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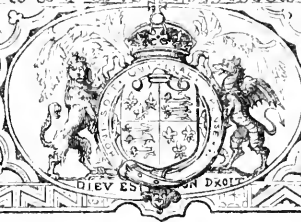












THE  
PICTORIAL EDITION  
OF  
THE BOOK  
OF  
COMMON PRAYER,

ACCORDING TO THE USE OF THE

United Church of England and Ireland.

TOGETHER WITH

THE FORM AND MANNER OF MAKING, ORDAINING,  
AND CONSECRATING

OF

BISHOPS, PRIESTS, AND DEACONS.

ILLUSTRATED WITH

**MANY HUNDRED WOOD-CUTS.**

TO WHICH ARE ADDED,

ORIGINAL NOTES,

AND AN

INTRODUCTORY HISTORY OF THE LITURGY.

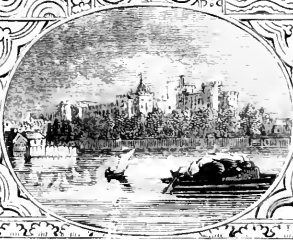
BY THE

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MINISTER OF ST. JAMES'S EPISCOPAL CHAPEL, HAMPSTEAD ROAD.

LONDON:

C. KNIGHT & CO. 22 LUDGATE STREET.



LONDON:  
Printed by WILLIAM CLOWES and Sons,  
Stamford Street



BX 5145  
A5  
1838

LIST OF ILLUSTRATIONS.

Page  
i. Ornamental Border to Title.—At the top, the Arms of Edw. VI., from a Gateway at Penshurst; on the left, Portrait of Cranmer, from Picture at Lambeth; on the right, Portrait of Ridley, after Vanderwerf; at the bottom, Lambeth Palace, from an old Print.  
vii. Theologia.—RAFFAELLE.  
xxi. Interior of St. Paul's Cathedral.  
„ Architectural Border composed chiefly from parts of the edifice.  
xxvii. Exterior of St. Paul's Cathedral.  
MORNING PRAYER.  
1 Interior of Canterbury Cathedral.  
„ Architect. Border, composed chiefly from parts of the Cathedral.  
„ Initial Letter—'Rend your heart and not your garments,' Ahab, 1 Kings xxi. 29.  
2 I. L.—Christ exhorting his Disciples.  
3 Initial Letter and Ornament—Prayer and Confession.  
4 Initial Letter—Absolution.  
6 Init. Let.—From Flaxman's Illustrations of the Lord's Prayer—'Our Father which art in Heaven.'  
7 Initial Letter—King David. From Albert Durer's Prayer-Book.  
8 Exterior of Canterbury Cathedral.  
9 Cherubin and Seraphim.—SIR JOSHUA REYNOLDS.  
„ Initial Letter and Ornament—'To thee all angels cry aloud.'  
11 Initial Letter—'O ye children,' &c.  
13 Init. Let.—Zacharias, S. Luke i. 67.  
14 Init. Let.—'O be joyful in the Lord.'  
15 Faith.—SIR J. REYNOLDS.  
„ Init. Let. and Ornament—Prayer.  
17 Initial Letter—From Flaxman's Illustrations of the Lord's Prayer—'Hallowed be thy Name.'  
18 Initial Letter—Emblem of Peace.  
19 Initial Letter and Ornament—'Defend us with thy mighty power.'  
„ Initial Letter—Royal Arms.  
20 Initial Letter—Prayer.  
21 Initial Letter—Prayer.  
„ Initial Letter—St. Chrysostom.  
22 Initial Letter—Blessing.  
„ Interior of Henry VIIIth's Chapel.  
EVENING PRAYER.  
23 Interior of York Cathedral.  
„ Architect. Border, composed chiefly from parts of the Cathedral.  
„ Initial Letter—Jonah at Nineveh.  
25 Initial Letter—Exhortation.  
„ Init. Let. and Ornam.—Confession.  
26 Initial Letter—Absolution.  
27 Initial Letter—From Flaxman's Illustrations of the Lord's Prayer—'Thy Kingdom come,' &c.  
„ Exterior of York Cathedral.  
28 Salutation of the Virgin.—ANDREA DEL SARTO.  
„ Initial Letter and Ornament—The Annunciation.  
29 Init. Letter—'Praise the Lord,' &c.  
30 Init. Letter—Simeon in the Temple.  
31 In. Letter—'Thy saving health,' &c.  
32 Faith.—RAFFAELLE.  
„ Initial Letter and Ornament—Christ healing the Cripple.  
33 Init. Let.—From Flaxman's Illustrations of the Lord's Prayer—'Give us this day our daily bread.'  
34 Init. Letter—'That our hearts,' &c.  
35 Supplication—Infant Samuel, From SIR J. REYNOLDS.  
„ Initial Letter—Prayer.  
„ Init. Letter—Prayer for the Queen.  
36 In. L.—Prayer for the Royal Family.  
„ Initial Letter—Prayer for the Clergy and People.  
37 Initial Letter—'When two or three

Page  
are gathered together in thy Name,' &c.  
„ Interior of King's College Chapel, Cambridge.  
38 Initial Letter—St. Athanasius.  
THE LITANY.  
42 Interior of Westminster Abbey.  
„ Architectural Border, composed chiefly from parts of the Abbey.  
„ Initial Letter—'That it may please thee to defend and provide,' &c.  
47 Interior of St. George's Chapel, Windsor.  
48 Init. Let.—From Flaxman's Illustrations of the Lord's Prayer—'Forgive us our trespasses,' &c.  
„ Initial Letter—'Let us pray.'  
49 In. L.—'Glory be to the Father,' &c.  
„ Initial Letter—Moses and Aaron praying before Pharaoh.  
50 Initial Letter—'Our common supplications unto thee.'  
„ Initial Letter—Blessing.  
„ Exterior of Westminster Abbey.  
PRAYERS AND THANKSGIVINGS.  
51 Interior of Lincoln Cathedral.  
„ Architect. Border, composed chiefly from parts of the Cathedral.  
„ Initial Letter—Dearth.  
52 Initial Letter—Sacrifice of Noah.  
„ In. L.—Prodigal Son herding swine.  
53 Initial Letter—Elisha fed.  
„ Initial Letter and Ornament—Destruction of the Assyrian camp, 2 Kings xix. 35.  
54 Initial Letter—Destroying Angel.  
„ Initial Letter—Laying on of hands.  
55 Initial Letter—'Give thy grace.'  
„ Initial Letter—'Receive our humble petitions.'  
56 Initial Letter—Estates of the Realm.  
„ Initial Letter and Ornament—'We humbly beseech thee for all sorts and conditions of men.'  
57 Exterior of Lincoln Cathedral.  
58 Initial Letter and Ornament—Thanks for abundance.  
59 Initial Letter—Harvest.  
„ Initial Letter—Shepherd Boy.—From SIR J. REYNOLDS.  
„ Initial Letter—Spoiling the tents of the Syrians, 2 Kings vii. 16, &c.  
60 Initial Letter—The Spanish Armada.  
„ Initial Letter—Giving thanks for peace—'We bless thy holy Name.'  
61 Init. Let.—Thanksgiving of Jonah.  
„ Initial Letter—'We offer unto thy Divine Majesty,' &c.  
62 Interior of Salisbury Cathedral.  
THE COLLECTS.  
63 Title.—At the top, Peterborough Cathedral and Ripon Minster; in the centre, Interior of Worcester Cathedral, and Malmesbury Abbey Church; at the bottom, Exeter and Bristol Cathedrals.  
65 Christ's Entry into Jerusalem.—OVERBECK.  
„ Init. Let.—Disciples, Ass, and Colt.  
66 Initial Letter—'It is high time to awake out of sleep.'  
67 Initial Letter—Christ driving out the Money-changers.  
68 Parable of the Fig-tree.  
„ Initial Letter—'And then shall they see the Son of Man,' &c.  
69 Initial Letter—'Wherefore receive ye one another,' &c.  
70 Initial Letter—'Men's hearts fail in them for fear.'  
71 St. John in the Wilderness.—SIR J. REYNOLDS.  
„ I. L.—'That at thy second coming.'  
72 In. Let.—'It is required in stewards that a man be faithful.'

Page  
72 In. L.—'Now when John had heard in the prison the works of Christ.'  
74 St. John preaching.—STONHARD.  
„ Initial Letter—'I am the voice of one crying in the wilderness.'  
75 Initial Letter—'By prayer and supplication with thanksgiving.'  
„ Initial Letter—'When the Jews sent Priests and Levites.'  
77 Nativity.—CARLO MARATTI.  
„ Initial Letter—'The Holy Family.—From M. ANGIOLO.  
78 Initial Letter—'And let all the angels of God worship him.'  
79 Init. Let.—'There was a man sent from God whose name was John.'  
80 Martyrdom of S. Steph.—LE BRUN.  
„ Initial Letter—Murder of Abel.  
81 Initial Letter—'I see the heavens opened,' &c.  
„ Initial Letter—Death of Zacharias.  
83 St. John the Evangel.—A. DURER.  
„ Initial Letter—'Which is he that betrayeth thee?'  
84 Init. Let.—'If we confess our sins.'  
85 In. Let.—'What shall this man do.'  
86 Flight into Egypt—Repose.—GRIPPO.  
„ Initial Letter—Rachel weeping for her children.  
87 Init. Letter—Vision of Mount Sion.  
88 Initial Letter—Flight into Egypt.  
89 Angel appearing to Joseph.  
„ Initial Letter—Virgin and Child.  
90 In. Let.—'As long as he is a child.'  
91 Initial Letter—Joseph was minded to put her away privily.'  
92 Adorat. of the Shepherds.—POUSSIN.  
„ In. L.—Presentation in the Temple.  
93 Initial Letter—Angel appearing to Abraham.  
94 Initial Letter—'The shepherds said one to another.'  
95 Wise Men's Offering.—RUBENS.  
„ Initial Letter—Paul preaching to the Ephesians.  
96 Initial Letter—'Paul, the prisoner of Jesus Christ for you Gentiles.'  
97 Initial Letter—Herod examining the Wise Men.  
98 Christ with the Doctors in the Temple.—OVERBECK.  
„ Initial Letter—Infant Prayer.  
99 Initial Letter—Paul preaching to the Romans.  
„ Initial Letter—'And he went down with them.'  
101 Marriage at Cana.  
„ Initial Letter—'The Widow's Mite—'He that giveth, let him do it with simplicity.'  
102 In. L.—'Weep with them that weep.'  
103 Init. Let.—'Jesus saith unto them, Fill the waterpots with water.'  
104 Christ curing the Leper.  
„ In. Let.—Christ and the Centurion.  
105 In. L.—'If the thirst give him drink.'  
„ Initial Letter—'And Jesus put forth his hand.'  
107 Christ in the Storm.  
„ Initial Letter—'There met him two possessed with devils.'  
108 Initial Letter—'For this cause pay you tribute also.'  
„ Initial Letter—'And they that kept them fled.'  
110 Parable of Wheat and Tares.  
„ In. L.—'An enemy hath done this.'  
111 In. L.—'And forgiving one another.'  
112 Initial Letter—'But gather the wheat into my barn.'  
113 'They shall see the Son of Man coming in the clouds of heaven.'  
„ Initial Letter—'All the tribes of the earth mourn.'  
114 Initial Letter—Holy Family.  
„ In. Let.—'He shall send his angels with a great sound of a trumpet.'  
116 Labourers at the Eleventh Hour.

## LIST OF ILLUSTRATIONS.

- | Page  | Page   | Page  |
|---|--|---|
| 116 Initial Letter—'Why stand ye here all the day idle?'  | 191 Initial Letter—The Entombment.   | 236 Initial Letter—Moses lifting up the brazen Serpent.   |
| 117 Initial Letter—'They do it to obtain a corruptible crown.'                                    | " Initial Letter—Adam eating the forbidden fruit.  | 238 Lazarus at the Rich Man's Gate.— Adapted from Uwins.  |
| " Initial Letter—'Go ye also into the vineyard.'  | 192 Mary Magdalen and the Disciples at the Sepulchre.—RAFFAELLE.                                 | " Initial Letter—'Carried by the angels into Abraham's bosom.'                                    |
| 119 Parab. of the Sower.—DOMENICHINO.   | " Initial Letter—Christ with the keys of Hell and Death.—BLAKE.                                  | 239 Initial Letter—Jacob and Esau.  |
| 120 Init. Let.—'Paul shaking off the Viper.   | 193 Initial Letter—Fleeing from Covetousness.  | 240 In. L.—Lazarus at the gate of Dives.  |
| 121 In. Let.—'He smake by a parable.'   | " Initial Letter—The two Disciples running to the Sepulchre.                                     | 242 A certain Man made a supper.— JOUVENET.   |
| 123 Christ and the Blind.—S. RICCI.   | 195 Christ and the Disciples at Emmaus.  | " Initial Letter—'I have purchased five yoke of oxen.'  |
| " I. L.—Charity.—From RAFFAELLE.  | " In. L.—'We humbly beseech Thee.'   | 243 Initial Letter—Joseph's brethren putting him into the well.                                   |
| 124 Init. Let.—'When I was a child,' &c.  | 196 In. L.—Peter teaching Cornelius.   | 244 Initial Letter—'Go out into the highways and hedges,' &c.                                     |
| 125 Init. Letter—'What wilt thou,' &c.  | 197 I. L.—The Disciples pressing Jesus to lodge with them one night.                             | 245 The Prodigal Son.—L. SPADA.   |
| 127 Penitence.  | 199 Resurrection.—RUBENS.  | " Init. Letter—The Lost Sheep found.  |
| " Init. Letter—'Turn ye even to me.'  | " In. Let.—The destruction of Death.   | 246 Init. Letter—Haman and Mordecai.  |
| 128 Init. Let.—'And rend your heart.'   | 200 Initial Letter—Paul preaching in the Synagogue.  | " Initial Letter—Seeking for the lost piece of silver.  |
| 129 Initial Letter—'Where thieves break through and steal.'                                       | 201 Init. Let.—Jesus in the midst of his Disciples after the Resurrection.                       | 248 The Blind leading the Blind.— TINTORETTO.   |
| 130 Christ in the Wilderness.   | 203 Jesus appearing to his Disciples after the Resurrection.                                     | " Initial Letter—'Forgive, and ye shall be forgiven.'   |
| " Initial Letter—'If thou be the Son of God, cast thyself down.'                                  | " Initial Letter—Peter and Philip the Ethiopian Eunuch.  | 249 Initial Letter—'The whole creation groaneth and travaileth,' &c.                              |
| 131 Init. Let.—Paul stoned at Lystra; 'chastened and not killed.'                                 | 204 Initial Letter—'Victory that overcometh the world, even our Faith.'                          | 250 Initial Letter—Jonah under the gourd. 'Be ye therefore merciful.'                             |
| " Initial Letter—'Command that these stones be made bread.'                                       | 205 Initial Letter—Jesus giving the Disciples power to remit sins.                               | 251 Miraculous Draught of Fishes.— RUBENS.  |
| 133 Woman of Canaan.—LE SUEUR.  | 206 The Good Shepherd.—MURILLO.  | " Initial Letter—Jesus teaching the people from Simon's boat.                                     |
| " In. L.—David finding Saul sleeping.   | " Initial Letter—The hireling fleeing in time of danger.   | 252 In. Let.—'For the eyes of the Lord are open to the righteous,' &c.                            |
| 134 Init. Letter—Isaac blessing Jacob.  | 207 Initial Letter—Martyrdom—'Suffering wrongfully.'   | " Initial Letter—The fishermen washing their nets.  |
| 135 Initial Letter—Woman of Canaan.   | " Initial Letter—The wolf among the sheep.   | 254 'First be reconciled to thy brother.'   |
| 136 'The Dumb spake.'   | 209 Mother and Child.—RAFFAELLE.   | " Initial Letter—'And thou be cast into prison.'  |
| " Initial Letter—'Seeking rest and finding none.'   | " Init. Letter—The woman crowned with twelve stars.  | 255 Initial Letter—'Planted in the likeness of his death.'  |
| 137 In. L.—'Walk as children of light.'   | 210 In. L.—Pilgrim reading the Epistle.  | " Initial Letter—'Whoever shall say, Thou fool, shall be in danger of hell-fire.'                 |
| " Initial Letter—'When a stronger than he shall come upon him and overcome him.'                  | " In. L.—'Ye shall weep and lament.'   | 257 'Lord of all power and might.'— FLAXMAN.  |
| 140 Miracle of the Loaves and Fishes.—RAFFAELLE.  | 212 Disciples weeping—'Because I have said these things unto you sorrow hath filled your heart.' | " In. Let.—Jesus blessing the bread.  |
| " In. L.—Gathering up the Fragments.  | " Init. Let.—'Who alone canst order the unruly wills and affections.'                            | 258 Initial Letter—Destruction of the cities of the plain—'For the end of these things is death.' |
| 141 Initial Letter—Agar and her children in bondage.  | 213 Init. Letter—'Receive with meekness the engrafted word.'                                     | " Initial Letter—A group partaking of the loaves and fishes.                                      |
| 142 Initial Letter—Jesus distributing bread to his Disciples.                                     | " Initial Letter—Elymas the Sorcerer smitten with blindness.                                     | 260 The unfruitful tree hewn down.— THURSTON.   |
| 144 Christ and the Jews.  | 215 Peter visiting Dorcas.—LE SUEUR.   | " Initial Letter—'For if ye live after the flesh, ye shall die.'                                  |
| " Initial Letter—The Jews taking up stones to cast at Jesus.                                      | " Initial Letter—Elisha restoring the Widow's Son to life.                                       | 261 Init. Let.—Philip caught up by the Spirit after baptizing the Eunuch.                         |
| 145 Initial Letter—The soldier piercing the side of Jesus.  | 216 In. Let.—Comforting the widowed.   | " Initial Letter—'Do men gather grapes of thorns?'  |
| 146 Initial Letter—Jesus reasoning with the Jews.   | " Paul and Silas in prison.  | 263 Destruct. of Pharaoh and his Host.  |
| 148 Christ rejected.—VANDYKE.   | 218 The Ascension.—RUBENS.   | " In. Let.—Moses striking the Rock.   |
| " Initial Letter—Prayer.  | " Initial Letter—'May we also in heart and mind thither ascend.'                                 | 264 Initial Letter—The Israelites passing through the Red Sea.                                    |
| 149 Initial Letter—Jesus washing the feet of his Disciples.                                       | 219 Initial Letter—'Why stand ye gazing up into heaven?'   | 265 Init. Letter—The Unjust Steward.  |
| 150 Initial Letter—Jesus mocked.  | 220 Initial Letter—Jesus appearing to the Disciples as they sat at meat.                         | 266 Christ overturning the tables of the Money-changers.  |
| 151 Christ in the Garden.—CORREGGIO.  | 221 Persecut. of Disciples.—LE SUEUR.  | " Initial Letter—The gifts of healing.  |
| " Initial Letter—'Who is this that cometh from Edom.'   | " Initial Letter—The servant of the Lord of the Vineyard slain by the husbandmen.                | 267 Initial Letter—False Prophets—the Pythoness.  |
| 157 Initial Letter—Woman with box of ointment.  | 222 Initial Letter—'Watch unto prayer.'  | 268 Initial Letter—Casting a trench around Jerusalem.   |
| 162 Christ crowned with Thorns.— TITIAN.  | " Initial Letter—Paul escaping from Damascus.  | 269 Publican and Pharisee.  |
| " In. Let.—'The chief priests moved the people that he should rather release Barabbas unto them.' | 224 Descent of the Holy Ghost.—RAFFAELLE.  | 270 Init. Letter—Paul led to Damascus after he had been struck blind.                             |
| 164 Initial Letter—Jesus led out to be crucified.   | " Init. Let.—'Judas saith unto him.'   | 271 Initial Letter—The Pharisee.  |
| 167 Christ scourged.—RUBENS.  | 225 Initial Letter—'They were all amazed, and marvelled.'  | 272 Christ healing the Deaf.  |
| " In. L.—Moses sprinkling the people.   | 226 Init. Let.—'Peter, lovest thou me?'  | " Init. Letter—'The deaf shall hear the words of the book.'—Isaiah.                               |
| 169 Initial Letter—'And there appeared an angel unto him,' &c.                                    | 228 Christ walking on the Sea.—P. GÖTTINO.   | 273 Init. Letter—Moses descending the Mount with the Tables of the Law.                           |
| 174 Bearing the Cross.—RAFFAELLE.   | " Initial Letter—'For every one that doth evil hateth the light.'                                | " Initial Letter—Men publishing the Name of Jesus.  |
| " Initial Letter—The Lord's Supper.   | 229 Init. Letter—'Cornelius baptized.'   | 275 Good Samaritan.—REMBRANDT.  |
| 176 Initial Letter—The women of Jerusalem lamenting Jesus.  | 230 In. L.—Massacre of the Innocents.  | " In. Letter—The Thieves attacking the Traveller.   |
| 180 The Concubine.—VANDYKE.   | 231 Peter and John at Emmaus.—LE BRUN.   | 276 Initial Letter—Moses ascending to Mount Sinai.  |
| " Initial Letter—'This thy family.'   | " Init. Let.—Ahaz and the Prophet.   | 277 Init. Let.—The Good Samaritan.  |
| 181 Initial Letter—Prayer.  | 232 Initial Letter—The Apostles going to Samaria.  | 279 The Leper kneeling before Christ.   |
| " Initial Letter—Jesus weeping over Jerusalem.  | " Initial Letter—The thief breaking into the fold.   | " In. L.—Saul and the witch of Endor.   |
| 182 Initial Letter—'The law having a shadow of good things to come.'                              | 234 Jesus and Nicodemus.—TINTORETTO.   | 280 Init. Letter—Idolater worshipping the Sun.  |
| 184 Initial Letter—The soldiers casting lots for Christ's garments.                               | " Init. Letter—'And immediately I was in the Spirit.'  |   |
| 188 Entombment of Christ.—RAFFAELLE.  | 235 Init. Let.—The Elders in Heaven  |   |
| " Initial Letter—Descent from the Cross.—RUBENS.  |  |   |
| 189 Initial Letter—The disobedient in the days of Noah.   |  |   |
| " Initial Letter—The two Marys at the Sepulchre.  |  |   |
| 191 Initial Letter—Sprinkling the door post with the blood of the Lamb.                           |  |   |

## LIST OF ILLUSTRATIONS.

Page	
281	Initial Letter—The Lepers cured.
282	Paul preaching to the Galatians.
283	In. L.—'Behold the fowls of the air.'
283	Initial Letter—Paul writing the Epistle to the Galatians.
285	Initial Letter—'Consider the lilies of the field.'
285	Raising the Widow's Son.— <i>BIRD.</i>
285	Initial Letter—'For this cause I bow my knees.'
286	Init. Letter—David's men fainting in the pursuit.
287	Init. Let.—The House of Mourning.
288	Christ eating bread in the house of the Pharisee.— <i>PAUL VERONESE.</i>
288	Init. Let.—'When thou art bidden to a feast take the lowest seat,' &c.
289	Init. Let.—'Keep the unity of the spirit in the bond of peace.'
289	Init. Let.—'An ox fallen into a pit.'
291	Christ and Pharisees.
291	In. Let.—David composing Ps. 110.
292	Init. Let.—Waiting for the coming of our Lord.
292	Initial Letter—Daniel in the lions' den.—'Love the Lord.'
294	Christ curing the sick of the palsy.— <i>F. VERDIER.</i>
294	Init. Letter—The sick man taking up his bed and walking.
295	Initial Letter—Gehazi, the servant of Elisha, smitten with leprosy.
296	Initial Letter—Jesus passing over in the ship.
297	Temperance.— <i>SIR J. REYNOLDS.</i>
297	Init. Letter—The Marriage-feast.
298	Init. Letter—Noah in his Vineyard.—'Be not drunk with wine.'
298	Init. Let.—The Siege of Jerusalem.
300	Christ and the Nobleman of Capernaum.
300	Init. Letter—The Recovery of the Nobleman's Son.
301	Initial Letter—'Put on the whole armour of God.'
302	In. L.—'His servants met him and told him, saying, Thy son liveth.'
303	A certain King and his Servants.
303	Init. Letter—The Wicked Servant.
304	Init. Let.—The Servant bringing his talent with interest.
304	Init. Let.—Jesus addressing Peter.
306	The Tribute Money.— <i>REMBRANDT.</i>
306	Init. Letter—Peter finding the Tribute-money in the fish's mouth.
307	Initial Letter—'For our conversation is in Heaven.'
307	The Pharisees 'sent out unto him their disciples.'
309	Raising the Daughter of Jairus.— <i>OVERBECK.</i>
309	Initial Letter—'There came a certain ruler and worshipped him.'
310	Initial Letter—'Partakers of the inheritance of the saints in light.'
311	I. L.—The diseased woman touching the hem of Christ's garment.
312	Miracle of the Loaves and Fishes.
312	Initial Letter—'A king shall reign, and prosper,' &c.
313	In. L.—'Israel shall dwell safely.'
313	Init. Let.—'There is a lad here,' &c.
315	Calling of St. Andrew and Simon Peter.— <i>BIRD.</i>
315	In. L.—'Preach the Gospel of peace.'
316	Initial Letter—'How shall they preach except they be sent?'
317	James, John, and Zebedee mending their nets.
318	Incredulity of St. Thomas.— <i>RUBENS.</i>
318	In. L.—'Blessed are they that have not seen, and yet have believed.'
319	Initial Letter—'Ye are no more strangers and foreigners.'
319	Initial Letter—Disciples informing Thomas of the Resurrection.
321	St. Paul.— <i>ALBERT DURER.</i>
321	Init. Let.—Conversion of St. Paul.
322	Initial Letter—Saul journeying to Damascus.
324	Initial Letter—Lot's wife.
325	The Presentation in the Temple.— <i>F. BARTOLOMEO DI S. MARCO.</i>
325	Init. Let.—Offering of Purification

Page	
326	Initial Letter—'Who may abide the day of his coming?'
326	In. L.—Anna entering the Temple.
328	In those days Peter stood up in the midst of the disciples.
328	Initial Letter—'Let his habitation be desolate.'
329	Initial Letter—Death of Judas.
330	Initial Letter—'At that time Jesus answered and said.'
331	The Annunciation.— <i>OVERBECK.</i>
331	Initial Letter—'The Lord spake again unto Ahaz.'
332	Initial Letter—Virgin and Child.
332	Initial Letter—Angel Gabriel appearing to Mary.
334	St. Mark.— <i>RUBENS.</i>
334	Initial Letter—'When he ascended up on high.'
335	Initial Letter—Roman triumph—'He led captivity captive.'
336	Initial Letter—Burning the unfruitful branches.
337	Fortitude.— <i>REYNOLDS.</i>
337	Initial Letter—'James, a servant of God,' &c.
338	Initial Letter—The twelve tribes receiving Jacob's blessing.
339	Initial Letter—'In my Father's house are many mansions.'
340	Paul and Barnabas at Lystra.— <i>RAFFAELLE.</i>
340	Init. Let.—'Great dearth throughout the world.'
341	Initial Letter—'In those days came prophets from Jerusalem,' &c.
342	Initial Letter—'And the hand of the Lord was with them;' Acts xi. 21.—Peter escaping from prison.
343	John baptizing Christ.— <i>RUBENS.</i>
343	Initial Letter—'He shall gather the lambs with his arm,' &c.
344	Initial Letter—'He shall feed his flock like a shepherd.'
345	Initial Letter—Zacharias writing the name of John.
347	The Angel releasing Peter.— <i>DOMENICHINO.</i>
347	Initial Letter—'Upon this rock I will build my Church.'
348	Init. Letter—Peter knocking at the door after his escape from prison.
349	In. L.—Peter condemning Ananias.
350	Death of St. James.
350	Init. Let.—Arresting of St. Peter.
351	Init. Let.—'And he killed James the brother of John with the sword.'
351	Initial Letter—'Then came to him the mother of Zebedee's children with her sons.'
353	Solomon's Porch.— <i>N. POUSSIN.</i>
353	Initial Letter—'Laid them on beds and couches.'
354	Initial Letter—'They brought forth the sick into the streets.'
354	Init. Letter—'And sit on thrones.'
356	St. Matthew.— <i>RUBENS.</i>
356	Init. Letter—'As we have received mercy we faint not.' Disciples plucking the ears of corn.
357	Init. Let.—'For we preach not ourselves, but Christ Jesus the Lord.'
358	Init. Letter—The Angel troubling the waters of Bethesda.
359	St. Michael and Satan.— <i>RAFFAELLE.</i>
359	Initial Letter—'And Jesus called a little child unto him.'
360	Init. Let.—'Therefore rejoice, ye heavens, and ye that dwell in them.'
361	Init. Letter—'Whoso shall receive one such little child.'
362	St. Luke.— <i>CORNELIUS.</i>
362	Init. Letter—'The Lord appointed other seventy also.'
363	Initial Letter—'Do the work of an Evangelist.'
364	Init. Let.—'Peace be to this house.'
365	Christ exhorting his disciples.
365	Init. Letter—'Afterward destroyed them that believed not.'
366	Initial Letter—'The angels which kept not their first estate.'
367	Initial Letter—'Love one another;' Jonathan and David.

Page	
368	Sermon on the Mount.
368	Initial Letter—'And I saw another angel ascending from the East.'
369	Init. Letter—'And he cried with a loud voice to the four Angels,' &c.
370	Init. Let.—'And when he was set, his disciples came unto him.'
371	Interior of Exeter Cathedral.
THE HOLY COMMUNION.	
373	Title to the Administration of the Lord's Supper.—At the top, Sempringham Priory, Lincolnshire, and Bosham Church, Sussex; in the centre, Interior of Southwell Minster, Nottinghamshire, and Interior of Hereford Cathedral; at the bottom, Bromyard Church, Herefordshire, and Austin Friars, London.
375	Last Supper.— <i>RAFFAELLE.</i>
376	Initial Letter—From Flaxman's Illustrations of the Lord's Prayer—'But deliver us from evil.'
376	Init. Letter—'Cleanse the thoughts of our hearts.'
376	Initial Letter—Stoning the Sabbath-breaker.
378	Initial Letter—'Thy chosen servant Victoria.'
378	Init. Letter—'The hearts of Kings are in thy rule and governance.'
379	The Creed.— <i>WESTALL.</i>
379	Initial Letter—'Maker of heaven and earth.'
380	Interior of Wells Cathedral.
386	Administration of the Lord's Supper.— <i>WESTALL.</i>
391	In. Let.—From Flaxman's Illustrations of the Lord's Prayer—'For thine is the kingdom,' &c.
400	View of Christ Church Cathedral, Oxford.
OFFICES OF THE CHURCH.	
401	Title to Offices of the Church.—At the top, Tewkesbury Church, Gloucestershire, and the Abbey (or Holy Cross) Church, Shrewsbury; in the centre, the Interior, with the Font, of Irthlingborough Church, Northamptonshire, and the Interior, with the Font, of Walsingham Church, Norfolk; at the bottom, Leominster Church, Herefordshire, and Cirencester Church, Gloucestershire.
403	Public Baptism.— <i>WESTALL.</i>
410	Ruins of Iona.
420	Catechism.—Adapt. from <i>WESTALL.</i>
425	Ruins of Tintern Abbey.
426	Confirmation.— <i>WESTALL.</i>
429	Ruins of Netley Abbey.
430	Matrimony.— <i>WESTALL.</i>
437	Ruins of Fountains Abbey.
438	Visitation of the Sick.— <i>WESTALL.</i>
446	Ruins of Byland Abbey.
447	Burial of the Dead.—Adapted from <i>WESTALL.</i>
453	Ruins of Melrose Abbey.
456	Ruins of Rivaux Abbey.
462	Exterior of Ely Cathedral.
THE PSALMS.	
463	Title to the Psalms of David.—At the top, the Cathedrals of Hereford and Llandaff; in the centre, the Cathedrals of Norwich and Lichfield; at the bottom, the Abbey of St. Alban's and the Cathedral of Carlisle.
The whole series, consisting of a Subject and Initial Letter at the beginning of the Morning Psalms, and of Initial Letters to the other Psalms, are from <i>original designs</i> by W. HARVEY. The Subject has reference to some passage in the Psalms of the day, as will be indicated in the following list—	
Page	
466	First Day—Ps. I. ver. 6. Day of Judgment.

