle mid gastlicere fægernysse. Ðeah se mann hæbbe fullne geleafan, and ælmessan wyrce, and fela to gode gedo, eal him bið ydel, swa hwæt swa he deð, buton he hæbbe soþe lufe to Gode and to eallum cristenum mannum. Seo is soð lufu, þæt gehwá his freond lufie on gode, and his feond for gode. Dæghwamlice gæð se Heofonlica Cyning into þam gyftum, þæt is, into his gelaðunge, and sceawað hwæðer we beón mid þam gyftlicum reafe innan gescrydde; and swa hwylcne swa he gemet

tinue in this present life. He is not good who will not bear with the evil. On this the voice of God said to the prophet Ezekiel, "Thou son of man, unbelieving and prompters to evil are with thee, and thou dwellest with the worst worm-kind." Again Paul the Apostle praised and confirmed the lives of believing men, thus stimulating them, "Dwell among perverse mankind: shine among them as stars, holding the word of life."

"The king went in, and beheld the guests, when he saw one man there who was not clad in a marriage garment." The marriage garment betokens the true love of God and men. That love our Creator manifested to us in himself, when he vouchsafed to redeem us from eternal death with his precious blood, as John the Evangelist said, "So greatly God loved this world, that he gave his only-begotten Son for us." The Son of God, who through love came to men, signified in the gospel that which the marriage garment betokened,—true love. Every of those who with faith and baptism incline to God, comes to the marriage; but he comes not with a marriage garment, if he holds not true love. For ye see that everyone is ashamed, if he is invited to a worldly marriage, to come meanly clad to that short pleasure; but a much greater shame is it for him who with a sordid garment comes to God's marriage, so that for his foul habit he shall be cast from eternal bliss into eternal darkness. So as a garment adorns a man bodily, so also true love adorns our soul with spiritual fairness. Though a man have full faith, and give alms, and do much good, all will be vain, whatsoever he does, unless he have true love for God and for all christian men. It is true love, that everyone love his friend well, and his foe for his good. The Heavenly King goes daily to the marriage, that is, into his church, and looks whether we are clad within in the marriage garment; and whomsoever he finds without

butan soþre lufe, ðæne he befrinð mid graman, þus cweðende, “ þu freond, humeta dorstest ðu gān to minre gearcunge buton gyftlicum reafe ? ” “ Freond ” he hine het, and þeah awearp fram his gebeorum. Freond he wæs ðurh geleafan, and wiþercora þurh weorc. He þærrihte adumbode, forþan þe æt Godes dome ne bið nān beladung ne wiþertalu ; ac se Dema þe wiðutan þreað, is gewita his ingehides wiðinnan. ðeah ðe hwā þa soþan lufe gyt fulfremedlice næbbe, ne sceal he ðeah his sylfes geortruwian, forðan ðe se witega be swylcum cwæð to Gode, “ Min Drihten, þine eagan gesawon mine unfulfremednysse, and on þinre bēc ealle] sind awritene.”

Se cyning cwæð to his ðegnum, “ Bindað þone misscryddan hāndum and fōtum, and wurpað into ðam yttrum þeostum, þær bið wōp and toða gebitt.” þa hānda and þa fēt þe nū ne beoð gebundene mid Godes ege fram þwyrlicum weorcum, hi beoð þonne þurh strecnysse Godes domes fæste gewriðene. þa fēt ðe nellað untrumne geneosian, and þa hānda þe nān ðing þearfum ne syllað, þa beoð þonne mid wite gebundene ; forðan þe hī synd nū sylfwilles fram gōdum weorcum gewriðene. Se misscrydda wæs aworpen on ða yttran þeostu. þa inran þeostu sind þære heortan blindnys. þa yttran þeostu is seo swearte niht þære ecan geniðerunge. Se fordēmda þonne þrowað on þam yttrum þeostrum neadunge, forðan ðe he nū sylfwilles his līf adrihð on blindnysse his heortan, and næfð nān gemynd þæs soðan leohtes, þæt is, Crist, þe be him sylfum cwæð, “ Ic eom middangeardes leoht ; se ðe me fyligð, ne gæð he on þeostrum, ac he hæfð lifes leoht.” On ðam yttrum þeostrum bið wōp and toða gebit. þær wepað ða eagan on ðam hellican lige, þe nū ðurh unalyfedlice gewilnunga goretende hwearftliað ; and þa tēð, þe nū on ofer-æte blissiað, sceolon þær cearcian on þam unasecgendlicum pinungum, þe Godes wiðerwinnum gegearcod is. þa eagan soðlice for swiðlicum smice tyrað, and þa tēð for micclum cyle cwaciað ; forðan ðe ða wiðercoran

true love, him he questions with wrath, thus saying, "Thou friend, how durstest thou come to my preparation without a marriage garment?" "Friend" he called him, and, nevertheless, cast him from his guests. A friend he was through faith, and a reprobate in works. He was forthwith silent, because at God's doom there is no exculpation nor defence; for the Judge who convicts without, is cognizant of his mind within. Though any one have not true love perfectly, yet should he not despair of himself, for of such the prophet spake to God, "My Lord, thine eyes have seen my imperfections, and in thy book all] are written."

The king said to his servants, "Bind the misclad hands and feet, and cast him into outer darkness, there shall be weeping and gnashing of teeth." The hands and the feet which are not now bound through awe of God from perverse works, shall then, through the sternness of God's doom, be fast bound. The feet which will not visit the sick, and the hands which give nothing to the poor, shall then be bound in torment; because they are now wilfully bound from good works. The misclad was cast into outer darkness. The inner darkness is the blindness of the heart. The outer darkness is the swart night of eternal condemnation. The condemned will then by compulsion suffer in outer darkness, because he now wilfully passes his life in blindness of heart, and has no remembrance of the true light, that is, Christ, who said of himself, "I am the light of the world; he who followeth me goeth not in darkness, but hath the light of life." In the outer darkness shall be weeping and gnashing of teeth. There the eyes shall weep in the hellish flame, which now libidiously roll about with unallowed desires; and the teeth, which now rejoice in gluttony, shall there grate in the unspeakable torments, which are prepared for the adversaries of God. Verily the eyes will smart with the powerful smoke, and the teeth quake with the great chill; for the reprobates shall suffer intolerable

unacumendlice hætu þrowiað, and unasecgendlicne cyle. Witodlice þæt hellice fyr hæfð unasecgendlice hætan and nān leoht, ac ēcelice byrnð on sweartum ðeostrum.

Gif hwam twynige be æriste, þonne mæg hē understandan on þisum godspelle, þæt þær bið soð ærist þær ðær beoð eagan and tēð. Eagan sind flæscene, and tēð bænene; forðan þe we sceolon, wylle we nelle we, arisan on ende þyssere worulde mid flæsce and mid bane, and onfōn edlean ealra ura dæda, oððe wununge mid Gode for gōdum gearnungum, oþþe helle-wite mid deofle for mândædum. Be þisum cwæð se eadiga Iob, “ Ic gelyfe þæt min Alysend leofað, and ic sceal on þam endenextan dæge of eorðan arisan, and eft ic beo mid minum felle befangen, and on minum flæsce ic geseo God, ic sylf, and na oðer.” Þæt is, na oðer hiw þurh me, ac ic sylf hine geseo.

Þises godspelles geendung is swiðe egefull: “ Fela sind gecīgede and feawa gecorene.” Efne nu ure ealra stemn clypað Crist, ac ure ealra līf ne clypað; forðan ðe manega wiðcweðað on heora ðeawum þæt þæt hī mid heora stemne geandettað. Sume menn habbað gōd anginn sume hwile, ac hī geendiað on yfele. Sume habbað yfel anginn, and wel geendiað þurh soðe dædbote. Sume onginnað wel, and bet geendiað. Nu sceal gehwā hine sylfne micclum ondrædan, þeah þe hē gōde drohtnunge hæbbe, and nateshwon be him sylfum gedyrstlæcan; forðan þe hē nāt hwæðer hē wurðe is into þam ecan rice. Ne he ne sceal be oðrum geortruwian, þeah ðe he on leahtras befealle; forðan ðe he nāt þa menigfealdan welan Godes mildheortnyse.

Cwyð nu Scs̄ Gregorius, þæt sum broðor gecyrde to anum mynstre þe he sylf gestaðelode, and æfter regollicere fāndunge munuchād underfeng. Þam filigde sum flæsclīc broðor to mynstre, na for gecnyrdnyse gōddre drohtnunge, ac for flæsclīcere lufe. Se gastlica broðor eallum þam mynstermunecum þearle ðurh gōde drohtnunge gelicode; and his flæsclīca broðor micclum his lifes ðeawum mid þwyrnyse

heat, and unspeakable chill. Verily the hellish fire has unspeakable heat and no light, but burns eternally in swart darkness.

If any one doubt concerning the resurrection, he may in this gospel understand, that there will be a true resurrection, where there are eyes and teeth. Eyes are of flesh, and teeth of bone; for we shall, whether we will or not, arise at the end of this world with flesh and with bone, and receive the reward of all our deeds, either a dwelling with God for good deserts, or hell-torment with the devil for deeds of wickedness. Of this the blessed Job said, "I believe that my Redeemer liveth, and that I shall on the last day from earth arise, and that I shall again be clothed in my flesh, and that in my flesh I shall see God, I myself, and no other." That is, no other form through me, but I myself shall see him.

The ending of this gospel is very awful: "Many are called and few chosen." Behold now the voices of us all call Christ, but the lives of us all call him not; for many deny in their practices that which they profess with their voice. Some men have a good beginning for some while, but they end in evil. Some have an evil beginning, and end well through true penitence. Some begin well and end better. Now everyone should greatly fear, though he lead a good life, and not presume on himself; for he knows not whether he is worthy to enter into the eternal kingdom. Nor should he despair of another, though he fall into vices; for he knows not the manifold abundance of God's mercy.

St. Gregory now says, that a certain brother entered into a monastery which he himself had founded, and after regular probation received monkhood. A fleshly brother followed him to the monastery, not for desire of a good life, but for fleshly love. The ghostly brother, through his good life, was exceedingly liked by the monks of the monastery; and his fleshly brother with perverseness greatly contradicted

wiðcwæð. He leofode on mynstre for neode swiðor þonne for beterunge. He wæs gegaf spræce, and þwyr on dædum; wel besewen on reafe, and yfele on ðeawum. He nahte ge-ðyld, gif hine hwā to gōddre drohtnunge tihte. Wearð ða his līf swiðe hēfigtyme ðam gebroðrum, ac hi hit emlice forbæron for his broðer gōdnysse. He ne mihte nān ðing to gode gedōn, ne he nolde nān gōd gehyran. Þa wearð hē færlice mid sumere coðe gestanden, and to deaðe gebroht. Þaða hē to forðsiðe ahāfen wæs, ða comon þa gebroðra to ði þæt hī his sawle becwædon. He læg acealdod on nyþe-weardum limum: on ðam breoste anum orðode ða-gyt se gast. Þa gebroðra ða swa micel geornfullicor for hine gebædon, swa micclum swa hī gesawon þæt he hrædlice gewītan sceolde. He ða færlice hrymde, þus cweðende, “Gewitað fram me. Efne her is cumen an draca þe me sceal forswelgan, ac he ne mæg for eower andwerdnysse. Min heafod he hæfð mid his ceafum befangen. Rymað him, þæt he me lēng ne swence. Gif ic þisum dracan to forswelgenne geseald eom, hwī sceal ic elcunge þrowian for eowerum oferstealle?”

Þa gebroðra him cwædon to, “Hwī sprecst þu mid swa micelre orwennysse? Mearca ðe sylfne mid tǣcne þære halgan rōde.” He andwyrde be his mihte, “Ic wolde lustbære mid tǣcne þære halgan rōde me bletsian, ac ic næbbe ða mihte, forðan ðe se draca me þearle ofþryhð.” Hwæt ða munecas ða hī astrehton mid wōpe to eorðan, and ongunnon geornlicor for his hreddinge þone Wealdendan God biddan. Efne ða færlice awyrpte se adliga cniht, and mid blissigendre stemne cwæð, “Ic þancige Gode: efne nu se draca, þe me forswelgan wolde, is aflīged for eowerum benum. He is fram me ascofen, and standan ne mihte ongean eowre þingunge. Beoð nu mine ðingeras, biddende for minum synnum; forðan ðe ic eom gearo to gecyrrenne to munuclīcere drohtnunge, and woruldlice ðeawas ealle forlætan.” His cealdan limu þa ge-edcucodon, and he mid ealre heortan to

the usages of his life. He lived in the monastery rather from necessity than for bettering. He was idle of speech, and perverse in deeds ; appearing well in raiment, and evil in morals. He had no patience, if any one exhorted him to a good course. Hence was his life very irksome to the brothers, but they endured it calmly on account of his brother's goodness. He could do nothing good, nor would he hear any good. He was then suddenly seized with some disease, and brought to death. When he was raised up for departure, the brothers came that they might pray for his soul. He lay chilled in his lower limbs : in his breast alone the spirit yet breathed. The brothers then prayed for him the more fervently, the more they saw that he would quickly depart. He then suddenly cried, thus saying, " Depart from me. Lo here is a dragon come which is to swallow me, but he cannot for your presence. He has seized my head in his jaws. Give place to him, that he may no longer afflict me. If I am given to this dragon to be swallowed, why should I suffer delay through your presence ? "

The brothers said to him, " Why speakst thou with such great despair ? Mark thyself with the sign of the holy rood." He answered as he was able, " I would joyfully bless myself with the sign of the holy rood, but I have not the power, for the dragon sorely oppresses me." Whereupon the monks prostrated themselves with weeping to the earth, and begun more fervently to pray to the Powerful God for his salvation. Lo then, the sick man suddenly started, and with exulting voice said, " I thank God : behold now the dragon which would swallow me is put to flight through your prayers. He is driven from me, and could not stand against your intercession. Be now my interceders, praying for my sins ; for I am ready to turn to monastic life, and to forsake all worldly practices." His cold limbs then requickened, and he turned

Gode gecyrde, and mid langsumum broce on his gecyrrednysse wearð gerihtlæced, and æt nextan on þære ylcan untrumnysse gewát; ac he ne geseah þone dracan on his forðside, forðan ðe he hine oferswiðde mid gecyrrednysse his heortan.

Ne sceole we beon ormode, þeah ðe on þyssere andweardan gelaðunge fela syndon yfele and feawa góde; forðan ðe Noes arc on yþum ðæs micclan flodes hæfde getácnunges þyssere gelaðunge, and hé wæs on nyðewardan wíd, and on ufeawardan nearo. On ðære nyðemystan bytminge wunodon þa reðan deor and creopende wurmas. On oþre fleringe wunodon fugelas and clæne nytenu. On þære ðriddan fleringe wunode Noe mid his wife, and his ðry suna mid heora þrim wifum. On ðære bytminge wæs se arc rúm, þær ða reðan deor wunedon, and wiðufan genyrwed, þær ðæra manna wunung wæs; forðan ðe seo halige gelaðung on flæsclicum mannum is swiðe brád, and on gastlicum nearo. Heo tospræt hire bosm þær ðær þa reðan wuniað on nytelicum ðeawum, and heo is genyrwed on þone ende þe þa gesceadwisan wuniað, on gastlicum ðeawum drohtnigende; forðan swa hí haligran beoð on þyssere andwerdan gelaðunge, swa heora læs bið. Micele ma is þæra manna þe lybbað be agenum lustum, ðonne þæra sy þe heora lifes ðeawas æfter Godes bebodum gerihtlæcað: þeah-hwæðere symle bið haligra manna getel geeacnod þurh arleasra manna wanunge. Nis þæt getel Godes gecorenra lytel, swa swa Crist on oðre stowe cwæð, “Manega cumað fram east-dæle and fram west-dæle, and sittað mid þam heahfædere Abraháme, and Isaace, and Iacobe on heofonan rice.” Eft, se sealm-wyrhta be Godes gecorenum cwæð, “Ic hí getealde, and heora getel is mare ðonne sand-ceosol.” On ðisum andweardan life sind þa gecorenan feawa geðuhte ongean getel þæra wiðcorenra, ac þonne hí-to ðam ecan life gegaderode beoð, heora tel bið swa menigfeald, þæt hit oferstihð, be ðæs witegan cwýde, sandceosles gerím.

with all his heart to God; and by long sickness in his conversion was justified, and at length died of the same disease; but he saw not the dragon at his departure, for he had overcome him by the conversion of his heart.

We should not be hopeless, though in this present church many are evil and few good; for Noah's ark on the waves of the great flood was a type of this church, and it was in the lower part wide and in the upper narrow. In the lowermost bottom dwelt the fierce beasts and creeping worms. On the second flooring dwelt birds and clean animals. On the third flooring dwelt Noah with his wife, and his three sons with their three wives. In the bottom the ark was roomy, where the fierce beasts dwelt, and narrowed above, where the dwelling of men was; for the holy church is in fleshly men very broad, and in spiritual narrow. She spreads her bosom where the rugged dwell in brutal habits, and she is narrowed at the end which the discreet inhabit, living in spiritual practices; for the holier they are in this present church, so the less of them there is. Much more is there of those men who live for their own lusts, than there is of those who regulate their life's actions after the commandments of God: yet is the number of holy men ever increased through the diminution of impious men. The number of God's chosen is not little, as Christ said in another place, "Many shall come from the east part and from the west, and shall sit with the patriarch Abraham, and Isaac, and Jacob in the kingdom of heaven." Again, the psalmist said of God's chosen, "I counted them, and their number is greater than the sand-grains." In this present life the chosen appear few in comparison with the number of the reprobates, but when they shall be gathered to the eternal life, their number will be so manifold, that it will exceed, according to the prophet's saying, the number of the sand-grains.

Læd us, Ælmihtig God, to getele ðinra gecorenra halgena, inn to þære ecan blisse ðines rices, þe þu gearcodeð fram frymðe middangeardes þe lufigendum, þu ðe leofast and rixast mid þam Ecan Fæder and Halgum Gaste on ealra worulda woruld. Amen.

K̅L. NOUEM̅B.

NATALE OMNIUM SANCTORUM.

HALIGE lāreowas ræddon þæt seo geleaffulle gelaðung þisne dæg EALLUM HALGUM to wurþmynte mærsige, and arwurðlice freolsige; forðan ðe hī ne mihton heora ælcum synderlice freolstide gesettan, ne nānum menn on andwear-dum life nis heora eallra nama cuð, swa swa Iohannes se Godspellere on his gastlican gesihðe awrāt, þus cweðende, “Ic geseah swa micele menigu, swa nān man geryman ne mæg, of eallum ðeodum and of ælcere mægðe, standende ætforan Godes þrym-setle, ealle mid hwitum gyrlum gescrydde, healdende palm-twigu on heora handum, and sun-gon mid hluddre stemne, Sy hælu urum Gode þe sitt ofer his þrym-setle. And ealle englas stodon on ymbhwyrfte his ðrym-setles, and aluton to Gode, þus cweðende, Sy urum Gode bletsung and beorhtnys, wisdom and þancung, wurðmynt and strengð, on ealra worulda woruld. Amen.”

Godes halgan sind englas and menn. Englas sind gastas butan lichaman. Þa gesceop se Ælmihtiga Wealdend on micelre fægernysse, him sylfum to lofe, and to wuldre and wurðmynte his mægenþrymme on ecnysse. Be þam we forhtiað fela to sprecenne, forðan ðe Gode anum is to gewitenne hū heora ungesewenlice gecynd, butan ælcere besmitennysse oþþe wanunge, on écere hluttornysse þurhwunað. Þeah-hwæðere we oncnāwað on halgum gewritum, þæt nigon

Lead us, Almighty God, to the number of thy chosen saints, into the everlasting bliss of thy kingdom, which thou hast prepared from the beginning of the world for those who love thee, thou who livest and reignest with the Eternal Father and the Holy Ghost for ever and ever. Amen.

NOVEMBER I.

THE NATIVITY OF ALL SAINTS.

HOLY doctors have counselled that the faithful church should celebrate and piously solemnize this day to the honour of ALL SAINTS ; because they could not appoint a festival separately for each of them, nor to any man in the present life are the names of all of them known, as John the Evangelist wrote in his ghostly vision, thus saying, "I saw so great a multitude as no man may number, of all nations and of every tribe, standing before the throne of God, all clad in white garments, holding palm-twigs in their hands, and they sung with a loud voice, Salvation be to our God who sitteth on his throne. And all the angels stood around his throne, and bowed down to God, thus saying, Be to our God blessing and brightness, wisdom and thanksgiving, honour and strength, for ever and ever. Amen."

God's saints are angels and men. Angels are spirits without body. These the Almighty Ruler created in great fairness, for his own praise, and to the glory and honour of his majesty for ever. Of these we fear to speak much, because for God alone is it to know how their invisible nature continues, without any pollution or decay, in eternal purity. Nevertheless we know from holy writings, that there are nine hosts

engla werod sind wunigende on heofonlicum þrymme, þe næfre nāne synne ne gefremedon. Þæt teoðe werod þurh modignesse losode, and to awyrgedum gastum behwyrfede wurdon, and ascofene of heofonlicere myrhðe inn to hellicere susle.

Soðlice sume ðæra haligra gasta, þe mid heora Scyppende þurhwunodon, to us asende cumað, and towearde ðing cyðað. Sume hī wyrcað, be Godes dihte, tǣcna and gelomlice wundra on middangearde. Sume hī synd ealdras gesette þam oðrum englum, to gefyllenne þa godcundlican gerynu. Þurh sume gesett God and toscæt his domas. Sume hī sind swa micclum to Gode geðeodde, þæt nāne oðre him betwynan ne synd, and hī ðonne on swa micclan maran lufe byrnende beoð, swa micclum swa hī Godes beorhtnysse scearplicor sceawiað. Nu is þes dæg þisum englum arwurðlice gehalgod, and eac þam halgum mannum, þe þurh miccle geðincða fram frymðe middangeardes Gode geþugon. Of þisum wæron ærest heahfæderas, eawfæste and wuldorfulle weras on heora life, witegena fæderas, þæra gemynd ne bið forgiten, and heora nama þurhwunað on ecnysse; forðan ðe hi wæron Gode gecweme þurh geleafan, and rihtwisnysse, and gehyrsumnysse. Þisum fyligð þæra witegena gecorennys: hī wæron Godes gesprecan, and þam he æteowde his digelnysse, and hi onlihte mid gife þæs Halgan Gastes, swa þæt hi wiston þa towerdan ðing, and mid witigendlicere gyddunge bododon. Witodlice þa gecorenan witegan mid manegum tǣcnum and forebīcningum on heora life scinende wæron. Hi gehældon manna untrumnysse, and deaddra manna līc to life arærdon. Hī eac for folces þwyrnysse heofonan scuras oftugon, and eft miltsigende getipodon. Hi heofodon folces synna, and heora wrace on him sylfum forscytton. Cristes menniscnysse, and his ðrowunge, and ærist, and upstige, and ðone micclan dōm, þurh ðone Halgan Gast gelærede, hī witegodon.

On ðære Nywan Gecyðnysse forðstōp Iohannes se Ful-

of angels existing in heavenly majesty, who never committed any sin. The tenth host perished through pride, and were turned into accursed spirits, and driven from heavenly joy into hell-torment.