## LIST OF ILLUSTRATIONS.

Page	Page	Page
466 Initial Letter—Ps. i. v. 3.	535 Initial Letter—Ps. lix. v. 6.	the ruins of Jerusalem upon their
467 Initial Letter—Ps. ii v. 2.	536 Initial Letter—Ps. lx. v. 1.	return from the Captivity.
468 Initial Letter—Ps. iii. v. 1. David	537 Initial Letter—Ps. lxi. v. 3.	Initial Letter—Ps. cxvi. v. 12.
mourning.	538 Twelfth Day—Ps. lxxv. v. 14.	617 Initial Letter—Ps. cxvii. v. 1.
468 Initial Letter—Ps. iv. v. 2. Shimei	Initial Letter—Ps. lxii. v. 1.	618 Initial Letter—Ps. cxviii. v. 22.
cursing David.	539 Initial Letter—Ps. lxiii. v. 2.	Christ rejected.
469 In. Let.—Ps. v. v. 6, 11. Ahithophel	540 Initial Letter—Ps. lxiv. v. 4.	619 Initial Letter—Ps. cxix. Aleph.
470 Initial Letter—Ps. vi. v. 6.	541 Initial Letter—Ps. lxv. v. 6, 7.	620 Initial Letter—do. Beth.
471 Initial Letter—Ps. vii. v. 2.	542 Initial Letter—Ps. lxvi. v. 5.	Initial Letter—do. He, v. 35. Moses
472 Initial Letter—Ps. viii. v. 6.	543 Initial Letter—Ps. lxvii. v. 6.	with the Tables of the Law.
473 Second Day—Ps. x. v. 9.	544 Thirteenth Day—Ps. lxviii. v. 1.	621 Initial Letter—do. Gimel.
Initial Letter—Ps. ix. v. 5. David	David dancing before the Ark.	Initial Letter—do. Daleth.
with the head of Goliath.	Initial Letter—Ps. lxviii. v. 5.	622 Twenty-fifth Day—do. v. 55.
474 Initial Letter—Ps. x. v. 8.	547 Initial Letter—Ps. lxx. v. 1 and 2.	623 Initial Letter—do. Vau.
476 Initial Letter—Ps. xi. v. 1.	549 Init. Letter—Ps. lxx. v. 3. Death	Initial Letter—do. Zain.
Initial Letter—Ps. xii. v. 5. Dives	of Absalom.	624 Initial Letter—do. Cheth.
and Lazarus.	550 Fourteenth Day—Ps. lxxii. v. 1.	Initial Letter—do. Teth.
477 Initial Letter—Ps. xiii. Daniel, a	Solomon appointed King with	625 Initial Letter—do. Iod.
Psalm of the Captivity.	David.	626 Initial Letter—do. Caph.
478 In. L.—Ps. xiv. Belsazzar, Ditto	Initial Letter—Ps. lxxi. v. 20.	Initial Letter—do. Lamed.
479 Third Day—Ps. xviii. v. 14. The	552 Init. Letter—Ps. lxxii. v. 4, 10, 11.	627 Initial Letter—do. Mem, v. 97.
last War with the Philistines.	553 Initial Letter—Ps. lxxiii. v. 16.	628 Twenty-sixth Day—do. v. 147.
Initial Letter—Ps. xv. v. 1.	555 Initial Letter—Ps. lxxiv. v. 8, 9.	‘Early in the morning do I cry
480 Initial Letter—Ps. xvi. v. 11. The	557 Fifteenth Day—Ps. lxxviii. v. 15.	unto thee.’
Resurrection.	Initial Letter—Ps. lxxv. v. 12. De-	Initial Letter—do. Nun, v. 1.
481 Initial Letter—Ps. xvii. v. 8.	struction of Sennacherib.	629 Initial Letter—do. Samech.
482 Initial Letter—Ps. xviii. v. 40.	558 Initial Letter—Ps. lxxvi. v. 6.	Initial Letter—do. Ain.
War with the Philistines.	559 Init. Let.—Ps. lxxvii. v. 11. Moses	630 Initial Letter—do. Phe.
485 Fourth Day—Ps. xxii. v. 18.	with the Tables of the Law.	Initial Letter—do. Tzaddi.
Init. Letter—Ps. xix. v. 5. Sunrise.	560 Init. Letter—Ps. lxxviii. v. 64, 65.	631 Initial Letter—do. Koph.
486 Initial Letter—Ps. xx. v. 8. Sub-	565 Sixteenth Day—Ps. lxxix. v. 1.	632 Initial Letter—do. Reseh.
mission of the Syrians.	Desolation of Jerusalem.	Initial Letter—do. Shin.
487 Initial Letter—Ps. xxi. v. i. Roman	Initial Letter—Ps. lxxix. v. 1. Ditto	633 Initial Letter—do. Tau.
Triumph.	566 Initial Letter—Ps. lxxx. v. 13.	634 Twenty-seventh Day—Ps. cxxviii.
488 Init. Letter—Ps. xxii. v. 7. Christ	568 Initial Letter—Ps. lxxxii. v. 3.	v. 3 and 4.
mocked.	569 Initial Letter—Ps. lxxxiii. v. 3.	Initial Letter—Ps. cxx. v. 4. Tents
490 Initial Letter—Ps. xxiii. v. 1.	Initial Letter—Ps. lxxxiii. v. 9.	of Kedar.
491 Fifth Day—Ps. xxix. v. 5. Job	Jaël slaying Sisera.	635 Initial Letter—Ps. cxxi. v. 3.
and his Friends.	571 Initial Letter—Ps. lxxxiv. v. 3.	Initial Letter—Ps. cxii. v. 4.
Initial Letter—Ps. xxiv. v. 4.	572 Initial Letter—Ps. lxxxv. v. 10.	636 Initial Letter—Ps. cxiii. v. 2.
492 Initial Letter—Ps. xxv. v. 8.	573 Seventeenth Day—Ps. lxxxix. v.	Initial Letter—Ps. cxiv. v. 6.
493 Initial Letter—Ps. xxvi. v. 6.	21. Anointing of David.	637 Initial Letter—Ps. cxv. v. 2.
494 Initial Letter—Ps. xxvii. v. 3.	Initial Letter—Ps. lxxxvi.	Initial Letter—Ps. cxvi. v. 7.
496 Initial Letter—Ps. xxviii. v. 2.	574 In. Let.—Ps. lxxxvii. v. 3. Rahab.	638 Initial Letter—Ps. cxvii. v. 5.
497 Initial Letter—Ps. xxix. v. 8.	575 Initial Letter—Ps. lxxxviii. v. 1.	Initial Letter—Ps. cxviii. v. 3.
498 Sixth Day—Ps. xxx. v. 12. David	Moses praying to the Lord.	639 Initial Letter—Ps. cxix. v. 6.
dedicating the Altar.	576 Initial Letter—Ps. lxxxix. v. 21.	Initial Letter—Ps. cxx. v. 1.
Initial Letter—Ps. xxx. v. 7.	580 Eighteenth Day—Ps. xciv. v. 6.	640 Initial Letter—Ps. cxxxi. v. 3.
499 Init. Let.—Ps. xxxi. v. 3. David	Destruction of Jerusalem by the	641 Twenty-eighth Day—Ps. cxxxviii.
pursued by Saul.	Assyrians.	v. 1. ‘By the waters of Babylon
501 Initial Letter—Ps. xxxii. v. 1.	Initial Letter—Ps. xc. v. 6.	we sat down and wept.’
502 Initial Letter—Ps. xxxiii. v. 2.	581 Initial Letter—Ps. xci. v. 9. The	Initial Letter—Ps. cxxxii. v. 5.
503 Initial Letter—Ps. xxxiv. v. 7.	Nativity.	‘Removal of the Ark.’
Hagar and Ishmael.	583 Initial Letter—Ps. xcii. v. 9.	642 Initial Letter—Ps. cxxxiii. v. 2.
505 Seventh Day—Ps. xxxv. v. 6.	584 Initial Letter—Ps. xciii. v. 5.	Initial Letter—Ps. cxxxiv. v. 3.
Initial Letter—Ps. xxxv. v. 14.	Initial Letter—Ps. xciv. v. 6.	Initial Letter—Ps. cxxxv. v. 10.
507 Init. Letter—Ps. xxxvi. v. 4. Arab	586 Nineteenth Day—Psal. xciv. v. 8.	645 Initial Letter—Ps. cxxxvi. v. 9.
Robber.	Moses striking the Rock.	646 Initial Letter—Ps. cxxxvii. v. 2.
508 Initial Letter—Ps. xxxvii. v. 36	Initial Letter—Ps. xciv. v. 1.	647 Initial Letter—Ps. cxxxviii. v. 2.
511 Eighth Day—Ps. xli. v. 1.	587 Initial Letter—Ps. xcvi. v. 12.	648 Twenty-ninth Day—Ps. cxli. v. 7.
Initial Letter—Ps. xxxviii. v. 6.	588 Initial Letter—Ps. xcvi. v. 2.	David in the Cave of Engedi.
512 Initial Letter—Ps. xxxix. v. 5.	589 Initial Letter—Ps. xcvi. v. 6.	Initial Letter—Ps. cxxxix. v. 13.
Abshalom's Tomb.	590 Initial Letter—Ps. xcix. v. 7.	‘Marvellous are thy works.’
513 Initial Letter—Ps. xl. v. 16.	Initial Letter—Ps. c. v. 1.	650 Initial Letter—Ps. cxl. v. 3.
515 Initial Letter—Ps. xli. v. 1.	591 Initial Letter—Ps. ci. v. 2.	651 Initial Letter—Ps. cxli. v. 8.
516 Init. Let.—Ps. xlii. v. 8. David	592 Twentieth Day—Ps. civ. v. 18.	652 Initial Letter—Ps. cxlii. v. 1.
in Hermon.	Initial Letter—Ps. cii. v. 6.	653 Init. Letter—Ps. cxliii. v. 2. Job.
517 Init. Let.—Ps. xliiii. v. 5. Ditto.	594 Initial Letter—Ps. ciii. v. 13. The	654 Thirtieth Day—Ps. cxliv. v. 13.
518 Ninth Day—Ps. xlv. v. 10. Mar-	Prodigal Son	Init. Letter—Ps. cxliv. v. 12, 13, 14.
riage of Solomon.	596 Initial Letter—Ps. civ. v. 11.	655 Initial Letter—Ps. cxlv. v. 2.
Initial Letter—Ps. xlv. v. 17.	598 Twenty-first Day—Ps. cv. v. 17.	657 Initial Letter—Ps. cxlv. v. 7.
520 Initial Letter—Ps. xlv. v. 4, 5, 6.	Joseph sold.	658 Initial Letter—Ps. cxlvii. v. 9.
521 Init. Let.—Ps. xlv. v. 1. Jehosa-	Initial Letter—Ps. cv. v. 10. Jac-	659 Initial Letter—Ps. cxlviii. v. 12.
phat's Triumph over Moab.	cob's vision.	660 Initial Letter—Ps. cxlix. v. 3.
522 Initial Letter—Ps. xlvii. v. 4.	601 Initial Letter—Ps. cvi. v. 19.	Initial Letter—Ps. cl. v. 3 and 4.
523 Initial Letter—Ps. xlviii. v. 2.	604 Twenty-second Day—Ps. cvii. v.	
Mount Zion.	23—27.	
524 Initial Letter—Ps. xlix. v. 10.	Initial Letter—Ps. cvii. v. 20. The	
525 Tenth Day—Ps. li. v. 1. Nathan	Brzen Serpent.	
reproving David.	607 Init. Letter—Ps. cviii. v. 9. ‘Ju-	
Initial Letter—Ps. l. v. 3.	dah is an old lion.’	
527 Init. Let.—Ps. li. v. 7. Hyssop.	608 Initial Letter—Ps. civ. v. 9.	
528 Init. Let.—Ps. lii. v. 9. Olive Tree.	610 Twenty-third Day—Ps. cxiii. v. 8.	
529 Initial Letter—Ps. liii. v. 6.	Hannah.	
530 In. L.—Ps. liiv. v. 1. David in Ziph.	Initial Letter—Ps. cx. v. 2.	
Initial Letter—Ps. li. v. 6.	611 Initial Letter—Ps. cx. v. 6. Spies	
532 Eleventh Day—Ps. liii. v. 7. David	and Grapes.	
cutting the Skirt of Saul's Gar-	612 Initial Letter—Ps. cxii. v. 1.	
ment.	613 Initial Letter—Ps. cxiii. v. 8.	
Initial Letter—Ps. li. v. 5.	614 Init. Letter—Ps. cxiv. v. 3. Pass-	
533 Initial Letter—Ps. liii. v. 6. David	ing the Jordan.	
in Engedi.	Initial Letter—Ps. cxv. v. 12.	
534 Initial Letter—Ps. liiii. v. 5. Ser-	616 Twenty-fourth Day—Ps. cxvi. v. 16.	
pent Chamar.	The Israelites sacrificing amid	



## INTRODUCTORY

# HISTORY OF THE LITURGY.

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IN no instance have Christians been more indebted to the use of a scriptural and well-arranged Liturgy than the members of the Church of England. During the changes produced in men's circumstances and tempers by the lapse of time, religious opinion is exposed to many trials, and often undergoes modifications in the minds of influential members of society which tend greatly to injure the purity, or simplicity, of evangelical faith. When such is the case, it is an invaluable privilege for the people to possess a Liturgy which, drawn up at a period of great religious intelligence, and by men of the profoundest wisdom and piety, may be readily appealed to as a standard of opinion.

While this is manifestly true in regard to seasons of change and difficulty, it is scarcely less so in reference to the ordinary wants of a Church and its

## HISTORY OF THE LITURGY.

members. A liturgy is more to be considered, first, in respect to its immediate and direct object; and, next, in regard to its collateral influences on the minds of the worshippers.

Prayer, in its nature and primary design, must be the same, whether exercised in communion with others, and in the Church, or in the most private retirement. There will, therefore, in both cases, be the same objects to provide for in the composition of prayer. "Seek ye first the kingdom of God and His righteousness" is an universal precept, and on the principle which it involves should prayer of every kind be commenced. The pardon of sins—the increase of faith and other spiritual graces—the constant protection and blessing of God in the great work of salvation—these are the grand objects of supplication; and it matters not whether we be praying at home, or in the Church, they must ever be the first things sought by a devout and believing mind. When the thoughts themselves are not habitually inclined to the exercises of religion, or are not fixed on the attainment of those graces which lead to salvation, it is no small advantage to men to be taught by the language of those around them what are the highest benefits to be sought by an appeal to Heaven. In the composition of a liturgy, therefore, these are the two characteristics to be chiefly looked for—that it consists of petitions for the pardon of sins—for the application of Christ's merits—for the gift of grace, and the intervention of God's providence in the furtherance of general good; and that it be conceived in language both generally intelligible and tending to awaken the affections of those by whom it is employed. The first grand purpose of prayer will then be answered. Blessings most necessary to human happiness will be sought in a manner acceptable to God; and the hearts of the people, accustomed to the use of spiritual expression, will feel their worldly and selfish passions powerfully, and, with God's blessing, effectually, checked.

The second object to be contemplated in a liturgy is indirect and incidental, but scarcely less important. Our Lord conferred an inestimable blessing on His people by teaching them a prayer which embodies the essentials of devotion in language the most simple and intelligible. He thereby instructed them in the duty of regulating their petitions according to the will of God and the principles of a true faith. Taught from infancy to address the Almighty Creator by the endearing name of Father, thousands of hearts have imbibed without an effort the primary doctrine of religion. In the same manner, not left to their own crude notions of the language proper to prayer, they have learned from this divine model that the Almighty will listen to the simplest expression of love; and that the petitions which imply a trust in His wisdom and mercy, by the unlaboured, unparticularizing character of their language, are those which may expect the readiest answer. A liturgy framed according to the spirit and style of the Gospel will correspond in influence to this inspired type of prayer for the universal Church. Impressed upon the memories of people by constant use, it will enrich them with many seeds of heavenly knowledge. Its phraseology will naturally blend itself with the expression of serious thought, and often beforehand

## HISTORY OF THE LITURGY.

prompt the heart to take the theme of its meditations from the Book of divine mysteries. Serious error will thereby be prevented from concealing itself among the members of the Church, or circulating unopposed. The theology of the Clergy cannot be perverted without striking the least observant of minds; and the tone of preaching rendered at any time unspiritual, or cold and obscure, by the fashion of the age, will be in such manifest opposition to the character of the Church, that, with God's mercy, a corrective cannot long be needed.

Reasons like these in favour of an established Liturgy are proper to a period far remote from the time when Liturgies were first compiled. Experience alone can teach us such arguments in their favour. Their origin, therefore, is to be looked for in other causes than those which may be assigned for the respect in which they have been held in later ages by the wise and good. These more primitive reasons for the compilation of Liturgies may be briefly stated. The services of the Jews had been conducted with such a profound attention to order, that it was impossible for the precept which enjoined the constant assembling of Christians together to be separated from that which directed them to do all things with decency and regularity. In the use of psalms appointed for particular occasions, and other parts of the worship of the temple, or the synagogue, a precedent was found for the adoption of such a system as should leave as little as possible in public worship to experiment. The Lord's Prayer was a form of words which His disciples could not but feel a particular delight in repeating together. It was introduced, therefore, into all their ordinances; and, when offered up in assemblies where the Spirit of faith and love exercised His benignant sway, was in itself almost a Liturgy, and for the privilege of repeating which, in the company of God's children, penitent and anxious hearts would be devoutly thankful. The words used by our Lord at the institution of the two sacraments, and which could never be lawfully put aside for others, or even for a paraphrase, tended in the same manner to the introduction of established forms in the worship of the new Church. It was evidently not inconsistent with a divine institution to employ regularly the same prayers and hymns in the service of God; for this was authorized by the practice of the Jews: nor could it be considered as an infringement on Christian or spiritual liberty to repeat the same form of words in the most solemn exercises of evangelical devotion; for Christ Himself had given them a form in three instances, from which it would have been equally presumptuous and unspiritual to depart.

But had no reason of this kind existed, the circumstances of the Church would of themselves have shown the necessity of an established Liturgy. Inspiration itself had not been sufficient to suppress entirely the petulant zeal of some of the first members of the Christian community. It was not to be supposed that any kind of discipline could effect that for which the highest endowments of miraculous power had been insufficient. Under the most favourable circumstances, in very small congregations, and when affection and reverence had sealed the authority of the pastor, the worship of the Church might possibly be carried on without the discovery that a rule, or

## HISTORY OF THE LITURGY.

form of service, was absolutely necessary to its right conduct. The wisdom of the teacher, and the obedience of the people, might, perhaps, insensibly establish a discipline and order of worship which, written in the heart, would not require the aid of a literal transcription to give it force. But the case was altered when congregations became very numerous;—when obedience to the will of the pastor was less the habit of the age, and conflicting opinions could not be readily reconciled by his arguments or persuasions. It was then found that much would be gained by the use of forms of devotion for which the people were prepared, and the propriety and holiness of which could not be disputed. We accordingly find many allusions to set forms of prayer in the writings of fathers of the third century; and St. Basil, who lived in the fourth, is known to have composed a Liturgy which, in the course of the next century, is said to have been in general use throughout the East. From the works of St. Chrysostom it appears that, in his time, every festival had its appropriate service—its set prayers, psalms, and lessons; and that the ordinary days had, in a similar manner, their regular services. One of the canons of the Council of Laodicea sets this in a still clearer light, for it expressly enjoins that the same prayers should be read at matins and vespers.

For a considerable period each bishop had the undisputed right of arranging the Liturgy for his diocese without consulting other prelates. There were accordingly several Liturgies in existence at an early era; and at first, perhaps, little inconvenience resulted from this species of independence. The faith of the various churches was the same;—the groundwork of their services differed in no material point;—and the common spirit of brotherhood prevented the introduction of rites which might offend any of the worshippers of the one God and the one Saviour. But, as the unity of the faith began to be assailed by open or secret heresy, and as the primitive simplicity yielded to a prouder spirit, the varieties in the several Liturgies were made use of to disturb the peace of men's consciences. The bishops, therefore, of the several provinces, at length found it expedient to assimilate their Liturgies more closely to each other; but the existence of so many ancient forms, each claiming reverence either on account of the celebrity of its author or from the circumstances in which it had its origin, prevented the complete success of such a design. Even at the period just preceding the Reformation in this country different Liturgies were used in the different provinces; and the separate orders of monks claimed to themselves a still further right to conduct their services according to their own views.

This alone would have been sufficient to induce men of earnest piety to desire a change in the arrangement of public worship. But another consideration, of equal importance with any of those derived from this source, was drawn from the custom of performing the services in a language unknown to those who were asked to pray with the Church, and own the value of its ordinances. This, when combined with the numerous distressing proofs that the services of the sanctuary had degenerated into a series of the most wretched superstitions, led the Reformers of the English Church to regard



## HISTORY OF THE LITURGY.

the change of the Liturgy as one of the objects which demanded their earliest attention.

The first step made towards this great and important design was the appointment of a committee by the Convocation which met in 1537. This committee was chosen for the express purpose of instituting an inquiry into the means afforded for the spiritual instruction of the people. From the character and learning of the members of the committee, there can be little doubt, that they foresaw much more was to be done than it would be right to attempt at the beginning of their labours. But it was the happy feature of the proceedings of the early Reformers that, zealous as they were, and abounding in knowledge, they were contented to act with the caution of men who wished rather to foster the rising spirit of intelligence than to force the population to acknowledge what it might not comprehend.

The first publication issued was entitled ‘The Godly and Pious Institution of a Christian Man.’ This book contained the Lord’s Prayer, the Ten Commandments, “with many other godly lessons, &c., according to the command and injunctions of the King’s Highness, to be used through the realm.” The mixed character of this work may be understood from the heading of one of the chapters, in which it is said, “First ye shall pray for the whole congregation, especially for the Church of England, wherein first for the King’s Majesty, supreme head of the spirituality and temporality of the same Church. 2. For the Lords and Commons. 3. Ye shall pray for the souls that be departed, that they may have fruition of God’s presence.”

About the same time the large English Bible was set up, and appointed to be read in churches. In the year 1540 the work above alluded to was revised, and a further revision took place three years afterwards, when, as stated in the preface, “it was set forth by the King, with the advice of his Clergy; the Lords, both spiritual and temporal, with the nether House of Parliament, having both seen and liked it very well.” At length, in 1545, the work appeared under the title of the ‘King’s Primer,’ in the preface to which the people were taught the necessity of uniformity in the public services of the Church, and the evils under which they laboured when obliged to attend upon ordinances performed in a language with which they were unacquainted. The chief contents of the book as thus revised were the Lord’s Prayer, the *Ave*, the Creed, the Ten Commandments, and Graces. Besides which there were the Matins, the Seven Psalms, the Commendations, the Collects, and other Prayers, the translation closely resembling, or being the same as, that now in use.

But it was reserved for Edward VI. to complete the design commenced with so much piety and caution. In the first year of his reign (1547), a resolution was passed by the Convocation, that the Sacrament of the Lord’s Supper ought to be administered in both kinds. The statement of the Convocation was followed by an act of Parliament, and a committee of bishops and others was formed with authority to draw up a service in English for the proper performance of this sacred ordinance. In the list of this committee occur the names accounted most venerable in the ecclesiastical chronicles of the

## HISTORY OF THE LITURGY.

country. At the head stands that of Cranmer, then Archbishop of Canterbury: with him were associated Ridley, at that time Bishop of Rochester; Goodrich, Bishop of Ely; the Bishops of Lincoln, Chichester, Hereford, and others of corresponding note and dignity.

The mass-book presented the most melancholy proofs of the long reign of superstition. It would have demanded the severest revision in any age of growing intelligence, supposing even that the reformation of doctrine had been a thing unheard of. But this was much more the case now that the views of men respecting divine mysteries themselves were undergoing so important an alteration. Every time the sacrament was offered according to the old forms, the most grievous offence was given to the consciences of those who had begun to imbibe and rejoice in the pure light of the Gospel. The acknowledged right of all believers in Jesus Christ to partake of the Communion in both kinds, afforded further reasons for making a vital change in the Service. But it was not in the spirit of innovation that such men as Cranmer and Ridley could act. They were anxious to promote the glory of God and the salvation of souls by the use of those consecrated means known in the happiest ages of the Church. It was not for the sake of intruding contrivances of their own that they proposed to alter the hitherto-received offices. They desired to do nothing more than remove what had been introduced in corrupt times;—to separate that which was weak, false, and dangerous, from that which had received the indelible stamp of Divine grace and truth. When they took the mass-book in their hands, therefore, it was with the feeling, that from its pages might be derived the substance of a communion service which should have the real authority of antiquity, and the spiritual pathos of the devotions which had ever been dear to pious hearts, but be free, at the same time, from long-standing errors and superstitions. They accordingly selected and translated the most valuable of the prayers and hymns contained in the old form. Where it was deficient they made the necessary additions; and expressions were carefully corrected which either conveyed a false notion or seemed deficient in force. A work of the utmost importance to the Reformation was effected by this compilation of a *New Service Book for the Communion*. The Office was published separately, and the nation had thereby the means of learning more exactly than ever what were the views entertained by those to whom was committed the charge of purifying the Church. Reverence for the mass, with its innumerable ceremonies, was one of the feelings most deeply seated in the hearts of the people. No thoughtful and religious mind could have contemplated without dread the consequences of any design which should tend to diminish a reverence for the Sacrament itself. But had not the Reformers proceeded with the utmost caution such would have been the case. The people, seeing the Service stripped of its wonted ornaments, or appealing less forcibly than formerly to their imaginations, might have begun to doubt whether any strong sentiment of awe would not be misapplied in respect to an ordinance which they had venerated for reasons now proved to be unreal. But the care employed in the compilation of the Service prevented this danger. The

## HISTORY OF THE LITURGY.

majestic simplicity of the Divine mystery shed its spiritual radiance over every line of the Office; and devout hearts saw that that only had been removed which, while it had, perhaps, excited their emotions, had hindered, in reality, the clear and deep apprehension of the heavenly vision itself.

When the Communion Service had been published, the way seemed open for the introduction of a complete Liturgy. The difficulties most to be dreaded were overcome by the circulation of the new Office. There could be little fear, that they who had hailed the change in the one instance, as founded on the truth and requirements of the Gospel, would fail to see the necessity of that which should afford the people at large pure forms of devotion in their daily exercises, and in all their appeals to Heaven for its guidance or its blessing.

The greatest confusion as yet prevailed in the mode of conducting public worship. This was the natural consequence of the state of Church affairs. The leaders of the Reformation had hitherto been mainly occupied with settling the great questions which regarded the independence of the Church, and the laws whereby it was in future to be governed. It was not till these things were determined that they could turn their attention to the internal arrangements of the Church, or properly attempt the exercise of an authority requisite for the purpose. The Latin Mass, therefore, continued to be used in some places, while in others it was regarded as an abomination. The same confusion prevailed in other parts of the Service, and the preamble to the act which was passed to stop these disorders states, that as there had long been in use various "forms of Church Service, as those of Sarum, York, Lincoln, and several forms of Common Prayer and Communion," "to stay innovations or new rites, and that an uniform, quiet, and godly order should be had, his Majesty, by advice of his council, had appointed the Archbishop of Canterbury and other learned and discreet bishops to consider the premises, and thereupon, having as well an eye and respect to the most sincere and pure religion taught by the Scriptures, as to the usages of the primitive Church, should draw and make one convenient and meet order, rite, and fashion of Common Prayer and Administration of Sacraments."

The venerable men who had drawn up the Office for the Communion were engaged to compile the Order of Common Prayer. This work was performed in the same conciliatory and devout temper as the former; and, after it had undergone the most careful revision, it was confirmed by the king and both houses of Parliament, the language of the act describing it as a work "concluded with uniform agreement," and "by the aid of the Holy Ghost." The act alluded to was passed in 1548, but many obstacles existed to the general reception of the new Liturgy. Bonner, Bishop of London, and others of the Roman Catholic clergy, still possessed their dignities; and neither the act, nor an order of council passed soon after, abrogating private Masses, could induce them to receive the reformed Services. The committal of the prelate to prison, because he would not give up his judgment or violate his conscience, was one of those circumstances which cast a shade over the conduct of the reformers of the English Church that cannot be easily removed.

## HISTORY OF THE LITURGY.

Bonner had an indisputable right to adhere to a system which he believed to be consistent with the laws of the Church and of God. Had he not desired to act agreeably to integrity, he would not have held out against the persuasions of a court, and those who enjoyed its smiles. The harsh manner in which he was treated proves the lamentable truth, that no system and no set of men can be trusted when the argument of expediency is set against the argument of either justice or consistency.

As so much difficulty was found in securing an undivided attention to the new Liturgy, another act of Parliament was passed in 1549. In this it was said, "Notwithstanding the settlement of the Book of Common Prayer, yet there are other superstitions permitted, occasioning diversity of opinions touching the rites of the Church. It is therefore enacted, that all other Service-books, or books called Antiphonas, Missals, Grails, Processionals, Manuals, Primers, Cowchers, Journals, Ordinals, formerly used, other than the king shall set forth, shall be abolished."

The next year a further proof was given of the judgment with which everything was done which concerned the Liturgy itself as the rule of public worship. A careful revisal of the whole was undertaken, and this because, as was stated in the act passed soon after, "there had arisen in the use and exercise of the said Common Service, divers doubts for the fashion and manner of the administration thereof, rather by the curiosity of the ministers and mistakers than of any other worthy cause: Therefore, as well for the more plain and manifest explanation thereof, as for the more perfection of the said order of Common Service in some places where it is necessary to make the same prayer and fashion of service more earnest, and fit to stir Christians to the true honouring of God; therefore the king has caused the same former book to be perused, explained, and made fully perfect."

Cranmer had been induced to urge this revisal of the new Liturgy by the persuasions of the two great foreign divines, Bucer and Martyr; the one professor of divinity at Cambridge, and the other at Oxford. With the strong feelings of the Swiss reformers against every trace of Romish superstition, these celebrated theologians pointed out numerous errors in the Services; and Cranmer and his associates having themselves advanced towards clearer views of doctrine, the book underwent a general and very severe examination. The new edition, or, as it is commonly called, the Second Book of King Edward, was confirmed by act of Parliament in 1552, and ordered to be read on the approaching feast of All Saints, and thenceforward, in all the churches of the kingdom.

Bucer and Martyr allowed nothing to remain which savoured of useless ceremony. So great was the veneration paid to their judgment, that, as they were unacquainted with English, the whole work had been translated into Latin that it might be submitted to their scrutiny. When it reappeared, those who had tolerated the previous edition, retaining as it did so strong a tincture of old opinions, were greatly irritated at the evidence which it afforded of the entire change in the spirit of the church. For the most part

## HISTORY OF THE LITURGY.

it was received with satisfaction. Nothing was left out which piety required, and much was added, the want of which had been evidently felt in the use of the former book. Of the additions thus made, the principal were the opening sentences; the Exhortation, the Confession, and Absolution, in the Morning and Evening Service; and the Ten Commandments in that of the Communion. In the first book, the use of oil in Baptism and in the Visitation of the Sick had been prescribed, according to former usage. Prayers for the dead had been inserted in the Communion and Burial Service, and in both cases it was now considered there had been a violation of Christian truth and simplicity. The present edition, therefore, prescribed neither the use of oil, nor prayers for the souls of the departed. In the former book, the Holy Ghost was invoked at the consecration of the elements in the Communion, and in the prayer of Oblation; this was now discontinued, and the Rubric was left out which had directed the mixing of water with the wine.

In the same year that the new edition of the Liturgy made its appearance, forty-two articles on the chief points of religion were published, "as agreed upon by the bishops, and other learned and good men, in the Convocation held at London in the year 1552, to root out the discord of opinions, and establish the agreement of true religion." Similar articles had been published by authority of Henry VIII., but they were not the result of the same wise and deliberate spirit as that which now prevailed. The long discussion of the subjects to which they allude had taught the leading divines of the Reformation both the importance and the difficulty of the task. They had for their example the Confession of Augsburg to incline them to draw up such a statement of faith. The reformers of Germany owed much to the clearness with which the fundamental points of belief were set before them in their Confession; but devout minds could not fail, at the same time, to see that human reason is sure to err if it would compass or define, without assistance from above, those things which are only to be comprehended in the language and in the light of the Divine Spirit.

The King's Primer was also re-published this year, and with the addition of a part of our present Catechism. Another Catechism had been compiled by Dr. Poynett, Bishop of Winchester; and as it was prefaced by an epistle from the King, it received the title of King Edward's Catechism.

Affairs were in this happy state, when the death of the youthful and pious monarch put a sudden stop to the progress of the Reformation, and exposed its leaders to a persecution as fearful as had ever been endured in the struggles of religion against a dark and cruel despotism. The hopes entertained for a brief season that Queen Mary, notwithstanding her known attachment to the Church of Rome, would not employ any violent measures against the Reformation, were at once dissipated by the repeal of the acts so lately passed in favour of its important designs. Had the religious or intellectual state of the nation depended on the favour of the court, the decrees of the infatuated Queen would have quickly plunged it into the darkness of her own errors. By one of her ordinances the Mass was restored; by another the Pope's supremacy; by a third the marriage of the

## HISTORY OF THE LITURGY.

clergy was prohibited ; and these were rapidly followed by others of a similar kind, till not a vestige of Protestantism would have remained, had not the affections of a vast proportion of the people been too deeply embued with the love of the Gospel to allow of its being long or effectually resisted. The martyrs that suffered in the persecution which attended the enforcement of the papal laws, exhibited a grandeur of character, a fulness of knowledge and of faith, that shed a new glory on the Church of the Reformation. While many thus shed their blood in its honour, illustrating the power of its doctrines and the consistency of its children, others were led by the providence of God into foreign lands, there to increase in spiritual knowledge and experience, and to learn as exiles how to become more eminently useful in their native land.

By the mercy of the great head of the Church, the season of persecution was not allowed to be of long duration. Queen Elizabeth ascended the throne in November, 1558, and measures were immediately taken to restore some parts of the Service as established in the reign of Edward VI. The Lord's Prayer, the Ten Commandments, the Creed, the Litany, and the portions of Scripture appointed for the Epistles and Gospels, were at once allowed to be used in English. But with the caution that characterised every important proceeding in the English Reformation, it was deemed expedient not to restore the complete Service Book till it had undergone the most careful and severe revision. For this purpose a Committee of Divines was formed, at the head of whom was Dr. Parker, afterwards Archbishop of Canterbury. Grindal, who subsequently rose to the same dignity ; Sandys, Guest, Cox, and Pilkington, all of whom were raised to important sees, were members of this Committee. For some time it was disputed whether the First or Second Book of King Edward should be restored ; and Cecil is said to have very earnestly questioned Guest, to whom Parker intrusted a great part of the work, respecting the more important differences in the two editions. Somewhat of political feeling probably entered into the views of the secretary in proposing his questions ; but it was at length decided that the Second Book of King Edward should be established. Some corrections were then made ; the arrangement of the lessons being altered, and the two sentences which formed part of the Communion Service in the First Book, but which were omitted in the Second, being restored. These sentences were, the "body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life," and "the blood of our Lord Jesus Christ, which was shed for thee, &c.;" and the rubric in the Second Book against the real presence was now omitted. Some alteration was also made in the Litany, the sentence "from the Bishop of Rome, and all his detestable enormities," which had appeared in the former edition, being omitted. Other alterations were made, and with the same view, it is supposed, of soothing the angry feelings of the opposite party. Among the additions were prayers for the Queen, and "for the Clergy and People." Power was also given to the bishop to appoint what part of the Church might be most convenient for the performance of Morning and Evening Service, instead of

## HISTORY OF THE LITURGY.

confining the minister to the chancel, as had hitherto been the case. By a similar rule, the vestments of the clergy, which had been disused according to an order in the reign of Edward, were restored; and the service of the Church was generally established on the principles which have ever since continued to give it its peculiar character and energy.

Parliament conferred its authority on the Liturgy thus revised; and the people at large were so well satisfied with its comprehensiveness and charitable spirit, that, for ten years, the greater number of the Roman Catholics themselves continued to attend the churches where it was used. On the Accession of James I., a conference was held, at Hampton Court, between the heads of the Church and the leaders of the Presbyterians. The King himself, and Whitgift, Archbishop of Canterbury, were present at this assembly, and the Puritans were represented by Dr. Reynolds. Nothing was effected by this conference, except that a few alterations were made in the Liturgy. They consisted in the addition of forms of thanksgiving for several occasions, and of Collects in the Morning and Evening Prayer, and in the Litany an intercession, for the Royal Family. The administration of Baptism was now also restricted to regularly-ordained ministers; and the questions and answers respecting the Sacraments were added to the Catechism.

The King's authority only gave force to these alterations, but they were received without dispute. Charles I. pursued a similar course, and made some slight corrections, which were confirmed by his sole authority. During the Commonwealth the Liturgy fell into total disuse. On the Restoration a commission was issued, whereby twelve bishops, and the same number of theologians belonging to the Puritan party, with nine assistants on each side, were appointed to make a complete review of the Liturgy. The meetings of this assembly were held in the Savoy, and the dispute was carried on with an earnestness proportioned to the importance of the subject and the zeal of the controversialists. But the result was as little satisfactory, so far as the union of the parties was concerned, as the dispute was long and severe. Some alterations were made in the Liturgy subsequent to the conference, but they originated with the bishops. Thus the Prayer for all Conditions of Men, the General Thanksgiving, the Prayers for the Ember Weeks, and that for the Parliament, were added;—as were also the two psalms in the Burial Service, the Office for Baptism of those of Riper Years, the Form of Prayer to be used at Sea, and that for King Charles's Martyrdom. The Epistles and Gospels were taken from the last translation of the Bible; but this alteration was not extended to the Psalms, it being deemed advisable to retain the old version, to which the people had been so long accustomed. Some change was made in the Collects; and those for Easter Eve, for the Sixth Sunday after Epiphany, and for the Third Sunday in Advent, were now first inserted.

The Liturgy, in this its revised and comprehensive form, was confirmed by both houses of Convocation, and received the signatures of the bishops

## HISTORY OF THE LITURGY.

and other orders of clergy. Parliament established it by law, and on the 19th of May, 1662, it received the sanction of the King.

It was thus that the Book of Common Prayer acquired its present Scriptural and comprehensive character. Originating in a period of strong religious feeling, it was repeatedly exposed to the severest scrutiny of the best and most enlightened minds. It passed through seasons of fearful trial, and remained substantially the same. It was thrown into the hottest furnace of controversy, and came out rendered only the better by the severity of the test. So various is the provision which it makes for the expression of our feelings in the house of prayer, that no sentiment is without its corresponding language—no desire without its argument for the throne of grace. The intermingling of ancient confessions of faith with the prayers and thanksgivings, happily confirms the heart in its trust; and the copious extracts from Scripture diffuse a sacred light over the whole. Compiled from the vast storehouses of devout antiquity, the Liturgy of our Church, like the Church itself, did not in reality begin to exist when first exhibited in its present form. Its largest and most important portions were the blessed produce of Apostolic times, and the ever-valued possession of the universal Church in all its struggles and afflictions. Melancholy would be the state of the world were the lessons of experience suddenly to be set aside for untried opinions; but far more melancholy would be that of the Church were it ever to be obliged to receive forms of prayer, confessions of faith, or offices, not drawn from those pure sources which furnished the materials for the Book of Common Prayer.

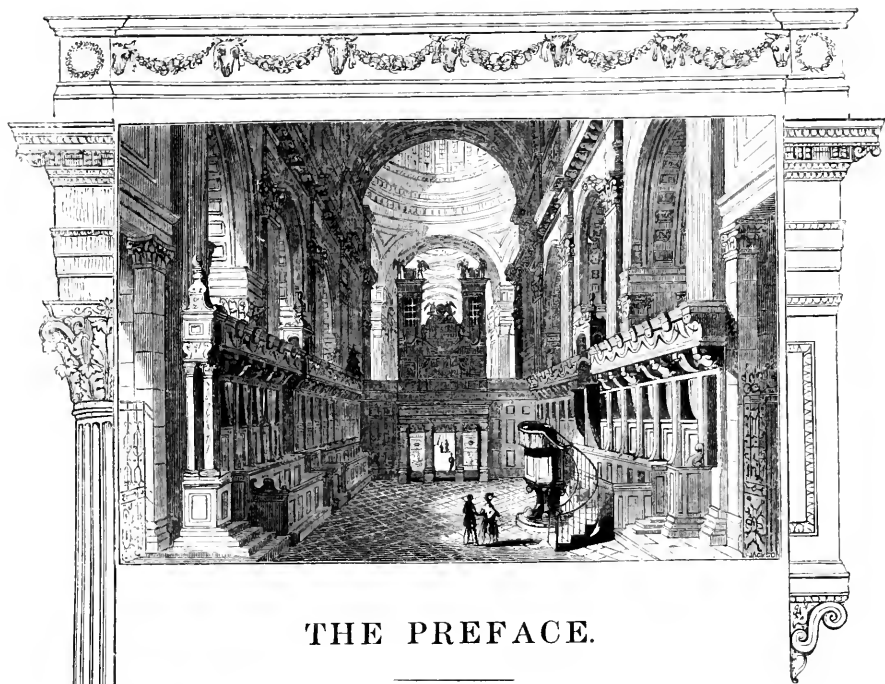


THE

CONTENTS OF THIS BOOK.