But some of those holy spirits, who continued with their Creator, come sent to us, and announce future things. Some of them, by God's direction, work signs and frequently miracles in the world. Some of them are chiefs set over other angels for the fulfilment of the divine mysteries. Through some God establishes and decides his dooms. Some are so closely associated with God, that no others are between them, and they are then burning in so much greater love, as they more clearly behold the brightness of God. Now is this day piously hallowed to these angels, and also to those holy men, who through great excellences have thriven to God from the beginning of the world. Of these were first the patriarchs, religious and glorious men in their lives, the fathers of the prophets, whose memory shall not be forgotten, and their names shall last for ever, because they were acceptable to God through faith, and righteousness, and obedience. These were followed by the chosen company of prophets: they held speech with God, and to them he manifested his secrets, and enlightened them with the grace of the Holy Ghost, so that they knew the things to come, and announced them in prophetic song. Verily the chosen prophets by many signs and foretokens were in their lives illustrious. They healed the sickness of men, and the bodies of dead men they raised to life. They also, for the people's perversity, withdrew the showers of heaven, and again in mercy permitted them. They bewailed the people's sins, and their punishment prevented on themselves. Christ's humanity, and his passion, and resurrection, and ascension, and the great doom, instructed by the Holy Ghost, they prophesied.

In the New Testament John the Baptist stept forth, who

luhtere, seðe mid witegunge Cristes to-cyme bodode, and eac mid his fingre hine gebícnode. “Betwux wifa bearnum ne arás nán mærra mann þonne is Iohannes se Fulluhtere.” Þisum Godes ceman geþwærlæcð þæt twelffealde getel Cristes apostola, þe he sylf geceas him to leorning-cnihtum, and hi mid rihtum geleafan and soðre lāre geteah, and eallum ðeodum to lāreowum gesette, swa þæt se swég heora bodunge ferde geond ealle eorðan, and heora word becomon to gemærum ealles ymbhwyrftes. To ðisum twelf apostolum cwæð se Ælmihtiga Hælend, “Ge sind middangeardes leoht: scine eower leoht swa ætforan mannum, þæt hi geseon eowre gōdan weorc, and wuldrian eowerne Fæder þe on heofonum is. Ge sind mine frynd, and ic cyðe eow swa hwæt swa ic æt minum Fæder gehyrde.” Eornostlice Drihten forgeaf þa mihte his twelf apostolum, þæt hi ða ylcan wundra worhton þe hē sylf on middangearde gefremode. And swa hwæt swa hī bindað ofer eorðan, þæt bið on heofonum gebunden; and swa hwæt swa hī unbindað ofer eorðan, þæt bið unbunden on heofonum. Eac he him behet mid soðfæstum behāte, þæt hī on ðam micclum dome ofer twelf dōm-setl sittende beoð, to dēmenne eallum mannum þe æfre on lichaman líf underfengon.

Æfter þam apostolican werode we wurðiað þone gefæstan heap Godes cyðera, þe ðurh mislice tintrega Cristes ðrowunge werlice geefenlæhton, and ðurh martyrdom þæt uplice rice geferdon. Sume hi wæron mid wæpnum ofslagene, sume on lige forswælede, oðre mid swipum ofbeatene, oþre mid stengum þurhðyde, sume on hēngene gecwylmede, sume on widdre sæ besencte, oðre cuce behylde, oðre mid ísenum clawum totorene, sume mid stānum ofhrorene, sume mid winterlicum cyle geswencte, sume mid hungre gecwylmede, sume handum and fotum forcorfene, folce to wæfersyne, for geleafan and halgum naman Hælendes Cristes. Þas sind þa sigefæstan Godes frynd, þe ðæra forscyldgodra ealdormanna hæsa forsawon, and nu hī sind gewuldor-beagode midsige

with prophecy preached the advent of Christ, and also with his finger pointed him out. "Among the children of women there hath arisen no greater man than is John the Baptist." With these champions of God accords the twelvefold number of Christ's apostles, whom he himself chose for his disciples, and instructed them in right belief and true doctrine, and set them as teachers to all nations, so that the sound of their preaching went over all the earth, and their words came to the boundaries of the whole world. To these twelve apostles said the Almighty Jesus, "Ye are the light of the world: let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven. Ye are my friends, and I make known unto you whatsoever I have heard from my Father." Verily the Lord gave power to his twelve apostles to work the same wonders which he himself performed in the world. And whatsoever they bind on earth, that shall be bound in heaven; and whatsoever they unbind on earth, that shall be unbound in heaven. He also promised them with a true promise, that at the great doom they shall be sitting on twelve judgement-seats, to judge all men who have ever received life in the body.

After the apostolic company we honour the steadfast band of God's martyrs, who through divers torments courageously imitated the passion of Christ, and through martyrdom passed to the realm on high. Some of them were slain with weapons, some burned in flame, others beaten with scourges, others transfixed with stakes, some slain on the cross, some sunk in the wide sea, others flayed alive, others torn with iron claws, some overwhelmed with stones, some afflicted with winterly cold, some slain by hunger, some with hands and feet cut off, as a spectacle to people, for their faith and the holy name of Jesus Christ. These are the triumphant friends of God, who despised the behests of those criminal princes, and now they are glory-crowned with the triumph

heora þrowunga on écere myrhðe. Hi mihton beon lichamlice acwealde, ac hi ne mihton fram Gode þurh nāne tintregunga beon gebígede. Heora hiht wæs mid undeadlicnyse afylled, þeah ðe hī ætforan mannum getintregode wæron. Hī wæron sceortlice gedrehte, and langlice gefrefrode ; forðan ðe God heora afāndode swa swa gold on ófne, and he afunde hi him wyrðe, and swa swa halige offrunga, hi underfeng to his heofonlican rice.

Æfter ablunnenre ehtnyse reðra cynega and ealdormanna, on siblicere drohtnunge Godes gelaðunge, wæron halige sacerdas Gode ðeōnde, þa mid soðre lāre and mid halgum gebysnungum folces menn to Gode symle gebígdon. Heora mōd wæs hluttur, and mid clænnysse afylled, and hi mid clænum handum Gode Ælmihtigum æt his weofode ðenodon, mærsigende þa halgan gerynu Cristes lichaman and his blodes. Eac hī offrodon hī sylfe Gode líflice onsægednyse butan womme, oþþe gemencgednyse þwyrlices weorces. Hi befæston Godes lāre heora underþeoddum, to unateorigendlicum gafele, and heora mōd mid þreatunge, and bene, and micelre gymene to lifes wege gebígdon, and for nānum woruldlicum ege Godes riht ne forsuwodon ; and ðeah ðe hī swurdes ecge ne gefreddon, þeah ðurh heora lífes gearnunga hī ne beoð martyrdomes bedælede, forðan þe martyrdom bið gefremmed na on blodes gyte anum, ac eac swylce on synna forhæfednyse, and on bíggenge Godes beboda.

þysum fyligð ancersetlena drohtnung, and synderlic ingehyd. þa on westenum wunigende, woruldlice éstas and gælsan mid strecum mode and stiðum life fortrædon. Hi forflugon woruld-manna gesihðe and herunge, and on wáclicum screafum oððe hulcum lutigende, deorum geferlæhte, to engelicum spræcum gewunode, on micclum wundrum scīnende wæron. Blindum hī forgeafon gesihðe, healtum færeld, deafum hlyst, dumbum spræce. Deoflu hī oferswyðdon and affligdon, and ða deadan þurh Godes mihte arærdon. Seo bōc þe is gehāten Uitae Patrum sprecð menigfealdlice

of their sufferings in eternal joy. They might be slain bodily, but they could not by any torments be turned from God. Their hope was filled with immortality, though before men they were tormented. They were for a short time afflicted, and lastingly comforted, for God tried them as gold in a furnace, and he found them worthy of him, and as holy offerings received them into his heavenly kingdom.

After the persecution of the cruel kings and princes had ceased, in the peaceful condition of God's church, there were holy priests thriving to God, who with true doctrine and holy examples ever inclined the men of the people to God. Their minds were pure, and filled with cleanness, and with clean hands they served God Almighty at his altar, celebrating the holy mystery of Christ's body and his blood. They likewise offered themselves a living sacrifice to God, without blemish or admixture of perverse work. They delivered God's doctrine to their followers, as an imperishable revenue, and with chastisement, and prayer, and great care inclined them to the way of life, and for no awe of the world refrained from preaching God's law; and though they felt not the sword's edge, yet, through the merits of their lives, are they not deprived of martyrdom, for martyrdom is not effected by bloodshed only, but also by abstinence from sins, and by the observance of God's commandments.

This is followed by the life and extraordinary knowledge of anchorites. These dwelling in the waste, trampled with stern mind and rigid life on worldly delicacies and luxuries. They fled from the sight and praise of worldly men, and crouching in miserable caves or huts, associated with beasts, accustomed to angelic speeches, were shining in great wonders. To the blind they gave sight, gait to the halt, hearing to the deaf, speech to the dumb. Devils they overcame and drove away, and through God's might raised the dead. The book which is called *Vitæ Patrum* speaks manifoldly con-

embe þyssera ancersetlena, and eac gemænelicra muneca drohtnunge, and cwyð, þæt heora wæs fela ðusenda gehwær on westenum and on mynstrum wundorlice drohtnigende, ac swa-þeah swyðost on Egypta-lande. Sume hī leofodon be ofete and wirtum, sume be agenum geswince, sumum ðenodon englas, sumum fugelas, oðþæt englas eft on eaðelicum forðsiðe hī to Gode feredon.

Eala ðu, eadige Godes cennestre, symle mæden Maria, tempel ðæs Halgan Gastes, mæden ær geeacnunge, mæden on geeacnunge, mæden æfter geeacnunge, micel is ðin mærd on ðisum freols-dæge betwux þam foresædum halgum; forðan ðe ðurh þine clænan cenninge him eallum becom halignyss and ða heofonlican geðincðu. We sprecað be ðære heofonlican cwene endebyrdlice æfter wifhāde, þeah-hwæðere eal seo geleaffulle gelaðung getreowfullice be hire singð, þæt heo is geuferod and ahāfen ofer engla werod to þam wuldorfullan heahsetle. Nis be nanum oðrum halgan gecweden, þæt heora ænig ofer engla werod ahāfen sy, buton be Marian ānre. Heo æteowde mid hire gebysnungum þæt heofonlice lif on eorðan, forðan þe mægðhād is ealra mæгна cwēn and gefera heofonlicra engla. Ðyses mædenes gebysnungum and fōtswaðum fyligde ungerīm heap mægðhādes manna on clænnysse þurhwunigende, forlætenum giftum, to ðam heofonlicum brydguman Criste geþeodende mid ānrædum mode, and haligre drohtnunge, and sidefullum gyrlan, to þan swiðe, þæt heora for wel menige for mægðhāde martyrdom geðrowodon, and swa mid twyfealdum sige to heofonlicum eardung-stowum wuldorfulle becomon.

Eallum ðisum foresædum halgum, þæt is, englum and Godes gecorennum mannum, is þyses dæges wurðmynt gemærsod on geleaffulre gelaðunge, him to wurðmynte and us to fultume, þæt we ðurh heora þingrædene him geferlæhte beon moton. Þæs ūs getiðige se mildheorta Drihten, þe hī ealle and ūs mid his deorwurðan blode fram deofles hæftnedum alysd. We sceolon on ðyssere mærlican freols-tide

cerning the lives of these anchorites, and also of common monks, and says that there were many thousands of them living wonderfully everywhere in the deserts and in monasteries, but yet especially in Egypt. Some of them lived on fruit and herbs, some by their own labour, some were served by angels, some by birds, until angels afterwards by an easy death bore them to God.

O thou, blessed parent of God, ever maiden Mary, temple of the Holy Ghost, maiden before conception, maiden in conception, maiden after conception, great is thy glory on this festival among the beforesaid saints; because through thy pure childbirth holiness and heavenly honours came to them all. We speak of the heavenly queen, as is usual, according to her womanhood, yet all the faithful church confidently sing of her, that she is exalted and raised above the hosts of angels to the glorious throne. Of no other saints is it said, that any of them is raised above the hosts of angels, but of Mary alone. She manifested by her example the heavenly life on earth, for maidenhood is of all virtues queen, and the associate of the heavenly angels. The example and footsteps of this maiden were followed by an innumerable body of persons in maidenhood, living in purity, renouncing marriage, attaching themselves to the heavenly bridegroom Christ with steadfast mind and holy converse, and with wide garments, to that degree, that very many of them suffered martyrdom for maidenhood, and so with twofold victory went glorious to the heavenly dwelling-places.

To all these beforesaid saints, that is, angels and God's chosen men, is the honour of this day celebrated in the faithful church, in honour to them and in aid to us, that we, through their intercession, may be with them associated. May the merciful Lord grant us this, who redeemed them all and us with his precious blood from the devil's thralldom. We should, on this great festival, complete, with holy prayers

mid halgum gebedum and lofsangum us geinnian, swa hwæt swa we on oðrum freols-dagum ealles geares ymbrynes, þurh mennisce tyddernysse hwōnlicor gefyldon, and carfullice hōgian þæt we to ðære ecan freols-tide becumon.

EUANGELIUM.

Videns Iesus turbas ascendit in montem : et reliqua.

Ðæt hālige godspel, þe nu lytle ær ætforan eow gerædd wæs, micclum geþwærlæcð þyssere freols-tide, forðan ðe hit geendebyrt þa eahta eadignyssa ðe ða halgan to heofonlicum geðincðum gebrohton.

Matheus awrát on þysum dægþerlican godspelle, þæt se Hælend on sumere tide “ gesawe micele menigu him fyligende ; þa astah he upp on ane dune. Þaða hē gesæt, þa genealæhton his leorning-cnihtas him to, and hē undyde his muð, and hi lærde, þus cweðende, Eadige beoð þa gastlican ðearfan : ” et reliqua.

Se wisa Augustinus trahtnode þis godspel, and sæde, þæt seo dūn þe se Hælend astah getácnað ða healican bebodu soðre Rihtwisnysse : þa læssan beboda wæron gesette ðam Iudeiscan folce. An God þeah-hwæðere gesette, þurh his halgan witegan, þa læssan bebodu Iudeiscre ðeode, þe mid ôgan ða-gyt gebunden wæs ; and he gesette, þurh his agenne Sunu, þa maran bebodu cristenum folce, þa ðe he mid soðre lufe to alysenne com. Sittende he tæhte : þæt belimpð to wurðscipe lāreowdomes. Him to genealæhton his discipuli, þæt hī gehendran wæron lichamlice, þa ðe mid mode his bebodum genealæhton. Se Hælend geopenode his muð. Witodlice se geopenode his muð to þære godspellican lāre, seðe on ðære ealdan æ gewunelice openode þæra witegena muð. Þeah-hwæðere his muðes geopenung getácnað þa deoplican spræce ðe he ða forð-ateah. He cwæð, “ Eadige beoð þa gastlican ðearfan, forðan þe heora is heofonan rice. ” Hwæt sind ða gastlican ðearfan buton ða eadmodan, þe Godes ege

and hymns, whatsoever we on other festivals of the whole circuit of the year have, through human weakness, less perfectly performed, and carefully cogitate that we may come to the eternal festival.

GOSPEL.

Videns Jesus turbas ascendit in montem : et reliqua.

The holy gospel, that has just now been read before you, accords greatly with this festival, for it sets forth in order the eight beatitudes, which have brought the holy to heavenly honours.

Matthew wrote in this day's gospel, that Jesus at a certain time "saw a great multitude following him ; then he went up on a mount. When he sat his disciples approached him, and he opened his mouth, and taught them, thus saying, Blessed are the spiritual poor," etc.

The wise Augustine expounded this gospel, and said, that the mount which Jesus ascended betokens the high commandments of true Righteousness : the less commandments were appointed for the Jewish folk. One God, nevertheless, appointed, through his holy prophets, the less commandments to the Jewish nation, which was yet bound by fear ; and he appointed, through his own Son, the greater commandments for the christian folk, whom he with true love came to redeem. He taught sitting : that belongs to the dignity of teachership. His disciples approached him, that they might be nearer bodily, who with mind approached to his commandments. Jesus opened his mouth. Verily he opened his mouth to the evangelic lore, who in the old law was wont to open the mouths of the prophets. Yet the opening of his mouth betokens the deep speech which he then drew forth. He said, "Blessed are the spiritual poor, for of them is the kingdom of heaven." Who are the spiritual poor but the humble, who have awe of God, and have no

habbað, and nane toðundennysse nabbað? Godes ege is wisdomes angynn, and modignyss is ælcere synne anginn. Fela sind ðearfan þurh hafenleaste, and na on heora gaste, forðan ðe hī gewilniað fela to hæbberne. Sind eac oðre ðearfan, na ðurh hafenleaste ac on gaste, forðan þe hī synd, æfter þæs apostolican cwyde, “Swa swa naht hæbbende, and ealle ðing geagnigende.” On þas wisan wæs Abraham ðearfa, and Iacob, and Daud, seðe, on his cynesetle ahāfen, hine sylfne geswutelode þearfan on gaste, þus cweðende, “Ic soðlice eom wædla and þearfa.” Þa mōdigan rican ne beoð þearfan ne þurh hafenleaste ne on gaste, forðan ðe hī synd gewelgode mid æhtum, and toðundene on mode. Þurh hafenleaste and on gaste synd þearfan ða fullfremedan munecas, þe for Gode ealle ðing forlætað to ðan swiðe, þæt hi nellað habban heora agenne lichaman on heora anwealde, ac lybbað be heora gastlican lāreowas wissunge; and forði swa micclum swa hī her for Gode on hafenleaste wuniað, swa micclum hī beoð eft on ðam towardan wuldre gewelgode.

“Eadige beoð þa liðan, forðan þe hī þæt lānd geagniað.” Þa synd liðe and gedefe, þa ðe ne wiðstandað yfelum, ac ofer-swyðað mid heora gōōdnysse þone yfelan: hi habbað þæt lānd þe se sealm-sceop embe spræc, “Drihten, þu eart min hiht: beo min dæl on þæra lybbendra eorðan.” Þæra lybbendra eorðe is seo staðelfæstnyss þæs ecan eardes, on ðam gerest seo sawul swa swa se lichama on eorðan. Se eard is rest and līf gecorenra halgena.

“Eadige beoð ða þe heofiað, forðan ðe hi beoð gefrefrode.” Na beoð þa eadige, þe for hynðum oððe lirim hwilwendlicra hyðða heofiað; ac ða beoð eadige, ðe heora synna bewepað, forðan þe se Halga Gast hī gefrefrað, seðe deð forgyfenysse ealra synna, se is gehāten Paraclitus, þæt is, Frefrigend, forðan ðe he frefrað þæra behreowsigendra heortan þurh his gife.

“Eadige beoð þa þe sind ofhingrode and ofþyrste æfter rihtwisnyss, forðan ðe hi beoð gefyllede.” Se bið ofhin-

arrogance? Awe of God is the beginning of wisdom, and pride is the beginning of every sin. Many are poor through indigence, and not in their spirit, because they desire to have much. There are also other poor, not through indigence but in spirit, because they are, according to the apostolic saying, "As having nought and possessing all things." In this way Abraham was poor, and Jacob, and David, who, raised on his throne, showed himself poor in spirit, thus saying, "I truly am poor and needy." The proud rich are not needy through indigence nor in spirit, for they are enriched with possessions and swelled up in mind. Poor through indigence and in spirit are those perfect monks, who for God so completely forsake all things, that they will not have their own bodies in their power, but live by direction of their ghostly teacher; and therefore as much as they here for God continue in indigence, so much will they be hereafter enriched in the glory to come.

"Blessed are the meek, for they shall possess the land." They are meek and gentle, who withstand not the evil, but with their goodness overcome the evil: they shall have the land of which the psalmist spake, "Lord, thou art my hope: be my portion in the earth of the living." The earth of the living is the stability of the eternal country, in which the soul rests as the body does on earth. That country is the rest and life of the chosen saints.

"Blessed are they who mourn, for they shall be comforted." They are not blessed who mourn for calamities or losses of transitory comforts; but they are blessed who bewail their sins, for the Holy Ghost will comfort them, who grants forgiveness of all sins, who is called Paraclete, that is Comforter, because he comforts the hearts of the penitent by his grace.

"Blessed are they who are hungry and thirsty after righteousness, for they shall be filled." He is hungry and thirsty

grod and ofðyrst æfter rihtwisnyse, seðe Godes beboda lustlice gehyrð, and lustlicor mid weorcum gefylð : se bið þonne mid þam mete gefylled ðe Drihten embe spræc, “ Min mete is, þæt ic wyrce mines Fæder willan, þæt is rihtwisnys.” Þonne mæg hē cweðan mid þam sealm-scope, “ Drihten, ic beo æteowed mid rihtwisnyse on ðinre gesihðe, and ic beo gefylled, þonne ðin wuldor geswutelod bið.”

“ Eadige beoð þa mildheortan, forðan þe hī begytað mildheortnyse.” Eadige beoð þa ðe earmra manna þurh mildheortnyse gehelpan, forðan ðe him bið swa geleanod, þæt hī sylfe beoð fram yrmðe alysed.

“ Eadige beoð þa clænheortan, forðan ðe hī geseoð God sylfne.” Stunte synd þa ðe gewilniað God to geseonne mid flæsclicum eagum, þonne he bið mid þære heortan gesewen ; ac heo is to clænsigenne fram leahtrum, þæt heo God geseon mage. Swa swa eorðlic leoht ne mæg beon gesewen buton mid clænum eagum, swa eac ne bið God gesewen buton mid clænre heortan.

“ Eadige beoð þa gesibsuman, forðan ðe hī beoð Godes bearn gecígede.” On sibbe is fulfremednyss þær ðær nān ðing ne þwyrð : forði synd þa gesibsuman Godes bearn, forðan ðe nān ðing on him ne wiðerað ongean God. Gesibsume sind þa on him sylfum, ðe ealle heora modes styrunga mid gesceade gelógiað, and heora flæsclican gewilnunga gewyldað swa þæt hī sylfe beoð Godes rice. ðeos is seo sib ðe is forgyfen on eorðan þam mannum þe beoð gōdes willan. God ure Fæder is gesibsum ; witodlice forði gedafenað þam bearnum þæt hi heora Fæder geefenlæcon.

“ Eadige beoð ða ðe þoliað ehtnyse for rihtwisnyse, forðan ðe heora is heofonan rice.” Fela sind ða ðe ehtnyse ðoliað for mislicum intingum, swa swa doð mannslogan, and sceaðan, and gehwilce fyrnfulle ; ac seo ehtnys him ne becymð to nānre eadignyse ; ac seo ehtnys ana þe bið for rihtwisnyse geðolod becymð to ecere eadignyse. Nis to ondrædenne ðwyrra manna ehtnys, ac mā to forðyldigenne,

after righteousness who joyfully hears God's commandments and more joyfully by works fulfils them: he will then be filled with the meat of which the Lord spake, "My meat is, that I work my Father's will, that is righteousness." Then may he say with the psalmist, "Lord, I will appear with righteousness in thy sight, and I shall be filled, then will thy glory be manifested."

"Blessed are the merciful, for they shall get mercy." Blessed are they who help miserable men through mercy, for they shall be so rewarded that they themselves shall be redeemed from misery.

"Blessed are the clean of heart, for they shall see God himself." Foolish are they who desire to see God with fleshly eyes, when he will be seen with the heart; but it is to be cleansed from sins, that it may see God. So as earthly light cannot be seen but with clean eyes, so also God cannot be seen but with a clean heart.

"Blessed are the peaceful, for they shall be called children of God." In peace there is perfectness where nothing thwarts: therefore are the peaceful children of God, because nothing in them is adverse to God. Peaceful are they in themselves, who order all the perturbations of their mind with reason, and govern their fleshly desires so that they are themselves God's kingdom. This is the peace which is given on earth to those men who are of good will. God our Father is peaceful; verily therefore it befitteth the children to imitate their Father.

"Blessed are they who suffer persecution for righteousness, for theirs is the kingdom of heaven." Many are they who suffer persecution for divers causes, so as murderers do, and robbers and all criminals; but to them persecution leads to no beatitude; but the persecution only which is suffered for righteousness leads to everlasting beatitude. The persecution of perverse men is not to be dreaded, but rather

swa swa Drihten to his leorning-cnihtum cwæð, “Ne ondræde ge eow ða ðe eowerne lichaman ofsleað, forðan ðe hī ne magon eowre sawle ofslean, ac ondrædað God, ðe mæg ægðer ge sawle ge lichaman on helle-susle fordōn.” Ne sceole we ðeah þa ðwyran to ure ehtnysse gremian, ac swiðor, gif hī astyrede beoð, mid rihtwisnysse gestillan. Gif hi ðonne þære ehtnysse geswycan nellað, selre ūs bið þæt we ehtnysse ðolion þonne we riht forlæton.

Eahta eadignysa synd on þisum godspelle geendebyrde; is ðeah gyt an cwyde bæftan, ðe is geðuht swilce he sy se nygoða stæpe, ac he soðlice belimpð to ðære eahteoðan eadignysse, forðan ðe hi butu sprecað be ehtnysse for rihtwisnysse and for Criste. þa eahta eadignysa belimpað to eallum geleaffullum mannum, and se æftemysta cwyde, þeah ðe he synderlice to þam apostolum gecweden wære, belimpð eac to eallum Cristes limum, forðan ðe hē nis se nygoða, ac fyligð þære eahteoðan eadignysse, swa swa we ær sædon. Se Hælend cwæð, “Eadige ge beoð þonne man eow wyrigð, and eower eht, and ælc yfel ongean eow sprecð leogende for me.” Se bið eadig and gesælig þe for Criste ðolað wyriunge and hospas fram leasum licceterum, forðan ðe seo lease wyriung becymð þam rihtwisum to eadigre bletsunge.

“Blissiað and fægnað, forðan ðe eower mēd is menigfeald on heofonum.” Geleaffullum gedafenað þæt hi wuldrion on gedrefednyssum, forðan ðe seo gedrefednys wyrçð geðyld, and þæt geðyld afāndunge, and seo afāndung hiht. Se hiht soðlice ne bið næfre gescynd, forðan þe Godes lufu is agōten on urum heortum þurh ðone Halgan Gast, seðe us is forgīfen. Be þisum cwæð se apostol Iacobus, “Eala ge mine gebroðra, wenað eow ælcere blisse, þonne ge beoð on mislicum costnungum, forðan þe seo afāndung eowres geleafan is miccle deorwurðre þonne gold þe bið ðurh fyr afāndod.” Eft cwyð þæt halige gewrit, “Læmene fatu beoð on ofne afāndode, and rihtwise menn on gedrefednysse heora costnunge.” Be þisum cwæð eac se Hælend on oðre

to be patiently borne, as the Lord said to his disciples, "Fear not those who slay your body, for they cannot slay your soul, but dread God, who can fordo both soul and body in hell-torment." Yet should we not irritate the perverse to persecute us, but rather, if they be provoked, still them with righteousness. But if they will not cease from persecution, better will it be for us to suffer persecution than to forsake the right.

Eight beatitudes are set forth in this gospel ; but there is yet one sentence remaining, which seems as though it were the ninth step, but it truly belongs to the eighth beatitude, for they both speak of persecution for righteousness and for Christ. The eight beatitudes belong to all believing men, and the last sentence, though it was particularly said to the apostles, belongs also to all members of Christ, for it is not the ninth, but follows the eighth beatitude, as we before said. Jesus said, "Blessed are ye when men curse you, and persecute you, and lying speak every evil against you for me." He will be blessed and happy who for Christ suffers malediction and insults from false hypocrites, because false malediction becomes a blessed benediction to the righteous.

"Rejoice and be glad, for your meed is manifold in heaven." It befits the faithful to glory in tribulations, for tribulation works patience, and patience trial, and trial hope. But hope is never confounded, because the love of God is poured into our hearts, by the Holy Ghost who is given to us. Of this spake the apostle James, "O ye my brothers, hope for yourselves every bliss, when ye are in divers temptations, for the trial of your faith is much more precious than gold which has been tried by fire." Again, holy writ says, "Vessels of clay are tried in a furnace, and righteous men in the affliction of their temptation." Of these said Jesus also

stowe to his leorning-cnihtum, “Gif ðes middangeard eow hatað, wite ge þæt hē me hatode ær eow; and gif hī min ehton, þonne ehtað hi eac eower.” Crist sylf wæs fram arleasum mannum acweald, and swa eac his leorning-cnihtas and martyras; and ealle ða ðe gewilniað arfæstlice to drohtnigenne on geleaffulre gelaðunge, hī sceolon ehtnysse ðolian, oððe fram ungesewenlicum deofle oððe fram gesewenlicum arleasum deofles limum: ac þas hwilwendlican ehtnysa oþþe gedrefednyssa we sceolon mid gefean for Cristes naman geðafian, forðan ðe he þus behet eallum geðyldigum, “Blissiað and fægnað, efne eower mēd is menigfeald on heofonum.”

We mihton ðas halgan rædinge menigfealdlicor trahtnian, æfter Augustines smeagunge, ac us twynað hwæðer ge magon maran deopnysse ðæron þearflice tocnawan; ac uton biddan mid inweardre heortan þone Ælmihtigan Wealdend, seðe ūs mid menigfealdre mærsunge ealra his halgena nu to-dæg geblissode, þæt he us getiðige genihtsumnysse his miltsunge þurh heora menigfealdan þingrædena, þæt we on écere gesihðe mid him blission, swa swa we nu mid hwilwendlicere þenunge hī wurðiað.

Sy wuldor and lōf Hælendum Criste, seðe is anginn and ende, Scyppend and Alysens ealra halgena, mid Fæder and mid Halgum Gaste, ā on ecnysse. Amen.

IX. KL. DEC.

NATALE SCĪ CLEMENTIS MARTYRIS.

MENN ða leofostan, eower geleafa bið þe trumra, gif ge gehyrað be Godes halgum, hū hi þæt heofonlice rice gearnodon; and ge magon ðe cuðlicor to him clypian, gif heora lifes drohtnunga eow þurh lāreowa bodunge cuðe beoð.

þes halga wer Clemens, þe we on ðisum andweardan

in another place to his disciples, "If this world hate you, know ye that it hated me before you ; and if they persecuted me, then will they also persecute you." Christ himself was slain by impious men, and so also his disciples and martyrs ; and all those who desire to live religiously in the faithful church shall suffer persecution, either from the invisible devil or from visible impious limbs of the devil : but these transitory persecutions or tribulations we should with joy undergo for Christ's name, because he has thus promised to all the patient, "Exult and rejoice, behold your meed is manifold in heaven."

We might more elaborately expound this holy text, according to the interpretation of Augustine, but we doubt whether ye can accurately judge of greater deepness therein ; but let us with inward heart pray to the Almighty Ruler, who has gladdened us to-day with the manifold celebration of all his saints, that he grant us abundance of his mercy through their manifold intercessions, so that we ever in their sight may rejoice with them, as we now with transitory service honour them.

Be glory and praise to Jesus Christ, who is the beginning and end, Creator and Redeemer of all saints, with Father and with Holy Ghost, ever to eternity. Amen.

NOVEMBER XXIII.

THE NATIVITY OF ST. CLEMENT THE MARTYR.

MOST beloved men, your faith will be the firmer, if ye hear concerning God's saints, how they earned the heavenly kingdom ; and ye may the more certainly call to them, if the course of their lives be known to you through the preaching of teachers.

This holy man Clement, whom we honour on this present

freols-dæge wurðiað, wæs þæs eadigan Petres apostoles leorning-cniht. Þa wæs he ðeonde on gastlicere lāre and gecneordnysse to ðan swiðe, þæt se apostol Petrus hine geceas to papan Romaniscre ðeode æfter his dæge, and ær his ðrowunge hine to papan gehādode, and on his biscop-setle gesette, to ði þæt he ðæra cristenra manna gymene hæfde. Hē gehādode twegen biscopas ær ðan, Linum et Cletum, ac hē ne sette na hī on his setle, swa swa hē dyde þisne halgan wer, þe we to-dæg wurðiað. Hwæt ða, Clemens æfter Petres ðrowunge geðeah on fægernysse gōddra ðeawa, swa þæt he gecweme wæs Iudeiscum, and hæðenum, and cristenum samod. Þam hæðenum leodum he gelicode, forðan ðe he mid hospe heora godas ne gebysmrode, ac mid bōclicum gesceade him geswutelode hwæt hī wæron, and hwær acennede þa ðe hī him to godum wurðodon, and heora drohtnunge and geendunge mid swutelum seðungum gewissode; and cwæð, þæt hī sylfe eaðelice mihton to Godes miltsunge becuman, gif hī fram heora dwollicum biggengum eallunga gecyrdon. Iudeiscre ðeode hylde he begeat, forðan þe he soðlice geseðde þæt heora forðfæderas Godes frynd gecīgede wæron, and him God halige æ sette to heora lifes rihtinge; and cwæð, þæt hī fyrmeste on Godes gecorennysse wæron, gif hī mid geleafan his bebodum gehyrsumodon. Fram cristenum he wæs swiðost gelufod, forðan ðe he gehwilce eardas namcuðlice on gemynde hæfde, and þa wanspedigan cristenan ðæra earda ne geðafode þæt hī openre wædlunge underðeodde wurdon, ac mid dæghwomlicere bodunge hē gemānode þa rican and þa spedigan, þæt hi ðæra cristenra wædlunge mid heora spedum gefrefrodon, þe-læs ðe hī ðurh hæðenra manna gifa besmitene wurdon.

And Dionisius, Godes cyðere, seðe þurh Paules Apostoles lāre and tācna to Cristes geleafan mid haligre drohtnunge gecyrde, gewende on ðam timan fram Greclande to ðam halgan papan Clementem, Petres æftergencgan, and he hine mid micclum wurðmynte underfeng, and for arwurðnysse

festival, was a disciple of the blessed apostle Peter. Then was he thriving in ghostly lore and study so greatly, that the apostle Peter chose him for pope of the Roman people after his day, and before his passion ordained him pope, and placed him in his episcopal seat, that he might have care of christian men. He had ordained two bishops previously, Linus and Clitus, but he did not place them in his seat, as he did this holy man, whom to-day we honour. Clement then after Peter's passion thrived in fairness of good morals, so that he was acceptable to Jews, and heathens, and christians together. He was liked by the heathen people, because he did not insult their gods with contumely, but with bookly reasoning manifested to them what they were, and where born whom they honoured as their gods, and showed to them, with manifest proofs, their lives and ends; and said that they themselves might easily attain to God's mercy, if they would wholly turn from their erroneous worship. The favour of the Jewish people he got, because he truly proved that their forefathers were called friends of God, and that God appointed them a holy law for their lives' direction; and said, that they would have been foremost in God's election, if with belief they had obeyed his commandments. By the christians he was most beloved, because he had all countries by name in his memory, and permitted not the indigent christians of those countries to be reduced to public mendicity, but by daily preaching he exhorted the rich and affluent to alleviate the poverty of the christians with their affluence, lest by the gifts of heathen men they should be corrupted.

And Dionysius, God's martyr, who through the lore and miracles of Paul the Apostle had with holy life turned to the faith of Christ, returned at that time from Greece to the holy pope Clement, Peter's successor, and he received him with great honour, and in veneration expressly remitted to him his

his halgan lifes him cuðlice tolét, and mid lufe geheold. Eft æfter fyrste cwæð se eadiga Clemens to ðam halgan were Dionisium, “Si ðe forgyfen miht to gebindenne and to alysenne, swa swa me is; and þu far to ðæra Francena rice, and boda him godspel and heofonan rices wuldor.” Dionisius þa wearð his hæsum gehyrsum, and mid geferum ferde to Franclande, cristendom bodigende mid micclum wundrum to ðan swiðe þæt þa reðan hæðenan, swa hraðe swa hi hine gesawon, oððe hī feallende his fēt gesohton, him and Gode gehyrsumigende, oððe gif heora hwylc ðwyrode, þonne wearð se mid swa micelre fyrhte fornumen, þæt hē ðærrihte his andweardnysse forfleah. Wearð ða gebíged eal Francena rice to Godes geleafan, þurh bodunge and wundra þæs eadigan weres Dionisii; and hē eac sume his geferan to Ispanian gesende, þæt hi ðam leodscipe lifes word gecyðdon.

Hwæt ða, Clemens Romana papa wearð gewreht to ðam casere Traianum, for ðam micclan cristendome þe he gehwær on his rice arærde, þa sende se casere Traianus gewritu ongean, þæt se halga papa Clemens to hæðengylde gebugan sceolde, oððe hine mann asende ofer sǣ on wræcsið to sumum westene, on þam þe cristene menn for geleafan fordemde wræcsiðedon. Þæs caseres hæs wearð þa forðgencge, and swa micle gife foresceawode se Ælmihtiga God Clemente, þæt se hæðena dema his sið mid wope bemænde, þus cweðende, “Se God þe ðu wurðast gefrefrige ðe, and fultumige on ðinum wræcsiðe.” And het ða hine to scipe læðan, and ealle his neoda foresceawian, þe hē to bigwiste habban mihte. Wearð ða þæt scip gefylled mid cristenum mannum, þe þone halgan papan forlætan noldon.

Þaða hē to ðam westene becom, þa gemette he ðær mā þonne twa ðusend cristenra manna, þe mid langsumere genyðerunge to marmstán-gedelfe gesette wæron, þe his tocymes micclum fægnodon, mid anre stemne cweðende, “Efne her is ure hyrde, efne her is se frefigend ures geswinces

holy life, and with love retained him. Again, after a time, said the blessed Clement to the holy man Dionysius, “Be to thee given might to bind and to loose, so as there is to me; and go thou to the realm of the Franks, and preach to them the gospel and the glory of heaven’s kingdom.” Dionysius was then obedient to his commands, and with his companions went to Frankland, preaching christianity with great miracles so effectually, that the fierce heathen, as soon as they saw him, either falling sought his feet, obeying him and God, or if any one of them was hostile, he was seized with such great fear, that he straightways fled from his presence. Then was all the realm of the Franks inclined to God’s faith, through the preaching and miracles of the blessed man Dionysius; and he also sent some of his companions to Spain, to announce the word of life to that nation.

After this, Clement, the Romans’ pope, was accused to the emperor Trajan, for the great christianity which he had raised everywhere in his realm. Then sent the emperor Trajan letters back, that the holy pope Clement should bow to heathenism, or should be sent over sea in exile to a waste, to which christian men condemned for belief were banished. The emperor’s command was then carried into effect, and the Almighty God had provided so great grace for Clement, that the heathen judge bewailed his journey with weeping, thus saying, “May the God whom thou worshipest comfort and support thee in thy exile.” And he then ordered him to be led to a ship, and all his needs to be provided for, which he might have for sustenance. The ship was then filled with christian men, who would not forsake the holy pope.

When he came to the waste, he found there more than two thousand christian men, who by a longsome condemnation were set to the digging of marble, who greatly rejoiced at his coming, with one voice saying, “Behold here is our shepherd, behold here is the comforter of our tribulation and work.”

and weorces.” Þaða hē mid tihtendlicum wordum heora gewæhtan mōd getrymde and gefrefrode, ða geaxode hē þæt hī dæghwomlice ofer six mila him wæter on heora exlum gefetton. Ða cwæð se eadiga biscop, “ Uton biddan mid fæstum geleafan Drihten Hælend, þæt hē us his andetterum ða æddran his wyllspringes gehendor geopenige, þæt we on his wel-dædum blission.” Þaða ðis gebed gefylled wæs, þa beheold se biscop on ælce healfe, and geseah ða on þa swiðran healfe an hwīt lamb standan, þe bīcnode mid his swyðran fēt, swilce hit þa wæter-æddran geswutelian wolde. Ða undergeat Clemens þæs lambes gebīcnunge, and cwæð, “ Geopeniað þas eorðan on þyssere stowe þær ðær þæt lamb to-gebīcnode.” His geferan ða his hæse gefyldon, and þærrihte æt ðam forman gedelfe swegde ūt ormæte wyllspring, and mid micclum streame forð-yrnende wæs. Hwæt hī ealle ða micclum blissodon, and Gode ðancodon heora geswincelisse. Þa wæs se cwyde gefylled, þe hī on ðæs biscopes to-cyme gecwædon, “ Efne her is ure hyrde, efne her is se fre-frigend ures geswincelisse.”

Ðis wundor ða asprang geond þa gehendan scira, and hī ealle þone halgan biscop mid arwurðnyse geneosodon, biddende þæt hē hī mid his lāre getrymde. He ða hi ealle to Godes geleafan gebīgde, and binnan feawum dagum þær fif hund manna gefullode ; and wurdon ða fela cyrcan gehwær arærede, and deofolgild toworpene ; swa þæt binnan anes geares fyrste næs gemet hæðengild geond hund-teontig mila neawiste.

Þa gelāmp hit þæt sume ða hæðenan wurdon mid āndan getyrigde, and heora ærende to ðam casere asendon, and him cyddon þæt his folc eall endemes astyred wære, and eallunga fram his biggencgum gecyrred, þurh Clementem ðæra cristenra biscop. Þa wearð se hæþena casere Traianus mycclum astyred, and asende ænne wælhreowne heretogan, his nama wæs Aufidianus, se mid mislicum witum fela cristenra manna acwealde, þæt he þone halgan biscop mid þam geleaffullan

When he with persuasive words had confirmed and comforted their afflicted minds, he was informed that they daily fetched water for themselves on their shoulders more than six miles. Then said the blessed bishop, "Let us with firm faith pray to the Lord Jesus, to open nearer at hand for us his professors the veins of his wellsprings, that we may rejoice in his benefits." When this prayer was ended, the bishop beheld on each side, and saw on the right side a white lamb standing, which beckoned with his right foot, as if it would show the water-vein. Then Clement understood the lamb's beckoning, and said, "Open the earth in this place where the lamb beckoned." His companions fulfilled his command, and straightways at the first digging an immense wellspring sounded out, and ran forth in a great stream. Whereupon they all greatly rejoiced, and thanked God for this alleviation of their tribulation. Then was the saying fulfilled, which they said at the bishop's coming, "Behold here is our shepherd, behold here is the comforter of our tribulation."

This miracle then became known through the neighbouring provinces, and they all visited the holy bishop with reverence, praying that he would confirm them with his lore. He then inclined them all to God's faith, and within a few days baptized there five hundred men; and many churches were raised everywhere, and idols overthrown; so that within the space of one year idolatry was not found over a neighbourhood of a hundred miles.

It happened then that certain heathens were stimulated by envy, and sent their errand to the emperor, and announced to him that his folk were at last all excited, and wholly turned from his worship, through Clement, the christians' bishop. Then was the heathen emperor, Trajan, greatly excited, and sent a cruel commander, his name was Aufidianus, who with divers torments had killed many christian men, that he might destroy the holy bishop with the

folce adylegian sceoldé. Se arleasa cwellere ða, Aufidianus, ðaða he ne mihte mid nānum þeowracan ða cristenan geegsian, forðan ðe hi ealle samod blissigende to martyrdome onetton, þa forlét he þæt folc, and ðone biscop ænne to þam hæðengylde genydde; ac ðaða he geseah þæt hē nateshwon hine gebígan ne mihte, þa cwæð he to his underðeoddum, “Lædað hine to middere sǣ, and getigað ænne ancran to his swuran, and ascufað hine út on middan þære dypan.” Hit wearð þa gedōn be hǣse þæs wælhreowan cwelleres, and micel menigu þæra cristenra stōd on þære sǣ-strande, wepende and biddende þone Ælmihtigan, þe sǣ and eorðan gesceop, þæt hī moston his halige líc mid heora ðenungum behwurfan.

þa cwædon his twegen leorning-cnihtas, Febus and Cornelius, “Eala ge gebroðra, uton anmodlice biddan urne Drihten, þæt hē us geswutelige ða arwurðfullan andweardnysse his halgan cyðeres.” Hwæt ða, seo sǣ, ðurh Godes hǣse, út-flowende, him gerymde þreora mila dries færeldes, swa þæt þa cristenan bealdlice inn-eodon, and gemetton niwe ðruh of marmanstāne on cyrcan wison gesceapene, and þæs halgan cyðeres líc ðær-binnan ðurh engla ðenunge gelogod, and þone ancran wið his sidan licgende. þa wearð him geswutelod þæt he æt Gode abæde, þæt on ælces geares ymbryne, ymbe his ðrowung-tíde, seo sǣ seofan dagas drígne grund þam folce gegearcige, þæt hī binnan ðam fyrste his halgan lichaman gesecan magon. þæt belimpð to lofe and herunge ures Hælendes, seðe his halgan cyðere ða arwurðan byrgene gegearcode. þa ðurh ðis tǣcn wurdon ealle þa ungeleaffullan cristene, swa þæt nateshwōn næs gemēt on ðam earde naðor ne hæðen ne Iudeisc ðe nære gebíged to cristenum geleafan. Soðlice æt þære halgan þrýh sind getiðode heofonlice lacnunga adlium lichaman, þurh ðingunge ðæs halgan cyðeres. Swa hwá swa on his freols-tide untrum his byrgene gesehð, he gewent blissigende and gesundful ongean. þær beoð blinde onlihte, and deofolseoce gewittige, and gehwilce

faithful folk. The impious murderer then, Aufdianus, when he could not by any threats terrify the christians, for they all rejoicing together hastened to martyrdom, left the folk and would compel the bishop alone to idolatry; but when he saw that he could not in any way incline him, he said to those under him, "Lead him to the middle of the sea, and tie an anchor to his neck, and thrust him out into the middle of the deep." It was then done by command of the cruel murderer, and a great multitude of the christians stood on the sea strand, weeping and praying to the Almighty, who created sea and earth, that they might attend his holy body with their services.