1. *THE Preface.*
2. *Concerning the Service of the Church.*
3. *Concerning Ceremonies, why some be abolished, and some retained.*
4. *The Order how the Psalter is appointed to be read.*
5. *The Order how the rest of the holy Scripture is appointed to be read.*
6. *A Table of Proper Lessons and Psalms.*
7. *The Calendar, with the Table of Lessons.*
8. *Tables and Rules for the Feasts and Fasts through the whole Year.*
9. *The Order for Morning Prayer.*
10. *The Order for Evening Prayer.*
11. *The Creed of Saint Athanasius.*
12. *The Litany.*
13. *Prayers and Thanksgivings upon several occasions.*
14. *The Collects, Epistles, and Gospels, to be used at the Ministration of the holy Communion, throughout the Year.*
15. *The Order of the Ministration of the holy Communion.*
16. *The Order of Baptism both Publick and Private.*
17. *The Order of Baptism for those of Riper Years.*
18. *The Catechism.*
19. *The Order of Confirmation.*
20. *The Form of Solemnization of Matrimony.*
21. *The Order for the Visitation of the Sick, and the Communion of the Sick.*
22. *The Order for the Burial of the Dead.*
23. *The Thanksgiving of Women after Child-birth.*
24. *A Commination, or denouncing of God's anger and judgements against sinners.*
25. *The Psalter.*
26. *Forms of Prayer to be used at Sea.*
27. *The Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.*
28. *A Form of Prayer for the Fifth Day of November.*
29. *A Form of Prayer for the Thirtieth Day of January.*
30. *A Form of Prayer for the Twenty-ninth Day of May.*
31. *A Form of Prayer for the Twentieth Day of June.*
32. *Prayers for the Lord Lieutenant of Ireland.*
33. *Articles of Religion.*





## THE PREFACE.

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**I**T hath been the wisdom of the Church of England, ever since the first compiling of her publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular forms of divine worship, and the rites and ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the reigns of several princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: yet so, as that the main body and essentials of it (as well in the chieftest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a

## THE PREFACE.

greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the laws of the land, and those laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy restoration, it seemed probable, that, amongst other things, the use of the Liturgy would also return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men, who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers pamphlets were published against the Book of Common Prayer, the old objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such alterations therein, and additions thereunto made, as should be thought requisite for the ease of tender consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine, or laudable practice of the Church of England, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of argument, convincing us of the necessity of making the said alterations: For we are fully persuaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by law, doth not contain in it any thing contrary to the word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human writings, especially such as are set forth by authority, and even to the very best translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and exciting of piety and devotion in the publick worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by alteration, addition, or otherwise, it shall suffice to give this general account, That most of the alterations were made, either first, for the better direction of them that are to officiate in any part of Divine service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more

## CONCERNING THE SERVICE OF THE CHURCH.

suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction : Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy ; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last translation : and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places ; particularly for those at Sea, together with an office for the Baptism of such as are of Riper Years : which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of natives in our plantations, and others converted to the faith. If any man, who shall desire a more particular account of the several alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former ; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men ; although we know it impossible (in such variety of apprehensions, humours and interests, as are in the world) to please all ; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves : yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England.

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### *Concerning the Service of the Church.*

**T**HERE was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted : as, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year ; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth ; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion.

But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain stories, and legends, with multitude of responds, verses, vain repetitions, commemorations, and synodals ; that commonly when any book of the Bible was begun, after three or four chapters were read out, all the rest were unread. And in this sort the book of Isaiah was begun in Advent, and the book of Genesis in Septuagesima ; but they were only begun, and never read through : after like sort were other books of holy Scripture used. And moreover, whereas St. Paul would have such language spoken to the

## CONCERNING THE SERVICE OF THE CHURCH.

people in the Church, as they might understand, and have profit by hearing the same; the service in this Church of England these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven portions, whereof every one was called a Nocturn: now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the rules called the Pie, and the manifold changings of the service, was the cause, that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some rules; therefore certain rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an order for prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a language and order as is most easy and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this realm; some following Salisbury use, some Hereford use, and some the use of Bangor, some of York, some of Lincoln; now from henceforth all the whole realm shall have but one use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book; the parties that so doubt, or diversly take any thing, shall always resort to the Bishop of the diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

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**T**HOUGH it be appointed, that all things shall be read and sung in the Church in the English tongue, to the end that the congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministereth in every Parish-church or Chapel, being at home,

## OF CEREMONIES.

and not being otherwise reasonably hindered, shall say the same in the Parish-church or Chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's word, and to pray with him.

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### *Of CEREMONIES, why some be abolished, and some retained.*

**O**F such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by undiscreeit devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God, "Let all things be done among you," saith St. Paul, "in a seemly and due order:" the appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof St. Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse ease concerning that matter, than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would St. Augustine have said, if he had seen the ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a ceremonial law (as much of Moses' law was) but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit; being content only with those ceremonies which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification whereby he might be

## THE ORDER HOW THE PSALTER

edified. Furthermore, the most weighty cause of the abolishment of certain ceremonies was, that they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the insatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old ceremonies are retained still: If they consider that without some ceremonies it is not possible to keep any order, or quiet discipline in the Church, they shall easily perceive just cause to reform their judgements. And if they think much, that any of the old do remain, and would rather have all devised anew: then such men granting some ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with true setting forth of Christ's religion) is always to be eschewed. Furthermore, such shall have no just cause with the ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences without any cause; so the other that remain, are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's law. And moreover, they be neither dark nor dumb ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other nations, nor prescribe any thing but to our own people only: for we think it convenient that every country should use such ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversly in divers countries.

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### *The Order how the Psalter is appointed to be read.*

**T**HE Psalter shall be read through once every month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the twenty-eighth, or twenty-ninth day of the month.

And, whereas January, March, May, July, August, October, and December have one-and-thirty days apiece; It is ordered, that the same Psalms shall be read the last day of the said months, which were read the day before: so that the Psalter may begin again the first day of the next month ensuing.

And, whereas the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,

*Glory be to the Father, and to the Son: and to the Holy Ghost;*

*As it was in the beginning, is now, and ever shall be: world without end.*  
*Amen.*



## IS APPOINTED TO BE READ.

Note, that the Psalter followeth the division of the Hebrews, and the translation of the great English Bible, set forth and used in the time of King Henry the Eighth, and Edward the Sixth.

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### *The Order how the rest of holy Scripture is appointed to be read.*

**T**HE Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read every year once, as in the Calendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalypse, out of which there are only certain Proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the month in the Calendar following, and there ye shall find the chapters that shall be read for the Lessons both at Morning and Evening Prayer; except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a blank left in the column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

And note, that whensoever Proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note also, that the Collect, Epistle, and Gospel, appointed for the Sunday shall serve all the week after, where it is not in this Book otherwise ordered.

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#### NOTE.

THE Preface is said to have been written by Sanderson, Bishop of Lincoln. It was inserted, by consent of the Convocation, after the review in 1661. The word rubric, which occurs so frequently, refers to the several directions placed at the head of the services. These directions were formerly printed in red letters; hence the term rubric.



¶ PROPER LESSONS

To be read at Morning and Evening Prayer, on the Sundays, and other Holy-days throughout the Year.

¶ LESSONS PROPER FOR SUNDAYS.

	<i>Mattins.</i>	<i>Evensong.</i>		<i>Mattins.</i>	<i>Evensong.</i>
<i>Sundays of Advent.</i>			<i>Sundays after Easter.</i>		
1 _____	Isaiah 1	Isaiah 2	4 _____	Deuter. 6	Deuter. 7
2 _____	_____ 5	_____ 24	5 _____	_____ 8	_____ 9
3 _____	_____ 25	_____ 26			
4 _____	_____ 30	_____ 32	<i>Sunday after Ascension-day.</i>	_____ 12	_____ 13
<i>Sundays after Christmas.</i>			<i>Whit-Sunday.</i>	(v. 18	
1 _____	_____ 37	_____ 38	1 Lesson.	Deut. 16 to	Isaiah 11
2 _____	_____ 41	_____ 43	2 Lesson.	Acts 10 v.	Acts 19 to v.
				(34	(21
<i>Sundays after the Epiphany.</i>			<i>Trinity Sunday.</i>		
1 _____	_____ 41	_____ 46	1 Lesson.	Genesis 1	Genesis 18
2 _____	_____ 51	_____ 53	2 Lesson.	Matth. 3	1 John 5
3 _____	_____ 55	_____ 56			
4 _____	_____ 57	_____ 58	<i>Sundays after Trinity.</i>		
5 _____	_____ 59	_____ 64	1 _____	Joshua 10	Joshua 23
6 _____	_____ 65	_____ 66	2 _____	Judges 4	Judges 5
<i>Septuagesima.</i>	Genesis 1	Genesis 2	3 _____	1 Sam. 2	1 Sam. 3
<i>Sexagesima.</i>	_____ 3	_____ 6	4 _____	_____ 12	_____ 13
<i>Quinquagesima.</i>	—9 to v. 20	_____ 12	5 _____	_____ 15	_____ 17
<i>Sundays in Lent.</i>			6 _____	2 Sam. 12	2 Sam. 19
1 _____	—19 to v. 30	_____ 22	7 _____	_____ 21	_____ 24
2 _____	_____ 27	_____ 34	8 _____	1 Kings 13	1 Kings 17
3 _____	_____ 39	_____ 42	9 _____	_____ 18	_____ 19
4 _____	_____ 43	_____ 45	10 _____	_____ 21	_____ 22
5 _____	Exodus 3	Exodus 5	11 _____	2 Kings 5	2 Kings 9
6 _____	_____ 9	_____ 10	12 _____	_____ 10	_____ 18
1 Lesson.	_____ 9	_____ 10	13 _____	_____ 19	_____ 23
2 Lesson.	Matth. 26	Heb. 5 to v. (11	14 _____	Jerem. 5	Jerem. 22
			15 _____	_____ 35	_____ 36
<i>Easter Day.</i>			16 _____	Ezekiel 2	Ezekiel 13
1 Lesson.	Exodus 12	Exodus 14	17 _____	_____ 14	_____ 18
2 Lesson.	Romans 6	Acts 2 v. 22	18 _____	_____ 20	_____ 24
			19 _____	Daniel 3	Daniel 6
<i>Sundays after Easter.</i>			20 _____	Joel 2	Micah 6
1 _____	Numb. 16	Numb. 22	21 _____	Habak. 2	Prov. 1
2 _____	_____ 23, 24	_____ 25	22 _____	Prov. 2	_____ 3
3 _____	Deuter. 4	Deuter. 5	23 _____	_____ 11	_____ 12
			24 _____	_____ 13	_____ 14
			25 _____	_____ 15	_____ 16
			26 _____	_____ 17	_____ 19

¶ LESSONS PROPER FOR HOLY-DAYS.

	<i>Mattins.</i>	<i>Evensong.</i>		<i>Mattins.</i>	<i>Evensong.</i>
<i>S. Andrew.</i>	Prov. 20	Prov. 21	<i>Monday in Easter-Week.</i>	Exodus 16 Matth. 28	Exodus 17 Acts 3
<i>S. Thomas the Apostle.</i>	— 23	— 24	<i>Tuesday in Easter-Week.</i>	Exodus 20 Luke 24 to (v. 13)	Exodus 32 1 Cor. 15
<i>Nativity of Christ.</i>	(v. 8) Isaiah 9 to Luke 2 to v. (15)	(to v. 17) Isai. 7 v. 10 Titus 3 v. 4 (to v. 9)	<i>S. Mark.</i>	Ecclus. 4	Ecclus. 5
<i>S. Stephen.</i>	Prov. 28 Acts 6 v. 8. (& ch. 7 to v. 30)	Ecclus. 4 Acts 7 v. 30 (to v. 55)	<i>S. Philip and S. James.</i>	— 7 John 1 v. 43	— 9
<i>S. John.</i>	Ecclus. 5 Revel. 1	Ecclus. 6 Revel. 22	<i>Ascension-day.</i>	Deut. 10 Luke 24 v. (44)	2 Kings 2 Eph. 4 to v. (17)
<i>Innocent's Day.</i>	Jer. 31 to v. (18)	Wisdom 1 (12)	<i>Monday in Whitsun-Week.</i>	Gen. 11 to v. (10)	(16 to v. 30) Num. 11 v. (v. 26)
<i>Circumcision.</i>	Genesis 17 Romans 2	Deut. 10 v. Coloss. 2.	<i>Tuesday in Whitsun-Week.</i>	(18) 1 Sam. 19 v. 1 Thess. 5 v. (12 to v. 24)	Deut. 30 1 John 4 to v. (v. 14)
<i>Epiphany.</i>	Isaiah 60 Luke 3 to v. (23)	Isaiah 49 John 2 to v. (12)	<i>S. Barnabas.</i>	Ecclus. 10 Acts 14	Ecclus. 12 Acts 15 to v. (36)
<i>Conversion of S. Paul.</i>	Wisdom 5 Acts 22 to v. (22)	Wisdom 6 Acts 26	<i>S. John Baptist.</i>	Malachi 3 Matthew 3	Malachi 4 Matth. 14 to v. (v. 13)
<i>Purification of the Virgin Mary.</i>	Wisdom 9	Wisdom 12	<i>S. Peter.</i>	Ecclus. 15 Acts 3	Ecclus. 19 Acts 4
<i>S. Matthias.</i>	— 19	Ecclus. 1	<i>S. James.</i>	Ecclus. 21	Ecclus. 22
<i>Annunciation of our Lady.</i>	Ecclus. 2	— 3	<i>S. Bartholomew.</i>	— 24	— 29
<i>Wednesday before Easter.</i>	Hosea 13 John 11 v. (45)	Hosea 14	<i>S. Matthew.</i>	— 35	— 38
<i>Thursday before Easter.</i>	Daniel 9 John 13	Jerem. 31	<i>S. Michael.</i>	Genesis 32 Acts 12 to v. (20)	Dan. 10 v. 5 Jude v. 6 to v. (v. 16)
<i>Good-Friday.</i>	(20) Gen. 22 to v. John 18	Isaiah 53 1 Peter 2	<i>S. Luke.</i>	Ecclus. 51	Job 1
<i>Easter Even.</i>	Zechariah 9 Luke 23 v. (50)	Exodus 13 Hebrews 4	<i>S. Simon and S. Jude.</i>	Job 24, 25	— 42
			<i>All Saints.</i>	(v. 10) Wisd. 3 to Hebr. 11 v. (33 & ch. 12 (to v. 7)	(v. 17) Wisd. 5 to Rev. 19 to (v. 17)

¶ PROPER PSALMS ON CERTAIN DAYS.

	<i>Mattins.</i>	<i>Evensong.</i>		<i>Mattins.</i>	<i>Evensong.</i>
<i>Christmas-Day.</i>	19, 45, 85	89, 110, 132	<i>Easter-Day.</i>	2, 57, 111	113, 114, 118
<i>Ash-Wednesday.</i>	6, 32, 38	102, 130, 143	<i>Ascension-Day.</i>	8, 15, 21	24, 47, 108
<i>Good-Friday.</i>	22, 40, 54	69, 88	<i>Whit-Sunday.</i>	48, 68	104, 145

**THE CALENDAR, WITH THE TABLE OF LESSONS.**

JANUARY BATH XXXI. DAYS.			FEBRUARY BATH XXVIII. DAYS, And in every Leap-Year XXIX. Days.			MARCH BATH XXXI. DAYS.		
	MORNING PRAYER.	EVENING PRAYER.		MORNING PRAYER.	EVENING PRAYER.		MORNING PRAYER.	EVENING PRAYER.
1	1 Lesson. 2 Lesson.	1 Lesson. 2 Lesson.	1	1 Lesson. 2 Lesson.	1 Lesson. 2 Lesson.	1	1 Lesson. 2 Lesson.	1 Lesson. 2 Lesson.
2	Gen.—3	Gen.—2 Rom.—1	2	Exod. 10	Exod. 11 Cor. 13	2	David, Archb.	Deut. 15
3	Gen.—2	Gen.—3	3	12	13	3	Chad, Bp. of L.	Lake 13
4	Gen.—3	Gen.—4	4	14	15	4	—	Deut. 18
5	Gen.—4	Gen.—5	5	16	17	5	—	Philip. 1
6	Gen.—5	Gen.—6	6	18	19	6	—	1 Phil. 2
7	Gen.—6	Gen.—7	7	20	21	7	—	1 Phil. 3
8	Gen.—7	Gen.—8	8	22	23	8	—	2 Phil. 4
9	Gen.—8	Gen.—9	9	24	25	9	—	3 Phil. 5
10	Gen.—9	Gen.—10	10	26	27	10	—	4 Phil. 6
11	Gen.—10	Gen.—11	11	28	29	11	—	5 Phil. 7
12	Gen.—11	Gen.—12	12	30	31	12	—	6 Phil. 8
13	Gen.—12	Gen.—13	13	1	2	1	—	7 Phil. 9
14	Gen.—13	Gen.—14	14	3	4	2	—	8 Phil. 10
15	Gen.—14	Gen.—15	15	5	6	3	—	9 Phil. 11
16	Gen.—15	Gen.—16	16	7	8	4	—	10 Phil. 12
17	Gen.—16	Gen.—17	17	9	10	5	—	11 Phil. 13
18	Gen.—17	Gen.—18	18	11	12	6	—	12 Phil. 14
19	Gen.—18	Gen.—19	19	13	14	7	—	13 Phil. 15
20	Gen.—19	Gen.—20	20	15	16	8	—	14 Phil. 16
21	Gen.—20	Gen.—21	21	17	18	9	—	15 Phil. 17
22	Gen.—21	Gen.—22	22	19	20	10	—	16 Phil. 18
23	Gen.—22	Gen.—23	23	21	22	11	—	17 Phil. 19
24	Gen.—23	Gen.—24	24	23	24	12	—	18 Phil. 20
25	Gen.—24	Gen.—25	25	25	26	13	—	19 Phil. 21
26	Gen.—25	Gen.—26	26	27	28	14	—	20 Phil. 22
27	Gen.—26	Gen.—27	27	29	30	15	—	21 Phil. 23
28	Gen.—27	Gen.—28	28	31	1	16	—	22 Phil. 24
29	Gen.—28	Gen.—29	29	2	3	17	—	23 Phil. 25
30	Gen.—29	Gen.—30	30	4	5	18	—	24 Phil. 26
31	Gen.—30	Gen.—31	31	6	7	19	—	25 Phil. 27
				8	9	20	—	26 Phil. 28
				10	11	21	—	27 Phil. 29
				12	13	22	—	28 Phil. 30
				14	15	23	—	29 Phil. 31
				16	17	24	—	30 Phil. 32
				18	19	25	—	31 Phil. 33
				20	21	26	—	32 Phil. 34
				22	23	27	—	33 Phil. 35
				24	25	28	—	34 Phil. 36
				26	27	29	—	35 Phil. 37
				28	29	30	—	36 Phil. 38
				30	31	1	—	37 Phil. 39
				1	2	2	—	38 Phil. 40
				3	4	3	—	39 Phil. 41
				5	6	4	—	40 Phil. 42
				7	8	5	—	41 Phil. 43
				9	10	6	—	42 Phil. 44
				11	12	7	—	43 Phil. 45
				13	14	8	—	44 Phil. 46
				15	16	9	—	45 Phil. 47
				17	18	10	—	46 Phil. 48
				19	20	11	—	47 Phil. 49
				21	22	12	—	48 Phil. 50
				23	24	13	—	49 Phil. 51
				25	26	14	—	50 Phil. 52
				27	28	15	—	51 Phil. 53
				29	30	16	—	52 Phil. 54
				31	1	17	—	53 Phil. 55
				2	3	18	—	54 Phil. 56
				4	5	19	—	55 Phil. 57
				6	7	20	—	56 Phil. 58
				8	9	21	—	57 Phil. 59
				10	11	22	—	58 Phil. 60
				12	13	23	—	59 Phil. 61
				14	15	24	—	60 Phil. 62
				16	17	25	—	61 Phil. 63
				18	19	26	—	62 Phil. 64
				20	21	27	—	63 Phil. 65
				22	23	28	—	64 Phil. 66
				24	25	29	—	65 Phil. 67
				26	27	30	—	66 Phil. 68
				28	29	31	—	67 Phil. 69
				30	31	1	—	68 Phil. 70
				1	2	2	—	69 Phil. 71
				3	4	3	—	70 Phil. 72
				5	6	4	—	71 Phil. 73
				7	8	5	—	72 Phil. 74
				9	10	6	—	73 Phil. 75
				11	12	7	—	74 Phil. 76
				13	14	8	—	75 Phil. 77
				15	16	9	—	76 Phil. 78
				17	18	10	—	77 Phil. 79
				19	20	11	—	78 Phil. 80
				21	22	12	—	79 Phil. 81
				23	24	13	—	80 Phil. 82
				25	26	14	—	81 Phil. 83
				27	28	15	—	82 Phil. 84
				29	30	16	—	83 Phil. 85
				31	1	17	—	84 Phil. 86
				2	3	18	—	85 Phil. 87
				4	5	19	—	86 Phil. 88
				6	7	20	—	87 Phil. 89
				8	9	21	—	88 Phil. 90
				10	11	22	—	89 Phil. 91
				12	13	23	—	90 Phil. 92
				14	15	24	—	91 Phil. 93
				16	17	25	—	92 Phil. 94
				18	19	26	—	93 Phil. 95
				20	21	27	—	94 Phil. 96
				22	23	28	—	95 Phil. 97
				24	25	29	—	96 Phil. 98
				26	27	30	—	97 Phil. 99
				28	29	31	—	98 Phil. 100
				30	31	1	—	99 Phil. 101
				1	2	2	—	100 Phil. 102

Note, that | Exodus 6. is to be read only to ver. 14.

**NOTE.**—The Saints' Days and other Festivals of the Church are spoken of in the notes to the Collects. Of the Feasts and Fasts mentioned in the Calendar, but not noticed in the Liturgy, it is sufficient to state that their names were retained for convenience only—the time for certain proceedings in courts of law, and other public business, being still determined by the occurrence of the days here allotted to.

**NOTE.**—The Numbers here prefixed to the several Days, between the Twentieth Day of March and the Eighteenth Day of April, both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or after the Twentieth Day of March, in those Years, or the next following any such Full Moon points out *Easter-Day* for that Year. All which holds until the Year of our Lord 1699 inclusive; after which Year, the Place of these Golden Numbers will be to be changed, as is hereafter expressed.

THE CALENDAR, WITH THE TABLE OF LESSONS.

APRIL HATH XXX. DAYS.			MAY HATH XXXI. DAYS.			JUNE HATH XXX. DAYS.		
	MORNING PRAYER.	EVENING PRAYER.		MORNING PRAYER.	EVENING PRAYER.		MORNING PRAYER.	EVENING PRAYER.
1	1 Lesson, 2 Lesson, 3 John 19	1 Lesson, 2 Lesson, 3 Sam. 9	1	1 Lesson, 2 Lesson, 3 Kings 8	1 Lesson, 2 Lesson, 3 Acts 28	1	1 Lesson, 2 Lesson, 3 Nicomede, M-	1 Lesson, 2 Lesson, 3 Esther 6
2	1 Sam. 7	1 Sam. 6	2	1 Kings 9	Acts 29	2	1 Lesson, 2 Lesson, 3 Mark 3	1 Lesson, 2 Lesson, 3 Esther 6
3	9	10	3	10 Math. 1	10 Math. 1	3	7	7
4	Richard, Ep.	12	4	12	12	4	4	4
5	S. Ambrose, B.	13	5	13	13	5	5	5
6		14	6	14	14	6	6	6
7		15	7	15	15	7	7	7
8		16	8	16	16	8	8	8
9		17	9	17	17	9	9	9
10		18	10	18	18	10	10	10
11		19	11	19	19	11	11	11
12		20	12	20	20	12	12	12
13		21	13	21	21	13	13	13
14		22	14	22	22	14	14	14
15		23	15	23	23	15	15	15
16		24	16	24	24	16	16	16
17		25	17	25	25	17	17	17
18		26	18	26	26	18	18	18
19		27	19	27	27	19	19	19
20		28	20	28	28	20	20	20
21		29	21	29	29	21	21	21
22		30	22	30	30	22	22	22
23		1	23	1	1	23	23	23
24		2	24	2	2	24	24	24
25		3	25	3	3	25	25	25
26		4	26	4	4	26	26	26
27		5	27	5	5	27	27	27
28		6	28	6	6	28	28	28
29		7	29	7	7	29	29	29
30		8	30	8	8	30	30	30
31		9	31	9	9	31	31	31

THE CALENDAR, WITH THE TABLE OF LESSONS.

JULY BATH XXXI. DAYS.			AUGUST BATH XXXI. DAYS.			SEPTEMBER BATH XXX. DAYS.		
	MORNING PRAYER.	EVENING PRAYER.		MORNING PRAYER.	EVENING PRAYER.		MORNING PRAYER.	EVENING PRAYER.
1	1 Lesson, Prov. 11	1 Lesson, Prov. 12	1	1 Lesson, Jer. 29	1 Lesson, Jer. 30	1	1 Lesson, Hosea 14	1 Lesson, Joel 1
2	2 Lesson, Luke 13	2 Lesson, Philip. 1	2	2 Lesson, John 20	2 Lesson, Uebr. 4	2	2 Lesson, Joel 2	2 Lesson, Rom. 1
3	3 Lesson, Luke 14	3 Lesson, Philip. 2	3	3 Lesson, Acts 1	3 Lesson, Uebr. 5	3	3 Lesson, Amos 1	3 Lesson, Rom. 2
4	4 Lesson, Luke 15	4 Lesson, Philip. 3	4	4 Lesson, Acts 2	4 Lesson, Uebr. 6	4	4 Lesson, Amos 2	4 Lesson, Rom. 3
5	5 Lesson, Luke 16	5 Lesson, Philip. 4	5	5 Lesson, Acts 3	5 Lesson, Uebr. 7	5	5 Lesson, Amos 3	5 Lesson, Rom. 4
6	6 Lesson, Luke 17	6 Lesson, Philip. 5	6	6 Lesson, Acts 4	6 Lesson, Uebr. 8	6	6 Lesson, Amos 4	6 Lesson, Rom. 5
7	7 Lesson, Luke 18	7 Lesson, Philip. 6	7	7 Lesson, Acts 5	7 Lesson, Uebr. 9	7	7 Lesson, Amos 5	7 Lesson, Rom. 6
8	8 Lesson, Luke 19	8 Lesson, Philip. 7	8	8 Lesson, Acts 6	8 Lesson, Uebr. 10	8	8 Lesson, Amos 6	8 Lesson, Rom. 7
9	9 Lesson, Luke 20	9 Lesson, Philip. 8	9	9 Lesson, Acts 7	9 Lesson, Uebr. 11	9	9 Lesson, Amos 7	9 Lesson, Rom. 8
10	10 Lesson, Luke 21	10 Lesson, Philip. 9	10	10 Lesson, Acts 8	10 Lesson, Uebr. 12	10	10 Lesson, Amos 8	10 Lesson, Rom. 9
11	11 Lesson, Luke 22	11 Lesson, Philip. 10	11	11 Lesson, Acts 9	11 Lesson, Uebr. 13	11	11 Lesson, Amos 9	11 Lesson, Rom. 10
12	12 Lesson, Luke 23	12 Lesson, Philip. 11	12	12 Lesson, Acts 10	12 Lesson, Uebr. 14	12	12 Lesson, Amos 10	12 Lesson, Rom. 11
13	13 Lesson, Luke 24	13 Lesson, Philip. 12	13	13 Lesson, Acts 11	13 Lesson, Uebr. 15	13	13 Lesson, Amos 11	13 Lesson, Rom. 12
14	14 Lesson, Luke 25	14 Lesson, Philip. 13	14	14 Lesson, Acts 12	14 Lesson, Uebr. 16	14	14 Lesson, Amos 12	14 Lesson, Rom. 13
15	15 Lesson, Luke 26	15 Lesson, Philip. 14	15	15 Lesson, Acts 13	15 Lesson, Uebr. 17	15	15 Lesson, Amos 13	15 Lesson, Rom. 14
16	16 Lesson, Luke 27	16 Lesson, Philip. 15	16	16 Lesson, Acts 14	16 Lesson, Uebr. 18	16	16 Lesson, Amos 14	16 Lesson, Rom. 15
17	17 Lesson, Luke 28	17 Lesson, Philip. 16	17	17 Lesson, Acts 15	17 Lesson, Uebr. 19	17	17 Lesson, Amos 15	17 Lesson, Rom. 16
18	18 Lesson, Luke 29	18 Lesson, Philip. 17	18	18 Lesson, Acts 16	18 Lesson, Uebr. 20	18	18 Lesson, Amos 16	18 Lesson, Rom. 17
19	19 Lesson, Luke 30	19 Lesson, Philip. 18	19	19 Lesson, Acts 17	19 Lesson, Uebr. 21	19	19 Lesson, Amos 17	19 Lesson, Rom. 18
20	20 Lesson, Luke 31	20 Lesson, Philip. 19	20	20 Lesson, Acts 18	20 Lesson, Uebr. 22	20	20 Lesson, Amos 18	20 Lesson, Rom. 19
21	21 Lesson, Luke 32	21 Lesson, Philip. 20	21	21 Lesson, Acts 19	21 Lesson, Uebr. 23	21	21 Lesson, Amos 19	21 Lesson, Rom. 20
22	22 Lesson, Luke 33	22 Lesson, Philip. 21	22	22 Lesson, Acts 20	22 Lesson, Uebr. 24	22	22 Lesson, Amos 20	22 Lesson, Rom. 21
23	23 Lesson, Luke 34	23 Lesson, Philip. 22	23	23 Lesson, Acts 21	23 Lesson, Uebr. 25	23	23 Lesson, Amos 21	23 Lesson, Rom. 22
24	24 Lesson, Luke 35	24 Lesson, Philip. 23	24	24 Lesson, Acts 22	24 Lesson, Uebr. 26	24	24 Lesson, Amos 22	24 Lesson, Rom. 23
25	25 Lesson, Luke 36	25 Lesson, Philip. 24	25	25 Lesson, Acts 23	25 Lesson, Uebr. 27	25	25 Lesson, Amos 23	25 Lesson, Rom. 24
26	26 Lesson, Luke 37	26 Lesson, Philip. 25	26	26 Lesson, Acts 24	26 Lesson, Uebr. 28	26	26 Lesson, Amos 24	26 Lesson, Rom. 25
27	27 Lesson, Luke 38	27 Lesson, Philip. 26	27	27 Lesson, Acts 25	27 Lesson, Uebr. 29	27	27 Lesson, Amos 25	27 Lesson, Rom. 26
28	28 Lesson, Luke 39	28 Lesson, Philip. 27	28	28 Lesson, Acts 26	28 Lesson, Uebr. 30	28	28 Lesson, Amos 26	28 Lesson, Rom. 27
29	29 Lesson, Luke 40	29 Lesson, Philip. 28	29	29 Lesson, Acts 27	29 Lesson, Uebr. 31	29	29 Lesson, Amos 27	29 Lesson, Rom. 28
30	30 Lesson, Luke 41	30 Lesson, Philip. 29	30	30 Lesson, Acts 28	30 Lesson, Uebr. 32	30	30 Lesson, Amos 28	30 Lesson, Rom. 29
31	31 Lesson, Luke 42	31 Lesson, Philip. 30	31	31 Lesson, Acts 29	31 Lesson, Uebr. 33	31	31 Lesson, Amos 29	31 Lesson, Rom. 30

1 Lesson, 2 Lesson, 3 Lesson, 4 Lesson, 5 Lesson, 6 Lesson, 7 Lesson, 8 Lesson, 9 Lesson, 10 Lesson, 11 Lesson, 12 Lesson, 13 Lesson, 14 Lesson, 15 Lesson, 16 Lesson, 17 Lesson, 18 Lesson, 19 Lesson, 20 Lesson, 21 Lesson, 22 Lesson, 23 Lesson, 24 Lesson, 25 Lesson, 26 Lesson, 27 Lesson, 28 Lesson, 29 Lesson, 30 Lesson, 31 Lesson.

Giles, Ab. & C. f  
Hosea 14 Matth. 23  
Joel 1 Rom. 1  
Amos 1 4  
Amos 2 4  
Amos 3 5  
Amos 4 6  
Amos 5 7  
Obadiah 8  
Jonah 1 9  
Jon. 2 3  
Micah 1 10  
Micah 2 11  
Micah 3 12  
Nabu. 1 14  
Nabu. 2 15  
Hab. 1 15  
Hab. 2 16  
Zeph. 1 17  
Zeph. 2 18  
Haggai 1 18  
Haggai 2 19  
Zec. 2, 3 20  
Zec. 4, 5 21  
S. Matthew, A. 8  
S. Matthew, A. 9  
S. Matthew, A. 10  
S. Matthew, A. 11  
S. Matthew, A. 12  
S. Matthew, A. 13  
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S. Matthew, A. 27  
S. Matthew, A. 28  
S. Matthew, A. 29  
S. Matthew, A. 30  
S. Matthew, A. 31

Lammass-day-  
Transfiguration-  
Name of Jesus  
S. Lawrence, M.  
Lambert, B.M.  
Holy-Cross D.  
Lambert, B.M.  
Fast  
S. Bartholomae.  
S. Augustin, B.  
S. John Baptist  
(beheaded.)  
Math. 1

1 Lesson, Jer. 29  
2 Lesson, John 20  
3 Lesson, Acts 1  
4 Lesson, Acts 2  
5 Lesson, Acts 3  
6 Lesson, Acts 4  
7 Lesson, Acts 5  
8 Lesson, Acts 6  
9 Lesson, Acts 7  
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26 Lesson, Acts 24  
27 Lesson, Acts 25  
28 Lesson, Acts 26  
29 Lesson, Acts 27  
30 Lesson, Acts 28  
31 Lesson, Acts 29

1 Lesson, Jer. 30  
2 Lesson, Uebr. 4  
3 Lesson, Uebr. 5  
4 Lesson, Uebr. 6  
5 Lesson, Uebr. 7  
6 Lesson, Uebr. 8  
7 Lesson, Uebr. 9  
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27 Lesson, Uebr. 29  
28 Lesson, Uebr. 30  
29 Lesson, Uebr. 31  
30 Lesson, Uebr. 32  
31 Lesson, Uebr. 33

1 Lesson, Jer. 31  
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30 Lesson, Jer. 60  
31 Lesson, Jer. 61

1 Lesson, Lam. 1  
2 Lesson, Lam. 2  
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31 Lesson, Ezech. 32

1 Lesson, Daniel 1  
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31 Lesson, Daniel 31

1 Lesson, Hosea 1  
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31 Lesson, Hosea 31

1 Lesson, I John 1  
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1 Lesson, III John 1  
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1 Lesson, Titus 1  
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30 Lesson, Titus 30  
31 Lesson, Titus 31

1 Lesson, Philem. 1  
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27 Lesson, Philem. 27  
28 Lesson, Philem. 28  
29 Lesson, Philem. 29  
30 Lesson, Philem. 30  
31 Lesson, Philem. 31

THE CALENDAR, WITH THE TABLE OF LESSONS.