Then said his two disciples Phœbus and Cornelius, "O ye brothers, let us unanimously pray to our Lord, that he manifest to us the venerable presence of his holy martyr." Whereupon the sea, at God's behest, flowing out, cleared for them three miles of dry space, so that the christians boldly went in, and found a new coffin of marble shaped in form of a church, and the holy martyr's body placed therein through the ministry of angels, and the anchor lying by his side. Then was manifested to them that they should obtain from God, that in the course of every year, at the time of his passion, the sea for seven days should prepare dry ground for the people, that they within that time might seek his holy body. That happens to the praise and honour of our Saviour, who prepared the honourable sepulchre for his holy martyr. Then through this miracle all the unbelieving became christians, so that there was not found in the country either heathen or Jew that was not converted to the christian faith. But at the holy coffin heavenly cures are permitted for diseased bodies, through the intercession of the holy martyr. Whosoever sick seeks his sepulchre on his festival, returns rejoicing and healthy. There are the blind enlightened, and

gedrehte þær beoð geblissode ; and ealle geleaffulle his wel-dæda brucað, and mid wurþmynte Godes gerynu ðær beoð gefyllede.

Hit gelāmp ða on sumum geare on his freols-tide, þæt sum wif mid hire nywerenan cyldre betwux oðrum mannum þone halgan wer geneosode. Þa geendodum dagum þære freols-tide com seo sǣ færlice swegende, and þæt folc swiðlice aweg efste, and þæt wif ðurh ða færligan styrunge ne gymde hire cildes ærðan þe heo to lānde becom. Heo ða sārīg þa twelf monað adreah, and eft embe ðæs geares ymbryne, on þære ylcan freols-tide, for-arn ðam folce, and genealæhte to þære byrgene mid wope, þus biddende, “ þu Drihten Hælend, þe ðære wydewan ancennedan sunu to life arærdest, beseoh me to miltse, þæt ic, ðurh ðingunge þines halgan þe her gerest, beo ðæs tiðe þe ic geornlice bidde.” Þa mid þyssere bene beseah heo to ðære stowe ðær heo þæt cild ær forlēt, and gemette hit swa slapende swa heo hit ær gelede. Heo ða mid micelre blisse hit awrehte, and wepende cossode. Þa befrān heo þæt cild, betwux ðam cossom, hū hit macode on eallum ðam fyrste þæs geares ymbrynes? Þæt cild þære meder geandwyrde, “ Modor min, nyste ic hū ðyses geares ymryne geendode, forðan ðe ic softum slæpe me gereste, swa swa ðu me forlete, oð þæt þu eft me nu awrehtest.” Þæt geleaffulle folc ða micclum blissigende, herode and bletsode þone Ælmihtigan Hælend, seðe his halgan mid tǣcnum and wundrum gewurðað, and swa heora gearnunga geswutelad.

Oft hwōnlice gelyfede menn smeagað mid heora stontan gesceade, hwī se Ælmihtiga God æfre geðafian wolde þæt þa hæðenan his halgan mid gehwilcum tintregum acwellan moston ; ac we wyllað nu eow gereccan sume geswutelunge of ðære ealdan æ, and eac of ðære niwan, hū mihtiglice se Wealdenda Drihten his halgan wið hæðenne here, oþþe wælhreowe ehteras gelome ahredde, and heora wiðerwinnan bysmorlice gescynde.

the possessed with devils restored to reason, and all afflicted are there made joyful ; and all the faithful enjoy his benefits, and with reverence God's mysteries are there fulfilled.

It happened in one year at his festival, that a woman with her tender child among other persons visited the holy man. When the days of the festival were ended, the sea came suddenly sounding, and the folk hastened away with all speed, and the woman, through the sudden tumult, heeded not her child before she came to land. She then passed the twelve months in sorrow, and again after the expiration of the year, at the same festival, ran before the folk, and approached the sepulchre with weeping, thus praying, "Thou Lord Jesus, who didst raise the widow's only son to life, look on me in mercy, that I, through the intercession of thy holy one who here resteth, may obtain that for which I fervently pray." Then with this prayer she looked to the place where she had before left the child, and found it so sleeping as she had previously laid it. She then with great joy awakened it, and weeping kissed it. Then she asked the child, between the kisses, how it had fared in all the time of the year's course? The child answered the mother, "My mother, I know not how this year's course has ended, for I was resting in soft sleep, as thou didst leave me, until thou now again hast awakened me." The believing folk then greatly rejoicing, praised and blessed the Almighty Jesus, who honours his saints with signs and wonders, and so manifests their merits.

Oft men of slight faith inquire with their foolish reason, why the Almighty God would ever permit that the heathen should slay his saints with all kinds of torments ; but we will now relate to you some manifestation from the old law, and also from the new, how mightily the Powerful Lord has frequently saved his holy from the heathen host or from cruel persecutors, and ignominiously confounded their adversaries.

Hit gelāmp on ðam feowerteoðan geara Ezechían cyne-
 domes, Iudeisces cyninges, þæt Sennacherib, Syria cyning,
 manega leoda mid micclum cræfte to his anwealde gebíge,
 and swa wolde eac þone gelyfedan cyning Ezechíam, and
 asende his heretogan Rapsacen to þære byrig Hierusalem mid
 micclum ðrymme, and mid ærend-gewritum þæs Ælmihtigan
 Godes mihte gehyrwde, þus cweðende to ðam ymbsettan
 folce, “ Ne bepæce Ezechías eow mid leasum hopan, þæt God
 eow wið me ahredde. Ic gewyllde and oferwánn fela ðeoda,
 and heora godas ne mihton hī gescyldan wið minne ðrymm.
 Hwæt is se god þe mage ðas burh wið minne here bewerian ?”
 Hwæt ða, se cyning Ezechías awarep his purpuran reaf, and
 dyde hæran to his lice, and bær ða gewritu into Godes temple,
 and astrehtum limum hine gebæd, þus cweðende, “ Drihten,
 weroda God, þu ðe gesitst ofer engla ðrymm, þu eart ana
 God ealra ðeoda ; þu geworhtest heofonas, and eorðan, and
 ealle gesceafta. Ahyld ðin eare and gehyr, geopena ðine
 eagan and geseoh ðas wōrd, þe Sennacherib asende to hospe
 and to tåle ðe and þinum folce. Soðlice hē towende þa
 hæðenan godas, and hī forbærnde, forðan ðe hī næron godas,
 ac wæron manna hand-geweorc, treowene and stænene, and
 he hī forði tobrytte. Alys us nu, Drihten, fram his gebeote
 and mihte, þæt ealle ðeoda tocnawon þæt þu āna eart
 Ælmihtig God.”

Ezechías eac asende his witan mid hæran gescrydde to ðam
 witegan Isaiam, þus cweðende, “ Ahefe ðine gebedu for
 Israhela ðeode, þæt se Ælmihtiga God gehyre þa talu ðe
 Syria cyning asende to hospe and to edwite his micclan mæ-
 genðrymme.” Þa andwyrde se witega Isaias þam bodum,
 “ Secgað eowrum hlaforde, þæt hē unforht sy. God Ælmihtig
 cwyð, Ne ascytt Sennacherib flān into ðære byrig Hieru-
 salem, ne mid his scylde hī ne gewylt ; ac ic geslea ænne
 wriðan on his nosu, and ænne bridel on his weleras, and ic
 hine gelæde ongean to his leode, and ic do þæt he fylð under
 swurdes ecge on his agenum eðcle ; and ic ða burh gescylde

It happened in the fourteenth year of the reign of Hezekiah, the Jewish king, that Sennacherib, king of Assyria, had bowed many nations with great craft to his power, and so would he also the faithful king Hezekiah, and sent his general Rabshakeh to the city of Jerusalem with a great host, and by his letters contemned the power of the Almighty God, thus saying to the beleaguered folk, "Let not Hezekiah deceive you with false hope, that God will save you from me. I have conquered and overcome many nations, and their gods could not shield them against my host. Who is the god that can defend this city against my army?" Hereupon the king Hezekiah cast off his purple robe, and put haircloth on his body, and bare the letter into God's temple, and with outstretched limbs prayed, thus saying, "Lord, God of hosts, thou who sittest above the company of angels, thou alone art God of all nations; thou wroughtest heavens, and earth, and all creatures. Incline thine ear and hear, open thine eyes and see these words, which Sennacherib hath sent in scorn and reproach to thee and thy folk. Verily he overthrew and burned the heathen gods, for they were not gods, but were the handiwork of men, of wood and of stone, and he therefore brake them in pieces. Redeem us now, Lord, from his threatening and might, that all nations may know that thou alone art Almighty God."

Hezekiah also sent his counsellors clad in haircloth to the prophet Isaiah, thus saying, "Raise thy prayers for the people of Israel, that the Almighty God may hear the calumnies which the king of Assyria has sent in scorn and reproach of his great majesty." Then answered the prophet Isaiah to the messengers, "Say to your lord that he be fearless. God Almighty saith, Sennacherib shall not shoot arrows into the city of Jerusalem, nor with his shield overpower it; but I will cast a hook into his nose, and a bridle on his lips, and I will lead him back to his people, and I will cause him to fall under the sword's edge in his own country; and I will

for me and for minum ðeowan Dauid.” Þa on ðære nihte ferde Godes engel, and ofsloh ðæs Syrian cyninges here ān hund þusend manna, and fif and hund-eahtatig þusenda. Þæs on merigen arās Sennacherib, and geseah ða deadan líc, and gecyrde mid micelre sceame ongean to þære byrig Niniuē. Hit gelāmp ða þæt he hine gebæd to his deofolgyld, and his twegen suna hine mid swurde acwealdon, swa swa se witega þurh Godes Gast gewitegode.

Eft siððan Nabochodonossor, se Chaldeisca cyning, het gebindan handum and fotum þa ðry gelyfedan cnihtas, Ananias, Azarias, Missael, and into ānum byrnendum ofne awurpan ; forþan ðe hī noldon hī gebiddan to his deofolgilde. Ac se Ælmihtiga God, þe hī anrædlice on belyfdon, asende his engel into ðam ofne mid þam cnihtum, and he ða tosceoc þone līg of ðam ofne, swa þæt þæt fyr ne mihte him derigan, ac sloh út of ðam ofne nigan and feowertig fæþma, and forswælde þa cwelleras þe þæt fyr onældon. Þa sceawode se cyning þæra ðreora cnihta feax and lichaman, þus cweðende, “ Sy gebletsod eower God, se ðe asende his engel, and swa mihtelice his ðeowan of þam byrnendan ofne alysd.”

Eac syððan, on Cyres dagum cyninges, wrehton ða Babiloniscan þone witegan Daniel, forðan ðe he towearp heora deofolgyld, and cwædon anmodlice to ðam foresædan cyninge Cyrum, “ Betæc us Daniel, ðe urne god Bēl towearp, and þone dracan acwealde, þe we on belyfdon. Gif ðu hine forstenst, we fordylegiað þe and ðinne hyred.” Þa geseah se cyning þæt hī anmode wæron, and neadunga þone witegan him to handum asceaf. Hi ða hine awurpon into anum seaðe, on þam wæron seofan leon, þam mann sealde dæghwomlice twa hryðeru and twa scēp, ac him wæs ða oftogen ælces fodan six dagas, þæt hī ðone Godes mann abitan sceoldon.

On þære tide wæs sum oðer witega on Iudea-lande, his nama wæs Abacuc, se bær his ryfterum mete to æcere. Þa com him to Godes engel, and cwæð, “ Abacuc, bær ðone

shield the city for myself and for my servant David.” Then on that night God’s angel went, and slew of the Assyrian king’s army a hundred and eighty-five thousand men. On the morrow Sennacherib arose, and saw the dead bodies, and turned with great shame back to the city of Nineveh. It happened then that he was praying to his idol, and his two sons slew him with the sword, as the prophet through the Spirit of God had prophesied.

After that Nebuchadnezzar, the Chaldean king, commanded the three believing youths, Hananiah, Azariah, and Mishael, to be bound hands and feet, and cast into a burning oven ; because they would not pray to his idol. But the Almighty God, in whom they stedfastly believed, sent his angel into the oven with the youths, and he scattered the flame from the oven, so that the fire might not hurt them, but struck out of the oven nine and forty fathoms, and burned the executioners who had kindled the fire. Then the king beheld the hair and bodies of the three youths, thus saying, “Blessed be your God, who hath sent his angel, and so mightily released his servants from the burning oven.”

Also afterwards, in the days of Cyrus the king, the Babylonians accused the prophet Daniel, because he had cast down their idol, and said unanimously to the beforesaid king Cyrus, “Deliver unto to us Daniel, who hath cast down our god Bel, and slain the dragon, in which we believed. If thou protectest him, we will destroy thee and thine household.” Then the king saw that they were unanimous, and unwillingly delivered the prophet into their hands. They then cast him into a pit, in which were seven lions, to which were given daily two oxen and two sheep, but then all food had been withheld from them for six days, that they might devour the man of God.

At that time there was another prophet in the land of Judah, his name was Habakkuk, who bare for his reapers meat to the field. Then God’s angel came to him, and said,

mete to Babilone, and syle Daniele, seðe sitt on ðæra leona seaðe.” Abacuc andwyrde þam engle, “La leof, ne geseah ic næfre ða burh, ne ic ðone seað nāt.” Þa se engel gelæhte hine be ðam fexe, and hine bær to Babilone, and hine sette bufan ðam seaðe. Ða clypode se Abacuc, “þu Godes ðeowa, Daniel, nim ðas lac ðe þe God sende.” Daniel cwæð, “Min Drihten Hælend, sy ðe lof and wurðmynt þæt þu me gemundest.” And he ða ðære sande breac. Witodlice Godes engel þærrihte mid swyftum flihte gebrohte ðone disc-ðen, Abacuc, þær he hine ær genam. Se cyning ða Cyrus on ðam sefoðan dæge eode dreorig to ðæra leona seaðe, and innbeseah, and efne ða Daniel sittende wæs gesundful on middan þam leonum. Þa clypode se cyning mid micelre stemne, “Mære is se God þe Daniel on belyfð.” And he ða mid þam worde hine ateah of ðam scræfe, and het inn-awurpan ða þe hine ær forðon woldon. Þæs cyninges hæð wearð hrædlice gefremmed, and þæs witegan ehteras wurdon asceofene betwux ða leon, and hi ðærrihte mid grædigum ceafum hī ealle totæron. Þa cwæð se cyning, “Forhtion and ondrædon ealle eorðbuende Danieles God, forðan ðe he is Alysand and Hælend, wyrcente tǣcna and wundra on heofonan and on eorðan.”

On ðære Niwan Gecyðnyse, æfter Cristes ðrowunge, and his æriste and upstige to heofonum, wurdon ða Iudeiscan mid āndan afyllede ongean his apostolas, and gebrohton hī on cwearterne. On ðære ylcan nihte Godes engel undyde þa locu ðæs cwearternes, and hī út-alædde, þus cweðende, “Gað to ðam temple, and bodiað þam folce lifes word.” And hī swa dydon. Hwæt ða Iudeiscan þæs on merien ðeahtodon embe ðæra apostola forwyrð, and sendon to ðam cwearterne, þæt hī man gefette. Þa cwelleras ða geopenodon þæt cweartern, and nænne ne gemetton. Hī ða cyddon heora ealdrum, “þæt cweartern we fundon fæste beclýsed, and ða weardas wiðutan standende, ac we ne gemetton nænne wiðinnan.”

“Habakkuk, bear the meat to Babylon, and give it to Daniel, who sitteth in the lions’ pit.” Habakkuk answered the angel, “Sir, I never saw the city, nor know I the pit.” Then the angel seized him by the hair, and bare him to Babylon, and set him above the pit. Then Habakkuk cried, “Thou servant of God, Daniel, take this gift which God hath sent thee.” Daniel said, “My Lord Jesus, be to thee praise and honour, for that thou hast remembered me.” And he then ate of the dish. And the angel of the Lord straightways brought the minister of food, Habakkuk, to the place whence he had before taken him. Then the king Cyrus on the seventh day went sad to the lions’ pit, and looked in, and behold, there was Daniel sitting unhurt in the midst of the lions. Then the king cried with a loud voice, “Great is the God in whom Daniel believeth.” And he then with that word drew him from the den, and ordered those to be cast in who before would fordo him. The king’s command was quickly executed, and the prophet’s persecutors were thrust among the lions, and they straightways with greedy jaws tore them all in pieces. Then said the king, “Let all dwellers on earth fear and dread the God of Daniel, for he is the Redeemer and Saviour, working signs and wonders in heaven and on earth.”

In the New Testament, after Christ’s passion, and his resurrection and ascension to heaven, the Jews were filled with envy towards his apostles, and brought them into prison. In the same night God’s angel undid the locks of the prison, and led them out, thus saying, “Go to the temple, and preach to the folk the word of life.” And they so did. Then the Jews on the morrow deliberated concerning the destruction of the apostles, and sent to the prison, that they might be fetched. The executioners then opened the prison, and found no one. They then announced to their elders, “We have found the prison fast closed, and the wards standing without, but we found no one within.”

Eft siððan Herodes, Iudea cyning, sette ðone apostol Petrum on cwearterne mid twam racenteagum gebundenne, and weardas wiðinnan and wiðutan gesette : ac on ðære nihte þe se arleasa cyning hine on merigen acwellan wolde, com Godes engel scinende of heofonum, and gelædde hine út ðurh ða isenan gatu ; and stōd eft on merigen þæt cweartern fæste belocen.

Domicianus, se hæðena casere, het awurpan þone godspelere Iohannem on weallendne ele, ac he, þurh Godes gescyldnyssse, swa gesundfull út eode swa he inn aworpen wæs. þam ylcan Iohanne sealde sum hæðengylda attor drincan, ac hē, æfter ðam drence, ansund and úngederod ðurhwunode.

Paulus se apostol awrát be him sylfum, and cwæð, þæt hē ænne dæg and ane niht on sǣ-grunde adruge. Eft, æt sumum sæle hine gelæhte ân næddre be ðam fingre, ac he ascoc hī into byrnendum fyre, and he ðæs ættres nān ðing ne gefredde.

Ne mæg nān eorðlic mann mid gewritum cyðan, ne mid tungan gereccan hū oft se Ælmihtiga Wealdend his gecorenan fram mislicum frecednyssum ahredde, to lofe and to wurðmynte his mægenþrymnyssse. Ac he geðafað forwel oft þæt ða arleasan his halgan ðearle geswencað, hwilon mid hefigtymre ehtnysse, hwilon mid slege, þæt seo reðe ehtnyss becumme ðam rihtwisan to ecere reste, and ðam cwellerum to ecum wite. Se sealm-scop cwæð, “ Fela sind þæra rihtwisra gedreccednyssa, ac Drihten fram eallum ðysum hī alyst.” On twā wisan alyst God his gecorenan, openlice and digellice. Openlice hī beoð alyse, þonne hī on manna gesihðe beoð ahredde, swa swa we nu eow rehton. Digellice hī beoð alyse, þonne hī ðurh martyrdom becumað to heofonlicum geðincðum. Gif hī for soðum geleafan oððe for rihtwisnyssse þrowiað, hī beoð þonne martyras. Gif hi ðonne unscyldige gecwylmede beoð, heora unscæððignys hī gelæt to Godes halgena geferrædene ; forðan þe unscæððignys æfre orsorgh wunað. Gif hwā ðonne for synnum ehtnysse ðolað, and hine sylfne oncnæwð,

After that Herod, king of Judah, set the apostle Peter in prison bound with two chains, and set wards within and without : but on the night when the impious king would slay him on the morrow, God's angel came shining from heaven, and led him out through the iron gates, and on the morrow the prison again stood fast locked.

Domitian, the heathen emperor, commanded the evangelist John to be cast into boiling oil, but he, through God's protection, went out as unhurt as when he was cast in. To the same John an idolater gave poison to drink, but he, after the draught, continued sound and uninjured.

Paul the apostle wrote concerning himself, and said, that he passed one day and one night at the bottom of the sea. Again, on a time a serpent seized him by the finger, but he shook it into the burning fire, and he felt nothing of the poison.

No earthly man may by writings make known, nor with tongue relate how often the Almighty Ruler has saved his chosen from divers perils, to the praise and honour of his majesty. But he very often allows the impious greatly to afflict his saints, sometimes with painful persecution, sometimes with slaying, that fierce persecution may end for the righteous in eternal rest, and for the murderers in eternal torment. The psalmist said, " Many are the tribulations of the righteous, but the Lord from all these will release them." In two ways God releases his chosen, openly and secretly. Openly they are released, when in sight of men they are saved, as we have now recounted to you. Secretly they are released, when through martyrdom they come to heavenly honours. If they suffer for true faith or for righteousness, they will then be martyrs. But if they are slain guiltless, their innocence will lead them to the fellowship of God's saints ; for innocence ever continues secure. But if any one suffers persecution for sins, and knows himself, so that he

swa þæt he Godes mildheortnyse inweardlice bidde, þonne forscyt þæt hwilwendlice wite ða ecan geniðerunge. For mândædum wæron þa twegen sceaðan gewitnode ðe mid Criste hangodon, ac heora oðer mid micclum geleafan gebæd hine to Criste, þus cweðende, “Drihten, geðenc mīn þonne ðu to þinum rice becymst.” Crist him andwyrde, “Soð ic þe secge, nu to-dæg þu bist mid me on neorxna-wanges myrhðe.” Unwilles we magon forleosān ða hwilwendlican gōd, ac we ne forleosāð næfre unwilles ða ecan gōd. Þeah se reða reafere ūs æt æhtum bereafige, oððe feores benæme, hē ne mæg us ætbredan urne geleafan ne þæt ece līf, gif we us sylfe mid agenum willan ne forpærað. Se soða Drihten us ahredde fram eallum frecednyssum, and to ðam ecan life gelæde, seðe leofað and rixað ā butan ende. Amen.

 II. KL. DEC.

NATALE SCĪ ANDREAE APOSTOLI.

AMBULANS Iesus juxta mare Galileæ : et reliqua.

Crist on sumere tide ferde wið þære Galileiscan sǣ, and geseah twegen gebroðra, Simonem, se wæs gecīged Petrus, and his broðor Andream : et reliqua.

Swa swa hī ær mid nette fixodon on sǣlicum yðum, swa dyde Crist þæt hī siððan mid his heofonlican lāre manna sawla gefixodon ; forðan ðe hī ætbrudon folces menn fram flæsclīcum lustum, and fram woruldlicum gedwyldum to staðolfæstnyse lybbendra eorðan, þæt is to ðam ecan eðle, be ðam cwæð se witega þurh Godes Gast, “Ic asende mine fisceras, and hī gefixiað hī ; mine huntan, and hī huntiað hī of ælcere dune and of ælcere hylle.” Fisceras and ungetogene menn geceas Drihten him to leorning-cnihtum, and hī swa geteah, þæt heora lār oferstāh ealne woruld-wisdom, and hī mid heora bodunge caseras and cyningas to soðum

inwardly pray for God's mercy, then will the transient punishment prevent eternal damnation. For crimes were the two thieves punished who were crucified with Christ, but one of them with great faith prayed to Christ, thus saying, "Lord, think of me when thou comest to thy kingdom." Christ answered him, "Verily I say unto thee, now to-day thou shalt be with me in the joy of paradise." Against our will we may lose the transitory good, but against our will we never lose the eternal good. Though the cruel robber bereave us of our property, or deprive us of life, he cannot take from us our faith or the eternal life, if we do not of our own will pervert ourselves. May the true Lord save us from all perils, and lead us to everlasting life, who liveth and reigneth ever without end. Amen.

NOVEMBER XXX.

THE NATIVITY OF ST. ANDREW THE APOSTLE.

AMBULANS Jesus juxta mare Galileæ : et reliqua.

Christ on a time went along the Galilean sea, and saw two brothers, Simon, who was called Peter, and his brother Andrew, etc.

As they before with a net had fished on the sea waves, so Christ caused them afterwards by his heavenly lore to fish for the souls of men ; for they withdrew the people from fleshly lusts, and from worldly errors to the stability of the earth of the living, that is, to the eternal country, of which the prophet, through God's Spirit, said, " I will send my fishers, and they shall fish for them ; my hunters, and they shall hunt them from every down and from every hill." Fishers and uneducated men the Lord chose to him for disciples, and so instructed them, that their lore excelled all worldly wisdom, and they by their preaching inclined emperors and

geleafan gebigdon. Gif se Hælend gecure æt fruman getinge lāreowas, and woruldlice uðwitan, and ðyllice to bodigenne sende, þonne wære geðuht swilce se soða geleafa ne asprunge ðurh Godes mihte, ac of woruldlicere getingnyse. He geceas fisceras ærðan ðe hē cure caseras, forðan ðe betere is þæt se casere, þonne hē to Romebyrig becymð, þæt he wurpe his cynehelm, and gecneowige æt ðæs fisceres gemynde, þonne se fiscere cneowige æt þæs caseres gemynde. Caseras hē geceas, ac ðeah hē geendebyrde þone unspedigan fiscere ætforan ðam rican casere. Eft siððan hē geceas ða welegan; ac him wære geðuht swilce hī gecorene wæron for heora æhtum, gif hē ær ne gecure þearfan. Hē geceas siððan woruldlice uðwitan, ac hī modegodon, gif he ær ne gecure þa ungetogenan fisceras.

Smeagað nu hū Drihten mancynne ætbræd wuldor, þæt hē him wuldor forgeafe. Hē ætbræd ús ure idele wuldor, þæt hē us þæt ece forgeafe. Ne scealt ðu on ðe silfum wuldrian, ac, swa swa se apostol cwæð, “Se ðe wuldrige wuldrige on Gode.”

Petrus and Andreas, be Cristes hæse, ðærrihte forleton heora nett, and him fyligdon. Ne gesawon hī ða-gyt hine ænige wundra wyrcan, ne hī naht ne gehyrdon ða-gyt æt his muðe be mēde þæs ecan edleanes, and hī ðeah, æfter stemne anre hæse, þæt þæt hi hæfdon forgeaton. Fela Godes wundra we habbað gehyred and eac gesewene; mid manegum swingelum gelóme we sind geswencte, and mid menigfealdum ðeowracena teartnyssum gebregede, and swa-ðeah we forseoð Godes hæse, and him to lífes wege fylían nellað. Nu hē sitt on heofonum, mid þære menniscnyse gescrydd þe hē on ðisum lífe gefette, and mynegað ús be ure gecyrrednyse, þæt we ure ðeawas fram leahtrum symle clænsion, and be his bebodum gerihtlæcon. Eallunga hē underðeodde ðeoda swuran his geoce, hē astrehte middangeardes wuldor, and mid gelomlæcendum hryrum nealæcunge his strecan domes geswutelað, and swa-ðeah ure modige mōd nele sylfwilles

kings to the true faith. If Jesus had chosen at first eloquent teachers, and sent worldly philosophers, and the like to preach, then would it have appeared as if the true faith had not sprung up through God's might, but from worldly eloquence. He chose fishers ere he chose emperors, because it is better that the emperor, when he comes to Rome, cast aside his crown, and kneel at the fisher's memorial, than that the fisher kneel at the emperor's memorial. Emperors he chose, but yet he ranked the indigent fisher before the rich emperor. Afterwards he chose the wealthy; but it would have appeared as if they had been chosen for their possessions, if he had not previously chosen the needy. He then chose worldly philosophers, but they would have waxed proud, had he not before chosen the uneducated fishers.

Consider now how the Lord took glory away from mankind, that he might give them glory. He took from us our vain glory, that he might give us the eternal. Thou shalt not glory in thyself, but, as the apostle said, "Let him who glorieth glory in God."

Peter and Andrew, by Christ's behest, straightways left their nets, and followed him. They had not yet seen him work any wonders, nor had they yet heard from his mouth of the meed of everlasting reward, and yet, after the utterance of one command, they forgot that which they had. Many of God's miracles we have heard of and also seen; by many stripes we are oftentimes afflicted, and by manifold asperities of threats terrified, and yet we despise God's behest, and will not follow him to the way of life. Now he sits in heaven, clothed with the humanity which he fetched in this life, and admonishes us of our conversion, that we constantly cleanse our lives from sins, and direct them by his commandments. He has wholly subjected the necks of nations to his yoke, he has prostrated the glory of the world, and by frequent destructions manifests the approach of his rigid doom, and, nevertheless, our proud mind will not volun-

forlætan þæt þæt hit dæghwomlice forlyst neadunge. Mine gebroðra, hwilcere tale mage we brucan on his dome, nu we nellað bugan fram ðyssere andweardan woruld-lufe, þurh his beboda, ne we ne synd þurh his swingla gerihtlæhte.

Wén is þæt eower sum cweðe to him sylfum on stillum geðohtum, Hwæt forleton þas gebroðru, Petrus and Andreas, þe for nean nán ðing næfdon ? ac we sceolon on þisum ðinge heora gewilnunge swiðor asmeagan þonne heora gestreon. Micel forlæt se ðe him sylfum nán ðing ne gehylt. Witodlice we healdað ure æhta mid micelre lufe, and ða ðing þe we nabbað we secað mid ormætre gewilnunge. Micel forlét Petrus and Andreas, ðaða heora ægðer þone willan to hæbbenne eallunga forlét, and agenum lustum wiðsóc. Cwyð nu sum mann, Ic wolde geefenlæcan þam apostolum, þe ealle woruld-ðing forsawon, ac ic næbbe nāne æhta to forlætenne. Ac God sceawað þæs mannes heortan, and na his æhta. Ne hē ne telð hū miccle speda we on his lacum aspendon, ac cepð mid hū micelre gewilnunge we ða lác him geoffrion. Efne nu þas halgan cýpan, Petrus and Andreas, mid heora nettum and scipe him þæt ece líf geceapodon.

Næfð Godes rice nānes wurðes lofunge, ac bið gelofod be ðæs mannes hæfene. Heofonan rice wæs alæten þisum foresædum gebroðrum for heora nette and scipe, and eft syððan ðam rican Zachéo to healfum dæle his æhta, and sumere wudewan to ānum feorðlinge, and sumum menn to anum wæteres drence. Ic wene þæt þas wórd ne sind eow full cuðe, gif we hī openlicor eow ne onwreoð. “Zachéus wæs sum rice mann, and cepte þæs Hælendes fær, and wolde geseon hwilc hē wære ; ac he ne mihte for ðære menīgu ðe him mid ferde, forðan ðe hē wæs scort on wæstme. Þa for-ārn hē ðam Hælende, and stah uppon an treow, þæt he hine geseon mihte. Crist ða beseah upp wið þæs rican, and cwæð, Zachée, stīh ardlice adūn, forðan ðe me gedafenað þæt ic nu to-dæg þe gecyrre. Zachéus ða swyftlice of ðam treowe alihte, and hine blissigende underfeng.” Þaða Zachéus Crist

tarily forsake that which it loses daily by compulsion. My brothers, what excuse can we use at his doom, now that we will not turn from this present love of the world, through his commandments, nor are we corrected by his stripes.

It is to be expected that one of you in his still thoughts say to himself, What did the brothers, Peter and Andrew, leave, who had almost nothing? but in this case we should rather consider their desire than their possession. Much he leaves who holds nothing for himself. Verily we hold our possessions with great love, and the things which we have not we seek with infinite desire. Peter and Andrew left much, when both of them wholly left the will to have, and renounced their own lusts. Some man will now say, I would imitate the apostles, who despised all worldly things, but I have no possessions to leave. But God beholds the man's heart, and not his possessions. He reckons not what great riches we spend in gifts to him, but observes with how great desire we offer to him our gifts. Behold now these holy chapmen, Peter and Andrew, with their nets and ship bought for themselves everlasting life.

God's kingdom has no price of worth, but is priced according to a man's property. The kingdom of heaven was given to these beforesaid brothers for their net and ship, and afterwards to the rich Zacchæus for the half part of his possessions, and to a widow for one farthing, and to a man for a drink of water. I imagine that these words will not be quite clear to you, if we do not explain them to you more openly. "Zacchæus was a rich man, and had observed the Saviour's course, and would see who he was; but he could not for the many that went with him, because he was short of stature. He then ran before Jesus, and ascended a tree, that he might see him. Christ then looked up towards the rich man, and said, Zacchæus, descend quickly, for it seemeth good to me that I now to-day enter thy dwelling. Zacchæus then swiftly alighted from the tree, and received him

gelaðod hæfde, ða astōd he ætforan him, and him anmodlice to cwæð, “ Drihten, efne ic todæle healfne dæl minra gōda ðearfum, and swa hwæt swa ic mid fācne berypte, þæt ic wylle be feowerfealdum forgyldan.” Drihten him to cwæð, “ Nu to-dæg is ðisum hirede hæl gefremmed, forðan ðe he is Abrahames ofspring. Ic com to secenne and to gehælenne þæt þe on mancynne losode.” Þa hæfde Zacheus beceapod heofonan rice mid healfum dæle his æhta: ðone oþerne dæl he heold to ðy þæt hē wolde þam be feowerfealdum forgyldan, þe hē ær unrihtlice bereafode.

Eft, “Æt sumum sæle gesæt se Hælend binnan ðam temple on Hierusalem, ætforan ðam maðm-huse, and beheold hū þæt folc heora ælmyssan wurpon into ðam maðm-huse, and ða fela rican brohton micele ðing. Þa com ðær an earm wudewe, and geoffrode Gode ænne feorðling. Drihten ða cwæð to his leorning-cnihtum, Ic secge eow to soðan, þæt þeos earne wydewe brohte maran lác þonne ænig ðyssera ricra manna. Hī ealle sealdon þone dæl heora speda þe him geðuhte, ac ðeos wydewe ealne hire bigleofan mid estfullum mode geoffrode.” Þa hæfde seo earne wudewe mid lytlum feo, þæt is, mid ānum feorðlinge, þæt ece līf geceapod.

Se Hælend cwæð on sumere stowe to his apostolum, “ Soð ic eow secge, Swa hwā swa sylð ceald wæter drincan anum þurstigan menn ðæra ðe on me gelyfað, ne bið his mēd forloren.” Mine gebroðra, scrutniað nu ða mid hū wāclicum wurðe Godes rice bið geboht, and hū deorwurðe hit is to geagenne. Se ceap ne mæg wið nānum sceatte beon geeht, ac hē bið ælcum men gelofod be his agenre hāefene.

We rædað on Cristes acennednysse þæt heofonlice englas wæron gesewene bufan ðam acennedan cilde, and hī ðisne lōfsang mid micclum dreame gesungon, “ Gloria in excelsis Deo, and in terra pax hominibus bone uoluntatis:” þæt is on urum gereorde, “ Sy wuldor Gode on heannyssum, and on eorðan sibb ðam mannum ðe synd gōdes willan.” Ne

rejoicing." When Zacchæus had invited Christ, he stood before him, and unhesitatingly said to him, "Lord, behold I distribute the half part of my goods to the poor, and whatsoever I have robbed by fraud, that I am willing to compensate fourfold." The Lord said to him, "Now to-day is salvation accomplished to this household, for he is Abraham's offspring. I come to seek and to save that which was lost among mankind." Thus had Zacchæus bought the kingdom of heaven with the half part of his possessions: the other part he held to the end that he might indemnify those fourfold whom he had unjustly bereaved.

Again, "At a time Jesus sat within the temple at Jerusalem, before the treasury, and beheld how the folk cast their alms into the treasury, and the many rich brought great things. Then came there a poor widow, and offered to God one farthing. The Lord then said to his disciples, I say unto you in sooth, that this poor widow hath brought a greater gift than any of these rich men. They all gave that part of their riches which seemed good unto them, but this widow hath offered all her substance with bountiful mind." Thus had the poor widow bought eternal life with a little money, that is, with one farthing.

Jesus said in some place to his apostles, "Verily I say unto you, Whosoever giveth cold water to drink to one thirsty man of those who believe in me, his meed shall not be lost." My brothers, consider now with how trifling value God's kingdom is bought, and how precious it is to possess. The purchase may not be augmented for any treasure, but it will be priced to every man according to his own property.

We read that at Christ's birth heavenly angels were seen above the born child, and that they with great delight sung this hymn, "Gloria in excelsis Deo, and in terra pax hominibus bonæ voluntatis:" that is in our tongue, "Be glory to God in the highest, and on earth peace to those men who are of good will." No gift is so acceptable to God as good

bið nān lāc Gode swa gecweme swa se gōda willa. Gif hwā ne mage ðurhteon þa speda þæt hē gesewenlice lāc Gode offrige, hē offrige ða ungesewenlican, þæt is, se gōda willa, þe ða eorðlican sceattas ūnwiðmetenlice oferstihð. Hwæt is gōd willa buton gōdnys, þæt he oðres mannes ungelimp besargige, and on his gesundfulnysse fægnige, his freond na for middangearde, ac for gode lufige; his feond mid lufe forberan, nānum gebeodan þæt him sylfum ne licige, his nextan neode be his mihte gehelpan, and ofer his mihte wyllan? Hwæt is ænig lāc wið þisum willan, ðonne seo sawul hī sylfe Gode geoffrað on weofode hire heortan? Be ðisum cwæð se sealm-scop, “In me sunt, Deus, uota tua, quæ reddam laudationes tibi:” “God Ælmihtig, on me synd þine behāt, þa ic ðe forgyldde ðurh hērunga.” Swilce hē openlice cwæde, þeah ðe ic næbbe ða uttran lāc ðe to offrigenne, ic gemēte swa-þeah on me sylfum hwæt ic lecge on weofode þinre herunge; forðan ðe þu ne leofast be ūre sylene, ac ðu bist swiðor gegladod on offrunge ure heortan. Ne mæg ðeos offrung beon on ðære heortan ðe mid gytsunge oððe āndan gebysgod bið, forðan ðe hī ðwyrriað wið þone gōdan willan, and swa hraðe swa hī þæt mōd hreppað, swa gewit se gōda willa: forði noldon þa halgan bydelas nān ðing on ðyssere worulde mid gitsunge gewilnian, ne nāne synderlice æhta habban, to ðy þæt hī mihton butan āndan inweardlice him betwynan lufian.

Witodlice ðas apostolas geseah se witega Isaias towearde, ðaða he þurh Godes Gast cwæð, “Hwæt sind þas þe her fleogað swa swa wolcnu, and swa swa culfran to heora eh-ðyrlum?” Se witega hī geseah ða eorðlican hæfene forseon, and mid heora mode heofonum genealæcan, and on lifes wordum genihtsumian, on wundrum scīnan, and gecīgde hī culfran, and fleogende wolcnu. Ure eh-ðyrla sind ure eagan, þurh ða besceawað ure sawul swa hwæt swa heo wiðutan gewilnað. Culfre is bilewite nyten, and fram geallan biternysse ælfremed. Soðlice ða halgan apostolas wæron swilce

will. If any one cannot obtain the means of offering a visible gift to God, let him offer an invisible one, that is, good will, which incomparably excels earthly treasures. What is good will but goodness, so that he grieves for another man's misfortune and rejoices in his prosperity; loves his friend not for the world, but for good; to bear with his foe with love, to command to no one that which he likes not himself, to help his neighbour's need according to his power, and to be willing beyond his power? What is any gift in comparison with this will, when the soul offers itself to God on the altar of its heart? Of this said the psalmist, "In me sunt, Deus, vota tua, quæ reddam laudationes tibi:" "God Almighty, in me are thy promises, which I will pay through praises." As if he had openly said, Though I have not outward gifts to offer unto thee, yet will I find in myself that which I may lay on the altar of thy praise; for thou livest not by our gift, but thou art more gladdened by the offering of our hearts. This offering cannot be in the heart which is occupied with covetousness or envy, for they are adverse to good will, and as soon as they touch the mind, the good will departs: therefore the holy preachers would desire nothing in this world with covetousness, nor have any separate possessions, to the end that they might without envy inwardly love each other.

Verily the prophet Isaiah saw the apostles to come, when, through the Spirit of God he said, "Who are these that here fly as clouds, and as doves to their windows?" The prophet saw them despising earthly possession, and with their minds approaching to heaven, and abounding in the words of life, in wonders shining, and called them doves, and flying clouds. Our windows are our eyes, through which our soul beholds whatsoever it desires without. A dove is a meek animal, and a stranger to the bitterness of gall. Verily the holy apostles were as doves at their windows, when they

culfran æt heora eh-ðyrlum, ðaða hī nān ðing on þisum middangearde ne gewilnodon, ac hī ealle ðing bilewitlice sceawodon, and næron mid gecnyrdnysse æniges reaflaces getogene to ðam ðe hi wiðutan sceawodon. Se ðe þurh reaflac gewilnað ða ðing þe hē mid his eagam wiðutan sceawað, se is glida, na culfre æt his eh-ðyrlum.

We habbað nu ðyses godspelles traht be dæle oferurnen, nu wylle we eow secgan ða getācnunge. ðæra feowera apostola namena, þe Crist æt fruman geceas. Eornostlice Simon is gereht ‘gehyrsum,’ and Petrus ‘oncnawende,’ Andreas ‘ðegenlic,’ Iacob is gecweden ‘forscrencend,’ and Iohannes ‘Godes gifu :’ þas getācnunge sceal gehwlc cristen mann on his drohtnunge eallunga healdan. Petrus wæs gecīged Simon ær his gecyrrednysse, ac Crist hine gehet Petrus, þæt getācnað, ‘oncnawende,’ forðan ðe he oncneow Crist mid soðum geleafan, þaða he cwæð, “ þu eart Crist, ðæs lifigendan Godes Sunu.” Untwylice se ðe God rihtlice oncnæwð, and him gehyrsumað, he hylt on his drohtnunge þyssera twegra namena getācnunge. Gif he ðegenlice, for Godes naman, earfoðnysse forberð, and werlice deofles costnungum wiðstent, ðonne gefylð hē on his ðeawum Andrees getācnunge, þe is gereht ‘ðegenlic.’ Iacob is gecweden ‘forscrencend,’ and se bið unleas forscrencend, þe mid gleawnysse his flæsclican leahtras, and deofles tihtinge forscrencð. Iohannes is gecweden ‘Godes gifu.’ Se bið gelimplice Godes gifu gecīged, þe ðurh gōde gearnunga Godes gife begyt, to ði þæt hē his beboda geornlice gefylle.

PASSIO EJUSDEM.

Se apostol Andreas, æfter Cristes ðrowunge, ferde to ðam lande þe is gehāten Achaia, and ðær bodade Drihtnes geleafan and middangeardes alysednysse ðurh his ðrowunge. Þa wolde Egeas, sum wælhreow dema, his bodunge adwæscan, and ða cristenan geneadian to ðam deofellicum biggengum. Andreas

desired nothing in this world, but they meekly beheld all things, and were not drawn by desire of any rapine to that which they beheld without. He who by rapine desires the things that he beholds with his eyes without, is a kite, not a dove at his windows.

We have now in part run over the exposition of this gospel, now we will say to you the signification of the names of those four apostles, whom Christ first chose. Simon is interpreted *obedient*, and Peter *acknowledging*, Andrew *bold*, James is interpreted *withering*, and John *God's grace*: this signification every christian man should certainly hold in his life. Peter was called Simon before his conversion, but Christ called him Peter, which signifies *acknowledging*, because he acknowledged Christ with true belief, when he said, "Thou art Christ, the Son of the living God." Undoubtedly he who rightly acknowledges God, and obeys him, holds in his life the signification of these two names. If he boldly, for the name of God, endures hardship, and manfully withstands the temptations of the devil, then fulfils he in his conduct the signification of Andrew, which is interpreted *bold*. James is called *withering*, and he is truly withering, who with prudence withers his fleshly vices, and the instigation of the devil. John is interpreted *God's grace*. He is aptly called God's grace, who obtains the grace of God through good deserts, to the end that he may zealously fulfil his commandments.

PASSION OF THE SAME.