OCTOBER HATH XXXI. DAYS.			NOVEMBER HATH XXX. DAYS.			DECEMBER HATH XXXI. DAYS.		
	MORNING PRAYER.	EVENING PRAYER.		MORNING PRAYER.	EVENING PRAYER.		MORNING PRAYER.	EVENING PRAYER.
1	1 Lesson. Tobit—7	1 Lesson. Tobit—4	1 d	All Saints Day.	1 Lesson. Eccliu. 17	1 Lesson. Coloss. 2	1 Lesson. Isaiah 14	1 Lesson. Isaiah 15
2	2 Lesson. Mark—5	2 Cor. 10	2 e		Eccliu. 18	Coloss. 2	2 Lesson. Acts—16	2 Lesson. Isaiah 16
3	3 Lesson. Mark—6	3 Cor. 11	3 f		Eccliu. 19	Coloss. 2	3 Lesson. Acts—18	3 Lesson. Isaiah 17
4	4 Lesson. Mark—7	4 Judith 2	4 g		Eccliu. 20	Coloss. 2	4 Lesson. Acts—20	4 Lesson. Isaiah 18
5	5 Lesson. Mark—8	5 Judith 3	5 a	Papists' Consp.	Eccliu. 21	Coloss. 2	5 Lesson. Acts—21	5 Lesson. Isaiah 19
6	6 Lesson. Mark—9	6 Judith 4	6 b	Leonard, Conf.	Eccliu. 22	Coloss. 2	6 Lesson. Acts—22	6 Lesson. Isaiah 20
7	7 Lesson. Mark—10	7 Judith 5	7 c		Eccliu. 23	Coloss. 2	7 Lesson. Acts—23	7 Lesson. Isaiah 21
8	8 Lesson. Mark—11	8 Judith 6	8 d		Eccliu. 24	Coloss. 2	8 Lesson. Acts—24	8 Lesson. Isaiah 22
9	9 Lesson. Mark—12	9 Judith 7	9 e		Eccliu. 25	Coloss. 2	9 Lesson. Acts—25	9 Lesson. Isaiah 23
10	10 Lesson. Mark—13	10 Judith 8	10 f		Eccliu. 26	Coloss. 2	10 Lesson. Acts—26	10 Lesson. Isaiah 24
11	11 Lesson. Mark—14	11 Judith 9	11 g	S. Martin, Bp.	Eccliu. 27	Coloss. 2	11 Lesson. Acts—27	11 Lesson. Isaiah 25
12	12 Lesson. Mark—15	12 Judith 10	12 a		Eccliu. 28	Coloss. 2	12 Lesson. Acts—28	12 Lesson. Isaiah 26
13	13 Lesson. Mark—16	13 Judith 11	13 b		Eccliu. 29	Coloss. 2	13 Lesson. Acts—29	13 Lesson. Isaiah 27
14	14 Lesson. Mark—17	14 Judith 12	14 c	S. Martin, Bp.	Eccliu. 30	Coloss. 2	14 Lesson. Acts—30	14 Lesson. Isaiah 28
15	15 Lesson. Mark—18	15 Judith 13	15 d	Britus, Bp.	Eccliu. 31	Coloss. 2	15 Lesson. Acts—31	15 Lesson. Isaiah 29
16	16 Lesson. Mark—19	16 Judith 14	16 e		Eccliu. 1	Coloss. 2	16 Lesson. Acts—1	16 Lesson. Isaiah 30
17	17 Lesson. Mark—20	17 Judith 15	17 f		Eccliu. 2	Coloss. 2	17 Lesson. Acts—2	17 Lesson. Isaiah 31
18	18 Lesson. Mark—21	18 Judith 16	18 g		Eccliu. 3	Coloss. 2	18 Lesson. Acts—3	18 Lesson. Isaiah 32
19	19 Lesson. Mark—22	19 Judith 17	19 a		Eccliu. 4	Coloss. 2	19 Lesson. Acts—4	19 Lesson. Isaiah 33
20	20 Lesson. Mark—23	20 Judith 18	20 b		Eccliu. 5	Coloss. 2	20 Lesson. Acts—5	20 Lesson. Isaiah 34
21	21 Lesson. Mark—24	21 Judith 19	21 c		Eccliu. 6	Coloss. 2	21 Lesson. Acts—6	21 Lesson. Isaiah 35
22	22 Lesson. Mark—25	22 Judith 20	22 d		Eccliu. 7	Coloss. 2	22 Lesson. Acts—7	22 Lesson. Isaiah 36
23	23 Lesson. Mark—26	23 Judith 21	23 e		Eccliu. 8	Coloss. 2	23 Lesson. Acts—8	23 Lesson. Isaiah 37
24	24 Lesson. Mark—27	24 Judith 22	24 f		Eccliu. 9	Coloss. 2	24 Lesson. Acts—9	24 Lesson. Isaiah 38
25	25 Lesson. Mark—28	25 Judith 23	25 g		Eccliu. 10	Coloss. 2	25 Lesson. Acts—10	25 Lesson. Isaiah 39
26	26 Lesson. Mark—29	26 Judith 24	26 a		Eccliu. 11	Coloss. 2	26 Lesson. Acts—11	26 Lesson. Isaiah 40
27	27 Lesson. Mark—30	27 Judith 25	27 b		Eccliu. 12	Coloss. 2	27 Lesson. Acts—12	27 Lesson. Isaiah 41
28	28 Lesson. Mark—31	28 Judith 26	28 c		Eccliu. 13	Coloss. 2	28 Lesson. Acts—13	28 Lesson. Isaiah 42
29	29 Lesson. Mark—1	29 Judith 27	29 d		Eccliu. 14	Coloss. 2	29 Lesson. Acts—14	29 Lesson. Isaiah 43
30	30 Lesson. Mark—2	30 Judith 28	30 e		Eccliu. 15	Coloss. 2	30 Lesson. Acts—15	30 Lesson. Isaiah 44
31	31 Lesson. Mark—3	31 Judith 29	31 f		Eccliu. 16	Coloss. 2	31 Lesson. Acts—16	31 Lesson. Isaiah 45

Note, That \*Ecclus. 95. is to be read only to ver. 13. and †Ecclus. 36. only to ver. 18. and ‡Ecclus. 46. only to ver. 30.

## TABLES AND RULES

FOR THE MOVEABLE AND IMMOVEABLE FEASTS; TOGETHER WITH THE DAYS OF  
FASTING AND ABSTINENCE, THROUGH THE WHOLE YEAR.

*RULES to know when the Moveable Feasts and Holy-days begin.*

**E**ASTER-DAY (on which the rest depend) is always the First *Sunday* after the Full Moon which happens upon, or next after the Twenty-first Day of *March*; and if the Full Moon happens upon a *Sunday*, *Easter-Day* is the *Sunday* after.

*Advent-Sunday* is always the nearest *Sunday* to the Feast of Saint *Andrew*, whether before or after.

<i>Septuagesima</i> <i>Sexagesima</i> <i>Quinquagesima</i> <i>Quadragesima</i> <i>Rogation-Sunday</i> <i>Ascension-Day</i> <i>Whit-Sunday</i> <i>Trinity-Sunday</i>	} <i>Sunday</i> is	{ <table style="display: inline-table; border: none;"> <tr><td style="padding: 2px 5px;">Nine</td></tr> <tr><td style="padding: 2px 5px;">Eight</td></tr> <tr><td style="padding: 2px 5px;">Seven</td></tr> <tr><td style="padding: 2px 5px;">Six</td></tr> </table>	Nine	Eight	Seven	Six	} Weeks before <i>Easter</i> .
Nine							
Eight							
Seven							
Six							
<i>Rogation-Sunday</i> <i>Ascension-Day</i> <i>Whit-Sunday</i> <i>Trinity-Sunday</i>	} is	{ <table style="display: inline-table; border: none;"> <tr><td style="padding: 2px 5px;">Five Weeks</td></tr> <tr><td style="padding: 2px 5px;">Forty Days</td></tr> <tr><td style="padding: 2px 5px;">Seven Weeks</td></tr> <tr><td style="padding: 2px 5px;">Eight Weeks</td></tr> </table>	Five Weeks	Forty Days	Seven Weeks	Eight Weeks	} after <i>Easter</i> .
Five Weeks							
Forty Days							
Seven Weeks							
Eight Weeks							

*A TABLE of all the Feasts that are to be observed in the Church of England throughout the Year.*

The Days of the Feasts of	All Sundays in the Year. The Circumcision of our Lord JESUS CHRIST. The Epiphany. The Conversion of S. <i>Faul</i> . The Purification of the Blessed Virgin. S. <i>Matthias</i> the Apostle. The Annunciation of the Blessed Virgin. S. <i>Mark</i> the Evangelist. S. <i>Philip</i> and S. <i>James</i> the Apostles. The Ascension of our Lord JESUS CHRIST. S. <i>Barnabas</i> . The Nativity of S. <i>John</i> Baptist.	The Days of the Feasts of	{ <table style="display: inline-table; border: none;"> <tr><td style="padding: 2px 5px;">S. <i>Peter</i> the Apostle.</td></tr> <tr><td style="padding: 2px 5px;">S. <i>James</i> the Apostle.</td></tr> <tr><td style="padding: 2px 5px;">S. <i>Bartholomew</i> the Apostle.</td></tr> <tr><td style="padding: 2px 5px;">S. <i>Matthew</i> the Apostle.</td></tr> <tr><td style="padding: 2px 5px;">S. <i>Michael</i> and all Angels.</td></tr> <tr><td style="padding: 2px 5px;">S. <i>Luke</i> the Evangelist.</td></tr> <tr><td style="padding: 2px 5px;">S. <i>Simon</i> and S. <i>Jude</i> the Apostles.</td></tr> <tr><td style="padding: 2px 5px;">All Saints.</td></tr> <tr><td style="padding: 2px 5px;">S. <i>Andrew</i> the Apostle.</td></tr> <tr><td style="padding: 2px 5px;">S. <i>Thomas</i> the Apostle.</td></tr> <tr><td style="padding: 2px 5px;">The Nativity of our Lord.</td></tr> <tr><td style="padding: 2px 5px;">S. <i>Stephen</i> the Martyr.</td></tr> <tr><td style="padding: 2px 5px;">S. <i>John</i> the Evangelist.</td></tr> <tr><td style="padding: 2px 5px;">The Holy Innocents.</td></tr> </table>	S. <i>Peter</i> the Apostle.	S. <i>James</i> the Apostle.	S. <i>Bartholomew</i> the Apostle.	S. <i>Matthew</i> the Apostle.	S. <i>Michael</i> and all Angels.	S. <i>Luke</i> the Evangelist.	S. <i>Simon</i> and S. <i>Jude</i> the Apostles.	All Saints.	S. <i>Andrew</i> the Apostle.	S. <i>Thomas</i> the Apostle.	The Nativity of our Lord.	S. <i>Stephen</i> the Martyr.	S. <i>John</i> the Evangelist.	The Holy Innocents.
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S. <i>John</i> the Evangelist.																	
The Holy Innocents.																	
	<i>Monday</i> and <i>Tuesday</i> in <i>Easter-Week</i> .		<i>Monday</i> and <i>Tuesday</i> in <i>Whitsun-Week</i> .														

*A TABLE of the Vigils, Fasts, and Days of Abstinence, to be observed in the Year.*

The Evens or Vigils before	{ <table style="display: inline-table; border: none;"> <tr><td style="padding: 2px 5px;">The Nativity of our Lord.</td></tr> <tr><td style="padding: 2px 5px;">The Purification of the Blessed Virgin <i>Mary</i>.</td></tr> <tr><td style="padding: 2px 5px;">The Annunciation of the Blessed Virgin.</td></tr> <tr><td style="padding: 2px 5px;"><i>Easter-Day</i>.</td></tr> <tr><td style="padding: 2px 5px;"><i>Ascension-Day</i>.</td></tr> <tr><td style="padding: 2px 5px;"><i>Pentecost</i>.</td></tr> <tr><td style="padding: 2px 5px;">S. <i>Matthias</i>.</td></tr> </table>	The Nativity of our Lord.	The Purification of the Blessed Virgin <i>Mary</i> .	The Annunciation of the Blessed Virgin.	<i>Easter-Day</i> .	<i>Ascension-Day</i> .	<i>Pentecost</i> .	S. <i>Matthias</i> .	The Evens or Vigils before	{ <table style="display: inline-table; border: none;"> <tr><td style="padding: 2px 5px;">S. <i>John</i> Baptist.</td></tr> <tr><td style="padding: 2px 5px;">S. <i>Peter</i>.</td></tr> <tr><td style="padding: 2px 5px;">S. <i>James</i>.</td></tr> <tr><td style="padding: 2px 5px;">S. <i>Bartholomew</i>.</td></tr> <tr><td style="padding: 2px 5px;">S. <i>Matthew</i>.</td></tr> <tr><td style="padding: 2px 5px;">S. <i>Simon</i> and S. <i>Jude</i>.</td></tr> <tr><td style="padding: 2px 5px;">S. <i>Andrew</i>.</td></tr> <tr><td style="padding: 2px 5px;">S. <i>Thomas</i>.</td></tr> <tr><td style="padding: 2px 5px;">All Saints.</td></tr> </table>	S. <i>John</i> Baptist.	S. <i>Peter</i> .	S. <i>James</i> .	S. <i>Bartholomew</i> .	S. <i>Matthew</i> .	S. <i>Simon</i> and S. <i>Jude</i> .	S. <i>Andrew</i> .	S. <i>Thomas</i> .	All Saints.
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S. <i>Thomas</i> .																			
All Saints.																			

Note, that if any of these Feast days fall upon a *Monday*, then the Vigil or Fast-Day shall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

*Days of Fasting, or Abstinence.*

- I. The Forty Days of Lent.
- II. The Ember-Days at the Four Seasons, being the {
 

The First <i>Sunday</i> in Lent.
The Feast of <i>Pentecost</i> .
<i>Wednesday</i> , <i>Friday</i> , and <i>Saturday</i> after
<i>September</i> 14, and <i>December</i> 13.
- III. The Three *Rogation-Days*, being the *Monday*, *Tuesday*, and *Wednesday*, before *Holy Thursday*, or the *Ascension* of our LORD.
- IV. All the *Fridays* in the Year, except CHRISTMAS-DAY.

*Certain Solemn Days, for which particular Services are appointed.*

- I. The Fifth Day of *November*, being the Day kept in Memory of the Papists' Conspiracy.
- II. The Thirtieth Day of *January*, being the Day kept in Memory of the Martyrdom of King *Charles* the First.
- III. The Nine and twentieth Day of *May*, being the Day kept in Memory of the Birth and Return of King *Charles* the Second.
- IV. The Twentieth Day of *June*, being the Day on which Her Majesty began her happy Reign.



## A TABLE TO FIND EASTER-DAY,

*From the present Time till the Year 1899 inclusive, according to the foregoing Calendar.*

Golden Number.	Days of the Month.	Sunday Letters.
XIV	March— 21	C
III	———— 22	D
	———— 23	E
XI	———— 24	F
	———— 25	G
XIX	———— 26	A
VIII	———— 27	B
	———— 28	C
XVI	———— 29	D
V	———— 30	E
	———— 31	F
XIII	April 1	G
II	———— 2	A
	———— 3	B
X	———— 4	C
	———— 5	D
XVIII	———— 6	E
VII	———— 7	F
	———— 8	G
XV	———— 9	A
IV	———— 10	B
	———— 11	C
XII	———— 12	D
I	———— 13	E
	———— 14	F
IX	———— 15	G
	———— 16	A
XVII	———— 17	B
VI	———— 18	C
	———— 19	D
	———— 20	E
	———— 21	F
	———— 22	G
	———— 23	A
	———— 24	B
	———— 25	C

**T**HIS Table contains so much of the Calendar as is necessary for the determining of *Easter*; to find which, look for the Golden Number of the Year in the First Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the Third Column for the Sunday-Letter, next after the Day of the Full Moon, and the Day of the Month standing against that Sunday Letter is *Easter-Day*. If the Full Moon happens upon a Sunday, then (according to the First Rule) the next Sunday after is *Easter-Day*.

To find the Golden Number, or Prime, add 1 to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the Year 1799 inclusive, add to the Year of our Lord its Fourth Part, omitting Fractions; and also the Number 1: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday Letter: But if any Number remaineth, then the Letter standing against that Number in the small annexed Table, is the Sunday Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

For the next Century, that is, from the Year 1800 till the Year 1899 inclusive, add to the current Year only its Fourth Part, and then divide by 7, and proceed as in the last Rule.

Note, that in all Bissextile or Leap Years, the Letter found as above will be the Sunday Letter, from the intercalated Day exclusive to the End of the Year.

## ANOTHER TABLE TO FIND EASTER

*Till the Year 1899 inclusive.*

		SUNDAY LETTERS.						
Golden Number.	A	B	C	D	E	F	G	
I	April 16	—17	—18	19	—20	—14	—15	
II	April 9	—3	—4	5	—6	—7	—8	
III	March 26	—27	—28	29	—23	—24	—25	
IV	April 16	—17	—11	12	—13	—14	—15	
V	April 2	—3	—4	5	—6	Mar.31	April 1	
VI	April 23	—24	—25	19	—20	—21	—22	
VII	April 9	—10	—11	12	—13	—14	—8	
VIII	April 2	—3	Mar.28	29	—30	—31	April 1	
IX	April 16	—17	—18	19	—20	—21	—22	
X	April 9	—10	—11	5	—6	—7	—8	
XI	March 26	—27	—28	29	—30	—31	—25	
XII	April 16	—17	—18	19	—13	—14	—15	
XIII	April 2	—3	—4	5	—6	—7	—8	
XIV	March 26	—27	—28	22	—23	—24	—25	
XV	April 16	—10	—11	12	—13	—14	—15	
XVI	April 2	—3	—4	5	Mar.30	—31	April 1	
XVII	April 23	—24	—18	19	—20	—21	—22	
XVIII	April 9	—10	—11	12	—13	—7	—8	
XIX	April 2	Mar.27	—28	29	—30	—31	April 1	

**T**O make use of the preceding Table, find the Sunday Letter for the Year in the uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday Letter, you have the Day of the Month on which *Easter* falleth that Year. But note, that the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

# A TABLE OF THE MOVEABLE FEASTS

FOR FIFTY-TWO YEARS,

*According to the foregoing Calendar.*

The Year of our LORD.	Golden Number.	The Epact.	Sunday Letter.	Sundays after Epiph.	Septuagesima Sunday.	The First Day of Lent.	Easter-Day.	Rogation Sunday.	Ascension-Day.	Whit-Sunday.	Sundays after Trinity.	Advent Sunday.	
1811	7	6	F	4	Feb. 10	Feb. 27	Apr. 14	May 19	May 23	June 2	24	Dec. 1	
1812	8	17	ED	2	Jan. 26	—12	Mar. 29	—3	—7	May 17	26	Nov. 29	
1813	9	28	C	5	Feb. 14	Mar. 3	Apr. 18	—23	—27	June 6	23	—28	
1814	10	9	B	4	—6	Feb. 23	—10	—15	—19	May 29	24	—27	
1815	11	20	A	2	Jan. 22	—8	Mar. 26	Apr. 30	—4	—14	27	Dec. 3	
1816	12	1	GF	5	Feb. 11	—28	Apr. 14	May 19	—23	June 2	24	—1	
1817	13	12	E	3	—2	—19	—6	—11	—15	May 25	25	Nov. 30	
1818	14	23	D	1	Jan. 18	—4	Mar. 22	Apr. 26	Apr. 30	—10	27	—29	
1819	15	4	C	4	Feb. 7	—24	Apr. 11	May 16	May 20	—30	24	—28	
1820	16	15	BA	3	Jan. 30	—16	—2	—7	—11	—21	26	Dec. 3	
1821	17	26	G	6	Feb. 18	Mar. 7	—22	—27	—31	June 10	23	—2	
1822	18	7	F	3	—3	Feb. 20	—7	—12	—16	May 26	25	—1	
1823	19	18	E	2	Jan. 26	—12	Mar. 30	—4	—8	—18	26	Nov. 30	
1824	1	0	DC	5	Feb. 15	Mar. 3	Apr. 18	—23	—27	June 6	23	—28	
1825	2	11	B	3	Jan. 30	Feb. 16	—3	—8	—12	May 22	25	—27	
1826	3	22	A	2	—22	—8	Mar. 26	Apr. 30	—4	—14	27	Dec. 3	
1827	4	3	G	5	Feb. 11	—28	Apr. 15	May 20	—24	June 3	24	—2	
1828	5	14	FE	3	—3	—20	—6	—11	—15	May 25	25	Nov. 30	
1829	6	25	D	5	—15	Mar. 4	—19	—24	—28	June 7	23	—29	
1830	7	6	C	4	—7	Feb. 24	—11	—16	—20	May 30	24	—28	
1831	8	17	B	3	Jan. 30	—16	—3	—8	—12	—22	25	—27	
1832	9	28	AG	6	Feb. 19	Mar. 7	—22	—27	—31	June 10	23	Dec. 2	
1833	10	9	F	3	—3	Feb. 20	—7	—12	—16	May 26	25	—1	
1834	11	20	E	2	Jan. 26	—12	Mar. 30	—4	—8	—18	26	Nov. 30	
1835	12	1	D	5	Feb. 15	Mar. 4	Apr. 19	—24	—28	June 7	23	—29	
1836	13	12	CB	3	Jan. 31	Feb. 17	—3	—8	—12	May 22	25	—27	
1837	14	23	A	2	—22	—8	Mar. 26	Apr. 30	—4	—14	27	Dec. 3	
1838	15	4	G	5	Feb. 11	—28	Apr. 15	May 20	—24	June 3	24	—2	
1839	16	15	F	2	Jan. 27	—13	Mar. 31	—5	—9	May 19	26	—1	
1840	17	26	ED	5	Feb. 16	Mar. 4	Apr. 19	—24	—28	June 7	23	Nov. 29	
1841	18	7	C	4	—7	Feb. 24	—11	—16	—20	May 30	24	—28	
1842	19	18	B	2	Jan. 23	—9	Mar. 27	—1	—5	—15	26	—27	
1843	1	0	A	5	Feb. 12	Mar. 1	Apr. 16	—21	—25	June 4	24	Dec. 3	
1844	2	11	GF	4	—4	Feb. 21	—7	—12	—16	May 26	25	—1	
1845	3	22	E	1	Jan. 19	—5	Mar. 23	Apr. 27	—1	—11	27	Nov. 30	
1846	4	3	D	4	Feb. 8	—25	Apr. 12	May 17	—21	—31	24	—29	
1847	5	14	C	3	Jan. 31	—17	—4	—9	—13	—23	25	—28	
1848	6	25	BA	6	Feb. 20	Mar. 8	—23	—28	—28	June 1	June 11	23	Dec. 3
1849	7	6	G	4	—4	Feb. 21	—8	—13	—13	May 17	May 27	25	—2
1850	8	17	F	2	Jan. 27	—13	Mar. 31	—5	—9	—19	26	—1	
1851	9	28	E	5	Feb. 16	Mar. 5	Apr. 20	—25	—29	June 8	23	Nov. 30	
1852	10	9	DC	4	—8	Feb. 25	—11	—16	—20	May 30	24	—28	
1853	11	20	B	2	Jan. 23	—9	Mar. 27	—1	—5	—15	26	—27	
1854	12	1	A	5	Feb. 12	Mar. 1	Apr. 16	—21	—25	June 4	24	Dec. 3	
1855	13	12	G	4	—4	Feb. 21	—8	—13	—17	May 27	25	—2	
1856	14	23	FE	1	Jan. 20	—6	Mar. 23	Apr. 27	—1	—11	27	Nov. 30	
1857	15	4	D	4	Feb. 8	—25	Apr. 12	May 17	—21	—31	24	—29	
1858	16	15	C	3	Jan. 31	—17	—4	—9	—13	—23	25	—28	
1859	17	26	B	6	Feb. 20	Mar. 9	—24	—29	—29	June 2	June 12	22	—27
1860	18	7	AG	4	—5	Feb. 22	—8	—13	—13	May 17	May 27	25	Dec. 2
1861	19	18	F	2	Jan. 27	—13	Mar. 31	—5	—9	—19	26	—1	
1862	1	0	E	5	Feb. 16	Mar. 5	Apr. 20	—25	—29	June 8	23	Nov. 30	

A TABLE of the MOVEABLE FEASTS according to the several Days that EASTER can possibly fall upon.

Easter-Day.	Sundays after Epiph.	Septuagesima Sunday.	The First Day of Lent.	Rogation Sunday.	Ascension-Day.	Whit-Sunday	Sundays after Trinity.	Advent Sunday.
Mar. 22	1	Jan. 18	Feb. 4	Apr. 26	Apr. 30	May 10	27	Nov. 29
—23	1	—19	—5	—27	May 1	—11	27	—30
—24	1	—20	—6	—28	—2	—12	27	Dec. 1
—25	2	—21	—7	—29	—3	—13	27	—2
—26	2	—22	—8	—30	—4	—14	27	—3
—27	2	—23	—9	May 1	—5	—15	26	Nov. 27
—28	2	—24	—10	—2	—6	—16	26	—28
—29	2	—25	—11	—3	—7	—17	26	—29
—30	2	—26	—12	—4	—8	—18	26	—30
—31	2	—27	—13	—5	—9	—19	26	Dec. 1
Apr. 1	3	—28	—14	—6	—10	—20	26	—2
—2	3	—29	—15	—7	—11	—21	26	—3
—3	3	—30	—16	—8	—12	—22	25	Nov. 27
—4	3	—31	—17	—9	—13	—23	25	—28
—5	3	Feb. 1	—18	—10	—14	—24	25	—29
—6	3	—2	—19	—11	—15	—25	25	—30
—7	3	—3	—20	—12	—16	—26	25	Dec. 1
—8	4	—4	—21	—13	—17	—27	25	—2
—9	4	—5	—22	—14	—18	—28	25	—3
—10	4	—6	—23	—15	—19	—29	24	Nov. 27
—11	4	—7	—24	—16	—20	—30	24	—28
—12	4	—8	—25	—17	—21	—31	24	—29
—13	4	—9	—26	—18	—22	June 1	24	—30
—14	4	—10	—27	—19	—23	—2	24	Dec. 1
—15	5	—11	—28	—20	—24	—3	24	—2
—16	5	—12	Mar. 1	—21	—25	—4	24	—3
—17	5	—13	—2	—22	—26	—5	23	Nov. 27
—18	5	—14	—3	—23	—27	—6	23	—28
—19	5	—15	—4	—24	—28	—7	23	—29
—20	5	—16	—5	—25	—29	—8	23	—30
—21	5	—17	—6	—26	—30	—9	23	Dec. 1
—22	6	—18	—7	—27	—31	—10	23	—2
—23	6	—19	—8	—28	June 1	—11	23	—3
—24	6	—20	—9	—29	—2	—12	22	Nov. 27
—25	6	—21	—10	—30	—3	—13	22	—28

TABLE to find EASTER, from the Year 1900 to 2199 inclusive.

Golden Num.	Days of the Month.	Sunday Letters.
14	Mar. 22	D
3	—23	E
	—24	F
11	—25	G
	—26	A
	—27	B
19	—28	C
8	—29	D
	—30	E
16	—31	F
5	April 1	G
	—2	A
13	—3	B
	—4	C
	—5	D
10	—6	E
	—7	F
18	—8	G
7	—9	A
	—10	B
15	—11	C
4	—12	D
	—13	E
12	—14	F
1	—15	G
	—16	A
9	—17	B
	—18	C
17	—19	D
6	—20	E
	—21	F
	—22	G
	—23	A
	—24	B
	—25	C

Note, that in a Bissextile or Leap Year, the Number of *Sundays* after Epiphany will be the same, as if *Easter-Day* had fallen One Day later than it really does. And for the same Reason, One Day must, in every Leap Year, be added to the Day of the Month given by the Table for *Septuagesima Sunday*: And the like must be done for the First Day of *Lent* (commonly called *Ash-Wednesday*) unless the Table gives some Day in the Month of *March* for it; for in that Case, the Day given by the Table is the right Day.

**T**HE Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons, till the Year of our Lord 1900; at which Time, in order that the Ecclesiastical Full Moons may fall nearly on the same Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of *Easter*, from the Year 1900, to the Year 2199 inclusive. This Table is to be made use of, in all respects, as the First Table before inserted, for finding *Easter* till the Year 1899.

## GENERAL TABLES

*For finding the Dominical or Sunday Letter, and the Places of the Golden Numbers in the Calendar.*

TABLE I.							TABLE II.					
6	5	4	3	2	1	0	1	2	3	1	2	3
B	C	D	E	F	G	A	Years of our Lord.			Years of our Lord.		
				1600	1700	1800				B	5200	15
									1600	B	5300	16
									1800		5400	17
									1900		5500	17
									2000	B	5600	17
									2100		5700	18
									2200		5800	18
									2300		5900	19
									2400	B	6000	19
									2500		6100	19
									2600		6200	20
									2700		6300	21
									2800	B	6400	20
									2900		6500	21
									3000		6600	22
									3100		6700	23
									3200	B	6800	22
									3300		6900	23
									3400		7000	24
									3500		7100	24
									3600	B	7200	24
									3700		7300	25
									3800		7400	25
									3900		7500	26
									4000	B	7600	26
									4100		7700	26
									4200		7800	27
									4300		7900	23
									4400	B	8000	27
									4500		8100	28
									4600		8200	29
									4700		8300	29
									4800	B	8400	29
									4900		8500	0
									5000		&c.	
									5100			

**T**O find the Dominical or Sunday Letter for any given Year of our Lord, add to the Year its Fourth Part, omitting Fractions, and also the Number, which in Table I. standeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found: Divide the Sum by 7, and if there is no Remainder, then A is the Sunday Letter; but if any Number remaineth, then the Letter, which standeth under that Number at the Top of the Table, is the Sunday Letter.

**T**O find the Month and Days of the Month to which the Golden Numbers ought to be prefixed in the Calendar, in any given Year of our Lord, consisting of entire Hundred Years, and in all the intermediate Years betwixt that and the next Hundredth Year following, look in the Second Column of Table II. for the given Year consisting of entire Hundreds, and Note the Number or Cypher which stands against it in the Third Column; then, in Table III., look for the same Number in the Column under any given Golden Number, which when you have found, guide your Eye Side-ways to the Left Hand, and in the First Column you will find the Month and Day to which that Golden Number ought to be prefixed in the Calendar during that Period of One Hundred Years.

The Letter B prefixed to certain Hundredth Years in Table II. denotes those Years which are still to be accounted Bissexile or Leap-Years in the New Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

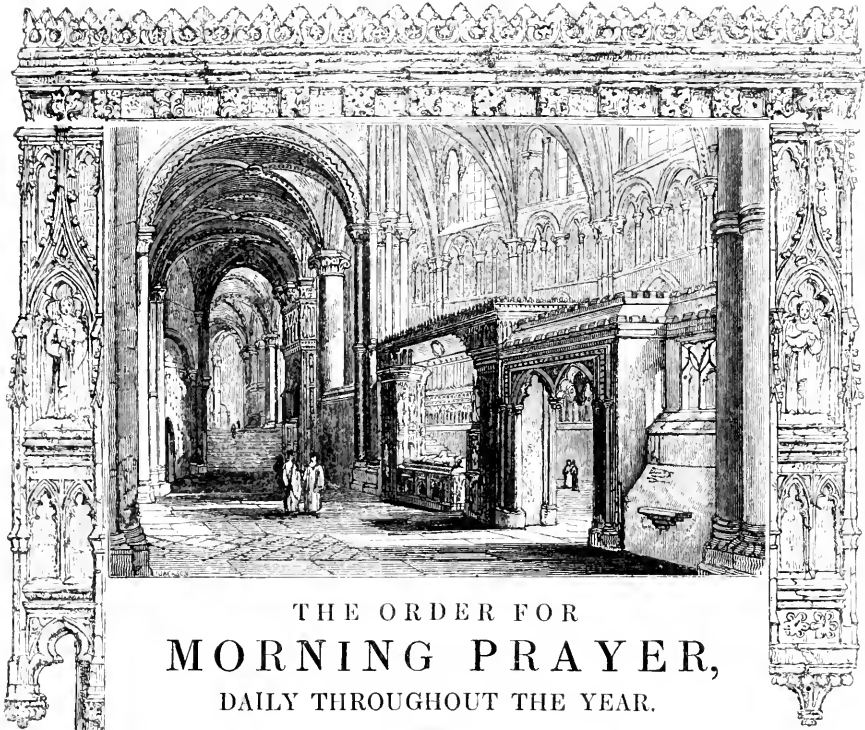
TABLE III.

Paschal Full Moon.	Sunday Letters.	THE GOLDEN NUMBERS.																		
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
March 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
March 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
March 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
March 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
March 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
March 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
March 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
March 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
March 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
March 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
March 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April 3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April 8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 17	B													7	18	29	10	21	2	13
April 18	C	6	17	28	9	20	1	12	23	4	15	26								
April 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

¶ *The ORDER for MORNING and EVENING PRAYER daily to be said and used throughout the Year.*

**T**HE Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of *England*, by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth.



THE ORDER FOR  
**MORNING PRAYER,**  
 DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

**W**HEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. li. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. li. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal. li. 17.*

“*When the wicked man,*” &c.—The Liturgy, originally published by King Edward began with the Lord’s Prayer. It was found, however, that some introduction was

## MORNING PRAYER.

Rend your heart, and not your garments, and turn unto the Lord your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him : neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgement ; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psal.* vi. 1.

Repent ye ; for the Kingdom of Heaven is at hand. *St. Matth.* iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgement with thy servant, O Lord ; for in thy sight shall no man living be justified. *Psal.* cxliiii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us : but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.



EARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness ; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father ; but confess them with an humble, lowly, penitent, and obedient heart ; to

needed to the solemn exercise of devotion ; and that an appearance of irreverence attended the sudden and unprepared commencement of supplication. The method employed to supply this deficiency was the wisest that could have been adopted. Prayer owes its efficacy to the grace and mercy of God. It must spring from a penitent, believing, and loving spirit. Revelation alone can give us assurance in the one case, or exhort with sufficient authority as to the other. From the Book of God, therefore, we are first addressed when we enter the house of prayer to seek peace and happiness through the Saviour. The sentences are so selected, that we have the testimony of God's spirit, heard in a long series of ages, and under the old as well as the new dispensation, to the glorious truth, that he desireth not the death of a sinner, but that he may repent and live.

“*Dearly beloved brethren,*” &c.—As the foregoing sentences, so also were the exhortation, the confession, and the absolution, added to the original Liturgy, in the second book published by authority of



## MORNING PRAYER.

the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God ; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me ;

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*



**A**Lmighty and most merciful Father ; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done ; And we have done those things which we ought not to have done ; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent ; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake ; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

Edward VI., in the year 1552. The simple and affectionate language in which the minister here addresses the congregation, closely harmonizes with the Scriptural tone of the whole service. His exhortation arises naturally out of the passages of Scripture just repeated. It is, indeed, but an unfolding of their application to every attentive ear and humble heart.

*“Almighty and most merciful,”* &c.—This is a general confession, made not in private to the minister, but by the whole congregation, and by the minister himself as well as by the people. Confession of sins formed a material part of the service in the primitive church ; and it is somewhat remarkable

## MORNING PRAYER.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*



ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and

that provision was not made for it in the first book published by King Edward. We may, however, account for its omission from the circumstance, that at the time when the English Liturgy was first published, private confession had not fallen altogether into disuse. The opinions of the reformers had yet to be settled on some points connected with the nature of confession and the absolving power of the priest. Clearer views were possessed when they came to revise their work; and it was then determined, that it would be most accordant to ancient practice, and to the nature of public worship, to begin with an open and general confession. It has been doubted by some learned men whether the first confession in the morning service of ancient times was made by the congregation silently to themselves, or aloud. The confession, spoken of as a later part of the service, consisted of the fifty-first psalm; called, therefore, the psalm of confession. We may hence infer, that confession of sins was considered, in early times, not only a proper introduction, but a most becoming conclusion to congregational worship.

The form adopted is so simple and yet so earnest, that it would be difficult to imagine any state of mind in which it might not be adopted. Afflicted in heart, broken in spirit, the humblest sinner can feel that if, in sincerity, he thus acknowledges his guilt, thus confesses his utter departure from the ways of holiness, he has declared what his conscience would most urge him to express. The happier worshippers, on the other hand, who come to the house of prayer less in the spirit of fear than of love, will willingly adopt every sentence of this confession; for the remembrance of their past lives furnishes them with numberless reasons for acknowledging that they have erred and strayed from God's ways like lost sheep, and their humble sense of present infirmities, of their entire dependence on divine grace for help convinces them, that without the presence of the Sanctifier, there is no health in them.

The practice of public confession is as old as the establishment of the Levitical law. On the great day of expiation, the high priest of the Jews declared, in a threefold confession, his own sins, the sins of his family, and of the people in general. The solemn announcement, that without shedding of blood there is no remission, was considered, under the old dispensation, as almost equally applicable to the duty of confession. No sinner, it was taught, might hope for pardon till he freely acknowledged his transgression. 'He that covereth his sins,' says the holy Spirit, 'shall not prosper; but whoso confesseth, and forsaketh them, shall have mercy.' Prov. xxviii. 13. In the Gospel confession is one of the chief evidences of that grace of humility, without which no one can enter the kingdom of heaven. 'If we confess our sins, God is faithful and just to forgive us our sins,' is the motto written over every altar of his temple.

"*Almighty God,*" &c.—As there is much beauty and consistency in the arrangement of the service, the congregation should carefully attend to the directions of the Rubric. Thus, as in the confession, the minister, as well as the people, bowed himself in humble reverence before God; so in pronouncing the absolution he stands up, as representing the authority by which alone he acts. That a true and earnest penitence should be followed by forgiveness was the comforting assurance on which the Gospel fixed its just claim to the gratitude of fallen man. The declaration of this principle, of this rule, by which divine love and divine justice were henceforth to act in harmony, gave the whole system of Christianity its title to be called good tidings; the revelation of peace and glory.

## MORNING PRAYER.

unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present ; and that the rest of our life hereafter may be pure, and holy ; so that at the last we may come to his eternal joy ; through Jesus Christ our Lord.

¶ *The people shall answer here, and at the end of all other prayers, Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice ; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

Under the Mosaic dispensation the declaration of forgiveness followed the offering up of the sacrifice, according to the requirements of the law. But as no sacrifice could be slain, except in the temple and by the priest, it was through him alone that the people received the judicial sentence of pardon and peace. Jesus Christ bestowed an authority upon his ministers at least equal to that conferred upon the ministers of the old covenant. In both cases trusts were committed to the charge of the priest which he was to administer vicarially, that is, not in his own name, but in the name of the Lord. In the one case, justification through the sufficiency of the sacrificial type was pronounced ; in the other, justification through the merits of Christ. The priest received the sole right of declaring that God completed the act of mercy by forgiveness and benediction, when the penitent had sought him in this appointed way of grace. But in neither instance could the absolution be otherwise than declaratory and vicarious. It wholly depended upon the efficacy of the appointed sacrifice. The minister owed his authority to the same power as that which gave efficacy to the sacrifice, and instituted the means of grace. Our reformers, therefore, took for their guide the analogy of faith when they drew up the above form of absolution. As following immediately the announcements of Scripture, and the open confession of sins, it supposes the faith and penitence of the assembled people. On this ground they are declared to be pardoned according to God's will, and the grace of the Gospel. The condition not fulfilled, true repentance and faith being wanting, the absolution is not applicable to their case, and they remain, as before it was pronounced, unpardoned and unreconciled. 'The sins,' it was said of old, 'that are committed against God, he alone hath power to forgive which took upon him our sins ; even he who sorrowed and suffered for us ; he whom the Father delivered unto death for our offences.'

"*Amen.*"—The word *Amen* was frequently employed by our Saviour to introduce the most solemn of his declarations. In these cases it intimates not only the truth, but the importance of the matter communicated. Its original meaning in Hebrew, whence it was adopted into the Greek and other languages, is *true* or *faithful*. Thus in the original of Isaiah lxx. 16, the Almighty is called the God *Amen* ; in English the God of truth. In Revelations iii. 14, the word is applied to Christ, 'These things saith *the Amen* ; the faithful and true Witness.' In 2 Cor. i. 20, we have, 'All the promises of God, in him are *yea* and in him *Amen*.' The general use of this word in the first Christian assemblies is shown by the question of St. Paul, 'How shall he that occupieth the room of the unlearned say *Amen*, at thy giving of thanks ?' Among the Jews it had been used in giving a solemn assent to the adjuration of a judge ; 'We adjure thee by the Lord God of Israel, that thou hast nothing of this man's in thy hand ; and he answered, *Amen!*' It was also the most weighty confirmation of a vow ; 'Whosoever vowed any holy thing, and bound it up with *Amen*, was tied thereby.' Lightfoot observes that in the Old Testament it is only used to express a wish, or a prayer ; but that our Saviour employed it in the way of assertion. It may be conjectured, therefore, that the latter use of it had sprung up among the Jews since the writing of the Old Testament scriptures. In our Liturgy it is employed in both senses ; for when the people say *Amen* at the end of a prayer, it expresses their earnest desire that the supplication may be answered ; and when at the end of a creed, it is an acknowledgment of their belief in the several doctrines which it propounds. The early Christians pronounced this word with great earnestness and devotion. 'They raised themselves as they uttered it,' says one of the Fathers, 'as if they desired that that word should carry up their bodies, as well as their souls, to heaven : ' a strange contrast to the cold and negligent manner in which the word, so full of meaning and interest, is heard in some of our congregations.

## MORNING PRAYER.



OUR Father, which art in heaven,  
Hallowed be thy Name. Thy  
kingdom come. Thy will be  
done in earth, As it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
As we forgive them that trespass  
against us. And lead us not into  
temptation ; But deliver us from  
evil : For thine is the kingdom, The power, and the glory,  
For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

*Answer.* And our mouth shall show forth thy praise.

*Priest.* O God, make speed to save us.

*Answer.* O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son : and to the  
Holy Ghost ;

“ *Our Father,*” &c.—This sacred and venerable form of words has been used by Christians in every age as that under which they could best express and sum up whatever petitions they would present at the throne of grace. Passages occur in the writings of the Fathers which prove that it was considered not simply in the light of a pattern for prayer in general, but as a prayer perfect in itself. St. Chrysostom, it is remarked, has in a certain portion of his works repeated more than twenty times that the Lord’s Prayer was a common form in use among the Christians of his age, as by the express command of Christ. No office was used in the ancient church into which it did not enter, and it was regarded as the foundation of all other prayers. It entered into the daily and ordinary services of the church, and was considered a necessary part of the prayers of God’s people whenever, or wherever assembled together, and when apart from each other they offered up their supplications in solitude.

“ *O Lord, open thou our lips.*”—There is a peculiar beauty and propriety in the introduction of these short supplications at this part of the service. The confession has freed the burdened conscience ; the declaration of the divine mercy in the absolution has inspired the heart with new hopes ; and in the Lord’s Prayer it has appealed to the throne of grace with the mingled feelings of penitence and love, the result of filial faith. We desire now that the Lord would enable us to praise him in the language of holy gratitude, and that he would hasten to complete for us the salvation of which we have thus begun to taste the fruits.

“ *Glory be to,*” &c.—In the Ancient Church the people were directed, by turns, to kneel, stand, or prostrate themselves, and this not only as the service varied, but according to the day or the season. Thus, in the performance of worship on the Sabbath, and between Easter and Whitsuntide, it was the rule to stand, as in remembrance of the resurrection. Our own Liturgy requires us to use this variety of posture, in conformity with the sentiment so early expressed, that we ought in our prayers to remember both our fall and our restoration. We rise, therefore, at this part of the service. The soul rejoices in God ; and, quickened by the grace which has been sought, gives glory to the Father, the Son, and the Holy Ghost.

Great importance was attached, in the Ancient Church, to this form of praise. The doxologies used at first were addressed to the whole Trinity, or to the several persons of the Trinity, according to the particular nature of the prayers in which they were introduced. The earliest known was the former

## MORNING PRAYER.

*Answer.* As it was in the beginning, is now, and ever shall be: world without end. Amen.

*Priest.* Praise ye the Lord.

*Answer.* The Lord's Name be praised.

¶ *Then shall be said or sung this Psalm following: except on Easter-Day, upon which another Anthem is appointed; and on the Nineteenth day of every Month it is not to be read here, but in the ordinary Course of the Psalms.*

*Venite, exultemus Domino. Psal. xcvi.*



COME, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and show ourselves glad in him with Psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

part of that now in use; the latter clause, or the response, having been first employed, it is said, during the great Arian controversy of the fourth century. It was then also seen that considerable danger attended the use of some of the doxologies employed at that time. The church, therefore, universally adopted the one inserted in our Liturgy: and it has ever since been regarded not only as a noble expression of praise, but as a confession of belief in the foundation-doctrine of revealed religion. It was formerly called the *lesser doxology*, to distinguish it from that in the Communion Service, entitled the Great Doxology, or the Hymn of the Angels, and the use of which is now confined to particular occasions.

“*Praise ye the Lord*”—is the ancient *hallelujah*. The response was added at the last revival of the Liturgy.

“*O come, let us sing.*”—We have the testimony of the Fathers both of the Greek and Latin Churches to the general use of this psalm in the services of the Sunday and festival days. It was formerly known by the title of the *Invitatory Psalm*, and is said to have been sung very loud, that the people who were lingering outside the church might be warned against delaying any longer to enter. Many commentators suppose that it was used at the removal of the ark, and all agree that it referred especially to the times of the Messiah. St. Paul has taught us that, while it instructs us to glorify God in the language of the spirit, it conveys a warning of the most solemn kind. He is the Lord our God; but harden not your hearts, as in the day of provocation, is an exhortation full of wisdom and of love.

The constant use of this psalm, as introductory to those of the day, is justified by its general and hortatory character. It is a noble prelude, the customary notes of which awaken in the hearts of attentive worshippers all those emotions which give force and meaning to divine psalmody. The singing or repetition of psalms formed a principal part of ancient worship, and generally preceded the reading of the Scriptures. St. Augustine alludes especially to the Ninety-fifth Psalm, and says that it was read after the Epistle, and was immediately followed by the Gospel of the day; but it was not particularly appointed for this purpose, the Psalms in general, it is stated, being intermixed with the reading of the Lessons, so as to afford a refreshing and profitable variety to the minds of the people.

MORNING PRAYER.

O come, let us worship, and fall down : and kneel before the Lord our Maker.

For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

When your fathers tempted me : proved me, and saw my works.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways.

Unto whom I swear in my wrath : that they should not enter into my rest.

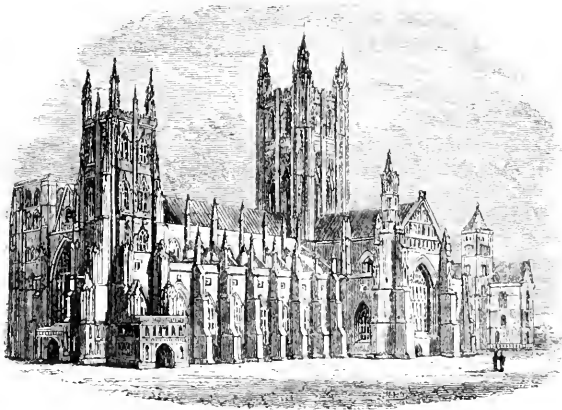
Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the Year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

*Answer.* As it was in the beginning, is now, and ever shall be : world without end. Amen.



## MORNING PRAYER.

¶ *Then shall be read distinctly with an audible voice, the First Lesson taken out of the Old Testament, as is appointed in the Calendar, (except there be proper Lessons assigned for that day :) He that readeth so standing, and turning himself, as he may best be heard of all such as are present. And after that shall be said or sung in English, the Hymn called, Te Deum Laudamus, daily throughout the year.*

¶ *Note, That before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter of such a Book : And after every Lesson, Here endeth the First, or the Second Lesson.*

### *Te Deum Laudamus.*



WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin: continually do cry,  
Holy, Holy, Holy: Lord God of Sabaoth;  
Heaven and earth are full of the Majesty: of thy Glory.

“*Then shall be read,*” &c.—The wisdom and piety of the Protestant Reformers were eminently shown in their directions respecting the Scriptures. They desired that the doctrine which they preached might be submitted to the test of heavenly truth; that the institutions which rose under their auspices might obtain permanency only as they appeared sanctioned by the Word of God. In every Protestant church, therefore, the reading of Scripture becomes a broad and essential characteristic of its services. To secure to the people at large the benefit of divine teaching the Bible must be read publicly, and it must be read, not according to the will of individuals, or partially, but by such a rule that the whole scheme of God’s providence and the plan of salvation shall be laid before mankind in the language of the Holy Spirit.

“*We praise thee,*” &c.—It is a general tradition, that this beautiful hymn was composed by St. Ambrose and St. Augustine. The latter of these eminent fathers, after having been long bewildered by the errors of Manicheism, took up his abode at Milan, of which city the venerable Ambrose was then bishop. Moved by his preaching, and at length converted by his powerful arguments, Augustine sought baptism at his hands. Some writers report that this hymn was the spontaneous effusion of these holy men as they were proceeding in solemn procession to the font. Such a statement has nothing incredible in it. The ideas and language of the hymn must have been familiar to the minds of all devout believers in those days, and it was no unusual thing for the more distinguished ministers of the church to allow their thoughts to assume the lofty language here employed. But there are stronger objections to the credit of the tradition than

## MORNING PRAYER.

The glorious company of the Apostles : praise thee.  
The goodly fellowship of the Prophets : praise thee.  
The noble army of Martyrs : praise thee.  
The holy Church throughout all the world : doth acknowledge thee ;  
The Father : of an infinite Majesty ;  
Thine honourable, true : and only Son ;  
Also the Holy Ghost : the Comforter.  
Thou art the King of Glory : O Christ.  
Thou art the everlasting Son : of the Father.  
When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.  
When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.

any intrinsic improbability. It rests originally on the statement of a writer whose authority is of little worth. Even those, therefore, most desirous of promoting the fame of St. Ambrose have given up his claim to the authorship of this hymn, which is now generally ascribed to Nicetus, an ecclesiastic who lived a century later than the celebrated bishop of Milan.

But to whomever we attribute its composition, few will dispute the appropriateness of its introduction into the service of the church. The caution of our reformers was particularly shown in their not admitting into the Liturgy any hymn but this, and the Cantic which follows, which had not the seal of divine inspiration. As many hymns were used in the ancient churches which had only the sanction of their holiness and beauty to justify their use, the compilers of the Prayer Book could not be charged with doing aught for which they had not the example of universal Christendom. But this argument is no more needed in modern times to sanction the use of the two uninspired hymns contained in our Liturgy, than it was in those when they first began to be used. At present every class of Christians claims the liberty of employing, in congregational worship, numerous uninspired hymns, and it would be well if none had been introduced which have not the characteristics of this sublime composition, rendered additionally sacred by its use in the Christian church for thirteen centuries.

The *Te Deum*, like the *Magnificat*, and other similar portions of the service, derives its name from the words with which it begins in the Latin original. It is worthy of observation, that the sublime language of this hymn is peculiarly fitted to express the feelings of those who, having first contemplated the ways of God, under the old covenant, are anxiously awaiting the fuller revelation of his love, under the New Testament. Thus, in the commencing verses, the power, majesty, and dominion of the Father, so awfully manifested in the creation, and the giving of the law, form the theme of the believer's praise. Carried forward by the spirit of the prophets, admitted with the enraptured Isaiah to contemplate the skirts of the divine glory, the soul rises in its song. Sublimar visions press around it. Heaven and earth shine resplendent with the fulness of the outflooding light. The innumerable hosts of created beings, characterized by their several powers and acts, range themselves round the altar of the Eternal—the holy church, throughout all the world, acknowledges his glory and his sovereignty. Exalted by these sublime contemplations, the heart reverts to its own natural state, and trembling at the awful distance at which it stands from the source of good, surveys with new thoughts the glory of divinity. The benignant attributes of the Sun re-awaken its joy. It views the unfolded chart of redemption. The Holy Spirit occupies it with the heavenly benediction of its comfort; and, subdued by the mingling visions of the love in which the whole began, of the glory in which it shall be consummated, but also of the solemn series of sufferings and trials which intercept the beginning and the end, it concludes its song with a humble prayer for mercy, ' Lord, in thee have I trusted : let me never be confounded !'



MORNING PRAYER.

Thou sittest at the right hand of God: in the Glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints: in glory everlasting.

O Lord, save thy people: and bless thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnify thee;

And we worship thy Name: ever world without end.

Vouchsafe, O Lord: to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

¶ *Or this Canticle,*

*Benedicite, omnia Opera.*



ALL ye works of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye Angels of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord: praise him, and magnify him for ever.

O ye Waters that be above the Firmament, bless ye the Lord: praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye Sun, and Moon, bless ye the Lord: praise him, and magnify him for ever.

*“O all ye works,” &c.*—The officiating minister is allowed to adopt the Benedicite, if he see fit, in place of the Te Deum. This it is considered may properly be done when the occasion, or the Lesson of the day, directs our particular attention to the works of God's hands.

MORNING PRAYER.

O ye Stars of Heaven, bless ye the Lord : praise him, and magnify him for ever.

O ye Showers, and Dew, bless ye the Lord : praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord : praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord : praise him, and magnify him for ever.

O ye Dews, and Frosts, bless ye the Lord : praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord : praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord : praise him, and magnify him for ever.

O ye Nights, and Days, bless ye the Lord : praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord : praise him, and magnify him for ever.

O ye Lightnings, and Clouds, bless ye the Lord : praise him, and magnify him for ever.

O let the Earth bless the Lord : yea, let it praise him, and magnify him for ever.

O ye Mountains, and Hills, bless ye the Lord : praise him, and magnify him for ever.

O all ye Green Things upon the Earth, bless ye the Lord : praise him, and magnify him for ever.

O ye Wells, bless ye the Lord : praise him, and magnify him for ever.

O ye Seas, and Floods, bless ye the Lord : praise him, and magnify him for ever.

O ye Whales, and all that move in the Waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the Air, bless ye the Lord : praise him, and magnify him for ever.

MORNING PRAYER.

O all ye Beasts, and Cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord : praise him, and magnify him for ever.

O let Israel bless the Lord : praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be read in like manner the Second Lesson, taken out of the New Testament, And after that, the Hymn following ; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on St. John Baptist's Day.*

*Benedictus.* St. Luke, i. 68.



LESSED be the Lord God of Israel : for he hath visited, and redeemed his people ;

And hath raised up a mighty salvation for us : in the house of his servant David ;

As he spake by the mouth of his holy Prophets : which have been since the world began ;

*“Then shall be read,” &c.*—According to the nature of the several books of Scripture, and ancient custom, our church has appointed that the reading of the Old Testament should always precede the Lessons taken from the Gospel. No inquiring mind could be well satisfied were a different course pursued.

*“Blessed be the Lord,” &c.*—This song of Zacharias is well adapted to follow the reading of the Gospel, and it is to be regretted that it is so generally passed over.

MORNING PRAYER.

That we should be saved from our enemies: and from the hands of all that hate us;

To perform the oath which he sware to our forefather Abraham: that he would give us;

To perform the mercy promised to our forefathers: and to remember his holy Covenant;

That we being delivered out of the hand of our enemies: might serve him without fear;

In holiness and righteousness before him: all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people: for the remission of their sins,

Through the tender mercy of our God: whereby the Day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

*Jubilate Deo.* Psal. c.



BE joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

*“O be joyful,” &c.*—This psalm was not inserted in the first edition of the Liturgy. It affords, however, the means of giving some variety to the service, and is in itself admirably calculated to animate the heart with a thankful spirit.

MORNING PRAYER.

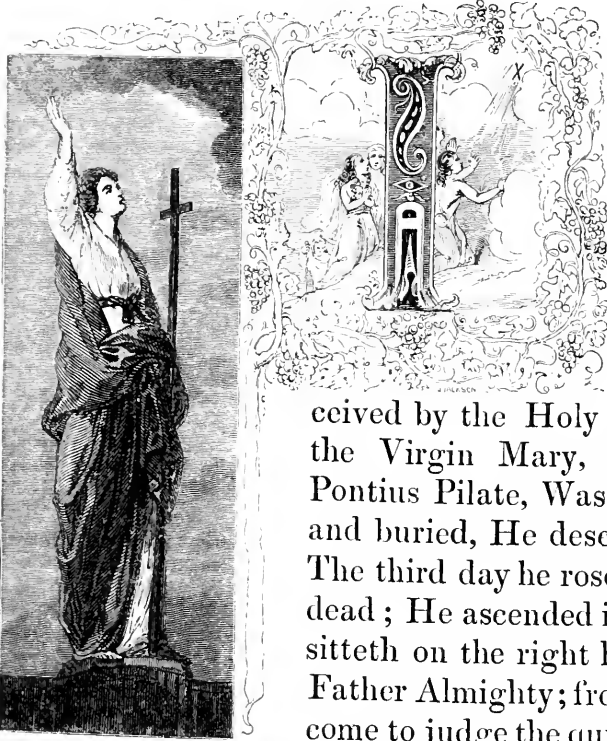
O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be sung or said the Apostles' Creed by the Minister, and the People, standing : except only such days as the Creed of St. Athanasius is appointed to be read.*



BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ;

The third day he rose again from the dead ; He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body, And the life everlasting. Amen.

“ *I believe,*” &c.—‘ With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.’ In this apostolic maxim we see the foundation of the several

## MORNING PRAYER.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

The Lord be with you.  
*Answer.* And with thy spirit.

*Minister.* ¶ Let us pray.  
Lord, have mercy upon us.  
*Christ, have mercy upon us.*  
Lord, have mercy upon us.

arguments which establish the necessity of a public profession of faith. The primitive origin of the Apostles' Creed is attested by the universal voice of antiquity. Under the title of the Symbol, it was regarded among Christians as the signal of their consent to the doctrines of the Gospel; and as the standard which they were to bear in their conflict with error and disbelief. Viewed in immediate relation to the principles of heavenly truth, it afterwards obtained the name of the Canon, or rule of faith; and many learned men have contended that these titles were bestowed because it had the authority of Apostolic inspiration, even as to the words and phrases in which it is set forth.

It is well known, however, that the earliest copies of this venerable creed present certain variations which, though not interfering with its general structure, or the wording of the more important articles, afford a strong objection to the notion that it was compiled by the Apostles. The cautious inquiries of acute and learned theologians have led to the conclusion that its real claims to reverence rest on the conformity of its articles to the plain language of Scripture; on the agreement respecting their truth to be found in the writings of the fathers, and on the well ascertained fact, that its general use may be traced up to times immediately succeeding those of the Apostles; if not to the very period when they lived and wrote.

The circumstances which attended the increase of the Church obliged the chief directors of its discipline to adopt more than one form of confession. Every bishop had the right of drawing up a creed in such language as he deemed best suited to the wants of his particular flock. But on the comparison of these creeds, one with another, they are all found to agree in substance with that which has the higher claims to Apostolic authority. It has been observed by Dr. Grabe, that the slight differences found in the copies of this ancient formulary, are to be accounted for by the mode in which it first came into use. Not written with paper and ink, but on the fleshy tablets of the heart, it was orally communicated from one believer to another. When the members of the Churches in different countries became too numerous for this primitive mode of instruction, the Creed was written out: and from the collation of the several copies thus made, that was published, and at a very early period, which is at present used in all the churches of Christendom.

It was not, however, till the fifth century that the creed was repeated in the ordinary services of the day. Before that time it was confined to the baptismal service, and such occasions as seemed to demand some especial declaration of a pure and orthodox faith. The daily use of it in these latter ages of the Church is justified by many important considerations. It assists the uneducated, implanting in their minds a summary of divine truths exhibited in their proper order and mutual dependence; and to Christians of every class it presents the ever valuable means of declaring their union, and of their continuance in the faith as once delivered to the saints.

“*And after that, these Prayers,*” &c.—When the Creed has been repeated with earnest and devout attention, these simple prayers and blessings will be heard as the spontaneous effusion of holy hearts. To confess our faith in the sublime doctrines of the Creed is not only an acknowledgment of God's majesty and goodness, but an assertion of our own dignity and privileges. We enjoy, through the gift of heavenly light, the vision of those things which many wise men of other days desired, but were not permitted, to behold. A mingled feeling of thankfulness and awe, therefore, becomes the mind when occupied with a confession of faith. That the Lord may be present among us, that the Saviour whom we have acknowledged may shed the dew of his mercy on our souls, and thereby both quicken and establish them in the faith; these are the

## MORNING PRAYER.

*Then the Minister, Clerks, and People, shall say the Lord's Prayer with a loud voice.*



OUR Father, which art in heaven,  
Hallowed be thy Name. Thy  
kingdom come. Thy will be  
done in earth, As it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
As we forgive them that trespass  
against us. And lead us not  
into temptation; But deliver us  
from evil. Amen.

¶ *Then the Priest standing up, shall say,*

O Lord, shew thy mercy upon us.

*Answer.* And grant us thy salvation.

*Priest.* O Lord, save the Queen.

*Answer.* And mercifully hear us when we call upon thee.

*Priest.* Endue thy Ministers with righteousness.

*Answer.* And make thy chosen people joyful.

*Priest.* O Lord, save thy people.

*Answer.* And bless thine inheritance.

*Priest.* Give peace in our time, O Lord.

desires which help us to fulfil the Apostle's saying, "With the heart man believeth unto righteousness."

The brief exhortation, "Let us pray," is introduced, as in the old Liturgies, to excite the people to that fervency of spirit, without which devotion languishes, and misses the blessing which it seeks. It is also to be observed that a division in the service is hereby pointed out, the following portion consisting entirely of prayer. This could not be more appropriately commenced than in the word dictated by the Lord himself, according to the spirit of whose teaching we now continue to declare our wants and desires.

"*Then the Priest standing,*" &c.—This rubric was not inserted till 1552; and appears to have been added in conformity with the principle, that when short supplications are offered up by the priest and the people together, the former is to be considered as their guide to the throne of grace. The petitions themselves are supposed to answer respectively to the following collects. They carry us, indeed, over a wide sphere of supplication, embracing the wants incident to both our temporal and spiritual condition. In this respect they might be considered as an accompaniment to the Lord's Prayer; but they were probably inserted with no other view than that of affording the people a succinct form for expressing their desires, and in imitation of the short Litanies so common in the ancient services.

## MORNING PRAYER.

*Answer.* Because there is none other that fighteth for us, but only thou, O God.

*Priest.* O God, make clean our hearts within us.

*Answer.* And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects: the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer, throughout all the year, as followeth; all kneeling.*

### *The second Collect, for Peace.*



GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

“*Then shall follow three Collects,*” &c.—The word Collect means a collection, and has been adopted, it is supposed, as the title of the short prayers to which it is appended, either because they combine in one petitions for many various blessings; or because they were substantially collected out of the portions of Scripture by which they are accompanied; or because used chiefly when the people were gathered together. Most of these valuable aids to the devotion of the Church have been handed down from very remote days. Pope Gelasius, who lived in the fifth century, and his deservedly celebrated successor Gregory the Great, contributed largely to their number. But the spiritual feeling by which they are distinguished, the simple, energetic character of the language, may fairly lead to the conclusion that they have been, for the most part, derived from a period still more ancient and apostolic. It would be difficult to find any selection of prayers more admirably adapted to the purposes for which they are used. The portions of Scripture set apart for the day awaken the spirit of supplication, and the collect furnishes the pure unaffected language which best expresses the sentiment thus excited. As the seasons carry us through the circle of divine mysteries, so the collects assist the soul in framing the prayer which befits every period of grace. The Christian would do well if he employed them not only in public but in private exercises of devotion, whenever he seeks a particular blessing on the reading of Scripture.

“*Collect for Peace.*”—The peace spoken of in the Gospel, and asked for in this prayer, is that comprehensive gift and grace of God promised by Jesus Christ to his disciples, and described by those who have most deeply experienced its effects as passing all understanding. God is the author of peace, the unchangeable foundation of goodness, truth, and happiness. In the knowledge of Him we find that security for our being and our hopes, which effectually expels the harassing doubts and fears which must otherwise afflict us. “Wherever the spirit of the Lord is, there is liberty:” remembering this Apostolic maxim, we gladly acknowledge that his service is perfect freedom; and in this confidence of faith entreat him to afford us that defence which shall enable us to exclaim, “If the Lord be with us, who can be against us?” This collect is translated from the Sacramentary of Pope Gregory.



MORNING PRAYER.

*The third Collect, for Grace.*



LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

*A Prayer for the Queen's Majesty.*



LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth: Most heartily we beseech thee with thy favour to behold our most gracious Sovereign

“*Collect for Grace.*”—Grace is a term employed in Scripture to express the manifold mercy of God, which, ever sufficient for its object, displays its power in an infinite variety of operations. Sometimes it is seen manifesting its strength in the support or deliverance of individuals; at others in the conversion of nations. Sometimes in the fulness of temporal blessings: at others in the outpouring of those heavenly helps which seal the soul with salvation. In this collect we pray that God’s grace, or favour, may be exercised in our safe preservation through the day; and that, the same divine power continuing to exercise itself in our behalf, we may ever be able to do what is pure and righteous; an effect of God’s help so important above all others, that the influence by which it is produced has in every age of the Church been eminently characterized as *grace*. This prayer is taken from one of the most ancient of the Greek Liturgies.

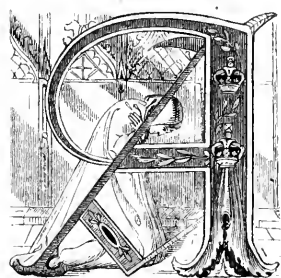
“*The Anthem.*”—Great attention was paid by the compilers of our Liturgy to the securing of a due and wholesome variety in the service. Unfortunately their pious endeavours were soon after rendered abortive by the negligence of churchmen, who seemed to forget entirely the plan and spirit of the institution which it was their duty to uphold. Thus the cheering melodies of the primitive Church were silenced; congregations began to forget the share which they ought to take in the service; and the Liturgy, so powerful and awakening in all its parts, when properly understood, has excited a thousand objections, on the side of gainsayers, because of its supposed tediousness, and length. Let psalmody resume its proper place, and be conducted with due attention, and these objections will soon cease to be heard.

“*Prayer for the Queen.*”—This prayer was not added till the revision of the service in the reign of Queen Elizabeth. The duty of praying for kings and those in authority was recognized even

## MORNING PRAYER.

Lady, Queen *VICTORIA*; and so replenish her with the grace of thy Holy Spirit, that she may always incline to thy will, and walk in thy way: Endue her plenteously with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

### *A Prayer for the Royal Family.*



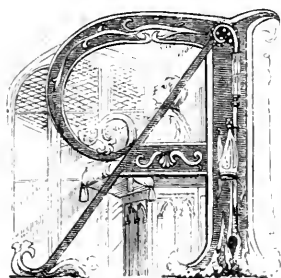
ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless *ADELAIDE*, the Queen Dowager, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

by heathen nations, among which not only prayers but sacrifices were offered up for their rulers. With the Jews this practice was followed as one of the first of a people's duties. Both reason and Christianity confirm it by their sanctions. God's help and blessing wanting, the power of kings is little likely to be exercised for the good of their people, who, when they refuse or neglect to ask divine aid in this respect, may ascribe the greater part of the evils which they suffer to their own want of holiness, or faith in the promises of God. The prayer before us is after the model of those, allusion to which is frequent in ancient writers. Many of the Fathers tell us, that supplications were made by day and by night for the peace and safety of princes: that in these prayers God was entreated to give them victory over their enemies; and that the constant custom of the church, in this respect, proved how willing and loyal an obedience Christians ever rendered to the proper authorities of the state. The prayer here introduced omits no petition which the Gospel allows, or instructs us to offer up for our ruler. It teaches a nation to look to the Holy Spirit as the sole source of the wisdom which can render kings sufficient for their duties. Rising above the flatteries of courts and the sophistry of politicians, it directs us to pray that our monarch may be adorned with the substantial glories of heavenly-mindedness; and then, but not till after these blessings have been devoutly implored, it shows us how we ought to seek for him, as the righteous head of a Christian people, prosperity in this world, and joy and felicity in the next.

*"Prayer for the Royal Family."*—Like the last, this prayer was not in the original edition of the Liturgy, but was added at the revision which took place in the reign of King James I. The example of former times has been cited to show the propriety of the addition; which would probably have been earlier made had not the preceding sovereigns died without issue. A slight alteration was made in the commencement of the prayer at the suggestion of the high Church party, towards the middle of the seventeenth century, the original having been "Almighty God, which hast promised to be a Father of thine elect and of their seed," which, it is supposed, was rejected because of the doctrinal tone of the expression.

## MORNING PRAYER.

### *A Prayer for the Clergy and People.*



LMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

### *A Prayer of St. Chrysostom.*



LMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

*“Prayer for the Clergy.”*—This prayer was among the additions made in the time of Queen Elizabeth. The expression, “workest great marvels,” refers to the giving of the Holy Spirit, and that effectual blessing on the labours of the Church and its ministers whereby alone they may hope for success in their work. Bishops and curates form the two great classes of the clergy; the former being the chief shepherds and superintendents of the flock of Christ, the latter comprehending all those who, whatever their appointments, are occupied in watching over the daily state of the people, and providing for the nourishment of their souls. There is great beauty and pathos in this prayer, which was adopted into our Liturgy out of the Sacramentary of Gregory. The clergy could scarcely fail to labour in the spirit of holiness if the people would ardently and perseveringly use these supplications on their behalf.

*“Prayer of St. Chrysostom.”*—The celebrated Father whose name is appended to this prayer was patriarch of Constantinople in the fourth century. He enjoyed equal fame for his piety and his eloquence. By him the Greek Church was long preserved against the inroads of false doctrine; and the public services received not less advantage from his devotional fervour than did theology from his great learning and industry. The care and Catholic spirit of our Reformers are proved in an interesting manner by their having thus selected the prayers of the Church from such wide and various sources.

## MORNING PRAYER.

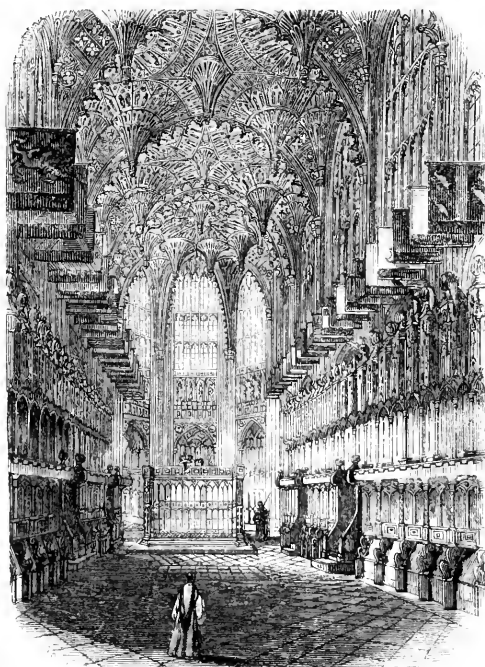
2 Cor. xiii.

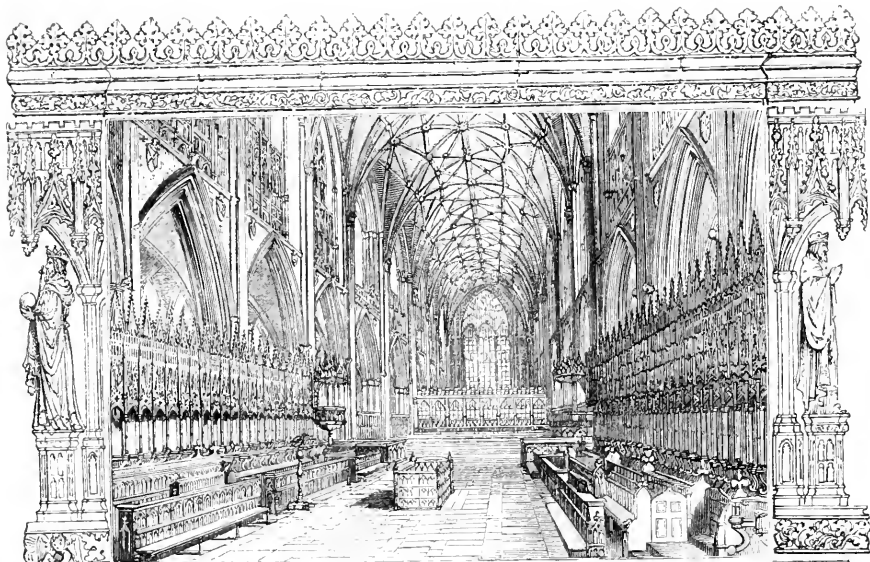


HE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

*Here endeth the Order of Morning Prayer throughout the Year.*

*“The Grace.”*—This is a supplication to be used by all the congregation, and not merely a blessing pronounced by the minister. A more becoming or impressive close to the service could not have been suggested. It embraces the substance of every prayer that has been offered up. The grace of our Lord Jesus Christ is the fulness of evangelical blessing; the love of God flows upon us in consequence of that reconciling grace; and the constant presence and fellowship of the Holy Spirit crowns the work of mercy and glory.





THE ORDER FOR  
**EVENING PRAYER,**  
 DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Evening Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*



**W**HEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. li. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. li. 9.*

The sacrifices of God are a broken spirit: a

*“Evening Service.”*—The Christian system providing means for the sanctifying of the human character, demands of mankind the general consecrating of time to the service of God. Our Church, following the example of antiquity, willingly yields herself to this ordinance of nature and religion. The morning brings with it the recollection

## EVENING PRAYER.

broken and a contrite heart, O God, thou wilt not despise. *Psal.* li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psal.* vi. 1.

Repent ye; for the kingdom of heaven is at hand. *St. Matth.* iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal.* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

of duties, labours, and necessities. Evening impresses the mind with a feeling of awe and solemnity; and in both cases the heart finds its best security in the exercises of a pure and sober devotion. In the divinely instituted ritual of the Jews, the morning and evening had each its sacrifice and its peculiar prayers. The first converts to Christianity readily followed the venerable customs which, uncorrupted by tradition, retained the odour of patriarchal sanctity. In the progress of the Gospel, believers in every land were glad to continue a custom so fitted to their profession and their circumstances. The evening assembly, during the perilous times of persecution, afforded them precious moments of consolation. It was often prolonged through the night; and the offering up of the sacrifice of prayer and thanksgiving; the mutual exhortations of those who might on the morrow be themselves offered up on the fiery altar of persecution, consecrated anew the close of day to the hearts of Christian worshippers.

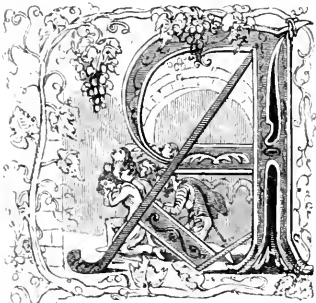
"*These Sentences,*" &c.—Little difference existed in the ancient Liturgies between the morning and evening services. Worldly occupations, or contact with the worldly; the very infirmities of nature and the sadder influences of unconquered sin, all tend to convince us that no day draws to a close without leaving some injury to repair, lost ground to be regained, offences to be answered for, or corruptions to be cleansed. Hence the necessity of our repeating the parts which compose the beginning of the morning service at the end of our daily labours.

EVENING PRAYER.