The apostle Andrew, after Christ's passion, went to the land which is called Achaia, and there preached the faith of the Lord, and the redemption of the world through his passion. Then Ægeas, a cruel judge, would suppress his preaching, and force the christians to idolatrous worship. Andrew said

him cwæð to, “ þe gedafenode, nu ðu manna dema eart, þæt þu oncneowe ðinne Demān, ðe on heofonum is, and hine wurðodest, se ðe is soð God, and ðin mōd awendest fram ðam leasum godum.” Egeas him andwyrde, “ Eart ðu Andreas, þe towyrpst ura goda tempel, and tihtst ðis mennisce to ðære ydelan lāre ðe Romanisce ealdras awurpon, and adwæscan heton?” Andreas him andwyrde, “ Romanisce ealdras gyt ne oncneowon Godes soðfæstnysse, hū Godes Sunu to mannum cōm, and tæhte þæt þas deofolgyld, þe ge begað, ne synd na godas, ac synd ða wyrstan deoflu, manncynna fynd, ðe þæt mannum tæcað hū hi ðone Ælmihtigan God gremion, and hē hī ðonne forlæt, and se deofol hī gebysmrað swa lange, oðþæt hī gewitað of heora lichaman scyldige and nacode, naht mid him ferigende buton synna anum.” Egeas cwæð, “ þas synd ydele word. Witodlice ða eower Hælend ðas wōrd bodade, þa gefæstnodon Iudei hine on rode gealgan.” Andreas him andwyrde, “ Eala gif ðu witan woldest þære halgan rode gerynu, mid hū sceadwisre lufe manncynna Ealdor, for ure edstaðelunge þære rode gealgan underfeng, na geneadod, ac sylfwilles.” Egeas sæde, “ Hūmeta segst ðu sylfwilles, ða ða he wæs belæwed, and be ðæra Iudeiscra bene, þurh ðæs ealdormannes cempa anhangen?” Andreas andwyrde, “ Forði ic cwæð sylfwilles, forðan ðe ic wæs samod mid him ða ða he fram his leorning-cnihte belæwed wæs, and hē on ær his ðrowunge us foresæde, and þæt he wolde on ðam þridan dæge of deaðe arisan: cwæð þæt he hæfde mihte his sawle to sylle, and mihte hī eft to onfonne.” Egeas cwæð, “ Ic wundrige ðe snoterne wer, þæt ðu ðyssere lāre fylia wylt, swa hū swa hit gewurde, sylfwilles oððe neadunge, þæt hē on rode gefæstnod wære.” Andreas him andwyrde, “ Micel is ðære rode gerynu, ða ic ðe geopenige, gif ðu me gehyran wylt.” Egeas sæde, “ Hit ne mæg soðlice beon gesæd gerynu, ac wite.” Andreas cwæð, “ þæt sylfe wite þu ongytst beon gerynu mancynnes

to him, "It were fitting, now thou art a judge of men, that thou shouldest know thy Judge who is in heaven, and worship him, who is the true God, and turn thy mind from the false gods." Ægeas answered him, "Art thou Andrew, who castest down the temples of our gods, and instigatest this people to the vain doctrine which the Roman senators have rejected, and ordered to be suppressed?" Andrew answered him, "The Roman senators know not yet God's truth, how the Son of God came to men, and taught that these idols which ye worship are not gods, but are the worst devils, foes of mankind, who teach men how they may exasperate the Almighty God, and he then forsakes them, and the devil deludes them so long, until they depart from their bodies guilty and naked, bearing nothing with them but sins alone." Ægeas said, "These are idle words; for when your Jesus preached these words, the Jews fastened him on a cross." Andrew answered him, "O, if thou wouldst know the mystery of the holy cross, with what discerning love the Prince of mankind received the cross for our re-establishment, not compelled, but of his own will." Ægeas said, "How sayest thou of his own will, when he was betrayed, and at the prayer of the Jews was crucified by the soldiers of the governor?" Andrew answered, "For this reason I said of his own will, because I was together with him when he was betrayed by his disciple, and he before his passion foretold it to us, and that on the third day he would arise from death: he said that he had power to give his soul, and power to receive it again." Ægeas said, "I wonder that thou, a sagacious man, wilt follow this doctrine, let it have been as it might, of his own will or by compulsion, that he was fastened on a cross." Andrew answered him, "Great is the mystery of the cross, which I will disclose to thee, if thou wilt hear me." Ægeas said, "It cannot truly be called a mystery, but a punishment." Andrew said, "That same punishment thou wilt understand to be the mystery of the

edniwunge, gif ðu geðyldelice me gehyran wylt." Egeas andwyrde, "Ic ðe geðyldelice gehyre, ac gif ðu me ne gehyrsumast, ðu scealt onfon ðære ylcan rode gerynu on ðe sylfum." Andreas him andwyrde, "Gif ic me ondrede þære rode gealgan, þonne nolde ic ðære rode wuldor bodian." Egeas sæde, "þin gewitlease spræc bodað rode wite to wuldre, forðan ðe ðu þurh dyrstignysse þe ne ondrætst deaðes wite." Andreas andwyrde, "Na ðurh dyrstignysse, ac ðurh geleafan ic me ne ondræde deaðes wite. Rihtwisra manna deað is deorwyrðe, and synfulra manna deað is forcuð." Egeas sæde, "Buton ðu offrige lác urum ælmihtigum godum, on ðære ylcan rode ðe ðu herast ic ðe hate gewæhtne afæstnian." Andreas him cwæð to, "Dæghwomlice ic offrige mine lác ðam Ælmihtigan Gode, seðe ana is soð God. Na hlowendra fearra flæsc, oððe buccena blód, ac ic offrige dæghwomlice on weofode þære halgan rode þæt ungewemmede lamb, and hit ðurhwunað ansund and cucu syððan eal folc his flæsc et, and his blód drincð." Egeas befrán, "Hú mæg þæt swa gewurðan?" Andreas him andwyrde, "Gif ðu leornian wille hú þæt gewurðan mæge, þonne undernim ðu leorning-cnihtes hīw, þæt þu ðas gerynu leornian mæge." Egeas sæde, "Ic wille mid tintregum æt ðe ofgan ðises ðinges insiht." Se halga apostol andwyrde, "Ic wundrige ðearle ðin, hūmeta þu sy to swa micelre stuntnyse gehworfen, þæt ðu wenst me for tintregum ðe geopenian ða godcundan gerynu. þu gehyrdest ðære halgan offrunge gerynu; nu, gif ðu gelyfst þæt Crist, Godes Sunu, seðe wæs on rode ahangen, sy soð God, þonne geopenige ic ðe hú þæt lāmb on his rice ðurhwunað ansund and ungewemmed, syððan hit geoffrod bið, and his flæsc geeten, and his blód gedruncen. Gif ðu ðonne gelyfan nelt, ne becymst ðu næfre to insihte þyssere soðfæstnyse."

Hwæt ða, Egeas hine gebealh, and het sceofan þone apostol on sweartum cwearterne. þær com ða micel menigu ealre ðære scire to ðam cwearterne, and woldon Egeam acwellan,

renovation of mankind, if thou wilt patiently hear me.” Ægeas answered, “I will hear thee patiently, but if thou obeyest me not, thou shalt receive the same mystery of the cross in thyself.” Andrew answered him, “If I feared the cross, then would I not preach the glory of the cross.” Ægeas said, “Thy witless speech preaches the punishment of the cross as a glory, because through audacity thou darest not the punishment of death.” Andrew answered, “Not through audacity, but through faith I dread not the punishment of death. The death of righteous men is precious, and the death of sinful men is execrable.” Ægeas said, “Unless thou offerest gifts to our almighty gods, on the same cross which thou praisest I will order thee afflicted to be fastened.” Andrew said to him, “Daily I offer my gift to the Almighty God, who alone is the true God. Not flesh of lowing oxen, or blood of bucks, but I offer daily on the altar of the holy cross the undefiled lamb, and it continues sound and living after all folk have eaten its flesh, and drunk its blood.” Ægeas asked, “How can that so be?” Andrew answered him, “If thou wilt learn how that can be, take a disciple’s form, that thou mayest learn this mystery.” Ægeas said, “I will with torments extort from thee an insight into this matter.” The holy apostle answered, “I wonder greatly at thee, how thou art turned to such great folly, that thou imaginest that for torments I will disclose to thee the divine mystery. Thou hast heard the mystery of the holy offering; now, if thou believest that Christ, the Son of God, who was hanged on a cross, is true God, then will I disclose to thee how the lamb continues sound and undefiled in its kingdom, after it is offered, and its flesh eaten, and its blood drunken. But if thou wilt not believe, thou wilt never come to an insight of this truth.”

Hereupon Ægeas was wroth, and ordered the apostle to be thrust into a swart prison. There came then a great multitude of all the province to the prison, and would slay Ægeas,

and alædan ðone apostol of ðam cwearterne. Ða cwæð Andreas to ealre ðære menigu, “ Mine gebroðra, ne astyrige ge ðone stillan Drihten to ænigre yrsunge mid eowerum anginne. Ure Hælend wæs belæwed, and he hæfde geðyld: he ne flât ne ne hrymde, ne nân mann his stemne on strætum ne gehyrde. Habbað eow nu stilnysse and sibbe, and ne hremmað minne martyrdom, ac swiðor gearciað eow sylfe swa swa Godes ceman, þæt ge mid ûnforhtum mōde ealle ðeowracan and lichamlice wita ðurh geðyld oferswyðon. Gif ænig ôga is to ondrædenne, þonne is se to ondrædenne þe nænne ende næfð. Witodlice mannes ege is smice gelíc, and hrædlice, þonne hē astyred bið, fordwinð. Þa sárnyssa on ðyssere worulde oððe hī sind leohte and acumenlice, oððe hī sind swære, and hrædlice ða sawle út adræfað. Þa sárnyssa ðe on ðære towerdan worulde yfelum gegearcode synd, þa beoð ece; ðær bið dæghwomlice wōp, and wanung, and heofung, and endeleas cwylming, to ðam onét Egeas unforwandodlice. Beoð swyðor gearwe to ðam þæt ge ðurh hwilwendlice gedreccednysse becumon to ðam ecum gefean, þær ge symle blissiað, blowende and mid Criste rixigende.”

þaða se apostol ðyllice word þam folce geond ealle þa niht lærde, ða on dægrede sende Egeas to ðam cwearterne, and het him lædan to þone halgan apostol, and cwæð, “ Ic wende þæt þu on nihtlicere smeagunge sceoldest ðin mōd fram dwæsnysse awendan, and geswican ðære herunge þines Cristes, þæt ðu mihtest mid ús lifes gefean brucan. Dyslic bið þæt man sylfwilles to rode gealgan efste, and hine sylfne to tintregum asende.” Andreas andwyrde, “ Blisse ic mæg mid þe habban, gif ðu on Crist gelyfst, and ðine deofolgild forlætst. Crist me sende to ðyssere scire, on ðære ic him gestrynde unlytel folc.” Egeas cwæð, “ Forði ic ðreatige ðe to ura goda offrunges, þæt ðis folc ðe ðu bepæhtest forleton ða idelnysse ðinre lāre, þæt hī urum godum geoffrian magon ðancwurðe onsægednysse. Ne beláf nân ceaster on eallum ðisum earde, on ðære þe næron ure goda templa forlætene,

and lead the apostle from the prison. Then said Andrew to all the multitude, "My brothers, excite not the peaceful Lord to any anger with your design. Our Saviour was betrayed, and he had patience: he strove not, nor cried, nor did any man hear his voice in the streets. Have now quiet and peace, and hinder not my martyrdom, but rather prepare yourselves, as God's soldiers, that ye with fearless mind may overcome all threats and bodily torments by patience. If any terror is to be dreaded, then is that to be dreaded which has no end. Verily awe of man is like smoke, and quickly, when it is agitated, vanishes. The pains in this world are either light and bearable, or they are heavy, and quickly drive out the soul. The pains which in the world to come are prepared for the evil, will be eternal; there will be daily weeping, and wailing, and groaning, and endless torment, to which Ægeas fearlessly hastens. Be rather ready, that through transitory tribulation ye may come to the eternal joy, where ye will ever rejoice, blooming and reigning with Christ."

When the apostle had through all the night taught the folk in such words, Ægeas sent to the prison at dawn, and ordered the holy apostle to be led to him, and said, "I weened that thou in nightly meditation wouldst turn thy mind from folly, and cease from the praise of thy Christ, that thou mightest with us enjoy the delights of life. It is foolish that a man should hurry wilfully to the cross, and send himself to torments." Andrew answered, "Joy I may have with thee, if thou wilt believe in Christ and abandon thy idolatry. Christ sent me to this province, in which I have gained him no little folk." Ægeas said, "Therefore do I force thee to offer to our gods, that this folk, whom thou hast deceived, may forsake the vanity of thy lore, that they may offer to our gods a grateful sacrifice. Not a city has remained in all this country in which the temples of our gods have not been forsaken,

and nu sceal eft beon ge-edstaðelod ura goda biggeng ðurh ðe, þæt hī magon beon [on] ðe gegladode, and ðu on urum freondscipe beon mage. Gif ðu þis nelt, ðonne scealt ðu, for ware ura goda, mislice wita ðrowian, and syððan on rodegealgan, ðe ðu herodest, hangigende ateorian.” Se apostol him andwyrde, “ þu deaðes bearn, gehýr me, and ðu ceaf, ecum ontendnyssum gegearcod, gehýr me, Godes ðeowan, and Hælendes Cristes apostol. Oð þis ic spræc ðe liðelice to, þæt þu mid gesceade ðone soðan geleafan oncneowe; ac nu ðu ðurhwunast on ðinre sceamleaste, and wenst þæt ic sceole for ðinum ðeowracum forhtian. Swa hwæt swa ðe is geðuht gyt mære on tintregum asmea. Swa micclum ic beo andfengra minum Cyninge, swa micclum swa ic for his naman on tintregum mid andetnyse þurhwunige.”

þa hēt se reða cwellere hine astreccan, and hine seofon siðon beswingan; het hine syððan aræran, and cwæð him to, “ Andreas, gehýr me, and awend þinne ræd for agotennysse þines blodes. Gif ðu swa ne dest, ic do þæt þu losast on rodegealgan.” Se apostol andwyrde, “ Ic eom Cristes ðeowa, and ic sceal his rode sigor swiðor wiscan ðonne ondrædan. þu soðlice miht ætberstan þam ecum cwylmingum þe ðe synd gemynte, gif ðu on Crist gelyfst, syððan ðu mine anrædnysse afándast. Ic me ondræde þin forwyrð, and ic for minre ðrowunge ne eom gedrefed. Min ðrowung geendað on ánum dæge, oððe on twam, oððe be ðam mæstan on þrim; soðlice ðin cwylming ne mæg binnon ðusend geara to ende gecuman. Forði, earming, ne geýc ðu swiðor þine yrmða, and ne onæl ðu ðe sylfum þæt ece fyr.”

Hwæt ða, Egeas geæbyligd hēt hine ahôn on rode-hencgene, and bebead ðam cwellerum þæt hī hine mid wiððum handum and fotum on þære rode gebundon, þæt he langlice ðrowian sceolde. þa árn þæt cristen folc togeanes ðam cwellerum ðe hine to þære rode læddon, clypigende and cweðende,

and now the worship of our gods shall be again established through thee, that they may be gladdened in thee, and that thou mayst be in our friendship. If thou wilt not this, then shalt thou, for the security of our gods, suffer divers torments, and afterwards perish, hanging on the cross which thou hast praised." The apostle answered him, "Thou child of death, hear me, and thou chaff, prepared for everlasting kindling, hear me, God's servant, and apostle of Jesus Christ. Until now I have spoken to thee meekly, that thou with reason mightest acknowledge the true belief; but now thou persistest in thy shamelessness, and weenest that I shall fear for thy threats. Devise whatsoever appears to thee yet greater in torments. By so much the more acceptable I shall be to my King by as much as I for his name shall with profession continue in torments."

Then the cruel murderer ordered him to be stretched out, and scourged seven times; he afterwards ordered him to be raised, and said to him, "Andrew, hear me, and change thy resolve for the shedding of thy blood. If thou doest not so, I will cause thee to perish on the cross." The apostle answered, "I am Christ's servant, and I shall rather wish than dread the triumph of his cross. But thou mayst escape from the eternal torments that are designed for thee, if thou wilt believe in Christ, after thou shalt have tried my steadfastness. I dread thy destruction, and for my suffering I am not afflicted. My suffering will end in one day, or in two, or at most in three; but thy torment cannot come to an end within a thousand years. Therefore, miserable, increase not more thy miseries, and kindle not for thyself the everlasting fire."

Hereupon Ægeas exasperated ordered him to be hanged on a cross, and commanded the executioners to bind him on the cross with withies hands and feet, that he might slowly suffer. Then the christian folk ran towards the executioners who led him to the cross, crying and saying, "What has this

“Hwæt hæfð þes rihtwisa mann and Godes freond gefremod, þæt hē rode-hengene wyrðe sy?” Andreas soðlice bæd þæt folc þæt hī his ðrowunge ne geletton. Eode him mid bliðum mode fægnigende, and þæt folc lærende. He ofseah ða feorran ða rode þe him gegearcod wæs, and clypode mid micelre stemne, ðus cweðende, “Hāl sy ðu, rōd, þe on Cristes lichaman gehalgod wære, and mid his limum gefræt-wod, swa swa mid meregrotum. Þu hæfdest eorðlicne ege, ærðan ðe ure Drihten þe astige; nu ðu hæfst heofonlice lufe, and byst astigen for behate. Orsorh and blissigende ic cume to ðe, swa þæt ðu me blissigende underfō, ðæs leorning-cniht ðe on ðe hangode, forðan ðe ic þe symle lufode, and ic gewilnode ðe to ymbclyppenne. Eala ðu gōde rod, þe wlite and fægernysse of Drihtnes lymum underfenge, ðu wære gefyrn gewilnod and carfullice gelufod, butan to-forlætennysse gesoht, and nu æt nextan minum wilnigendum mode gegearcod. Onfoh me fram mannum, and agif me minum Lāreowe, þæt he ðurh ðe me underfo, seðe þurh ðe me alyside.”

Æfter ðisum wordum he hine unscrydde, and þam cwellerum his gewæda betæhte. Hī ða genealæhton, and hine on ðære rode ahōfon, and ealne his lichaman mid stearcum wiððum, swa swa him beboden wæs, gewriðon. Þær stodon ða mā þonne twentig ðusend manna mid Egeas breðer, samod clypigende, “Unriht wisdom, þæt se halga wer swa ðrowode.” Se halga Andreas soðlice of ðære rode gehyrte ðæra geleaffulra manna mōd, tihtende to hwilwendlicum geðylde, secgende þæt þeos sceorte þrowung nis to wiðmetenne þam ecan edleane.

Þa betwux ðisum eode eall þæt folc to Egeas botle, ealle samod clypigende and cweðende, þæt swa halig wer hangian ne sceolde; sidefull mann, and mid þeawum gefræt-wod, æðele lāreow, arfæst and gedēfe, gesceadwis and sýfre ne sceolde swa ðrowian, ac sceolde beon alysed lybbende of ðære rode; forðan ðe he ne geswicð soð to bodigenne, nu twegen dagas cucu hangigende. Hwæt ða, Egeas him ondred ða menigu,

righteous man and friend of God perpetrated, that he is worthy of the cross?" But Andrew besought the folk not to hinder his suffering. He went with them rejoicing blithe of mind, and instructing the folk. He saw then from afar the cross which was prepared for him, and cried with a loud voice, thus saying, "Hail be to thee, cross, which wast hallowed by the body of Christ, and with his limbs adorned as with pearls. Thou hadst earthly awe before our Lord ascended thee; now thou hast heavenly love, and art ascended for promise. Cheerful and rejoicing I come to thee, that thou mayst joyfully receive me the disciple of him who hung on thee, for I have ever loved thee, and I have desired to embrace thee. O thou good cross, which didst receive beauty and fairness from the limbs of the Lord, thou hast been of old desired and carefully loved, without intermission sought by, and now at last prepared for my longing mind. Receive me from men, and give me to my Teacher, that he through thee receive me, who through thee hath redeemed me."

After these words he unclothed himself, and delivered his weeds to the executioners. They then approached, and raised him on the cross, and bound all his body with strong withies, as they had been commanded. There stood more than twenty thousand men with Ægeas's brother, together crying, "Unjust wisdom, that the holy man should thus suffer." But the holy Andrew from the cross cheered the minds of those faithful men, stimulating them to temporary patience, saying that this short suffering is not to be compared with the everlasting reward.

Then in the meanwhile all the folk went to the house of Ægeas, all crying together and saying, that so holy a man ought not to hang; a man strict of conduct, adorned with pure morals, a noble teacher, pious and meek, discreet and sober, ought not so to suffer, but should be loosed living from the cross; for he ceases not from preaching truth, now hanging two days alive. Hereupon Ægeas feared the multitude, and

and behēt þæt hē wolde hine alysan, swa swa hī gewilnodon, and eode forð mid. Þa befrán se apostol, mid þam ðe he hine geseah, “Hwæt nu, Egeas, hwī come ðu to us? Gif ðu wylt gelyfan gyt on ðone Hælend, þe bið gemiltsod, swa swa ic ðe behēt. Gif ðu to ði come þæt þu me alyse, nelle ic beon alysed lybbende heonon. Nu ic geare geseo minne soðan Cyning; ic stande on his gesihðe to him me gebiddende. Ðin me ofhrywð, and þinre yrmðe, forðan ðe þīn andbidað þæt ēce forwyrd. Efst nu, earming, þa hwīle ðe ðu ænig ðing miht, ðe-læs ðe ðu wille þonne ðe forwyrned bið.” Þa woldon hi hine alysan, ac heora handa astifedon, swa hwā swa hreopode þa rode mid handum. Þa clypode se apostol to Hælendum Criste mid ormætre stemne, þus biddende, “Min gōda Lāreow, ne læt ðu me alysan, buton þu underfō ær minne gast.”

Æfter ðisum wordum wearð gesewen leoht micel of heofonum færlice cumende to ðam apostole, and hine ealne ymbsceān, swa þæt mennisce eagan hine ne mihton gesēon, for ðam heofonlican leohte ðe hine befeng. Þæt leoht ðurhwunode swa for nean ane tide, and Andreas ageaf his gast on ðam leohte, and ferde to Criste samod mid þam leoman, þam is ā wuldor geond ealle woruld.

Egeas wearð gelæht fram atelicum deofle hamwerd be wege, ærðan ðe hē to hūse come, and hē ðearle awedde, aworpen to eorðan on manna gesihðe þe him mid eodon. He gewāt ða of worulde wælhreow to helle, and his broðor heold þæs halgan Andreas líc mid micelre arwurðnyse, þæt hē ætwindan moste. Swa micel ōga asprang ofer eallum ðam mennisce, þæt ðær nān ne beláf ðe ne gelyfde on God.

Þas ðrowunge awriton þære ðeode preostas and ða ylcan diaconas ðe hit eal gesawon, ðy-læs þe hwam twynige þyssere gereccednyse. Uton nu biddan ðone Ælmihtigan Wealdend, þæt his eadiga apostol ure ðingere beo, swa swa hē wunode his gelaðunge bydel. Sy ðam Metodan Drihtne wurþmynt and lōf ā on ecnyse. Amen we cweðað.

promised that he would release him as they desired, and went forth with them. Then the apostle, when he saw them, asked, "How now, Ægeas, why comest thou to us? If thou wilt yet believe in Jesus, thou shalt have mercy, as I promised thee. If thou comest to release me, I will not be released hence living. Now I already see my true King; I stand in his sight praying to him. For thee and thy misery I grieve, for eternal perdition awaits thee. Hasten now, wretch, while thou canst do anything, lest thou desire when it is forbidden thee." They would then release him, but their hands stiffened, whosoever touched the cross with hands. Then the apostle, with loudest voice, cried to Jesus Christ, thus praying, "My good Master, let me not be released, but do thou first receive my spirit."

After these words a great light was seen suddenly coming from heaven to the apostle, and illumined him all around, so that human eyes might not see him for the heavenly light that surrounded him. The light continued nearly an hour, and Andrew gave up his ghost in that light, and went to Christ together with that beam, to whom is ever glory throughout all the world.

Ægeas was seized by the horrid devil on the way homeward, before he came to his house, and he became exceedingly frantic, being cast to the earth in the sight of the men who went with him. He then departed from the world bloodthirsty to hell, and his brother held the corpse of the holy Andrew with great reverence, that he might ~~enwrap it~~. So great awe sprang up over all that people, that not one there remained who believed not in God.

The priests of that nation, and the same deacons who saw it all, recorded this passion, lest any one should doubt concerning this narrative. Let us now pray to the Almighty Ruler, that his apostle may be our intercessor, as he had been the preacher of his church. Be to the Lord Creator honour and praise ever to eternity. Amen we say.

DOMINICA PRIMA IN ADVENTUM DOMINI.

ÞYSES dæges þenung, and ðyssere tide mærd sprecað embe Godes to-cyme. Þeos tíð oð midne winter is gecweden, ADVENTUS DOMINI, þæt is DRİHTNES TO-CYME. His to-cyme is his menniscnys. He com to us ðaða he genam ure gecynd to his Ælmihtigan Godcundnysse, to ði þæt hē us fram deofles anwealde alysd.