**D**EARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

¶ *A general Confession to be said of the whole Congregation, after the Minister, all kneeling.*



**A**Lmighty and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou

## EVENING PRAYER.

them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution, or Remission of Sins, to be pronounced by the Priest alone, standing; the People still kneeling.*



ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. Amen.

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the People also kneeling, and repeating it with him.*

*"Note to the Absolution."*—Next in value to the inestimable blessing of "a conscience void of offence," is that of the peace which follows the contrite acknowledgment of sin under the softening influences of divine grace. To resign ourselves to night, sleep, and helplessness, with God's anger upon us and feel no alarm, is equally the sign of folly and obduracy. But if after an honest examination of ourselves we have come to the conclusion that we justly merit punishment; that it is impossible to say how long it may be withheld; and that there can be no escape unless through the mercy of God promised to sincere penitents, then how comforting to us must be the announcement in this form of absolution: how soothing to the afflicted heart the assurance, that the Father of mercies hath, for the sake of Jesus Christ, granted it the remission of sins, and restored it to the adoption of sons! Besides the positive advance in spiritual strength thus obtained, there are many other attendant blessings which we should most naturally seek for at the close of day. "The Angel of the Lord encampeth round about them that fear Him," and in the happy conviction of the divine presence, the darkness of night "becometh no darkness at all."



EVENING PRAYER.



UR Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil:

For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

*Answer.* And our mouth shall shew forth thy praise.

*Priest.* O God, make speed to save us.

*Answer.* O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

*Answer.* As it was in the beginning, is now, and ever shall be: world without end. Amen.

*Priest.* Praise ye the Lord.

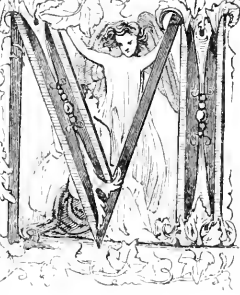
*Answer.* The Lord's Name be praised.



## EVENING PRAYER.

¶ *Then shall be said or sung the Psalms in Order as they are appointed. Then a Lesson of the Old Testament, as is appointed. And after that, Magnificat (or the Song of the blessed Virgin Mary) in English, as followeth.*

### Magnificat. St. Luke i.



Y soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

“*Then shall be said or sung the Psalms,*” &c.—The 95th Psalm is not inserted in this part of the service, its use being appropriate only to the commencement of the day’s devotions. This was the case with the 63rd Psalm, in the early Liturgies, the place of which was supplied by the 141st for evening prayer. No introductory psalm is employed in our evening service, but the preceding sentences, and “the glory,” may be considered as supplying the necessary exhortations to devotional fervour. The singing of psalms and reading of Scripture, are properly regarded by our Church as essential to its services. They formed, in early times, the ground-work and sinews of public prayer; and as a portion of our evening Liturgy afford the mind a deep foundation of holy thought, a rich treasury of sublime meditation, out of which the greatest of intellects, the most afflicted, or the tenderest hearts, may rejoice to draw the nourishment of everlasting hope.

*Note to the Magnificat.*—The Holy Spirit, when inspiring the servants of God with the language of zeal and love, did not intend to confine the blessing to those who first received the gift, but instructed them in the use of terms which, unfolded by his further gifts of grace and light.

EVENING PRAYER.

He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel : as he promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or else this Psalm ; except it be on the Nineteenth Day of the Month, when it is read in the ordinary course of the Psalms.*

*Cantate Domino.* Psal. xcviiii.



SING unto the Lord a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

convey wisdom and consolation to the Church throughout all ages. Thus the Magnificat, as it is called from the first word in the Latin version, has been adopted into our Liturgy on account of its general appropriateness as a hymn of praise. It was thus employed in the primitive Church ; and, repeated with becoming thoughtfulness, is admirably calculated to express the feelings which accompany the earnest reading of the word of God. The Old Testament testifies throughout of the mystery of Christ's incarnation. In the fulfilment of its prophecies respecting this mystery the believer finds his peace and joy ; and the first sentiment which awakens in his heart is poured gladly forth when he says, " My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

In order to afford variety, should occasion require it, the 98th Psalm was inserted in the second book of King Edward. The whole structure of this beautiful song points it out as fit to be used at any period of great triumph and rejoicing ; or when the preceding lesson has contained the narrative of some special interference on the part of God for the safety of his people.

EVENING PRAYER.

Shew yourselves joyful unto the Lord, all ye lands :  
sing, rejoice, and give thanks.

Praise the Lord upon the harp : sing to the harp with  
a psalm of thanksgiving.

With trumpets also and shawms : O shew yourselves  
joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the  
round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful  
together before the Lord : for he cometh to judge the earth.

With righteousness shall he judge the world : and the  
people with equity.

Glory be to the Father, and to the Son : and to the  
Holy Ghost ;

As it was in the beginning, is now, and ever shall be :  
world without end. Amen.

¶ Then the Lesson of the New Testament, as it is appointed. And after that, Nunc  
Dimittis (or the Song of Simeon) in English, as followeth.

*Nunc Dimittis.* St. Luke ii. 29.



ORD, now lettest thou thy servant  
depart in peace : according to thy  
word.

For mine eyes have seen : thy  
salvation,

Which thou hast prepared : before  
the face of all people ;

“*Nunc Dimittis.*” &c.—Nunc Dimittis are the first words in the Latin version of the Song of Simeon. The observation above made respecting the general application of these inspired hymns to the wants of the Church, may also be repeated in this instance. Simeon rejoiced, after many years of watchful prayer and contemplation, that he at length beheld the promised deliverer of his people, and of mankind in general. He could now depart in peace, for he knew that with the staff of Messiah to support him, he might safely walk through the valley of the shadow of death. How much more confidently may they utter these words, who see in the Gospel the victory of Christ over sin and death, and who hear his own gracious words, “Let not your hearts be troubled : ye believe in God ; believe also in me. In my Father’s house are many mansions. I go to prepare a place for you : and if I go away, I will come again, and receive you unto myself, that where I am, there ye may be also.”

The 67th Psalm was also added in the second Liturgy of King Edward. It exhibits, with great force and beauty, the earnest desires of a mind intently occupied in meditating on those times, when the way of God shall “be known upon earth, and his saving health among all nations.”

EVENING PRAYER.

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or else this Psalm ; except it be on the Twelfth Day of the Month.*

*Deus misereatur.* Psal. lxxvii.



OD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us :

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

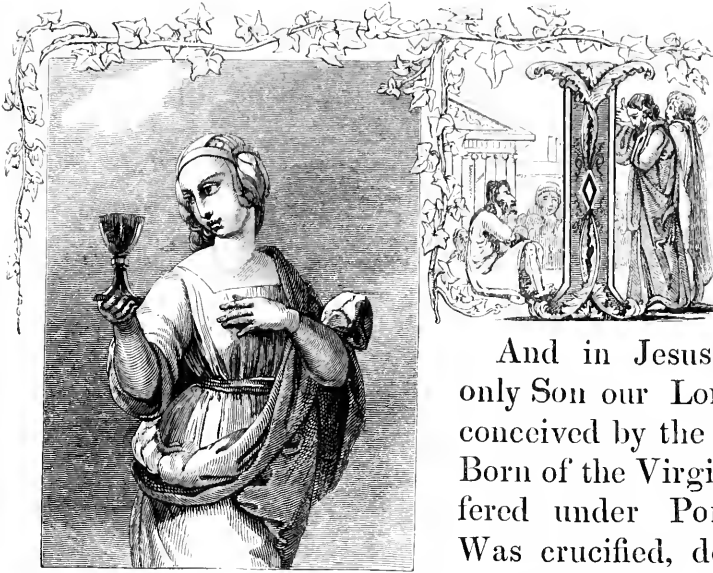
God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

*Then shall be said or sung the Apostles' Creed, by the Minister and the People, standing.*

EVENING PRAYER.



**BELIEVE**  
in God  
the Father  
Almighty,  
Maker of  
heaven and  
earth :

And in Jesus Christ his  
only Son our Lord, Who was  
conceived by the Holy Ghost,  
Born of the Virgin Mary, Suf-  
fered under Pontius Pilate,  
Was crucified, dead, and bu-  
ried, He descended into hell ;

The third day he rose again from the dead, He ascended  
into heaven, And sitteth on the right hand of God the  
Father Almighty ; From thence he shall come to judge  
the quick and the dead.

I believe in the Holy Ghost ; The holy Catholick  
Church ; The Communion of Saints ; The Forgiveness of  
sins ; The Resurrection of the body, And the life everlasting.  
Amen.

¶ *And after that, these Prayers following, all devoutly kneeling ; the Minister first  
pronouncing with a loud voice,*

*“ The Apostles’ Creed.”*—As the confession of faith in the fundamental articles of Christianity forms an essential part of public worship, the service of the evening would no more be complete without it than that of the morning. But there are considerations which will impress a thoughtful mind with peculiar feelings of seriousness when repeating this Creed at the close of day. The light which lightens our darkness is the knowledge of immortality, derived immediately from the Gospel revelations of God and of Christ. In these heavenly teachings we now again declare our confidence. Night and sleep are emblems of the change which shall bring us to the realization of our hopes ; and on the point, as it were, of this solemn approach to eternity, the highest and the most consolatory of duties is the renewal of faith. We confess, with a saving efficacy, the paternity and love of God. The sufferings and mediation of Jesus Christ, his Son, assure us of the forgiveness of sins. In the belief of the Holy Ghost we find the means of personal sanctification ; in that of a church, or communion of saints, the assurance that we have the faith, the prayers and blessings of the great body of Christ’s people to uphold us ; and in the doctrine of the resurrection of the dead, and life everlasting, an answer to all the questionings which can worthily occupy the mind, or interest the affections.

## EVENING PRAYER.

The Lord be with you.

*Answer.* And with thy spirit.

*Minister.* Let us pray.

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*



OUR Father, which art in heaven, Hallowed be thy Name, Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us;

*Answer.* And grant us thy salvation.

*Priest.* O Lord, save the Queen.

*Answer.* And mercifully hear us when we call upon thee.

“*The Lord's Prayer.*”—At whatever period we are called upon to unite in offering up this prayer, its fulness and simplicity teach us to feel that it is adapted, above all others, to the expression of spiritual sentiment. What can be more comforting to the heart, in the service of the evening, than the assurance of God's fatherly love? Or what more becoming the soul than an exalted desire that the discovered vanities and corruption of the world may speedily give way to the glory of his kingdom, and the peace and happiness consequent on the establishment of his laws? Our trespasses have been multiplied; we feel our sinfulness and our danger. What can we desire more than forgiveness; or how can we look for pardon if we let the sun go down upon wrath cherished in our hearts against our fellow-men? The night is not without its dangers for the soul. Let no thought or spirit of evil come near us, is a petition then well fitted to the hour; and we again sum up our supplications by an acknowledgment, that whatever good has been already enjoyed, or can now be looked for, must be regarded as the gift of Him who ruleth over all, and whose glory is without end or limit.

The words, “For thine is the kingdom, the power, and the glory,” are not repeated at the end of the Lord's Prayer as given in the Gospel of St. Luke. This may be accounted for on the supposition, that the heavenly Author intended the prayer to be used on occasions when the addition of the glory would not be equally appropriate. But whatever be the decision of Commentators on this point, the Fathers of our Church have followed the guidance of the written word. Adopting the prayer, in its complete form, at the commencement of the service, they have inserted it, without the doxology, in those places where it succeeds many parts of the service which ascribe glory to the eternal Father.

## EVENING PRAYER.

*Priest.* Endue thy Ministers with righteousness.

*Answer.* And make thy chosen people joyful.

*Priest.* O Lord, save thy people.

*Answer.* And bless thine inheritance.

*Priest.* Give peace in our time, O Lord.

*Answer.* Because there is none other that fighteth for us, but only thou, O God.

*Priest.* O God, make clean our hearts within us.

*Answer.* And take not thy holy Spirit from us.

¶ *Then shall follow three Collects ; the first of the Day ; the second for Peace ; the third for Aid against all Perils, as hereafter followeth : which two last Collects shall be daily said at Evening Prayer without alteration.*

### *The second Collect at Evening Prayer.*



GOD, from whom all holy desires, all good counsels, and all just works do proceed ; Give unto thy servants that peace which the world cannot give ; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness ; through the merits of Jesus Christ our Saviour. *Amen.*

“*Second Collect.*”—This collect, like that in the corresponding part of the morning service, is also a prayer for peace, and was taken out of the Sacramentary of Gregory. In that for the morning the chief object of desire is protection through those struggles which await us from enemies without. We pray that He who is the author of peace and lover of concord may so order the affairs of the world, and temper the power of all our adversaries therein, that the events of our lives may leave us uninjured and uncorrupted. Now we pray that the enemy of souls may be kept from us ; that our inward thoughts and purposes and counsels may be infected with no taint of evil. “I have remembered thy name, O Lord, in the night, and have kept thy law.” “Mine eyes prevent the night watches, that I might meditate in thy word,” and “Great peace have they which love thy law ; and nothing shall offend them.” This is the language of God’s people. They rest in the conviction that holiness of heart and spirit is the best and surest of all the sources of tranquillity.



EVENING PRAYER.

*The third Collect, for Aid against all Perils.*



**L**IGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy

defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

*A Prayer for the Queen's Majesty.*



**L**ORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady, Queen *VICTORIA*; and so replenish her with the grace of thy Holy Spirit, that she

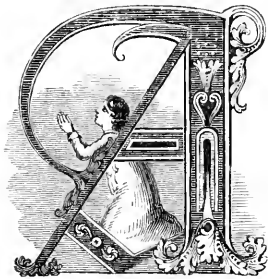
“*Third Collect.*”—Having besought the blessing of peace, as resulting from inward purity, we ask in this collect for protection against the ordinary dangers of the night season. A spiritual mind will naturally blend the thoughts of temporal perils with those of the soul, and the enlightening of the darkness of the night will excite profounder anxieties for the illumination of the divine presence. But the collect is, strictly considered, a prayer for defence and safety, and, when used with faith, expresses very beautifully our filial recognition of God’s constant care for his children, and ability to protect them. Like the third collect in the morning service, it is taken from one of the ancient Greek Liturgies, and originally formed the conclusion of the service, the other prayers, in both instances, having been subsequently added.

“*Prayer for the Queen,*” &c. &c.—The following prayers are the same as those in the morning service, and are rightly introduced on the noble and evangelical principle that “love is the fulfilling

EVENING PRAYER.

may always incline to thy will, and walk in thy way : Endue her plenteously with heavenly gifts ; grant her in health and wealth long to live ; strengthen her that she may vanquish and overcome all her enemies ; and finally, after this life, she may attain everlasting joy and felicity ; through Jesus Christ our Lord. *Amen.*

*A Prayer for the Royal Family.*



ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless *Adelaide* the Queen Dowager, and all the Royal Family : Endue them with thy holy spirit ; enrich them with thy heavenly grace ; prosper them with all happiness ; and bring them to thine everlasting kingdom ; through Jesus Christ our Lord. *Amen.*

*A Prayer for the Clergy and people.*



ALMIGHTY and everlasting God, who alone workest great marvels ; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace ; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

of the law," and that "supplications, prayers, intercessions, and giving of thanks, should be made for all men." We conclude, therefore, the public devotions of the day with sentiments in the highest degree acceptable to God, and useful to the world. Our prayers for others accepted at the throne of grace, and with the fulness of divine peace in our hearts, we may well rejoice in having been admitted to the courts of the Lord's house, there to join our prayers with those of the faithful upon whom his grace and blessing shall rest for evermore.

EVENING PRAYER.

*A Prayer of St. Chrysostom.*

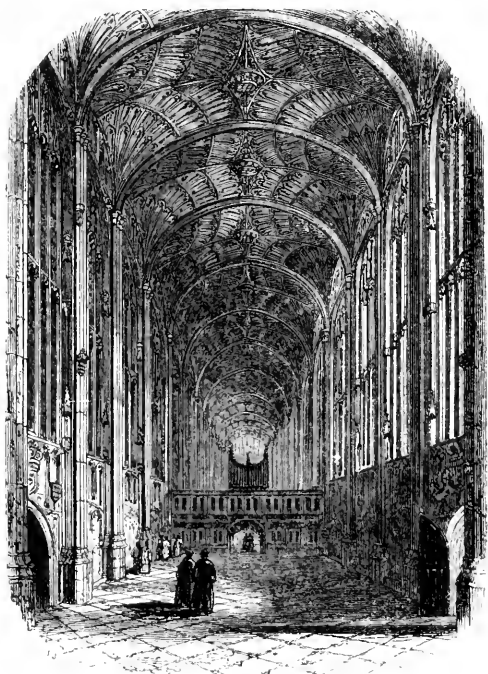


ALMIGHTY God, who has given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

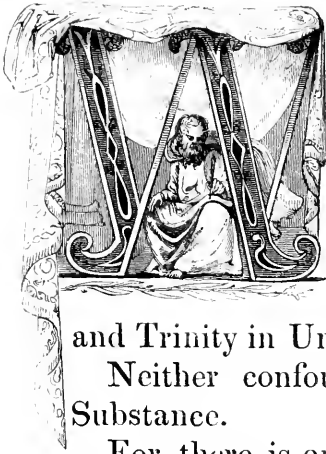
*Here endeth the Order of Evening Prayer throughout the Year.*



## AT MORNING PRAYER.

¶ *Upon these Feasts ; Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity Sunday, shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint Athanasius, by the Minister and people standing.*

*Quicumque vult.*



**HOSOEVER** will be saved : before all things it is necessary that he hold the Catholick Faith.

Which Faith except every one do keep whole and undefiled : without doubt he shall perish everlastingly.

And the Catholick Faith is this : That we worship one God in Trinity,

and Trinity in Unity ;

Neither confounding the Persons : nor dividing the Substance.

For there is one Person of the Father, another of the Son : and another of the Holy Ghost.

“ *Upon these Feasts,*” &c.—This confession of faith was composed at a period when the primary doctrines of the Gospel were assailed by numerous and powerful adversaries. It probably acquired the title which it bears from fully expressing the opinions of Athanasius, and the great body of the Catholic Church whose powerful champion he proved in the most difficult of its struggles against the errors of Arius. Some learned men have contended that Athanasius was really the author of the Creed. Among these are Baronius, and the more learned and candid Bellarmin; but both Vossius and Quesnel, with a long line of later critics, as Bishop Pearson, Dr. Cave, and the foreign divines, Pagi and du Pin, have brought many arguments to prove that it was not known in the Church till the close of the fifth century, and that it was written in Latin by the African Bishop, Vigilus. The opinion that it may be ascribed to that period is rendered probable by the fact, that it was then that the Church suffered the greatest persecution at the hands of the Arians. Aided by the whole force of the Vandal conquerors, the opponents of the Catholic faith pursued its professors with fire and sword, and would have destroyed every vestige of true belief did it not rest on a rock which can never be shaken. The history of the Church proves abundantly that the servants of God are ever ready at such periods to bear witness to the faith. It is not to be doubted, therefore, that when the doctrines for which many of the most venerable of Christian teachers had suffered were again assailed, others would be found anxious to pursue the same course, and make their belief known in the fullest and most distinct terms.

Though not resting on the same authority as the Apostles' Creed, nor sanctioned like that of Nice by the decisions of those councils to which the greatest reverence is due, it has for above a thousand years been used in the Christian Church as a sound and valuable form of confession. “Whoever was the author of it,” says Bingham, “there never was any question made of its orthodoxy, except by the Samosatensians and Arians in these latter ages of the Church.” “The Creed of Athanasius,”

## AT MORNING PRAYER.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

observes the venerable Hooker, "was both in the East and West churches accepted as a treasure of inestimable price, by as many as had not given up even the very ghost of belief."

Many controversies have risen respecting what are commonly termed the damnatory clauses of this Creed. But it would be well were it always remembered that our Church has done whatever it could to avoid the charge of novelty, intolerance, or dogmatical presumption, and has, therefore, adopted for its confession of belief the three most ancient and most generally received creeds of universal Christendom. No one who does not dispute the doctrine contained in the Athanasian Creed can doubt the value of a form of confession which exhibits it in distinct terms. The question with our Church, therefore, was simply this. Shall a creed be rejected which has from the remotest ages been repeated in the Christian Church, and acknowledged as a defence against the most dangerous errors? Had it been rejected by the compilers of our Liturgy, they would have evinced a want of respect for the authority which they never pretended to impugn—the authority of holy men in all ages, and all countries, united in the profession of the same doctrine. But if the Creed was not to be put aside, could they do otherwise than receive it as it had come down to them? Might they venture to alter or abridge it? This again would have implied the possession of an authority to which the Fathers of our Church did not lay claim. They adopted the Creed, therefore, because its value and importance had been so generally acknowledged; and they would not modify its expressions because they had no authority to do so.

But while our Church thus manifests its reverence for the doctrines of the Fathers, and the forms under which they have been transmitted to it, the anathemas of this ancient Creed are not, perhaps, to be considered as adopted by it in the same manner as the Belief itself. They are not its own language. In the eighth article, where it speaks according to its independent authority, it simply says of the creeds that they "ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture;" but it adds no anathema: nor does it anywhere assert that a man ought to be anathematized, except in the eighteenth article, which refers to those who reject the Gospel altogether.

That the Church would not on its own authority, or in its own name, have spoken in the concluding terms of this Creed, may also be inferred from the sentiments of some of its most distinguished members. "For the articles themselves," says Jeremy Taylor, "I am most heartily persuaded of the truth of them, and yet I dare not say all that are not so are irrevocably damned." Archbishop Tillotson expressed himself in a similar manner. Bishop Burnet interprets the clause with the most cautious spirit of charity; and the late Bishop of Winchester, in a work dedicated expressly to students for the ministry of the church, adopts almost the very language of Jeremy Taylor in his observations on this subject.

But the sentiments thus expressed on the damnatory clauses of the Athanasian Creed must not be regarded as detracting from the solemn authority of the doctrines in which it teaches us to say, "We believe." Our Church has so appointed it to be used, that it may be repeated once a month; and every true and humble-minded Christian, whatever may be his feelings respecting the damnatory clauses as they refer to others, will in his own case take occasion from them to meditate earnestly on the state of his mind, to inquire whether he be in the faith, and to pray if it be yet imperfect. "Lord, I believe: help thou mine unbelief."

AT MORNING PRAYER.

And yet they are not three eternal : but one eternal.

As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.

And yet they are not three Almightyes : but one Almighty.

So the Father is God, the Son is God : and the Holy Ghost is God.

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.

And yet not three Lords : but one Lord.

For like as we are compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord ;

So are we forbidden by the Catholick Religion : to say, There be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other : none is greater, or less than another ;

But the whole three Persons are co-eternal together : and co-equal.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved : must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly the Incarnation of our Lord Jesus Christ.

AT MORNING PRAYER.

For the right Faith is, that we believe and confess :  
that our Lord Jesus Christ, the Son of God, is God and  
Man :

God, of the Substance of the Father, begotten before  
the worlds : and Man, of the Substance of his Mother,  
born in the world ;

Perfect God, and perfect Man : of a reasonable soul and  
human flesh subsisting ;

Equal to the Father, as touching his Godhead : and in-  
ferior to the Father, as touching his Manhood.

Who although he be God and Man : yet he is not two,  
but one Christ ;

One ; not by conversion of the Godhead into flesh : but  
by taking of the Manhood into God ;

One altogether ; not by confusion of Substance : but by  
unity of Person.

For as the reasonable soul and flesh is one man : so God  
and Man is one Christ ;

Who suffered for our salvation : descended into hell,  
rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand  
of the Father, God Almighty : from whence he shall come  
to judge the quick and the dead.

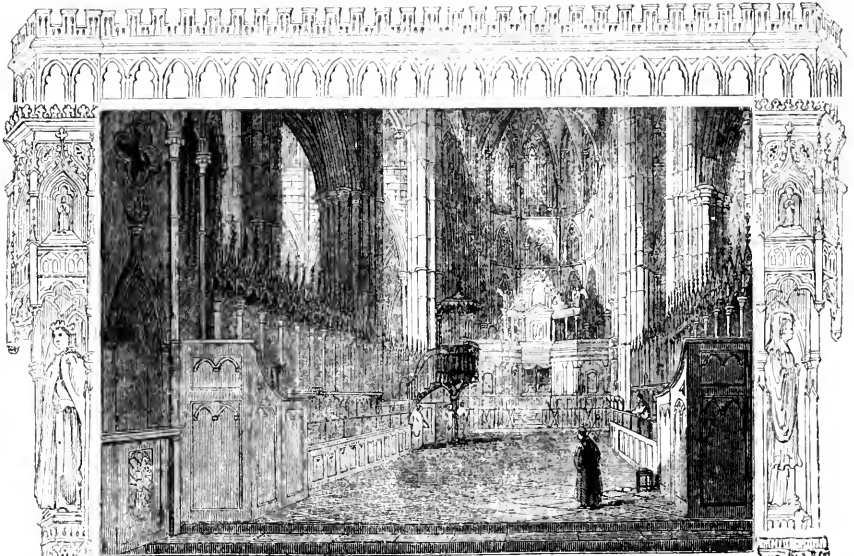
At whose coming all men shall rise again with their  
bodies : and shall give account for their own works.

And they that have done good shall go into life ever-  
lasting : and they that have done evil into everlasting  
fire.

This is the Catholick Faith : which except a man  
believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son : and to the  
Holy Ghost ;

As it was in the beginning, is now, and ever shall be :  
world without end. Amen.



## THE LITANY.

¶ Here followeth the *LITANY*, or *General Supplication*, to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary.



GOD the Father of heaven :  
have mercy upon us miserable  
sinners.

O God the Father of heaven :  
have mercy upon us miserable  
sinners.

O God the Son, Redeemer  
of the world : have mercy upon  
us miserable sinners.

O God the Son, Redeemer of the world : have mercy  
upon us miserable sinners.

“*The Litany.*”—This spiritual and beautiful portion of the Morning Service is so full of the excellencies which constitute the worth of prayer, that a church may rightly be counted Apostolic, Catholic and Evangelical which uses it as in harmony with all its other offices. The word *Litany* was not originally employed to designate any particular kind of prayers; but about the fourth century it began to be exclusively applied to public services instituted when apprehensions of the divine displeasure called for especial exercises of faith and devotion. In its literal signification it



## THE LITANY.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

*O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.*

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

*O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.*

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

*Spare us, good Lord.*

From all evil and mischief ; from sin, from the crafts and assaults of the devil ; from thy wrath, and from everlasting damnation,

*Good Lord, deliver us.*

From all blindness of heart ; from pride, vain-glory,

answers to the word supplication, and the approach of any great calamity was regarded by the Church as a warning to summon the people to more earnest and open prayer. Litanies thence became peculiarly devoted to seasons of affliction ; and, as stated portions of set Liturgies, may be considered as that division of the service in which all who would deprecate Divine anger, or the dreaded punishment of sin, ought to take an earnest and devout interest. The Litanies of the early Churches were usually repeated in solemn processions. Thus Gregory the Great instituted what was termed the seven-fold Litany, so called from the various classes of the clergy, and other religious persons engaged in the solemnity. It is from this Litany that our own is chiefly taken, but with such alterations as suit it to the simpler character of our belief and worship.

The use of the Litany is confined to the three days of the week which are particularly consecrated to the remembrance of Christ's sufferings and triumph. Originally, and till the review in 1661, it constituted a separate service, succeeding to the Morning Prayer, and forming a fit introduction to the Communion. Though at present employed in immediate connexion with the other parts of the Morning Service, an attentive worshipper will feel that it is so far distinct, as to supply him with calls to, and means and topics of, devotion, which could not be spared, however excellent the rest of the Liturgy.

In this, as in other cases, serious attention should be paid to the order and divisions of the service, which very strikingly illustrate the calm and harmonious spirit of true devotion. Thus the Litany opens with a solemn address to the three persons of the adorable Trinity, and the cry for mercy mingles with a most humble confession of guiltiness. Having prayed that we may be spared, that the anger of God may not rest upon us for ever, we next entreat deliverance from the various evils to which sin has rendered us subject, and this deliverance is sought through the merits of him "who died for our sins, and rose again for our justification."

Our fears allayed, and hope revived by this exercise of faith in the sovereign mercy of the Lord, we now "beseech him to hear us," while we ask for the helps and blessings necessary to our peace in this world, and our attainment of glory in the next. But according to the proper character of the Litany, all these entreaties for mercy, and these prayers for blessings, are closed by a pathetic supplication for true repentance, forgiveness, and renewing grace.

THE LITANY.

and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

*Good Lord, deliver us.*

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

*Good Lord, deliver us.*

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

*Good Lord, deliver us.*

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

*Good Lord, deliver us.*

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

*Good Lord, deliver us.*

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

*Good Lord, deliver us.*

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

*Good Lord, deliver us.*

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

*We beseech thee to hear us, good Lord.*

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant *VICTORIA*, our most gracious Queen and Governour;

*We beseech thee to hear us, good Lord.*

That it may please thee to rule her heart in thy faith,

THE LITANY.

fear, and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory ;

*We beseech thee to hear us, good Lord.*

That it may please thee to be her defender and keeper, giving her the victory over all her enemies ;

*We beseech thee to hear us, good Lord.*

That it may please thee to bless and preserve *Adelaide*, the Queen Dowager, and all the Royal Family ;

*We beseech thee to hear us, good Lord.*

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word ; and that both by their preaching and living they may set it forth, and shew it accordingly ;

*We beseech thee to hear us, good Lord.*

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding ;

*We beseech thee to hear us, good Lord.*

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth ;

*We beseech thee to hear us, good Lord.*

That it may please thee to bless and keep all thy people ;

*We beseech thee to hear us, good Lord.*

That it may please thee to give to all nations unity, peace, and concord ;

*We beseech thee to hear us, good Lord.*

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

*We beseech thee to hear us, good Lord.*

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

*We beseech thee to hear us, good Lord.*

That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

*We beseech thee to hear us, good Lord.*

## THE LITANY.

That it may please thee to strengthen such as do stand ; and to comfort and help the weak-hearted ; and to raise up them that fall ; and finally to beat down Satan under our feet ;

*We beseech thee to hear us, good Lord.*

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation ;

*We beseech thee to hear us, good Lord.*

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children ; and to shew thy pity upon all prisoners and captives ;

*We beseech thee to hear us, good Lord.*

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed ;

*We beseech thee to hear us, good Lord.*

That it may please thee to have mercy upon all men ;

*We beseech thee to hear us, good Lord.*

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

*We beseech thee to hear us, good Lord.*

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

*We beseech thee to hear us, good Lord.*

That it may please thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word ;

*We beseech thee to hear us, good Lord.*

Son of God : we beseech thee to hear us.

*Son of God : we beseech thee to hear us.*

“*Son of God, we,*” &c.—In these short sentences, upon which the spirit of the worshipper rests, assuring itself of the success of its petitions by a recollection of the Saviour, our Lord is addressed in a three-fold character. First in his divinity, the Son of God ; next in his supremely pure and meritorious humanity, the Lamb of God ; and thirdly as the Lord, Lord of the Kingdom of Heaven, the triumphant conqueror of sin and death.

THE LITANY.

O Lamb of God : that takest away the sins of the world ;

*Grant us thy peace.*

O Lamb of God : that takest away the sins of the world ;

*Have mercy upon us.*

O Christ, hear us.

*O Christ, hear us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.*

Christ, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.*



## THE LITANY.

¶ *Then shall the Priest, and the people with him, say the Lord's Prayer.*



OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*Priest.* O Lord, deal not with us after our sins.

*Answer.* Neither reward us after our iniquities.

Let us pray.



GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

*O Lord, arise, help us, and deliver us for thy Name's sake.*

*“The Lord's Prayer.”*—The Lord's Prayer is introduced as necessary to every set form of devotion, and the exhortation, “Let us pray.” is used as in the former instances to rouse the mind of the worshipper to higher degrees of fervour. The prayers which follow may be regarded as collects to the Litany, that is, as collecting in a succinct form the substance of all the preceding supplications. St. Chrysostom's Prayer, and The Grace, formed the conclusion to the Litany, when used as a separate service, as they now do to the whole of the Morning Prayer.

## THE LITANY.



GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

*O Lord, arise, help us, and deliver us for thine honour.*

Glory be to the Father, and to the Son: and to the Holy Ghost.

*Answer.* As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

*Graciously look upon our afflictions.*

Pitifully behold the sorrows of our hearts.

*Mercifully forgive the sins of thy people.*

Favourably with mercy hear our prayers.

*O Son of David, have mercy upon us.*

Both now and ever vouchsafe to hear us, O Christ.

*Graciously hear us, O Christ; graciously hear us, O Lord Christ.*

*Priest.* O Lord, let thy mercy be shewed upon us;

*Answer.* As we do put our trust in thee.

Let us pray.



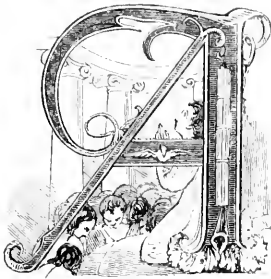
E humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore

serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

*"O God, we have heard,"* &c.—The feeling of devotion, the earnest confidence of supplication, is greatly strengthened by the recollection of what God has done for his people in the days of old. It is both our interest and our duty to prepare ourselves for using these words aright by habitual meditation on the history of Divine Providence.

THE LITANY.

*A Prayer of St. Chrysostom.*



ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

*2 Cor. xiii.*



THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

*Here endeth the LITANY.*







## PRAYERS AND THANKSGIVINGS,

UPON SEVERAL OCCASIONS,

¶ *To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.*

### PRAYERS.

*For Rain.*



GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; Through Jesus Christ our Lord. *Amen.*

“*For Rain.*”—The Church is the gate of heaven. Whatever we need or suffer, it is there we are to present our supplications for relief. The hour of peril often finds us

## PRAYERS.

### *For fair Weather.*



ALMIGHTY Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance, thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory; through Jesus Christ our Lord.  
*Amen.*

### *In the time of Dearth and Famine.*



GOD, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty;

disturbed in thought as well as oppressed in spirit. Resting on ourselves, we sink and languish; and the very season in which prayer would afford the greatest consolation, is that in which we are least able to depend upon our own resources, our own solitary faith. While this is the case in respect to private, it is so also in regard to fears and apprehensions produced by public calamities. Apart, in our own homes, we are unable to contend with alarm; but in the Church, and surrounded by many children and servants of God, the danger may be viewed more calmly, and the means of relief sought in deep and composed prayer. The promises of Scripture, moreover, teach every Christian to believe that, "the Lord's hand is not shortened, that it cannot save," and that as He is especially present with his people when assembled together, the first signs of distress ought always to be viewed as calls to prayer, and to such other acts of devotion as may be suited to the occasion. It was according to this principle that our Church introduced the following prayers into the Liturgy, the simplicity and spiritual tone of which give them every claim to devout attention. The first two were in the original Liturgy of King Edward; the other four were not added till the second book was compiled.

## PRAYERS.

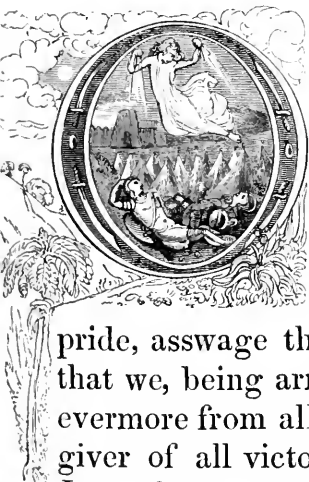
for the love of Jesus Christ our Lord, to whom with thee, and the Holy Ghost, be all honour and glory, now and for ever. *Amen.*

*Or this.*



GOD, merciful Father, who, in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort; through Jesus Christ our Lord. *Amen.*

*In the time of War and Tumults.*



ALMIGHTY God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy only Son Jesus Christ our Lord. *Amen.*

*“In the time of Elisha,” &c.*—The circumstance alluded to in this prayer is recorded in 2 Kings, iv. 38—44. Seasons of danger prove the value of that faith and holiness which the servants of God cultivate, not only to their own profit, but for the good of mankind at large. Even they who bask most thoughtlessly in the sun of prosperity, and scarcely wake to recollect the change of seasons, will one day learn that they owed the protracted period of mercy to the intercession of those who pray in the spirit of Elisha. See also St. James v. 16—18. This prayer was omitted in Queen Elizabeth's book, but restored at the review of the Liturgy.

PRAYERS.

*In the time of any common Plague or Sickness.*



ALMIGHTY God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron ; and also, in the time of king David, didst slay with the plague of Pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest ; Have pity upon us miserable sinners, who now are visited with great sickness and mortality ; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing ; so it may now please thee to withdraw from us this plague and grievous sickness ; through Jesus Christ our Lord. *Amen.*

¶ *In the Ember Weeks, to be said every day, for those that are to be admitted into Holy Orders.*



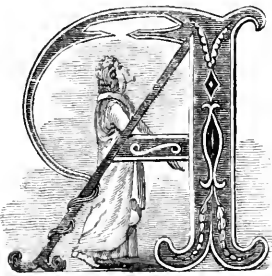
ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church, by the precious blood of thy dear Son ; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make

*“In the Ember Weeks,” &c.*—The Ember days are the Wednesday, Friday, and Saturday after the first Sunday in Lent, the feast of Pentecost, or Whitsunday, September the 14th and December the 13th. In the 31st Canon it is expressly said that, “Forasmuch as the ancient Fathers of the Church, led by the example of the apostles, appointed prayers and feasts to be used at the solemn ordering of ministers ; and to that purpose allotted certain times, in which only sacred orders might be given or conferred. We, following their holy and religious example, do constitute and decree, that no deacons or ministers be made and ordained but only upon the Sundays immediately following *Jejunia quatuor temporum*, appointed in ancient time for prayer and fasting, (purposely for this cause at their first institution,) and so continued at this day in the Church of England.” The meaning of the word *Ember* is doubtful, but it is generally supposed to signify a fast ; or the ashes which persons sprinkled on their heads when fasting, or perhaps *the course* in which the fasts occurred.

PRAYERS.

choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

*Or this.*



LMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

¶ *A Prayer that may be said after any of the former.*



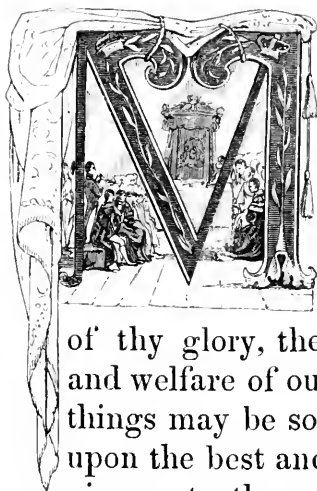
GOD, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

*Or this.*—It was the earnest desire of St. Paul that the people whom he had instructed in the Gospel might be urgent in their prayers for him at the Throne of Grace. If such was the wish of an Apostle, how much more so must it be that of those who, coming so far behind him in gifts, have yet entered into the same office, and may, at least in some degree, share his zeal, his desire to make known the truth, and glorify his Heavenly Master! It is such prayers as these which the Heavenly Advocate rejoices to present at the Throne of Grace, and in offering which we best prove our fidelity to the cause of God and the Church.

*“A prayer that may be said,” &c.*—This prayer was added to the Liturgy as revised in the time of Queen Elizabeth. It is well adapted to its object, which appears to be that the humble worshipper may supply the acknowledged deficiency of his prayers by an application to the all-sufficient fulness of divine mercy.

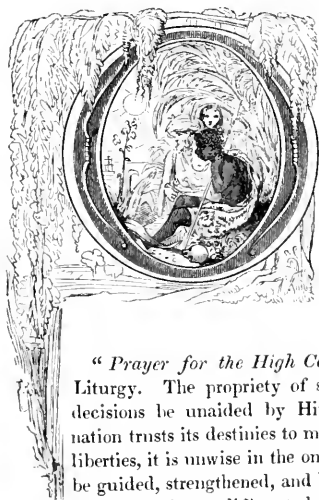
PRAYERS.

¶ *A Prayer for the High Court of Parliament, to be read during their Session.*



OST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious Queen at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and her Dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all Conditions of men, to be used at such times when the Litany is not appointed to be said.*



GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them; thy saving health unto all nations. More especially we pray for the good estate of the Catholic Church; that it may be

*“Prayer for the High Court of,” &c.*—This prayer was not added till the last review of the Liturgy. The propriety of such an addition is manifest. Political wisdom can avail nothing if its decisions be unaided by Him before whom “the wisdom of this world is foolishness.” When a nation trusts its destinies to men, or imposes on them the responsibility of labouring for its welfare and liberties, it is unwise in the one respect, and unjust in the other, if it neglect to entreat that they may be guided, strengthened, and blessed in their work. The use of the epithet “religious” as applied to sovereigns of very different characters, would not be warranted were it employed in the ordinary sense. But it pertains to the office, and is no more intended as descriptive of personal character than are the terms reverend and honourable as appended to the names of those who occupy particular offices or stations in society.

## PRAYERS.

so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body, or estate ;

\* This to be said when any desire the Prayers of the Congregation. [*\*especially those for whom our prayers are desired,*] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

*"Prayer for all conditions of men,"* &c.—There is an earnest appeal to every holy and kindly sentiment of our hearts in the title of this prayer. If we be rich, let our alms ascend for a memorial before God as well as our petitions ; but deprived of every other means of doing good, we are here taught that the way is open to the exercise of charity, however helpless we may seem. The prayer which our Church instructs us to use for this purpose is in the true Spirit of Him who 'so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,'—of Him, 'who will have all men to be saved, and to come unto the knowledge of the truth.' The petition for the Catholic, that is the *Universal Church*, is especially indicative of this sublime feeling of love. It is not for itself simply that our Church prays, or to itself that it applies, by way of eminence, the name of Church ; it prays under that name for all the true people of God who have one faith, one Lord, one Spirit. The supplications for those who are afflicted are alms and prayer both, converted, united, melted into one, by the warmth of Christian love, and the still mightier efficacy of the divine blessing. It ought to lie heavily on the conscience of those who are in the habit of hearing it said, 'The prayers of the congregation are desired,' but either through inattention or sloth allow the prayer to be repeated without heartily joining in its petitions.



## THANKSGIVINGS.

### ¶ *A General Thanksgiving.*



ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [*\* particularly to those who desire now to offer up their praises and thanksgivings for thy late*

*\* This to be said when any that have been prayed for desire to return praise.*

*mercies vouchsafed unto them.]* We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

"*A General Thanksgiving.*"—'A joyful and pleasant thing it is to be thankful,' is a sentiment true to natural as well as spiritual feeling. The ordinary state of a Christian, undepressed by fears, unharassed by multiplied temptations, is that of thankfulness; and when he has joined his brethren in prayers for mercy, he reverts with joy to the blessings already received, and in the fulness of filial gratitude pours out his heart in praises to the God of love. The thanksgiving is as universal in its spirit and application as the prayer for all men. It gives thanks for those who have not yet been taught the heavenly lesson of gratitude to God. It gives thanks for every blessing we enjoy, or are made capable of enjoying through the mercy of our Father and the merits of our Redeemer; and it closes with a petition, indirectly the best praise which could be offered, that we may be rendered more and more wise to appreciate, and more capable of exhibiting, the force and influence of the divine goodness.

This prayer was not added till the last review of the Liturgy, and is said to have been composed by Bishop Sanderson. Those which follow were inserted in the time of James the First; and an objection was thereby removed which had been made with some degree of reason, namely, that we had no form of thanksgiving for deliverances obtained in answer to our prayers.



THANKSGIVINGS.

*For Rain.*



GOD our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man ; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name ; through thy mercies in Jesus Christ our Lord. *Amen.*

*For Fair Weather.*



LORD God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather ; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation ; through Jesus Christ our Lord. *Amen.*

*For Plenty.*

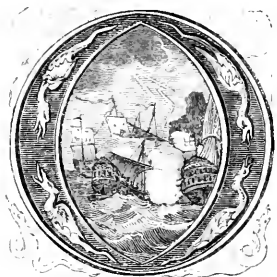


MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty ; We give thee humble thanks for this thy special bounty ; beseeching thee to continue thy loving-kindness unto us,

## THANKSGIVINGS.

that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord.  
*Amen.*

### *For Peace and Deliverance from our Enemies.*



ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers where-with we were compassed: We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord.  
*Amen.*

### *For restoring Public Peace at Home.*



ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most

“*For Peace,*” &c.—There are seasons in which the Almighty manifestly stretches forth his hand to deliver the nation from calamity. Tremblingly alive to danger, we surely ought not to be less awake to the mercy whereby alone deliverance is effected. National calamities should be met by national prayer, and national deliverance by national thanksgivings. Were we more attentive to the signs of Divine displeasure and returning mercy, the substance of these prayers would often enter spiritually into the general form under which they are ranged. We need deliverance from many an unnamed danger; and we owe a vast debt of gratitude to God for innumerable blessings, mighty in their influence, but invisible in their operation.

## THANKSGIVINGS.

humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us; through Jesus Christ our Lord. *Amen.*

*For Deliverance from the Plague, or other common Sickness.*



LORD God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls

and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church; through Jesus Christ our Lord. *Amen.*

*Or this.*



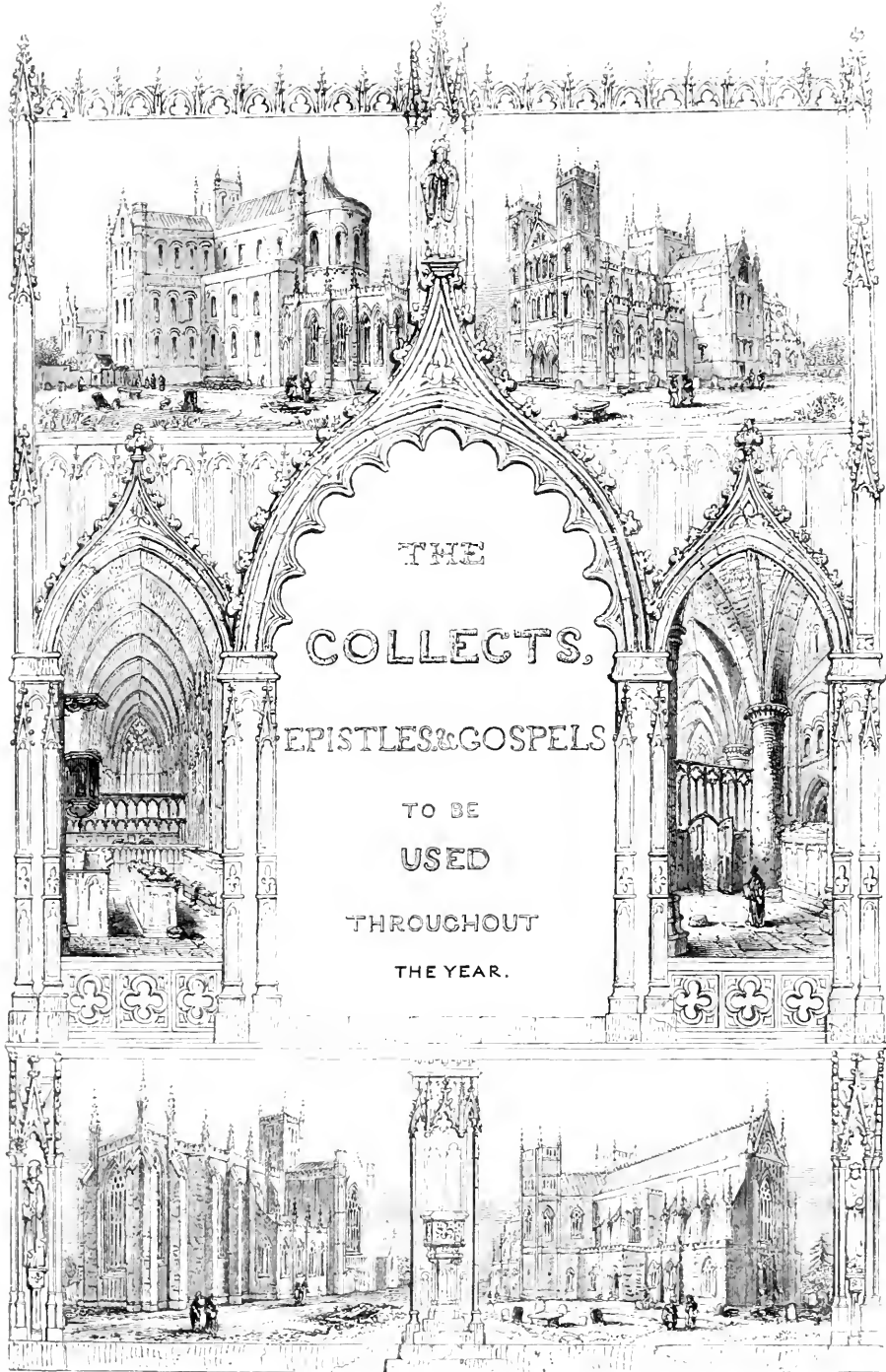
WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased thee of thy tender mercy, upon our weak and

unworthy humiliation, to assuage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings;

## THANKSGIVINGS.

We offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us ; through Jesus Christ our Lord. *Amen.*





THE  
COLLECTS,  
EPISTLES & GOSPELS  
TO BE  
USED  
THROUGHOUT  
THE YEAR.

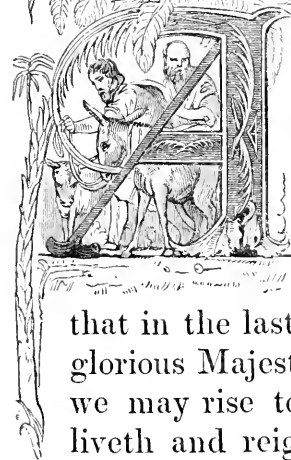


¶ *Note that the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, shall be said at the Evening Service next before.*

### *The First Sunday in Advent.*



#### *The Collect.*



**ALMIGHTY** God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every day, with the other Collects in Advent, until Christmas Eve.*

THE arrangement of the COLLECTS, EPISTLES, and GOSPELS in the order here observed has prevailed from the most ancient times. It is to the zeal and piety of St. Jerome that the selection is ascribed; and the assertion of its antiquity is justified by the frequent allusion to the Collects, or portions of Scripture appointed for particular days, in the homilies of the early fathers. The Collects, though for the most part left unaltered, were revised on being adopted into our Liturgy; and the Epistles and Gospels, which were, at first, taken from the old version, or that of the great Bible, were subsequently selected from the last translation,—an improvement for which we appear to be indebted chiefly to the presbyterian divines. Formerly, and according to the first

THE FIRST SUNDAY IN ADVENT.

*The Epistle.* Rom. xiii. 8.



WE no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

book of King Edward VI., a proper psalm was appointed to precede the reading of the Collect at the Communion. This psalm was called *The Introit*, from its being used when the priest entered the altar; and as it was selected with great care, and in close correspondence with the Gospel, it might be productive of benefit were a similar selection still authorised.

As the Jews began their religious or ecclesiastical year from the memorable day on which they were delivered from Egypt, so the Christian Church commences the course of its annual services with the dawning of the Day of Salvation;—the approach of him in whom all things have become new. The word Advent means a *coming*, or *arrival*; and the season of preparation to which it refers has been observed in the Church for at least fourteen hundred years.

**THE COLLECT.**—Of the four collects for Advent, the last is the only one traced immediately to an ancient source. The first and second were composed for the reformed Liturgy; and the third was added at the Restoration, to supply the place of one thought inadequate to the occasion. Founded on the most beautiful expressions of spiritual eloquence, the First Collect teaches us to seek that purifying, and, at the same time fortifying grace, which alone can fit men for the service of Christ. He now comes to us as a Saviour: let us cast away darkness from our hearts; the pride,—the folly,—the sensuality, which have hitherto separated us from God. He will return from his throne as a Judge: let us so live in the Spirit now, that we may rise by the Spirit hereafter!

**THE EPISTLE.**—The wisdom and power of the Gospel are eminently set forth in this portion of Scripture. Every practical duty of life is urged upon us by the grand argument of love;—which forming the ground-work of the whole system of creation and redemption, enters also, like the pervading breath of the Universal Spirit, into the minutest circumstance and relation of the Christian's course. Our preparation for the coming of Christ, either as a Saviour or a Judge, can go but slowly on while we are making "provision for the flesh to fulfil the lusts thereof." Then only can we be fit to appear before him when from the grave of sin we wake up in his own likeness, having "put him on" by the graces of faith and holiness.



## THE FIRST SUNDAY IN ADVENT.

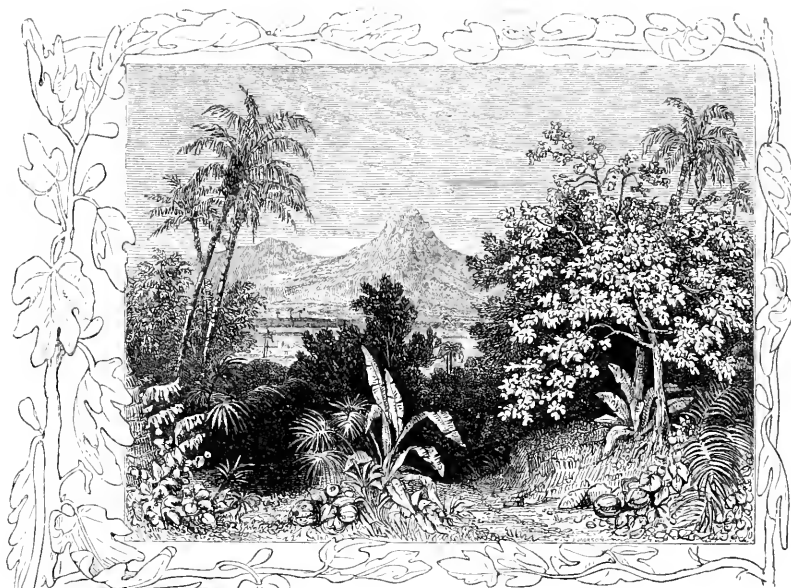
*The Gospel.* St. Matt. xxi. 1.



**W**HEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the fole of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; Blessed is he that cometh in the Name of the Lord; Hosanna in the highest. And when he was come into Jerusalem all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold doves: and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

**THE GOSPEL.**—This account of Christ's entrance into Jerusalem is chosen for the Gospel of the day as illustrating the prophetic character of our Lord. We here behold him coming as the King of Israel—"Behold I have set my king upon my holy hill of Sion." As the Messenger of the Covenant, suddenly coming to his Temple, and manifesting his authority in that house of prayer. But with all this, he comes in the meekness of one who intended to make himself an offering for the sins of his people. Isai. lxii. 11. Zech. ix. 9.

*The Second Sunday in Advent.*



*The Collect.*

**B**LESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever

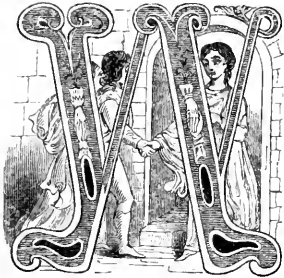
hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.

*Amen.*

**THE COLLECT.**—Our religion is a religion of revelation: a religion to be known only by the teaching of God. The works of nature, the ways of Providence, as well as the loftier mysteries of spiritual being and action, form together a wondrous whole, no one part of which can be separated from the other in the due contemplation of Divine goodness. God works out his purposes by means variously chosen: He "hath made all things for himself;" but it is not on the face of things that He has made known his counsels. It is in the series of communications vouchsafed by his Spirit, where alone we are to look for the bearing of his work, the influence of his determinations on our higher destinies. The necessity of help in the study of Scripture appears both from the nature of the subjects contemplated, and the express precept of its Author, "The natural man receiveth not the things of the Spirit of God," and "The things of God knoweth no man, but the Spirit of God."

## THE SECOND SUNDAY IN ADVENT.

*The Epistle.* Rom. xv. 4.



**W**HATSOEVER things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope. Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus; that ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

**THE EPISTLE.**—The Epistle instructs us in the use of a most valuable privilege. It is the comfort of a Christian to know that the Bible, in all its divisions, is given for his advantage; that the Holy Spirit has written that he may be comforted and taught to hope. St. Paul's application of this truth is equally interesting and important. God gave not his promises of future happiness to a small section of the race, but intended them for men of every age and clime. The Advent of Christ fulfils these promises, first in the means of grace; secondly, in the consummations of glory. On examining the pages of the prophets, we everywhere behold traces of the Divine intentions respecting this recall of mankind to favour. In the blessing given to his faith, the Gospel "was preached beforehand unto Abraham." The exalted sentiments of love and hope, which breathe through the noblest of the Psalms, owe their beauty to this anticipation of Evangelical grace. Isaiah, drawing his inspiration from the wells of salvation, rejoicing to watch the day-spring of redemption, passes continually beyond the boundaries of the system under which he lived, and delights himself in proclaiming freedom and glory to all the nations of the earth. See Psalms xviii. 49., cxvii. 1. Deut. xxxii. 43, and Isaiah xi. 1. 10.

THE SECOND SUNDAY IN ADVENT.

*The Gospel.* St. Luke xxi. 25.



AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: heaven and earth shall pass away; but my words shall not pass away.

**THE GOSPEL.**—If our minds refuse to bestow proper attention on the first coming of Christ, they are here roused to thoughtfulness by his own prophetic warning respecting his second coming. Perhaps to us he may come beforehand by special judgments, inflicted on us individually, as he punished the Jews; so that this generation will not have passed away till all which concerns us be fulfilled. But the day is certainly coming in which all men shall stand before His throne. Prepared by signs and wonders for its approach, let us “watch and be sober.” The warning to Jerusalem and its people was fulfilled in the course of forty years, and in a manner the most complete and fearful. Not one stone of the temple was left upon another; the city of Zion, once the joy of the whole land, the boast of nations for its strength and beauty, became a heap of stones; its people fell beneath the outstretched arm of the Angel of the Covenant which they had despised; and mankind might behold in their awful fate a terrible type of that of the world itself, persisting in the rejection of Christ, and his proffered righteousness. God has never punished his creatures without having given them time to repent, and plead for that mercy which He is always ready to exercise till holiness and truth oblige him to fulfil his judgments. We read of these inflictions as matter of history merely, instead of solemnly contemplating them as the results of a progressive and undeviating plan, which necessarily involves the disobedient in ruin, while it carries forward the righteous to endless happiness and perfection. That such subjects demand frequent meditation, is as true as that our personal interests are inseparably bound up with the principles and events to which they refer. It is impossible that the consequences of a system combining in its action the mighty powers of Divine justice and Divine love, and the knowledge of which has been communicated to mankind in language the most universal, should fail in respect to any being originally made subject to the design.

*The Third Sunday in Advent.*



*The Collect.*

Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

**THE COLLECT.**—There is a progress and gradation to be observed in the Collects for Advent. In the first we pray for the grace of a general preparation: in the second, for ability to read and understand aright the revelation of Divine mysteries; and now we seek the blessing of God for those who are appointed to minister in holy things,—to comfort the sorrowful, to warn the obstinate, and instruct the ignorant, by pointing their thoughts to the power and goodness of a Saviour, and to the certainty of his second coming.

## THE THIRD SUNDAY IN ADVENT.

### *The Epistle.* 1 Cor. iv. 1.



LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgement: yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

### *The Gospel.* St. Matth. xi. 2.



NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind

**THE EPISTLE.**—The respect due to the ministers of Christ corresponds to their responsibility. As intrusted with the administration of the riches of heavenly knowledge, they may rightly claim a serious attention to their counsels and persuasions. But the trust which gives them this claim to respect is of the most awful kind, and the words of the Apostle, "it is required in stewards that a man be found faithful," imply instruction, which reaches the heart of every thoughtful and conscientious servant of God. To such the judgment of the world is of little consequence; yet they can entreat it to pause in its decisions, assured as they are that when hidden things are brought to light, they will be found to have served the best interests of mankind in serving God.

**THE GOSPEL.**—It was not without the most cautious inquiry and observation that the early witnesses to the truth of the Gospel allowed themselves to be convinced of its divine origin. John the Baptist must have been long impressed with general convictions that the Son of Mary was the Messiah, whose way he was to prepare; but it was not till he had seen the Spirit descending and abiding upon him, and had heard a voice from heaven proclaiming him the Son of God, that he properly became a believer in Christ. The question which he now put was asked, probably, rather for the sake of his disciples than himself; but he might be anxious to add proof to proof; and it ought to be remembered that, great as was John the Baptist, the least in the kingdom of heaven,

### THE THIRD SUNDAY IN ADVENT.

receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

that is, the lowest subject of the dispensation of faith is greater than he. The practical answer of Christ showed that he was indeed the Prophet, the Deliverer, for whom the nations looked.

It is worthy of observation that, in the allusion which our Lord makes to his miracles, he speaks of every class of disease to which the human frame is most painfully liable. Not pausing here, he refers to the final proof of their mastery in the power of death; and to the equally sad but less evident results of the dominion of sin; the ignorance, the darkness, the whole long train of moral and spiritual miseries attendant upon poverty. Over all these sources of affliction He asserts his control; and illustrating the faithful description of the Gospel, that it is not in word but in power, he points to cases in which he had actually made the most obstinate maladies yield to his command; had broken the bonds of death and the bars of the grave; and diffused through barren wastes of dark and hopeless poverty the cheering and renovating light of heaven. For the human heart to be offended at the purest holiness and humanity, betokens a loss of every principle through which the Spirit of God might shed its benign influence on the soul; and were it not that he acts by his own will, and not according to the foregoing desires of man, the first rejection of Christ's appeal to the evidence of his truth would be the last. But instead of uttering the fearful sentence which might have been expected, he alludes to the happiness of those who receive him, rather than to the fate of the corrupt and blinded unbeliever. "Blessed is he whosoever shall not be offended in me:" blessed, because of the righteousness imputed to faith; blessed, because of the union thereby effected with the best and holiest of beings; blessed, because of the assurance which is thence obtained of help and consolation in the hour of trouble; blessed, because thereby we are enabled to exclaim, "O death, where is thy sting? O grave, where is thy victory?" blessed, because, however poor and desolate we may be in this world, we have the consciousness of being possessors of great dignity and wealth in that which is to come. The testimony which Jesus bore to the faithfulness of his forerunner was powerful and impressive. He had performed the duties of his office with a self-denying grandeur of purpose that placed him at the head of all who had hitherto suffered in the cause of truth and holiness; while his knowledge of the object for which he had been raised up, and the dignity truly belonging to his office as the precursor of the Messiah, invested his character and person with the sublimest attributes ever yet enjoyed by a human minister of God.

*The Fourth Sunday in Advent.*



*The Collect.*

LORD, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

THE COLLECT.—The expectation of some great event fills the heart with awe,—and it desires a strength and steadfastness not naturally possessed. Guided by the offices of the Church to contemplate the progress of spiritual events as actual, we stand now on the eve of that mightiest of occurrences—the first manifestation of the Son of God! Still carried forward by faith, we behold him preparing for judgment: and in the deep consciousness of unworthiness,—in the sad assurance that hitherto we have not made due use of the means of grace,—we pray, in language strongly expressive of fear, mingling with love, for the help of that might which alone can succour and deliver us. And happy are we if these prayers be heard. When the power of the Lord is present to save, who can hinder us from triumphing over our enemies? The weakness of sin is then overcome by the strength of righteousness: and the accusations of the adversary are answered by the Judge himself.



THE FOURTH SUNDAY IN ADVENT.

*The Epistle.* Phil. iv. 4.



REJOICE in the Lord always, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of

God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

*The Gospel.* St. John i. 19.



HIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And

**THE EPISTLE.**—When most humbled,—most earnestly impressed with convictions of helplessness,—even then may the Christian find Scripture exhorting him to hope and gladness. “When I am weak then am I strong.” becomes, therefore, the accustomed language of the believer. He would only tremble at the looked-for coming of Christ were he depending on himself; but trusting as he does to the strengthening power of the Holy Spirit, he is careful for nothing, that is,—is not depressed,—is not curiously anxious about any thing,—but rejoices in the Lord, with a “peace which passeth understanding.”

**THE GOSPEL.**—Distinct prophetic communications ceased with Malachi; and the Jews did not expect the appearance of any other prophet till the days of the Messiah. “I will send you Elijah,” said Malachi: the Septuagint translators added, “the Thesbite,”—an addition to which has been attributed the expectation of the Jews that Elijah, or Elias, would appear in person. John was expressly raised by God to be the forerunner of Christ. His miraculous conception,—his birth of a sacerdotal race,—deserve especial remark. He was sent by God, and was thus both a prophet and an apostle. His rare endowments attracted general attention; and there were circumstances in his teaching calculated to remove most of the Jewish prejudices. He came in the character of those ancient seers and teachers of Israel, the memory of whose virtues and profound wisdom still haunted the minds of the people. They heard him asserting the dignity of God’s law, but propounding no new doctrine: he called them to repentance, but not to the rejecting of any old-established rite or custom. Baptism was a rite long in use among the Jews; it was employed at the admission of proselytes; and the numerous washings were but illustrations of the principle of purification indicated in the baptism of John. His baptism, indeed, was the very perfection of

## THE FOURTH SUNDAY IN ADVENT.

he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not: He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

a legal ceremony, sealing repentance outwardly; but it could not cleanse; or, if it did, it was as the blood of sacrifices, which owed its efficacy to an imputed holiness.

Lightfoot quotes passages from the Rabbinical writings, which show that the Messiah was looked for as a cleanser of the people, and hence the question, "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" John sealed by his baptism the vow,—the promise of repentance: his baptism washed the polluted heart, but did not ensure the quickening of the soul: it was the sign of changed desires and resolves; but not "the laver of regeneration;" it took away but did not impart: it prepared and humbled, but could not satisfy, restore, illuminate. This the Baptist plainly declared, and in his use and limitation of the rite which he employed he manifested in the most striking manner the true nature of his office. Had he employed no outward sign, he could not have been so well understood by people long accustomed to emblematical rites; and what sign could be better adapted to his purpose than that which was deemed essential to the preparation of everything for the use of those who regarded themselves as holy? As Christ's word turned the water into wine, so did the prophet's looking to his love, as the lamb of God, change the waters of Bethabara into a purifying stream, more efficacious to the suffering consciences of sinners than all the sanguinary currents which were poured from the altar of sacrifice. His baptism formed a rite, comprehending and, in some measure, spiritualizing the ancient methods of sanctifying repentance; and was, therefore, intermediate between the sacrifices and the letter of the Law, and the pure and all-sufficient spirituality of the Gospel. Everything done before Christ was by signs. Under Christ, signs become realities. The water of baptism is poured upon the head, and grace is poured into the heart;—the bread and the wine are received, and Christ's body and blood refresh the soul: the single condition required to render them so is, that there be faith in the recipient; without which he is not under Christ,—he is not near him,—he has not the species of life or being on which the grace of the Gospel operates. The privileges enjoyed by the members of the Christian Church will appear in their just degree of importance when viewed in comparison with those granted by earlier dispensations. Abraham's happiness and glory consisted in promises only to be fulfilled in his posterity. He rejoiced at the prospect of good, but it was hope only which filled his heart with gladness. Under the Law, Divine justice permitted but rare manifestations of the everlasting glory which pertain to regenerated spirits. We already enjoy the realized promises made to the fathers in many of the particulars most essential to our comfort. The seal of redemption being upon us, the heirship is certain, and the prospect of such an inheritance is of infinitely greater and more substantial worth than the grandest of present possessions.

*The Nativity of our Lord, or the Birth-day of CHRIST,  
commonly called Christmas-day.*



*The Collect.*

**ALMIGHTY** God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

**THE COLLECT.**—The day of the Nativity is the parent of all other religious festivals: and they who have best apprehended by faith, and kept with holiness, the solemnities of that day, are best prepared to contemplate the mysteries of the succeeding seasons of grace. In the Birth of Christ we behold Divine love humbling even Divinity to fulfil its purposes. The birth of the Son of God in the flesh was, as it were, a regeneration from glory to lowliness and suffering. In the regeneration for which we now pray, and for which the Gospel alone has taught us to look, and that through Christ, we are born again from sin and misery, to the hope of an everlasting inheritance. This Collect was first published in 1549.

## CHRISTMAS-DAY.

*The Epistle.* Heb. i. 1.



OD, who, at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

THE EPISTLE.—In this sublime passage the glory of the Saviour shines forth in unclouded lustre, teaching us to adore the wonderful goodness of God, speaking to us by such a messenger. The Divinity of Christ is asserted in the language of the Holy Spirit, revealing the counsels of the Father and the Son from the beginning. Creation is ascribed to Him as the brightness of God's glory,—“the express image of his person:” the inheritance of all things is given to him as the loving Guardian, Redeemer, and Mediator of the universe. He sits on the everlasting throne, creating;—he descends, and hangs on the Cross, redeeming;—and he returns to uphold all things, not as before, by his divine power only, but by the merits ascribed to his sufferings and his love.

## CHRISTMAS-DAY.

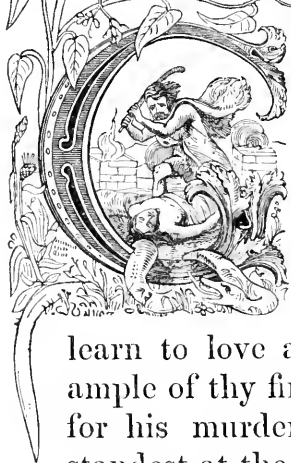
*The Gospel.* St. John i. 1.



IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

**THE GOSPEL.**—"In the beginning," says Moses, "God created the heaven and the earth." "In the beginning," says the Evangelist, "was the Word." By the beginning is to be understood the commencement of the system of Nature;—the first movement in the newly-arranged mass of matter;—the first breathing in the forms which life animated;—the first stirrings of thought in whatever had a soul and spirit. But then already had the Word—being, power, and glory. He began not to exist; for a beginning belongs only to time, which had its origin with the revolutions of created Nature. "He is before all things"—Coloss. i. 17. And he himself speaks of "the glory which he had with the Father before the world was"—John xvii. 5. The appellation given to him of "the Word" is peculiarly descriptive of his nature and offices, and was consecrated by ancient usage. It answers closer than any other name to that which is said of Him as "the express image," or character, "of his person;" and, "by the word of the Lord were the heavens made." connects the creating power with the nature so ascribed to Christ in the Epistle to the Hebrews. By his everlasting and infinite wisdom as "the Word," he becomes to his people "the true light," and "the light which lighteth every man;" and, by his Incarnation as the Word, he becometh "righteousness and sanctification" to all who receive him as a Saviour. How full, how clear and glorious are the announcements thus made of the sufficiency of the plan of grace, introduced and established by Him "in whom dwelleth all the fulness of the Godhead bodily!"

## Saint Stephen's Day.



### *The Collect.*

**RANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. Amen.**

¶ *Then shall follow the Collect of the Nativity, which shall be said continually unto New-year's Eve.*

**THE COLLECT.**—It is reasonably conjectured that the commemoration of St. Stephen follows immediately the feast of the Nativity, from his martyrdom having been, as it were, the first fruits of evangelical holiness and suffering on the altar of Christ. The Collect for this day and that for "The Innocents" were added at the Restoration. It instructs us to ask for that faith which is the best consolation and support in all sufferings, as well as the sole guide to the Cross on which, as well as by which, alone we can be made righteous in the sight of God.

## SAINT STEPHEN'S DAY.

*For the Epistle.* Acts vii. 55.



STEPHEN, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

*The Gospel.* St. Matth. xxiii. 34.



BEHOLD, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood

**THE EPISTLE.**—The portion of Scripture chosen in place of a passage from the Epistles, pathetically shows how pure and gentle a spirit reigned supreme in the heart of the first martyr. His resignation was a type of that which gives grace to the holiness of every follower of Christ—the blind rage of his persecutors,—the image of that which ever prevails in the world when rebuked for its sins and follies.

**THE GOSPEL.**—It is characteristic of the teaching of our Lord that he, on all occasions, forewarned his followers, that he called them not to ease and comfort, but to suffering. The early history of the Church proves the truth of his words by the sufferings of successive generations of believers. Dignity in the Church of Christ entitled its possessor to the right of suffering for his sake. This was the faith of the primitive times. "Thou shalt be baptized with the baptism wherewith I am baptized" had I come, to the apprehension of spiritual believers, as a promise rather than a warning. They felt that to bear the cross was to win a crown; and gratitude and love urging them forward in the same path as the hope of glory, the example of the devout Stephen

## SAINT STEPHEN'S DAY.

of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. *Amen.*

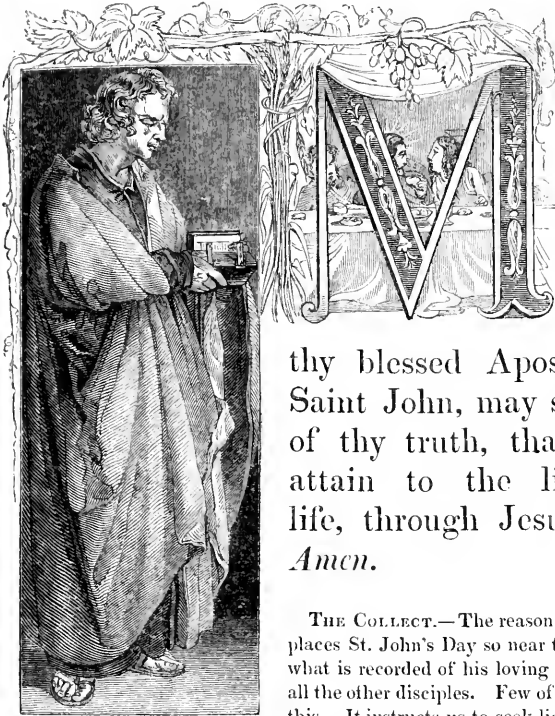
was followed by a band of martyrs such as the world had never seen; such as no system but the Gospel could ever produce. The conduct and language of Stephen are as free from enthusiasm as they are redolent of holiness. He neither declaimed nor rebuked, but died as they only can die, who feel that they are permitted and invited to resign their souls unto God.