Nu stent se gewuna on Godes gelaðunge, þæt ealle Godes ðeowan on cyrclicum ðenungum, ægðer ge on halgum rædingum ge on gedremum lofsangum, ðæra witegena gyddunga singallice on þyssere tide reccað. Þa witegan, þurh Godes Gast, witegodon Cristes to-cyme ðurh menniscnysse, and be ðam manega bec setton, ða ðe we nu oferrædað æt Godes ðeowdome ætforan his gebyrd-tide, him to wurðmynte, þæt he ūs swa mildheortlice geneosian wolde. Crist com on ðam timan to mancynne gesewenlice, ac he bið æfre ungesewenlice mid his gecorenum þeowum, swa swa he sylf behēt, þus cweðende, “ Efne ic beo mid eow eallum dagum, oð þissere worulde gefyllednysse.” Mid ðisum wordum he geswutelode þæt æfre beoð, oð middangeardes geendunge, him gecorene menn, ðe þæs wyrðe beoð þæt hī Godes wununge mid him habban moton.

Þa halgan witegan witegodon ægðer ge ðone ærran to-cyme on ðære acennednysse, and eac ðone æftran æt ðam micclum dome. We eac, Godes ðeowas, getrymmað urne geleafan mid þyssere tide þenungum, forðan ðe we on urum lofsangum geandettað ure alysednysse þurh his ærran to-cyme, and we ūs sylfe māniað þæt we on his æftran to-cyme gearwe beon, þæt we moton fram ðam dome him folgian to ðam ecan līfe, swa swa hē us behēt. Be ðyssere tide mærsunge spræc se apostol Paulus on ðyssere pistol-rædinge to Romaniscum leodum, and eac to eallum geleaffullum mannum; þus māningende, “ Mine gebroðra, wite ge þæt nu is tima ūs of slæpe

THE FIRST SUNDAY IN THE LORD'S ADVENT.

THE service of this day, and the celebration of this tide speak concerning God's advent. This tide until midwinter is called **ADVENTUS DOMINI**, that is **THE LORD'S COMING**. His advent is his humanity. He came to us when he took our nature to his Almighty Godhead, to the end that he might redeem us from the power of the devil.

The custom now stands in God's church, that all God's servants in the church-services, both in holy readings and in harmonious hymns, constantly at this tide recite the songs of the prophets. The prophets, through the Spirit of God, prophesied Christ's advent through humanity, and of that composed many books, which we now read over at God's service before his birth-tide, to his honour, for that he would so mercifully visit us. Christ came at that time to mankind visibly, but he is ever invisibly with his chosen servants, as he himself promised, thus saying, "Lo I will be with you on all days until the consummation of this world." By these words he manifested that there will ever be, until the ending of the world, men chosen to him, who will be worthy that with him they may have habitation with God.

The holy prophets prophesied both the first advent at the birth, and also the latter at the great doom. We also, God's servants, confirm our faith with the services of this tide, because we in our hymns confess our redemption through his first advent, and we admonish ourselves to be ready on his latter advent, that we may from that doom follow him to everlasting life, as he has promised us. Of the celebration of this tide the apostle Paul, in this epistle to the Roman people, and also to all believing men, spake, thus admonishing, "My brothers, know ye that it is now time for us to arise from

to arisenne : ure hæl is gehendre þonne we gelyfdon. Seo niht gewát, and se dæg genealæhte. Uton awurpan ðeostra weorc, and beon ymbcrydde mid leohtes wæpnum, swa þæt we on dæge arwurðlice faron ; na on oferætum and druncennyssum, na on forliger-beddum and unclæennyssum, na on geflite and ándan ; ac beoð ymbcrydde þurh Drihten Hælend Crist.”

Se apostol ús awrehte þæt we of slæpe ure asolcennysse and ungeleaffulnysse æt sumon sæle arison, swa swa ge on ðyssere andwerdan rædinge gehyrdon. “ Mine gebroðra, wite ge þæt nu is tima ús of slæpe to arisenne.” Witodlice ne gedafenað ús þæt we symle hnesce beon on urum geleafan, swa swa ðas merwan cild, ac we sceolon onettan to fulfremdre geðincðe, þurh gehealdsumnysse Godes beboda. We sceolon asceacan ðone sleacan slæp us fram, and deofles weorc forlætan, and gán on leohte, þæt is, on godum weorcum. Gefyrn scean leoht ingehydes geond eorðan ymbhwyrft, and forwel menige scinað on soðfæstnysse wege, þa ðe farað ðurh godspelic siðfæt to ðæs ecan lifes gefean. Efne nu “ ure hæl is gehendre þonne we gelyfdon.” Þurh ðeonde ingehyd and góðne willan, anum gehwilcum is hæl gehendre ðonne him wære ðaða hē æt fruman gelyfde, and forði hē sceal symle geðeon on dæghwomlicere gecnyrdnysse, swa swa se sealm-scōp cwæð be Godes gecorenum, “ þa halgan farað fram mihte to mihte.”

Eac is gehwilcum men his endenexta dæg near and near ; and se gemænelica dóm dæghwomlice genealæhð, on ðam underfehð anra gehwilc be ðam ðe hē gearnode on lichaman, swa góð swa yfel. Uton forði ælc yfel forfleon, and góð be ure mihte gefremman, þy-læs ðe we ðonne willon ðonne we ne magon, and we ðonne fyrstes biddon ðonne us se deað to forðsiðe geneadað. “ Seo niht gewát, and se dæg genealæhte.” Hér asette se apostol niht for ðære ealdan nytennysse, ðe rixode geond ealne middangeard ær Cristes to-cyme ; ac he toscoc ða dwollican nytennysse ðurh onlihtinge his andwerd-

sleep: our salvation is nearer than we believed. The night is departed, and the day has approached. Let us cast away works of darkness, and be invested with weapons of light, so that we by day may go honestly; not in gluttony and drunkenness, not in adulteries and uncleannesses, not in strife and envy; but be invested by the Lord Jesus Christ."

The apostle has excited us to arise at some time from the sleep of our sluggishness and disbelief, as ye in this present lesson have heard. "My brothers, know ye that it is now time for us to arise from sleep." Verily it befits us not to be always delicate in our faith, as a tender child, but we should hasten to perfect excellence through the observance of God's commandments. We should shake sluggish sleep from us, and forsake the devil's works, and go in the light, that is, in good works. Of old the light of knowledge shone over the circumference of earth, and very many shine in the way of truth, who go through the evangelic path to the joy of everlasting life. Lo now "our salvation is nearer than we believed." Through increasing knowledge and good will, salvation is nearer to every one than it was to him when he at first believed, and therefore he should ever increase in daily diligence, as the psalmist said of God's chosen, "The holy go from virtue to virtue."

Also to every man is his last day nearer and nearer; and the common doom approaches daily, at which every one will receive according to what he has merited in body, whether good or evil. Let us then flee from every evil, and do good according to our power, lest we be willing when we cannot, and pray for time when death compels us to depart. "The night is departed, and the day has approached." Here the apostle has placed night for the old ignorance, which reigned through all the world before Christ's advent; but he scattered the erroneous ignorance by the illumination of his pre-

nysse, swa swa se beorhta dæg todræfð þa dimlican þeostru ðære sweartan nihte. Deofol is eac niht gecweden, and Crist dæg, seðe us mildheortlice fram deofles ðeostrum alyside, and us forgeaf leoht ingehydes and soðfæstnysse. “Uton awurpan þeostra weorc, and beon ymbcrydde mid leohtes wæpnum, swa þæt we on dæge arwurðlice faron.” Uton awurpan ðurh andetnysse and behreowsunge þa forðgewitenan yfelu, and uton heonon-forð stranglice wiðstandan deofles tihtingum, swa swa se ylca apostol on oðre stowe his underðeodan mánode, “Wiðstandað þam deofle, and he flihð fram eow; genealæcað Gode, and he genealæhð to eow.” Leohtes wæpna synd rihtwisnysse weorc and soðfæstnysse. Mid ðam wæpnum we sceolon beon ymbcrydde, swa þæt we on dæge arwurðlice faron. Swa swa dæges leoht forwyrnð gehwilcne to gefremmenne þæt þæt seo niht geðafað, swa eac soðfæstnysse ingehyd, þæt is, geðoht ures Drihtnes willan, ūs ne geðafað mândæda to gefremmenne.

Symle we beoð fram Gode gesewene, ægðer ge wiðutan ge wiðinnan; þi sceal eac gehwá seðe fordēmed beon nele eallunga warnian þæt hē Godes beboda ne forgæge, na on oferætum and druncennyssum. We sceolon habban gastlice gereordunge, swa swa se ylca apostol ðisum wordum tæhte, “þonne ge eow to gereorde gaderiað, hæbbe eower gehwilc halwende lāre on muðe, and sealm-boc on handa.” Druncennys is cwylmbære ðing, and galnysse antimber. Salomon cwæð, “Ne bið nān ðing digle þær ðær druncennys rixað.” On oðre stowe beweop se ylca apostol ungemetegodra manna līf, ðus cweðende, “Heora wāmb is heora God, and heora ende is forwyrd, and heora wuldor on gescyndnysse.” Na on forliger-beddum and on unclæennyssum, ac beo arwyrðe sinscipe betwux gelyfedum mannum, swa þæt furðon nān forliger ne unclæennyss ne sy genemned on Godes gelaðunge; na on geflite and āndan. Crist cwæð be gesibsumum mannum, þæt hi sind Godes bearn gēcigede, and witodlice ða geflitfullan sind deofles lyma. Se yfela secð symle ceaste, and

sence, as the bright day drives away the dim darkness of the swart night. The devil is also called night, and Christ day, who has mercifully released us from the devil's darkness, and given us the light of knowledge and truth. "Let us cast away works of darkness, and be invested with weapons of light, so that we by day may go honestly." Let us by confession and repentance cast away the forthgone evils, and let us henceforth strongly withstand the instigations of the devil, as the same apostle in another place exhorted his followers, "Withstand the devil, and he will flee from you; draw near unto God, and he will draw near unto you." The weapons of light are works of righteousness and truth. With those weapons we should be invested, so that we by day may go honestly. As the light of day forbids everyone to perpetrate that which the night allows, so also the knowledge of truth, that is, the thought of our Lord's will, allows us not to perpetrate deeds of wickedness.

We are ever seen by God, both without and within; therefore should everyone who wills not to be condemned especially take care that he transgress not God's commandments, either by gluttony or drunkenness. We should have ghostly refection, as the same apostle taught in these words, "When ye gather yourselves to refection, let each of you have salutary lore in mouth, and psalm-book in hand." Drunkenness is a death-bearing thing, and the material of libidinousness. Solomon said, "Nothing is secret where drunkenness reigns." In another place the same apostle bewailed the life of intemperate men, thus saying, "Their belly is their God, and their end is perdition, and their glory in pollution." Not in adulteries and uncleannesses, but let there be honourable union between believing persons, so that at least no adultery nor uncleanness be named in God's church; not in strife and envy. Christ said of peaceful men, that they are called children of God; and verily the strifeful are limbs of the devil. The evil ever seeks contention, and a cruel angel will

wælhreaw engel bið asend togeanes him. Anda is derigendlic leahter, and æfre bið se niðfulla wunigende on gedrefednyse, forðan ðe se ānda ablent his mōd, and ælcere gastlicere blisse benæmð. Þurh āndan bepæhte se deofol þone frumsceapenan mann, and se niðfulla is þæra deofla dælnimend. Seo soðe sibb aflugð ungeðwærnyse, and ðæs modes digelnyse onliht, and witodlice se ānda gemenigfylt yrsunge.

Se apostol beleac þisne pistol mid þisum wordum, “Ac beoð ymbcrydde ðurh Drihten Hælend Crist.” Ealle ða ðe on Criste beoð gefullode, hī beoð mid Criste ymbcrydde, gif hi ðone cristendom mid rihtwisnyse weorcum geglengað. Ðas gewædu awrāt se ylca apostol swutellicor on oðre stowe, ðus cweðende, “Ymbcrydað eow, swa swa Godes gecorenan, mid mildheortnyse and mid welwillendnyse, mid eadmodnyse, mid gemetfæstnyse, mid geðylde, and habbað eow, toforan eallum ðingum, ða soðan lufe, seoðe is bēnd ealra fulfremednyssa; and Cristes sib blissige on eowrum heortum, on ðære ge sind gecīgede on anum lichaman. Beoð þancfulle, and Godes word wunige betwux eow genihtsumlice, on eallum wisdomes tæcende and tihtende eow betwynan, on sealm-sangum and gastlicum lōfsangum, singende mid gife Godes on eowrum heortum. Swa hwæt swa ge doð on worde oððe on weorce, doð symle on Drihtnes naman, þancigende ðam Ælmihtigan Fæder ðurh his Bearn, þe mid him symle on ānyse þæs Halgan Gastes wunað.”

Uton forði us gearcian mid þisum foresædum reafum, be ðæs apostoles mynegunge, þæt we to ðære wundorlican gebyrd-tide ures Drihtnes mid freolslicere ðenunge becumon, þam sy wuldor and lōf ā on ecnyse. Amen.

be sent against him. Envy is a pernicious vice, and ever will the envious be continuing in affliction, because envy blinds his mind and deprives it of every ghostly bliss. Through envy the devil deceived the first-created man, and the envious is a participator with the devils. True peace drives away discord, and enlightens the darkness of the mind, and envy certainly multiplies anger.

The apostle closed this epistle with these words, "But be invested by the Lord Jesus Christ." All those who are baptized in Christ are invested with Christ, if they adorn their christianity with works of righteousness. Of these weeds the same apostle wrote more plainly in another place, thus saying, "Clothe yourselves, as God's chosen, with mercy and with benevolence, with humility, with moderation, with patience, and have, before all things, true love, which is the bond of all perfections; and let Christ's peace rejoice in your hearts, in which ye are called in one body. Be thankful, and let God's word dwell among you abundantly, in all wisdom teaching and stimulating among yourselves, in psalms and ghostly hymns, singing with God's grace in your hearts. Whatsoever ye do in word or in work, do it ever in the name of the Lord, thanking the Almighty Father through his Son, who with him ever continueth in unity of the Holy Ghost."

Let us then prepare ourselves with these before-said garments, according to the apostle's admonition, that we may come to the wonderful birth-tide of our Lord with solemn service, to whom be glory and praise ever to eternity. Amen.

DOMINICA II. IN ADVENTUM DOMINI.

ERUNT signa in sole et luna et stellis : et reliqua.

Se Godspellere Lucas awrát on ðisum dægðerlican godspelle, þæt ure Drihten wæs sprecende þisum wordum to his leorning-cnihtum, be ðam tǣcnum ðe ær þyssere worulde geendunge gelimpað. Drihten cwæð, “Tǣcna gewurðað on sunnan, and on mōnan, and on steorrum, and on eorðan bið þeoda ofðryccednyss :” et reliqua.

Se halga Gregorius us trahtnode þyses godspelles digelnyse þus undergynnende : Drihten ure Alysend ús gewilnað gearwe gemetan, and forþi cydde ða yfelnysa ðe folgiað þam ealdigendan middangearde, þæt hē us fram his lufe gestilde. He geswutelode hū fela ðrowunga forestæppað þyssere worulde geendunge, gif we God on smylnysse ondrædan nellað, þæt we huru his genealæcendan dóm, mid mislicum swinglum afærede, ondrædon. Her wiðufan on þyssere rædinge cwæð se Hælend, “Ðeod arist ongean ðeode, and rice ongean rice, and micele eorðstyrunga beoð gehwær, and cwealm, and hunger.” And syððan betwux ðam þus cwæð, “Tǣcna beoð on sunnan, and on mōnan, and on steorrum, and on eorðan ðeoda ofðriccednys, for gemencgednyse sǣlicra yða and sweges.”

Sume ðas tǣcna we gesawon gefremmede, sume we ondrædað us towearde. Witodlice on ðisum niwum dagum arison ðeoda ongean ðeoda, and heora ofðriccednyss on eorðan gelāmp swiðor þonne we on ealdum bocum rædað. Oft eorðstyrung gehwær fela burhga ofhreas, swa swa gelāmp on Tyberies dæge þæs caseres, þæt ðreottyne byrig ðurh eorðstyrunge afeollon. Mid cwealme and mid hungre we sind gelome geswencte, ac we nateshwon gyta swutele tǣcna on sunnan, and on mōnan, and on steorrum ne gesāwon. We rædað on tungelcræfte þæt seo sunne bið hwiltidum þurh ðæs monelican trendles underscyte aðystrod, and eac se fulla mōna færlice fagettað, þonne he ðæs sunlican leohtes bedæled

THE SECOND SUNDAY IN THE LORD'S ADVENT.

ERUNT signa in sole et luna et stellis : et reliqua.

The Evangelist Luke wrote in this day's gospel, that our Lord was speaking in these words to his disciples, concerning the signs which will happen before the ending of this world. The Lord said, "There shall be signs in the sun, and in the moon, and in the stars, and on earth there shall be affliction of nations," etc.

The holy Gregory has expounded for us the obscurity of this gospel, thus beginning: The Lord our Redeemer is desirous to find us ready, and therefore chid the evils which follow the senescent world, that he might wean us from its love. He manifested how many sufferings will precede the ending of this world, if we will not dread God in serenity, that at least, terrified with many tribulations, we may dread his approaching doom. Here above in this lesson Jesus said, "Nation shall arise against nation, and kingdom against kingdom, and great earthquakes shall be everywhere, and pestilence, and hunger." And afterwards among them thus said, "There shall be signs in the sun, and in the moon, and in the stars, and on earth affliction of nations, for the mingling of the sea-waves and sound."

Some of these signs we have seen accomplished, some we fear are to come. Verily in these new days nations have arisen against nations, and their affliction on earth has happened greater than we in old books read. Oft an earthquake in divers places has overthrown many cities, as it happened in the days of the emperor Tiberius, that thirteen cities fell through an earthquake. With pestilence and with hunger we are frequently afflicted, but we have not yet seen manifest signs in the sun, and in the moon, and in the stars. We read in astronomy, that the sun is sometimes darkened by the intervention of the lunar orb, and also the full moon suddenly becomes dusky, when it is deprived of the solar light

bið ðurh ðære eorðan sceadwunge. Sind eac sume steorran leoht-beamede, færlice arísende, and hrædlice gewítende, and hī symle sum ðing níwes mid heora upspringe gebícniað : ac ne mænde Drihten ðas tǣcna on ðære godspellican witegunge, ac ða egefullan tǣcna þe ðam micclan dæge forestæppað. Matheus se Godspellere awrát swutellicor þas tǣcna, þus cweðende, “ þærrihte æfter ðære micclan gedrefednysse, bið seo sunne aðystrod, and se mōna ne sylð nān leoht, and steorran feallað of heofonum, and heofonan mihta beoð astyrode, and ðonne bið æteowed Cristes rōde-tǣcn on heofonum, and ealle eorðlice mægða heofiað.” ðære sǣ gemengednyssa, and ðæra yða sweg ungewunelice gyt ne asprungon, ac ðonne fela ðæra foresædra tǣcna gefyllede sind, nis nān twynung þæt þa feawa ðe þær to lafe sind witodlice gefyllede beōn.

Mine gebroðra, þas ðing sind awritene þæt ure mōd þurh wærscipe wacole beon, þæt hi ðurh orsorhnysse ne asleacion, ne ðurh nytennysse geadlion ; ac þæt symle se ōga hī gebysgige, and seo embhydignys on gōdum weorcum getrymme. Drihten cwæð, “ Menn forseariað for ōgan and andbidunge ðæra ðinga þe becumað ofer ealne middangeard. Witodlice heofonan mihta beoð astyrode.” Heofonan mihta sind englas and heah-englas, þrymsetl, ealdorscipas, hlafordscipas and anwealdu. þas engla werod beoð æteowde gesewenlice urum gesihðum on to-cyme ðæs strecan Dēman, þæt hī stiðlice æt ūs ofgan þæt þæt se ungesewenlica Scyppend emlice forberð. þonne we geseoð mannes Bearn cumende on wolcnum, mid micelre mihte and mægenðrymme. Drihten gecígde hine sylfne mannes Bearn gelomlicor ðonne Godes Bearn, for eadmodnysse þære underfangenan menniscnysse, þæt hē us mynegige mid þam gecynde þe he for ūs underfeng. He is soðlice mannes Bearn, and ne manna Bearn, and nis nān oðer anes mannes bearn buton Crist āna. He bið on mihte and on mægenðrymme geswutelod þam ðe hine on eadmodnysse wunigende gehyran noldon, þæt hī ðonne gefredon his

by the shadow of the earth. There are also some stars beamed with light, suddenly rising, and quickly departing, and they by their uprising ever indicate something new : but the Lord meant not these signs in the evangelical prophecy, but the awful signs which will precede the great day. Matthew the Evangelist wrote more plainly of these signs, thus saying, " Straightways after the great tribulation, the sun shall be darkened, and the moon shall give no light, and the stars shall fall from heaven, and the powers of heaven shall be agitated, and then shall appear the sign of Christ's cross in the heavens, and all earthly powers shall mourn." The minglings of the sea, and the sound of the waves have not yet unusually happened, but when many of the before-said signs have been fulfilled, there is no doubt that the few which are remaining will also be fulfilled.

My brothers, these things are written that our minds may be vigilant through heedfulness, that through security they slacken not, nor through ignorance become void ; but that terror ever occupy, and attention to good works confirm them. The Lord said, " Men shall wither for terror and for awaiting the things which shall come over all the world : for the powers of heaven shall be agitated." The powers of heaven are angels and archangels, thrones, principalities, lordships and powers. These hosts of angels will appear visible to our sights at the advent of the severe Judge, that they may sternly exact from us that which the invisible Creator patiently forbears. Then we shall see the Son of man coming in clouds, with great might and majesty. The Lord called himself the Son of man oftener than the Son of God, from the humility of his assumed humanity, that he may admonish us with the nature which he for us received. He is truly Son of man, and not Son of men, and there is no other son of one man but Christ alone. He will be manifested in might and in majesty to those who would not obey him while existing in humility, that they then may feel his

mihte swa miccle stiðlicor, swa micclum swa hī nu heora swuran to his geðylde nellað gebigan. þas word sind gecwedene be ðam wiðercorenū, ac her fyliað þa word ðe ða gecorenan frefriað. Se Hælend cwæð, “ þonne ðas wundra ongyinnað, ahebbað þonne eowre heafda and behealdað, forðan ðe eower alysednyss genealæhð.” Swilce hē swutellice his gecorenan mánode, ‘ þonne middangeardes wita gelomlæcað, þonne se ōga ðæs micclan domes bið æteowod, ahebbað þonne eowre heafda, þæt is, gladiað on eowrum mode, forði ðonne þes middangeard bið geendod, þe ge ne lufodon; þonne bið gehende seo alysednyss ðe ge sohton.’ On halgum gewrite bið gelomlice heafod gesett for þæs mannes mode, forðan ðe þæt heafod gewissað þam oðrum limum, swa swa þæt mōd gediht ða geðohtas. We ahebbað ure heafda þonne we ure mōd arærað to gefean þæs heofonlican eðles. þa ðe God lufiað, hī sind gemánode þæt hī gladion on middangeardes geendunge, forðan þonne he gewīt, ðe hī ne lufodon, ðonne witodlice hī gemetað þone ðe hī lufodon.

Ne gewurðe hit la, þæt ænig geleafful, se ðe gewilnað God to geseonne, þæt hē heofige for middangeardes hryrum; hit is soðlice awriten, “ Swa hwā swa wile beon freond þyssere worulde, he bið Godes feond geteald.” Witodlice se ðe ne blissað on nealæcunge middangeardes geendunge, se geswutelað þæt he his freond wæs, and bið þonne oferstæled þæt he Godes feond is. Ac gewīte þises middangeardes freondscipe fram geleaffulra manna heortan, and gewīte fram ðam ðe þæt oðer líf gelyfað toward, and hit ðurh weorc lufiað. þa sceolon heofian for middangeardes toworpennysse, þa ðe heora heortan wyrtruman on his lufe aplantodon, þa ðe þæt towearde líf ne secað, ne his furðon ne gelyfað: we soðlice, ðe þæs heofonlican eðles gefean eallunga oncneowon, sceolon anmodlice to ðam ōnettan. Us is to gewiscenne þæt we hrædlice to ðam faron, and þurh ðone scyrtran weg becumon, forðan ðe ðes middangeard is mid menigfealdum unrōtnyssum geðread, and mid ðwyrnyssum geangsumod.

might by so much the more severely as they now will not bow their necks to his patience. These words are said of the reprobates, but here follow the words which comfort the chosen. Jesus said, "When these wonders begin, then lift up your heads and behold, for your redemption approacheth." As if he had manifestly exhorted his chosen, 'When the torments of the world shall thicken, when the dread of the great doom shall appear, raise then your heads, that is, be glad in your minds, for then this world shall be ended, which ye loved not; then shall be at hand the redemption which ye sought.' In holy writ *head* is very frequently put for the mind of man, because the head directs the other members, as the mind devises the thoughts. We lift up our heads when we raise our minds to the joys of the heavenly country. Those whom God loves are exhorted to be glad for the ending of the world, for when that passes away, which they loved not, then certainly they will find that which they loved.

O let it not be, that any believer, who desires to see God, mourn for the fall of the world; for it is written, "Whosoever will be a friend of this world, will be accounted a foe of God." But he who rejoices not at the approach of the ending of the world, manifests that he was its friend, and will then be convicted that he is God's foe. But let friendship for this world depart from the hearts of believing men, and depart from them who believe the other life to come, and really love it. They should mourn for the destruction of the world who have planted the root of their heart in its love, who seek not the life to come, nor even believe in it: but we, who full well know the joys of the heavenly country, should unanimously hasten to it. It is for us to wish that we may go to it quickly, and arrive by the shorter way, for this world is afflicted with manifold tribulations, and with crosses tormented.

cf. p. 524. Hwæt is ðis deadlice líf buton weg? Understandað nu hwilc sy on wegges geswince to ~~ateorigenne~~, and ðeah nelle þone weg geendigan. Drihten cwæð, “Behealdað þas fíctreowa and ealle oðre treowa, þonne hī spryttað, ðonne wite ge þæt hit sumorlæhð. Swa eac ge magon witan, ðonne ge ðas foresædan tǣcna geseoð, þæt Godes rice genealæhð.” Soðlice mid þisum wordum is geswutelod þæt ðises middangeardes wæstm is hryre. To ðam hē wext þæt he fealle; to ðy he sprytt þæt hē mid cwyldum fornyme swa hwæt swa hē ær sprytte. Þes middangeard is ðam ealdigendan menn gelíc: on iugoðe bið se lichama þeonde on strangum breoste, on fullum limum and halum; witodlice on ealdlicum gearum bið þæs mannes wæstm gebíged, his swura aslacod, his nebergerifod, and his lima ealle gewæhte; his breost bið mid sicutungum geðread, and betwux wordum his orðung ateorað; þeah ðe him adl on ne sitte, þeah forwel oft his hæl him bið adl. Swa is ðisum middangearde: æt fruman hē wæs ðeonde swylce on geogoðhāde, he wæs on lichamlicere hælðe growende, and on spēda genihtsumnysse fætt, langsum on life, stille on langsumere sibbe; ac hē is nu mid ylde ofsett, swylce mid gelomlæcendum hēfigtymnyssum to deaðe geðread.

Mine gebroðra, ne lufige ge þisne middangeard þe ge geseoð þæt lange wunian ne mæg. Be ðisum cwæð se apostol, “Ne lufige ge middangeard, ne ða ðing ðe him on wuniað, forðan swa hwā swa middangeard lufað, næfð hē Godes lufe on him.”

Wel is Godes rice sumerlicere tide wiðmeten, forði ðonne gewitað þa genipu ure dreorignysse, and lifes dagas ðurh beorhtnysse þære ecan sunnan scinað.

*ense
ere only.* Ealle ðas foresædan ðing sind mid micelre gewissunge getrymde þurh ðisne æfterfyligendan cwyde, “Soð ic eow secge, Ne gewit ðeos mægð, oðþæt ealle ðas ðing gewurðað.” Þas word spræc Drihten to Iudeiscre mægðe, and heora

What is this deathlike life but a way? Understand now what it is to faint through the toil of the way, and yet not to desire the way to end. The Lord said, "Behold these figtrees and all other trees, when they sprout, then ye know that summer is near. So likewise ye may know, when ye see these before-said signs, that God's kingdom draweth near." Verily by these words it is manifested that the fruit of this world is falling. It grows that it may fall; it sprouts that it may destroy with diseases whatsoever it had before sprouted. This world is like to a senescent man: in youth the body is thriving with strong breast, with full and hale limbs; but in senile years the man's stature is bowed, his neck slackened, his face wrinkled, and his limbs all afflicted; his breast is tormented with sighs, and between his words his breath fails; though disease sit not on him, yet too often his health is a disease to him. So it is with this world: at first it was thriving as in youth, it was growing in bodily health, and fat in abundance of good things, long in life, still in long peace; but now it is with age oppressed, as it were with frequent tribulations afflicted to death.

My brothers, love not this world which ye see cannot long exist. Of this the apostle said, "Love not the world, nor anything that dwelleth on it, for whosoever loveth the world, hath not love of God in him."

Well is the kingdom of God compared with the summer season, for then the clouds of our dreariness pass away, and the days of life shine through the brightness of the eternal sun.

All these before-said things are with great certainly confirmed by this following sentence, "Verily I say unto you, This tribe shall not pass away, until all these things shall take place." These words the Lord spake to the Jewish

cynn ne gewít þurh ateorunge, ærðan ðe þes middangeard geendað. Be ðisum andgite cwæð se apostol Paulus, þæt “Drihten sylf astihð of heofonum on stemne þæs heahengles, and mid Godes byman, and ða deadan ærest arisað; syððan we ðe lybbað, and on lichaman beoð gemette beoð gelæhte forð mid þam oðrum on wolcnum togeanes Criste, and we swa symle syððan mid Gode beoð. Frefriað eow mid þisum wordum.” Eac on ðisum andgite geðwærlæhð se Godspellere Matheus, þisum wordum, “Drihten asent his englas mid byman and micelre stemne, and hī gaderiað his gecorenan fram feower windum, of eallum eorðlicum gemærum oð ða heálican heofonan.”

Se apostol cwæð, “We ðe lybbað.” Ne mænde he hine sylfne mid þam worde, ac ða ðe on life þurhwuniað oþ geendunge þyssere worulde. Mid þam is eac geswutelod, þæt mancynn mid ealle ne ateorað ær ðære geendunge, ac hī habbað hwæðere sceortne deað, þa ðe þonne on life gemette beoð; forðan ðe heofonlic fyr ofergæð ealne middangeard mid anum bryne, and ða deadan arisað of heora byrgenum mid ðam fyre, and ða lybbendan beoð acwealde þurh ðæs fyres hætan, and ðærrihte eft ge-edcucode to ecum ðingum. Ne derað þæt fyr nān ðing þam rihtwisum, ðe ær fram synnum geclænsode wæron; ac swa hwā swa ungeclænsod bið, he gefret þæs fyres æðm; and we ðonne ealle to ðam dōme becumað. Ne bið se dōm on nānum eorðlicum felda gedēmed, ac bið swa swa se apostol her wiðufan on þyssere rædinge cwæð, þæt we beoð gegripene on wolcnum togeanes Criste, geond þas lyft; and þær bið seo twæming rihtwisra manna and arleasra. Þa rihtwisan nahwar syððan ne wuniað buton mid Gode on heofonan rice, and ða arleasan nahwar buton mid deofle on helle suðlum.

Se Hælend beleac þis godspel mid þisum wordum: “Heofen and eorðe gewītað, and mine word næfre ne gewītað.” Ne awendað heofon and eorðe to nahte, ac hi beoð awende of ðam hiwe ðe hī nu on wuniað to beteran hiwe, swa swa

tribe, and their kin will not pass away through decay, before this world ends. Of this sentence the apostle Paul said, that "the Lord himself shall descend from heaven with the voice of the archangel, and with the trumpet of God, and the dead will first arise; afterwards, we who live, and shall be found in the body, will be caught forth with the others in clouds towards Christ, and so we shall ever after be with God. Comfort yourselves with these words." Also in this sentence the Evangelist Matthew agrees, in these words, "The Lord will send his angels with trumpet and loud voice, and they shall gather his chosen from the four winds, from all earthly boundaries to the high heavens."

The apostle said, "We who live." He did not mean himself by those words, but those who continue in life until the ending of this world. By that it is likewise manifested, that mankind will not wholly perish before the ending, but that they will, nevertheless, have a short death who shall then be found in life; for heavenly fire will pass over all the world with one burning, and the dead will arise from their graves with that fire, and the living will be slain by the fire's heat, and straightways after requickened to eternity. The fire will in no wise injure the righteous who had before been cleansed from sins; but whosoever is uncleansed shall eat the fire's breath; and we shall then all come to the doom. The doom will be deemed on no earthly field, but will be as the apostle here above in this lesson said, that we shall be seized up in clouds towards Christ, through the air; and there will be the separation of righteous and impious men. The righteous will afterwards dwell nowhere but with God in the kingdom of heaven, and the impious nowhere but with the devil in hell-torments.

Jesus concluded this gospel with these words: "Heaven and earth shall pass away, but my words shall never pass away." Heaven and earth will not turn to naught, but they will be changed from the form in which they now exist to a

Iohannes se Godspellere cwæð, “ þonne bið niwe heofon and niwe eorðe.” Ne beoð witodlice oðre gesceapene, ac ðas beoð ge-edniwode. Heofon and eorðe gewitað, and ðeah ðurhwuniað, forðan ðe hī beoð fram ðam hiwe ðe hī nu habbað þurh fyr geclænsode, and swa-ðeah symle on heora gecynde standað. þonne bið seo sunne be seofonfealdum beorhtre þonne heo nu sy, and se mōna hæfð þære sunnan leoht.

Dauid soðlice be Cristes to-cyme þisum wordum witegode : “ God cymð swutellice, and hē ne suwað. Fyr byrnð on his gesihðe, and on his ymbhwyrfte bið swiðlic storm.” Se storm aðwyhð swa hwæt swa þæt fyr forswælð. Be ðam dæge cwæð se witega Sofonias, “ Se miccla Godes dæg is swiðe gehende, and ðearle swyft : biter bið þæs dæges stemn : þær bið se strānga gedrefed. Se dæg is yrres dæg, and gedrefednysse dæg and angsumnysse, yrmðe dæg and wānunge, þeostra dæg and dimnysse, byman dæg and cymes.”

Mine gebroðra, settað þises dæges gemynd ætforan eowrum eagum, and swa hwæt swa bið nu hēfigtyme geðuht, eal hit bið on his wiðmetennysse geliðegod. Gerihlæcað eower líf, and awendað eowre ðeawas, witniað mid wope eowre yfelan dæda, wiðstandað deofles costnungum ; bugað fram yfele, and doð gōd, and ge beoð swa micclum orsorgran on to-cyme þæs ecan Dēman, swa micclum swa ge nu his strecnysse mid ege forhrādiað. Se witega cwæð, þæt se miccla Godes dæg is swiðe gehende, and þearle swyft. þeah ðe gyt wære oðer þusend geara to ðam dæge, nære hit langsum ; forðan swa hwæt swa geendað, þæt bið sceort and hræd, and bið swilce hit næfre ne gewurde, þonne hit geendod bið. Hwæt þeah hit langsum wære to ðam dæge, swa hit nis, þeah ne bið ure tíma langsum, and on úre geendunge us bið gedēmed, hwæðer we on reste oþþe on wite ðone gemānelican dōm anbidian sceolon. Uton forði brucan þæs fyrstes ðe us God forgeaf, and gearnian þæt ece líf mid him seðe leofað and rixað in ealra worulda woruld. Amen.

better form, as John the Evangelist said, "Then there shall be a new heaven and a new earth." There will not indeed be others created, but these will be renewed. Heaven and earth will pass away, but will, nevertheless, continue, for they will be cleansed by fire from the form which they now have, and will yet stand ever in their own nature. Then will the sun be sevenfold brighter than it now is, and the moon will have the light of the sun.

David verily prophesied of Christ's advent in these words : "God shall come manifestly, and he will not keep silence. Fire shall burn in his sight, and round about him shall be a mighty storm." The storm will wash whatsoever the fire burns. Of that day the prophet Zephaniah said, "The great day of God is very near at hand, and exceedingly swift : bitter shall be the voice of that day : there shall the strong be afflicted. That day is a day of wrath, and a day of affliction and anxiety, a day of misery and wail, a day of darkness and dimness, a day of the trumpet and of outcry."

My brothers, set the remembrance of this day before your eyes, and whatsoever now appears to be trouble, it shall all be mitigated on comparison with it. Correct your lives, and change your conduct, punish your evil deeds with weeping, withstand the temptations of the devil ; eschew evil and do good, and ye will be by so much the more secure at the advent of the eternal Judge, as ye now with terror anticipate his severity. The prophet said, that the great day of God is very near at hand and very swift. Though there were yet another thousand years to that day, it would not be long ; for whatsoever ends is short and quick, and will be as it had never been, when it is ended. But though it were long to that day, as it is not, yet will our time not be long, and at our ending it will be adjudged to us, whether we in rest or in torment shall await the common doom. Let us, therefore, profit by the time which God has given us, and merit the everlasting life with him who liveth and reigneth for ever and ever. Amen.

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NOTES.



Page 2, l. 5 from bot. *undergann*—here a finite verb seems wanting.

— 2, l. 3 f. b. *geendung þyssere worulde*. It was an universal belief at the time throughout Europe, that the world was to end in the year 1000 : M. Michelet has collected the principal passages to be found in the old writers relative to this superstition. Concil. Trosl. a. 909 (Mansi, xviii. p. 266) : “ *Dum jam jamque adventus imminet illius in majestate terribili, ubi omnes cum gregibus suis venient pastores in conspectum Pastoris æterni,*” etc.—Trithemii Chron. a. 960 : “ *Diem jamjam imminere dicebat* (Bernhardus, eremita Thuringiæ) *extremum, et mundum in brevi consummandum.*”—Abb. Floriac. a. 990 (Gallandius, xiv. 141) : “ *De fine mundi coram populo sermonem in ecclesia Parisiorum audivi, quod statim finito mille annorum numero Antichristus adveniret, et non longo post tempore universale judicium succederet.*”—Will. Godelli Chron. ap. Scriptt. Fr. x. 262 : “ *A.D. MX, in multis locis per orbem tali rumore audito, timor et mæror corda plurimorum occupavit, et suspicati sunt multi finem sæculi adesse.*”—Rad. Glaber, l. iv. *ibid.* 49 : “ *Æstimabatur enim ordo temporum et elementorum præterita ab initio moderans sæcula in chaos decidisse perpetuum, atque humani generis interitum.*” Hist. de France, t. ii. p. 300, note, ed. Bruxelles.

— 6, l. 8. *heofenas*. Sic MS. for *heofenes* or *heofenan*.

— 8, l. ult. *awecð*. MS. Reg. has *awyhð*, and after *anre handa* adds *and ealle eorðan he belicð on his handa*.

Page 10, l. 11 f. b. norð-dæle. . So *Cædmon*, p. 3, l. 8.

þa he worde cwæð,

.

þæt he on norð-dæle

hám and heah-setl

heofena rices

agan wolde.

In fact the whole beginning of the work ascribed to Cædmon appears to be a metrical paraphrase of this homily. Andweald is corrupt orthography for anweald.

- 26, l. 13 f. b. for *geferena*, MS. Reg. has *þegena*.
- 28, l. 2 f. b. After *acenned wæs*, MS. Reg. adds, *seðe æfre buton anginne of þam Ælmihtigan Fæder acenned wæs*.
- 42, l. 12. *Nis nan Hælend Crist. These words seem an interpolation, or incidental remark of Ælfric; they are therefore inclosed as a parenthesis in the translation.*
- 58, l. 9. *mægðhad* should correctly have been rendered *virginity*.
- 84, l. 9 f. b. *This passage concerning Rachel is not clear: it may possibly refer to some rabbinic tradition about her children.*
- 98, l. 8 f. b. on *þissere stowe*, in this place. *The place where Ælfric composed the homily, probably Cerne abbey (Cernel).*
- 100, l. 10 f. b. *nellað heora þing wanian. This passage is obscure, and the translation purely conjectural. Monday was accounted an unlucky day by the old Germans. See Grimm, D. M. p. 662, and on superstitions connected with the moon, ib. p. 407.*
- 108, l. 13. *This passage is evidently the original of the lines in the Codex Exoniensis, p. 69, 30 sq., and contribute to strengthen the opinion that Cynewulf was the author of that work, as well as of the Vercelli poetry. To him Ælfric dedicated his Life of S. Æthelwold.*
- 174, l. 9. *On praying to saints for their intercession, see also Theodori Lib. Pœniten. xlvi. 1, 2. in 'Ancient Laws and Institutes of England.'*
- 190, l. 13 f. b. *we his gelyfað. The construction with the genitive is worthy of notice: in another place we have, we ðe gelyfað Cristes æristes.*
- 242, l. 16. *alefed. This word is probably akin to læpeo (T. Roffens. læweo) in the Laws of Eadward and Guthrum, x.*

(Anc. LL. and Inst.), *which in the old Latin version is rendered, membr̄is disfactus.*

Page 244. Rubric. “*The Litania Major is St. Mark’s day, and the Litania Minor is for the Rogation time, or the three days preceding the feast of the Ascension, by the Anglo-Saxons called Gang-days. The service both on St. Mark’s day, and on the three Rogation days before the Ascension is the same, and from the present homily it seems, that on the Rogation days the Litany in the time of Ælfric was called Major, as it is also in the Canons of Charlemagne, and in some very old MSS. of the Liturgy; though by the Council of Clovesho, A.D. 747, the service used on St. Mark’s day was called ‘Litania Major,’ leaning for the use of the term on the authority of Rome. The distinction is still strictly observed, the Litania Major signifying St. Mark’s day, the other the Rogation week.*”—R.

- 244, l. 16. *Uigenna, Vienne in the former province of Dauphiné.*
- 246, l. 6 f. b. *haligdom may here probably signify the host.*
- 294, l. 13. *Lucas se Godspellere. See Homily p. 314, where the book of The Acts of the Apostles is ascribed to St. Luke.*
- 298, l. 5 f. b. *twegen englas, etc. See Cod. Exon. p. 28.*
- 322, l. 15 f. b. *See Cod. Exon. p. 295.*
- 338, l. 8 f. b. *ponne. In Matt. xviii. 12. and Luke xv. 4. hu ne.*
- 436. *Hom. de Assumptione, etc. Here some leaves have been cut out of the MS.; the part wanting, reaching to p. 446, l. 3, is supplied from MS. Reg. It is also supplied (apparently by the hand of Wheelocke) in the MS. itself, but in a text far too corrupt for use.*
- 448, l. 4. *For nalæs, MS. Reg. reads here, ne læs, which is followed in the version; but the entire passage is still far from clear.*
- 524, l. 9 f. b. *Here a leaf has been cut out; the part wanting, reaching to p. 530, l. 11, is supplied from MS. Reg.*
- 534, l. 9. “*This passage refers to a ceremony once in very general usage. It was the custom to spread out a sheet of sackcloth on the floor, and on this to sprinkle ashes in the shape of a cross. Just as the dying person was in the last agony, he was taken out of bed, and stretched on the sackcloth and ashes; it being deemed more becoming, that sinful man should yield up*

his soul thus, than on a soft bed, when his divine Redeemer died on the hard wood of the cross."—R.

This usage was not obsolete about twenty-five years since.

Page 566, l. 5. *nywerenan* (MS. Bodl. niwernan). *In the Bodley MS. this word (which I do not recollect to have seen elsewhere) is glossed by tenero.*

— 586, l. 6 f. b. *An account of the passion of St. Andrew wholly different from that contained in this homily, is that on which the poem entitled 'The Legend of St. Andrew is founded, for the details of which the reader is referred to the preface of Mr. Kemble's edition of The Poetry of the Codex Vercellensis. In a very mutilated manuscript of Anglo-Saxon homilies at Blickling Hall, for the loan of which the Society is indebted to the kindness of THE DOWAGER LADY SUFFIELD, there is a fragment of a homily which, it seems highly probable, was the immediate original of the Vercelli poem.*

— 598, l. 8 f. b. *ætwindan*. *The meaning of this word here I do not understand: can it be an error for hit windan?*

— 608, l. 9. *undergynnende*. *I am not aware of the occurrence of this word elsewhere. In Ælfric's Preface to the Heptateuch (Analecta A.-S. p. 25) we find underbeginne in the sense of to understand.*

END OF VOL. I.

oferlege m. lentel.
 heart } sharp, }
 } reverse }
 fxtorn garments.
 bxfen f. property.
 regel- ruler.
 sticca
 ondreccan } fear.
 (ge) ondraecian }
 draecian }
 ongyte infusion
 myda mastiff.
 stufe sleeve
 (ge) reoniam plst.
 begruven steeped.
 forðdred advantage.
 fagettan change colour.
 pāl m. spike
 clāc m. patch, plate
 strēgd. clubs.
 mearcian smile
 begloddian stain, pollute.
 cypps curly.
 gealdy road.
 clida plaster.
 forhradian anticipate
 ofer-sprece loquacious
 -sprecol

smiana fine flower.
 wilige, -a basket.
 serimman } shrubs
 serinean } wither
 { forsernean cause
 ge- " " to wither,
 or stumble
 (a) sernean, cause to
 sernean stumble.
 (ge) drestan prepare.
 spyllan sprout
 weed
 forsernan percent
 aetocian chisel.
 molan decay
 (for) molniam "
 adrawan turn
 twirl.
 for-, ofer- transgress
 gegan
 eleian detour
 altzwe complete
 sound.
 nebbian rebuke
 lodderl beggar
 (freq. p. l.)
 Eettecum d. p. rag
 Gladian excuse
 huetellan.
 handhuil mament
 { gaffelung scurvy
 (ge) gafspree

20001 ^{garden} allow.

corcel m. taxes.

getter m. guest.

gorian }
gorettan } stare about;

hott n. carcass.

(be)hyddan flay

hoddian cut up.

gerifod wrinkled

nivonne tender.

rifter m. scythes

riptide reaper.

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Thorpe

The homilies of Aelfric