Christ had endeavoured to convince the Jews of their impiety and danger. He had spoken the purest language of wisdom; had manifested a power which could be traced to God alone; and he bore in his sacred lineaments the deep and unchangeable likeness of the Messiah of the prophets. God, who in times past spoke by those anointed messengers of his will, now spoke by his Son; and had the generation to which he was sent given heed to his words, there would have been no further necessity for Divine interference. His rejection proved the fatal obstinacy of sin; but God's long-suffering was not yet worn out. He mercifully continued to send messenger after messenger to his abandoned people. Apostles and evangelists were rejected as prophets before had been; and the nation was left to its fate. Forty years after this prophecy was delivered, Jerusalem fell beneath the power of the enemy. Its house was left desolate; and the wide circuit of its strength and splendour became a heap of ruins. Commentators are divided in opinion respecting the Zacharias alluded to by our Lord. The prophet designated in the Old Testament as the son of Barachias might be meant; but the sufferer was more probably the Zacharias spoken of 2 Chron. xxiv. 20, 21.

The affectionate exclamation of Jesus over the sentenced city ought to convince mankind, that whenever calamities happen, as ordered by the judgment of God, they are the consequence of obstinate wickedness. He might allow them to pursue their course without any other warning than that which the natural conscience gives, and no charge of injustice could be made if He punished them after that warning had been long and presumptuously despised. But his mercy is as vast in its plans, as various in its resources, as his wisdom or his power. The guilty fall not till every element of heavenly goodness has tried the heart in vain. This is proved by every event in the history of Jerusalem. It was there that the holiness of God manifested itself in visible glory; that the law spoke from its own consecrated oracles; and that the purifying blood of sacrifices flowed in unceasing streams. But there it was that pride and rapine had their birth; that even idolatry stirred up men's hearts to rebellion; and that while simple faith dared scarcely show its face, superstition and legal confidence could boast of their admission to the highest places of the state. Horrible as was this abuse of his goodness in the land which He had peculiarly favoured, God continued His mercy, daily calling the offenders to repentance, assuring them of forgiveness, and offering them His blessing. By a blindness the most remarkable that has ever fallen upon a nation, His grace was rejected. Jerusalem preferred the inventions of men to the counsels of the Holy Spirit; believed the frantic cries of dark fanatics rather than the solemn warnings of their ancient prophets; and refusing the shelter offered by the outspread wings of Jehovah, rushed blindly upon infamy and destruction.



*Saint John the Evangelist's Day.*



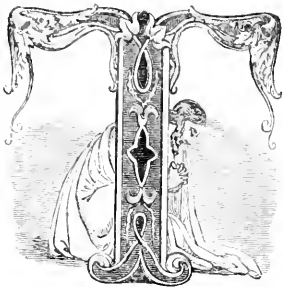
*The Collect.*

GENEROUS Lord,  
we beseech thee  
to cast thy bright  
beams of light upon  
thy Church, that it  
being enlightened  
by the doctrine of  
thy blessed Apostle and Evangelist  
Saint John, may so walk in the light  
of thy truth, that it may at length  
attain to the light of everlasting  
life, through Jesus Christ our Lord.  
*Amen.*

**THE COLLECT.**—The reason assigned for the arrangement which places St. John's Day so near that of the Nativity is derived from what is recorded of his loving attachment to Christ, above that of all the other disciples. Few of the Collects are more beautiful than this. It instructs us to seek light from the source of light; to ask for it as those who desire by its assistance, first, to find the truth; then to walk according to its uninfluenced dictation in this world; and at last, by the same guidance, to be able to reach the gates of heaven,—the joy of the world to come. Holiness changes the nature of man, and imbues the whole being,—making him, in the significant language of the Scriptures, a new creature. And there is the furnishing of this regenerated being with his proper qualities; and as the furniture of a poor ruined tenement would ill become the stately mansion which may be built upon its site, or as the beggar, transformed by some event into a man of rank and wealth, would not think of retaining the miserable clothing of his poverty,—so as little could they who are changed by the power of the heavenly Spirit, and endowed with grander principles of being, be contented with the elements of knowledge or wisdom which belong to the mere creature. They aspire instinctively to the possession of truth and wisdom in their higher forms and character;—they look for a more intimate communion with them both than has hitherto been enjoyed by the world. But man is not to be wrought upon like senseless matter. The Author of his being gave him a different nature. It was not by a mere word—a simple command—that he could be made holy. In man, a free spirit has to be acted upon according to the nature of that which is spiritual and that which is free. Hence the necessity of the co-operation of the Holy Spirit in the mighty work of Salvation. That which is spiritual must be fed, guided, enlightened, glorified by the Spirit. The light, the beams of which are shed with an invigorating influence upon the true Church of Christ, is the living wisdom of that Spirit. In His light we see light: in that light may the Church and its members evermore walk!

## SAINT JOHN THE EVANGELIST'S DAY.

*The Epistle.* 1 St. John i. 1.



**T**HAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

THE EPISTLE.—St. John's Epistles are the counterpart of his Gospel. Ever engaged in devout recollections of his Master, and exalted by the illuminating strength of the Spirit, he delighted to proclaim the sublimest revelations of Heaven. Permitted to contemplate mysteries veiled from other eyes, he seemed to enjoy the peculiar privilege of love to speak with more freedom than is allowed to either faith or knowledge. His expressions are the language of a spirit which apprehends what it beholds by love. The essential life, the hidden mystery of godliness, acknowledged by others to exist, because taught by faith, or convinced by evidence, had to him been made visible and palpable. His senses, quickened and spiritualized, had aided him in the apprehension of the truth; his whole being had opened itself to the benign influences of manifested Divinity; and the truth thus learnt, thus substantially received, it was the corresponding desire of pure benevolence to make known to the world. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." A part of the 15th chapter of Ecclesiasticus was originally inserted for the Epistle. It was wisely changed at the revival of the Liturgy.

## SAINT JOHN THE EVANGELIST'S DAY.

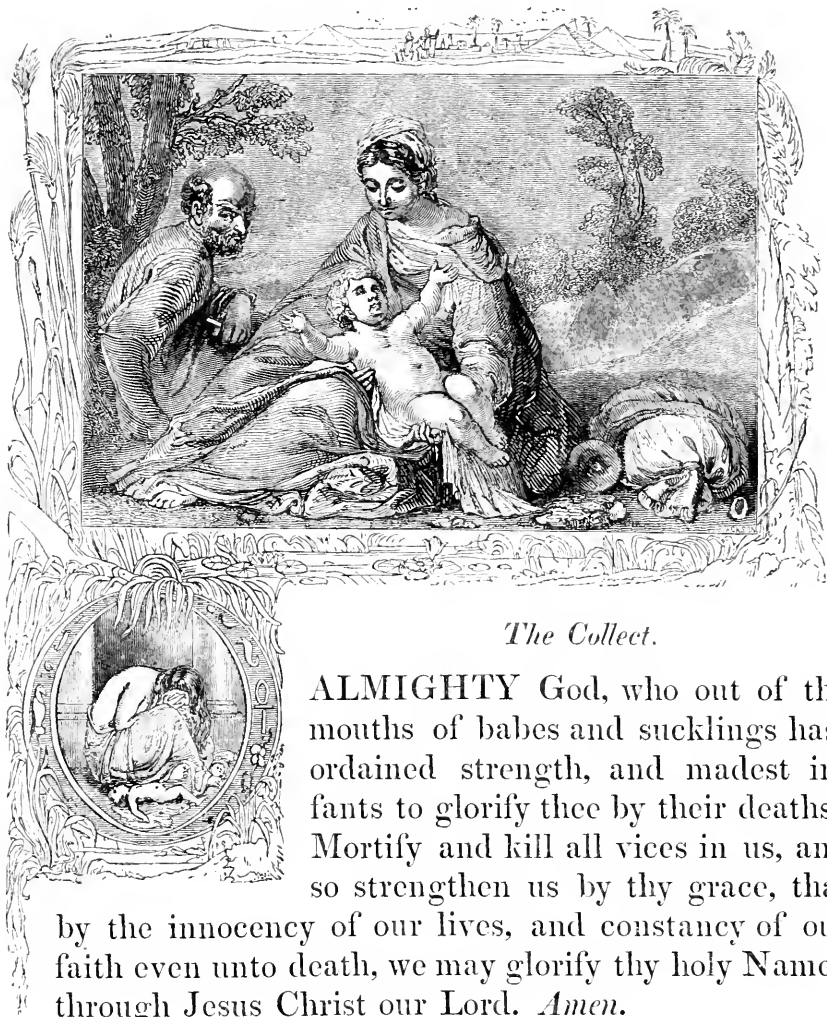
*The Gospel.* St. John xxi. 19.



ESUS said unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter, seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, That that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

**THE GOSPEL.**—"The disciple whom Jesus loved" is the appellation by which John designated himself; and there is no title after which the Christian ought to aspire so earnestly as after this. Apostles, Evangelists, the overseers of Christ's flock, even Angels themselves, enjoy these names but in reference to others; and however venerable their dignity, might have been compelled to exchange it for shame and sorrow. But, "The disciple whom Jesus loveth," is a title which implies the fullest assurance of personal happiness and perfection. It exalts its possessor far above the world; renders him superior to time and change; inspires him with holy rapture when meditating on the glory of God, and enables him to look for the coming of Christ as the day when, a child of the Most High, he shall be admitted into the inheritance of an everlasting kingdom. While the disciples were yet in a state of uncertainty respecting the intentions or power of their Master, they interpreted his allusions in the way which best suited their own preconceptions. Thus when he spoke of John's waiting till he should come, they looked forward to the consummation of all things by the victory over death; but he referred only to his coming in judgment against Jerusalem; and as St. John lived till after that event, the prophecy was literally fulfilled, and in the manner in which we find it was viewed by the Apostle himself. Peter obeyed the command, and early followed his lord, being put to death about the year 65; while John lived above thirty years after, surviving, it is believed, all his fellow Apostles.

## The Innocents' Day.



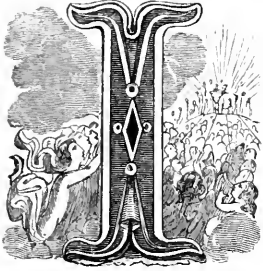
### The Collect.

ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

**THE COLLECT.**—This day was kept in the earliest ages of the Church as calling peculiarly for holy meditation. The children of Bethlehem dying in their innocency were regarded as martyrs in the cause of the Lamb of God. They were sacrificed to the jealousy which reigns supreme in the world; but their angels always behold the face of their Father which is in heaven; and, like all others who suffer for Christ's sake, the losing of their lives in this world was their great and everlasting gain. "Except ye be converted, and become as little children, ye shall in nowise enter the kingdom of heaven." The graces of purity, of simple truth and resignation, the prime virtues of the Christian character, were typically exemplified in the fate of the Innocents. Hence they were called "the first-fruits of martyrdom;" "a tender flock of sacrifices playing innocently before the altar with their crowns and garlands."

## THE INNOCENTS' DAY.

*For the Epistle.* Rev. xiv. 1.

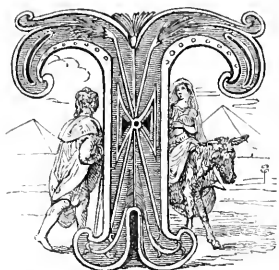


LOOKED, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

**THE EPISTLE.**—The portion of the Revelations read for the Epistle describes the triumph of Innocence and Truth in their final exaltation over the powers of darkness. God's chosen ones, mystically numbered, are assembled round the throne of the Lamb. For the sad lamentations of afflicted hearts, they now hear the sweet harpings of angelic hosts; for the sighs of resignation, they sing their new song before the throne; and for the emblems of deepest humiliation and suffering, they are surrounded with the splendour and glories of eternal sovereignty. Thus it is that the foundations of true honour are laid in simplicity; that the fruits of the tree of life are watered with tears and blood, poured forth because of sin, and the people of God purified in the furnace of affliction, that they may be fit to endure the otherwise insupportable brightness of Jehovah's holiness. In the early ages, the memory of martyrs was cherished by the Church as proper, not only to quicken the zeal of its members, but to exalt their affections, and give a new assurance to their hopes. The power of the Holy Spirit was triumphant in their patient endurance of suffering. It manifestly raised humanity above every standard by which it had before been measured; and while the mind contemplated these its wonder-working doings, and the heart grew warm with holy sympathy, the character of faith advanced to its completeness. But the fervour of natural feeling at length took the place of the sublimer spiritual principle. In commemorating the holiness of martyrs, the pure doctrines of the Cross were mingled with human fancies; and it became the duty of the Church to return to the simplicity of the days when it was deemed sufficient to speak of martyrs in the plain language which ascribed their holiness to Christ, and their patience to his grace. Still we have not lost the nourishment of love and zeal by this abridgment of the festivals of martyrs. While the spiritual eye can see and the ear understand the manifestations of God's love for his people, the memory of witnesses to the truth will never cease to operate with gladdening influence on the heart.

## THE INNOCENTS' DAY.

*The Gospel.* St. Matth. ii. 13.




HE Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth; and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

**THE GOSPEL.**—It was a remarkable interference of Divine Providence which thus carried Jesus into the country which had been the cradle of the chosen race. There Israel passed his infancy in bondage; and there Jesus, as a fugitive, passed the early days of childhood. The rage of Herod was part of the punishment which every wicked man experiences when he in vain endeavours to turn the wisdom of the wise to his own purposes. But it added to the sorrow of the sinful and the stricken people. Jeremiah spoke at first of the miseries of an approaching captivity. Rachel's tomb was near Rama, a small town in the tribe of Benjamin, and the prophet represents her, as a mother of Israel, mourning over the miseries of her children. Jer. xxxi. 15. The number of children who are said to have perished has been differently computed, but the most probable conjecture fixes it at about fifty.

*The Sunday after Christmas-day.*



*The Collect.*



ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

**THE COLLECT.**—The seven days immediately succeeding the principal festivals were observed in the early churches, and the octave or eighth day had a service corresponding to that of the festival. On these days the same Collect continued to be read; and hence the repetition of that for the Nativity on the following Sunday. In the original service, that is as it stood before the compiling of the reformed liturgy, the Gospel of the day was the 2nd Chapter of Luke, from verse 33 to verse 41. The whole of the first of Matthew was inserted in the early editions of the prayer-book.

## THE SUNDAY AFTER CHRISTMAS-DAY.

### *The Epistle.* Gal. iv. 1.



NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governours, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

**THE EPISTLE.**—A being like man, left to the capricious influence of his passions, or, still worse, to the dominion of acknowledged corruption, finds in this imaginary liberty the very bane of his existence. It is infinitely better, therefore, that he should be placed by his Creator under any system of law, than that he should be left to himself. The law of Moses was given to convince men of sin; to prove the justice of God in withdrawing his primary gifts and blessings, and yet to furnish those who sighed after a better state of things with some guide towards the knowledge of holiness. With all the sad penalties, therefore, attached to the breaking of this law, and limited as it was in the communication of spiritual principles, it was the best gift which man had received since the fall. How vast, then, is the treasure bestowed by the Gospel! How benign in power: how infinite in gracious consequences, that plan of grace, which brings us, by the methods of mercy, under subjection to a law perfect as unshadowed truth; bright and beautiful as heavenly love! The obedience of a servant where God is the Master is fruitful of good; how much more then the obedience of sons who owe their life to his own regenerating Spirit! The evidence of Christianity is proportionable to the importance of the system. But no mere outward proofs could have made it so. It is with the heart alone we can really believe. Faith is a spiritual grace; and though embracing all the testimonies of reason, and giving due weight to every sensible manifestation of the truth of things, it cannot itself be embraced or comprehended by reason, or acknowledge subjection to the evidence of sight. The greatest blessing conferred by the system, is the highest possible proof of its truth. If, on receiving the Gospel, we feel strengthened for the pursuit of virtue and wisdom by a power new to our nature;—if a fountain of thought be opened in our minds, which takes not its rise either from the teaching or the experience of the world;—and both in mind and heart, we are thus filled with principles hitherto unknown, but as dignified as they are benign;—have we not hereby the best of all possible arguments for the truth of our Religion, and its connexion with the Source of life? And the gift of that Spirit which teaches us to cry, “Abba, Father!” is ever followed by these results, confirming the promise that, doing the will of God, we shall know the truth of His Word. “If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” John vii. 17. ; and the Comforter and the Sanctifier is he whose grand office it is to “teach all things.” John xiv. 26.



THE SUNDAY AFTER CHRISTMAS-DAY.

*The Gospel.* St. Matth. i. 18.



HE birth of Jesus Christ was on this wise : When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife ; for that which is conceived in her is of the Holy Ghost : And she shall bring forth a Son, and thou shalt call his name JESUS ; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife ; and knew her not till she had brought forth her first-born son : and he called his name JESUS.

**THE GOSPEL.**—Christ's divinity, as the Word, is the subject of the Gospel for Christmas-Day. His conception by the Spirit, his birth of a woman, is the subject of the present. A devout mind will consider with profound delight the incidents here related. Familiar as they are in the letter, their deep spiritual meaning is ever fresh, as the waters of a running brook which, however often the weary traveller seeks it, supplies him at each return with water newly sprung from the source. "Thou shalt call his name Jesus ;" and, "He called his name Jesus," furnishes of itself a subject for thought, which neither the mind nor the heart can exhaust. God designated his Son a Saviour : may we all, as readily as Joseph did, call him by the same name ; feel him to be so, and as such worship and obey him !

## The Circumcision of Christ.



### The Collect.

**A**LMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. *Amen.*

**THE COLLECT.**—Neither the Collect for this day, nor the portions of Scripture selected, appeared in the original Liturgy. The day itself does not appear to have been observed till about the tenth century; but to those who view it aright it may be made serviceable by many important considerations. Christ submitted as an example merely to the baptism of John; but it was absolutely necessary that he should be circumcised, since otherwise he could neither have fulfilled the law, nor redeemed from the curse of the law. If the day of his Nativity, then, is kept to awaken holy and thankful meditation, so also for the same end may that of his Circumcision be observed. The spiritual application of the mystery is taught by the Collect, the substance of which is found in the words of St. Paul:—"Circumcision is that of the heart, in the spirit, and not in the letter."—Rom. ii. 29.

## THE CIRCUMCISION OF CHRIST.

*The Epistle.* Rom. iv. 8.



BLESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

**THE EPISTLE.**—St. Paul in this Epistle unfolds the whole legal mystery of Circumcision. As Abraham was circumcised that he might be the father of all them that believe, so was Christ circumcised that he might be their Saviour and their everlasting spiritual head. Both sealed the covenant of faith with blood, establishing thereby the righteousness of the law, and the sure applications of a saving grace. As Abraham, moreover, was counted righteous because of his faith, before circumcision, which he received as the seal of a covenant that regarded posterity, so Christ, being positively and essentially righteous, was circumcised only in respect to others; but he thereby became the Author of a legal righteousness, as he did by his sufferings and Holy Spirit afterwards become the Author of a true and perfect righteousness to as many as believe. We are heirs through the faith which applies this righteousness, and not by our obedience to the law, which was added, “because of offences.” The New Covenant is introduced on the principle that it was utterly impossible for man to justify himself before God. But if it could be shown that perfect obedience might be rendered, and the justice of the Almighty bowed to acknowledge the righteousness of man in his works, the offers made by the Gospel would either, on the one side, be inconsistent with the Divine holiness, or, on the other, would be inapplicable to the actual state of human nature, and the real circumstances of mankind. If the law could justify, the death of Christ would serve only to save those who, though able to keep the command, will not: but he died to satisfy when none but he could satisfy, and to bring all to the obedience of love.

## THE CIRCUMCISION OF CHRIST.

*The Gospel.* St. Luke ii. 15.



AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany.*

**THE GOSPEL.**—It was the general custom among the Jews to give a name at circumcision as we do at baptism. In the case of a grown person his name was usually changed, as he was considered by this rite, which admitted him into fellowship with the people of God, to have become a new man. The imposition of the name of Jesus, or Saviour, connected with the circumcision of our Lord, deserves consideration. He became a deliverer not merely by his wisdom, by his power, by his intercessions, but by his blood. Instead of neglecting the days on which these mysteries are commemorated, how thankful ought we to be that our Church so carefully marks every point in the economy of grace,—every stage in the progress of the work of salvation! The events in the life of Christ are substantially the Gospel. Studied aright, they lead us, with an interest to be derived from no other source, to the statements of doctrine in the writings of his Apostles. His Birth, Circumcision, Baptism, Temptation, and Crucifixion, are all texts on which the writers of Scripture have written dissertations according to the dictation of his own divine Spirit; and then only is the Gospel received when, in the conversion of our own nature into the likeness of his, we manifest the power both of his precepts and his example. The circumstances of the narrative are of themselves deeply impressive. Shepherds, in the calm repose of night, hear the voices of Heaven, and, believing, find a Saviour who gives everlasting peace in the glorious light of God's love.

*The Epiphany, or the Manifestation of Christ to  
the Gentiles.*

*The Collect.*



G O D,  
who by  
the lead-  
ing of a  
stardidst  
manifest  
thy only-  
begotten

Son to the Gentiles; Mer-  
cifully grant, that we,  
which know thee now by  
faith, may after this life  
have the fruition of thy  
glorious Godhead; through  
Jesus Christ our Lord.  
*Amen.*

**THE COLLECT.**—This festival was early observed in the Church, and originally, according to the spirit of the times, with much outward solemnity. The word Epiphany means, a shining upon, or Manifestation, and the feast was anciently considered as commemorative of the three-fold Manifestation of our Lord; by the appearance, that is, of the star; by the descent of the Holy Ghost, and the voice from heaven at his baptism; and by his miracle of turning water into wine. The miracle of feeding the five thousand is also sometimes regarded as another degree in the Manifestation. Some of the fathers, again, treat the appearance of the star as the event which ought alone to be considered as the origin of this feast; and our Church seems to have adopted their opinion, except that in the lessons there is an allusion to the other demonstrations of Christ's Messiahship. Many ancient writers speak of his baptism as the proper Epiphany, and this is the view of it taken generally by the eastern church, which reckoned this feast as one of the three periods especially set apart for the admission of converts to baptism. It was observed with Sabbatical reverence. The public games were suspended, and all public offices were closed on this day. Nor need we wonder at the feeling thus expressed, for what event can be more interesting to a thoughtful mind than the Manifestation of a Saviour to a ruined and benighted world? Let it be our constant endeavour to look for those displays of the Saviour which concern the enlightening of our own hearts, the sanctifying of our own souls. Have we seen the star in the East ourselves? Have we felt the beaming of the Redeemer's love in the depths of our minds and consciences?

## THE EPIPHANY.

*The Epistle.* Ephes. iii. 1.



OR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent, that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him.

**THE EPISTLE.**—Unwilling as the human heart is to give up any pretension to superiority, it is not surprising that a people, austere and proud as were the Jews, when losing sight of the Divine intentions, should look with jealousy on any proposal to share their privileges indiscriminately with the world. It required the bright shining of a star to bring the first Gentile worshippers to the cradle of Christ; it was necessary that the Holy Spirit should make a particular revelation of the design of this Manifestation when the time arrived for the call of all men to the cross of Christ, and the promise of the Gospel. The manifold wisdom of God was proved in the plan which rendered salvation possible to all; the unsearchable riches of Christ are shown in the application of his mercy to whoever will receive it, whether he be Jew or Gentile,—whether he be bond or free. This truth is evolved immediately from what we are taught in the preceding Epistle respecting the promise made to Abraham.

## THE EPIPHANY.

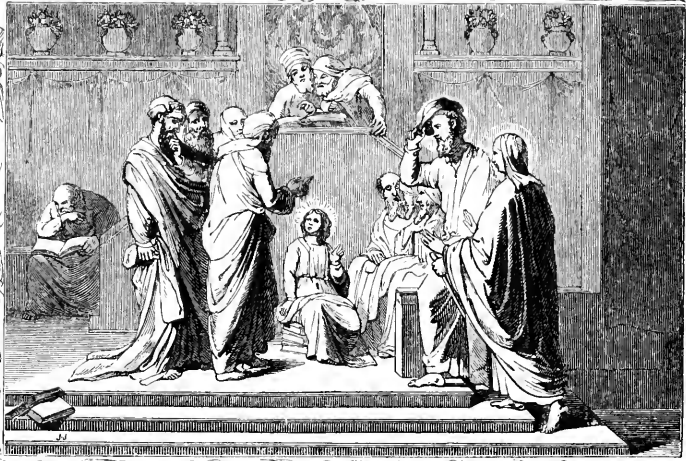
*The Gospel.* St. Matth. ii. 1.



**W**HEN Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governour that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

*THE GOSPEL.*—We learn from this Gospel the interesting particular, that it was the first representatives of the Gentile world who made known to Jerusalem and its monarch the birth of the Messiah. Their offerings were evangelical tokens and oblations; not the legal offerings prepared or fitted for a Jewish altar, but the offerings of the world at large.—the emblems of a more general thankfulness and love. For the prophecy alluded to, see Micah v. 2.

*The First Sunday after the Epiphany.*



*The Collect.*

LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee: and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*



THE COLLECT.—To have a clear understanding of our duty, to see plainly the path which leads to the fulfilment of our labours, and the attainment of the promised reward, is the first desire of every intelligent mind. If we add to the possession of this knowledge the enjoyment of ability and means to put it in practice, our happiness both in this world and the next will be fixed on the surest of all foundations. And for such a blessing it is that we pray in this Collect. Teach us, O Lord, that we may know our duty: Give us the grace whereby to perform it! The Collects, Epistles, and Gospels for all the Sundays after Epiphany, except the last, are the same as those in the Sacramentary of Gregory.



## THE FIRST SUNDAY AFTER THE EPIPHANY.

*The Epistle.* Rom. xii. 1.



**BESEECH** you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world ; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office ; so we, being many, are one body in Christ, and every one members one of another.

*The Gospel.* St. Luke ii. 41.



**N**OW his parents went to Jerusalem every year at the feast of the pass-over. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ; and Joseph and

**THE EPISTLE.**—The exhortation, “Present your bodies a living sacrifice unto God,” and that of similar import, “Be ye transformed by the renewing of your mind,” embrace the vast series of New Testament laws and precepts. The body offered to God is purified on the altar of sacrifice ; the mind opened to the grace of the Divine Spirit is renewed ; and thus the whole man is transformed into the image of Him who purchased him from sin and death for an everlasting possession. Nor is the change without its attendant evidence. “The good and acceptable and perfect will of God” is thereby proved ; for what can be his will, in respect to any of his creatures, but their retaining or recovering perfection ? Or what is the nearest consequence to this but the happiness of the creature thus rendered obedient to the will of the Universal Father ? The lesson which the Apostle draws from this doctrine is one of sincere humility ; so that while we are taught to rejoice in our exaltation through the power of holiness, we learn to keep down every rising feeling of pride or harshness which might oppose the interests of Christian brotherhood.

**THE GOSPEL.**—Little is recorded of the early days of our Lord : but the Epiphany of his infancy meets, and blends with, the glory manifesting itself in his youth. The incident here related is

## THE FIRST SUNDAY AFTER THE EPIPHANY.

his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

highly interesting. It shows that the presence of the divine nature in Christ led him to commence the work of God, before the time appointed for the coming of his kingdom, as Messiah. There was divine wisdom in his questions and answers; and had not the darkness of sensual prejudice hindered them from perceiving the truth, the wise men of Israel would have discovered in the wonderful reasonings of the boy of Nazareth the strongest proofs that he had his knowledge from heaven. The Star in the East, which guided the Magi to his humble cradle, shed not beams half so clear and bright as his own spirit now did; and had the Doctors of the Temple been awake and watchful, they would have followed him to his despised city and home, and there offered him the best treasures of their nation, the gold, frankincense, and myrrh of repentant and loving hearts. A beautiful illustration of the sweet and gentle virtues which shed so soft a light on the sublime perfections of Christ's character is afforded by the statement, "He went down with them, and came to Nazareth, and was subject unto them." That mind, which already manifested powers grander than the endowments of the loftiest genius, was contented simply to put forth its might for a brief season, and then to screen itself from observation in the most obscure retreat. At Nazareth were no distinguished doctors of the law; no influential Sadducees and Pharisees; no curious and admiring multitudes; wisdom there had none to reverence it but the poor and simple, who might love it for its usefulness. Subject to his parents, Jesus exhibited in his obedience the perfect concord which properly exists between the grandest powers of mind and soul and the simple virtues of the heart. His greatness, his sublimity of nature, rendered him subject to his parents and obedient to every law and precept of righteousness. Had he been less perfect, less exalted, or in the smallest degree inferior to the Deity-comprehended man, we should probably have seen the weight of conscious grandeur overbalancing the motives to obedience and scorning the humility of subjection. The power of Christ, and that only, can bring great minds into a uniform obedience to the simple duties of life and action.

*The Second Sunday after the Epiphany.*



*The Collect.*

**ALMIGHTY** and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

**THE COLLECT.**—God's government of heaven and earth is founded on the laws of an unchangeable righteousness. But mercy, truth, and justice, meet and rejoice in their union, as they walk and take sweet counsel together on the path which Christ has trodden, and along which he leads his people. Therefore it is that we dare ask of the Almighty and everlasting God "peace all the days of our life." But the peace for which we pray is that which He alone can give. "Grant us thy peace." Suffering from anxieties engendered in the world, our only wish may be to have the burden lightened which presses most heavily for the moment; afflicted with painful recollections of lost pleasure, our chief desire may be to steep the heart in forgetfulness; or, convinced by observation as well as experience of the changeableness of human affairs, we may only be anxious to obtain for ourselves a greater degree of calm and security than falls to the lot of others. But if we ask for peace with no higher thoughts than these, the object aimed at, low as it is, will never be reached. It is Divine peace only which can bestow rest, even when the removal of worldly anxieties may seem sufficient for the purpose; which alone can soothe, even when the fountains of regret have only an earthly source, and would seem capable of being dried up by the return of prosperity; or when, in the multiplying fears of a timid and calculating mind, the only thing apparently required is a promise that the good at present enjoyed shall be possessed to the end. In all cases, O God! to be made permanently tranquil, our prayer must be, "Grant us thy peace all the days of our life."

THE SECOND SUNDAY AFTER THE EPIPHANY.

*The Epistle.* Rom. xii. 6.



HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

**THE EPISTLE.**—Diligence in the works of our calling, simplicity in our principles and motives, sincerity in our conversation, love, humanity, a readiness to forgive all injuries, deep sympathy with the sorrowful, brotherly feeling, unfeigned humility, and all this combined with a fervent spirit, opposed alike to ignorance, indifference, and sloth;—the man who should truly possess these qualities as the elements of his character, would scarcely be refused the best praise which mankind can bestow. But such would be the features of every Christian's heart and conduct were he simply to act according to the dictates of his faith. The instruction is supplied which resolves the light of that faith into all the varieties of precept and effective grace; and the strength is offered which is more than sufficient to raise the humblest spirit to the thankful comprehension of the mystery. It would be difficult to find any subject for reflection more interesting than the harmony which exists between the plan and the precepts of the Gospel. The Son of God was manifested to take away sin, and he removed the power and the curse which attended it by his meritorious sufferings. But this was only the beginning of the work of love. The Eternal Spirit gives a new life to those who have been redeemed; and when we look at, and pry most diligently into, the consequences of the change, when we carefully trace the course and read the sentiments of the faithful believers in the system, we behold results which correspond to no other system; effects which can be traced to no other cause than the power of God working men's salvation. The galaxy of Evangelical precepts contained in this Epistle nobly illustrates the confidence which the first teachers of the Gospel placed in its power and truth. They taught not as the Scribes, but with authority. It was not necessary, they considered, to speak long and argumentatively on each separate duty of a holy life: the Gospel required a manifestation of the spring and working of universal holiness.

THE SECOND SUNDAY AFTER THE EPIPHANY.

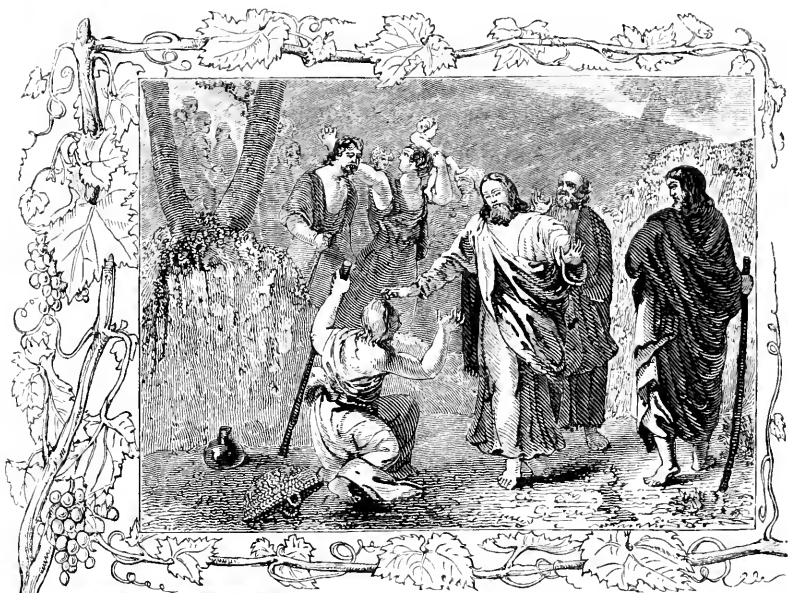
*The Gospel.* St. John ii. 1.



AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governour of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governour of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

*THE GOSPEL.*—The first miracle of our Lord was another stage in the general manifestation of his glory. An Epiphany of wonders and mysteries thus began to shed its light on the world; and it shone forth benignantly, startling by the greatness of the miracle, but calming the heart again by the sentiment of benevolence and love which seemed to give it birth. "Mine hour is not yet come" would have decided every Pharisee in the nation against granting any petition, however preferred; but the Son of God, when the cause of kindness and brotherly charity was to be served, could allow himself to anticipate the seasons of Heaven; the dates which would have been decrees, but for the power which had been given to the one almighty decree of love. We may also give a spiritual meaning to this miracle. The gladness of the feast was beginning to fail; necessity in the midst of rejoicing had taken off the mask which it had for the moment assumed. Christ was present, and the spirit of gladness recovered itself at his bidding; necessity fled at his look. And thus it will ever be. In the failure of the hope or strength which regard salvation, he changes the cold and tasteless element of mere natural thought into heavenly wisdom: in regard to worldly affairs, he supplies the daily bread, and the contentment which makes it a feast, and the godliness which makes it a great gain. At the last resplendent Epiphany, he will convert the broad dull streams of mortality into rivers of life and glory.

*The Third Sunday after the Epiphany.*



*The Collect.*

LMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

**THE COLLECT.**—Our infirmities are a sufficient hinderance to our “running the race which is set before us;” but how greatly do we increase those which spring from the want of natural strength by sin, and obstinately-cherished follies! Danger and necessity beset our path on all sides; they who feel secure are frequently the least so; and they who most anxiously desire security, missing the right path, fall into destruction when they imagine they are close to the fortress of defence. This short and simple prayer directs us to the only source of unerring wisdom. The experience of the world has often deceived the best instructed in its way; the lessons of human wisdom as frequently fail in fitness of application, or power of conviction; the passions of the heart, love, fear, pride, ambition, guard but capriciously, even when their own ends are concerned; but the strength which God bestows never fails. It satisfies the mind while it fortifies the heart; and giving dignity in time of repose, it renders us sufficient for the encounters in which our infirmities would otherwise leave us helplessly exposed to the wrath of our most deadly enemy.

THE THIRD SUNDAY AFTER THE EPIPHANY.

*The Epistle.* Rom. xii. 16.



Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

*The Gospel.* St. Matth. viii. 1.



WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto

**THE EPISTLE.**—It is the part of prudence as well as holiness to suppress the temptations of self-conceit. Providing for “things honest in the sight of all men,” the very next object of the Christian will be to chasten his heart, to set it free from the strivings of pride and passion, and to fill it with every attainable argument to peace and humility. We heap coals of fire on the heads of our enemies when we return their evil by good; their curses by blessings: not coals of fire to consume them, but to make their hearts, hitherto impenetrable to right feeling, susceptible of love and kindness. The sixth chapter of Isaiah may furnish, by analogy, an illustration of the sentiment employed: the live coal was taken from off the altar, and placed on his mouth it took away his iniquity and purged his sin.

**THE GOSPEL.**—The miracles described in this Gospel are further manifestations of Christ’s divine nature, and therefore pertain to the illustration of the mystery of glory, or the spiritual Epiphany. It is interesting to find that the most miserable of men, as lepers might be considered, could come and worship Christ in the confidence of finding mercy. Driven as they were, because of their uncleanness, from the haunts of society; compelled to dwell apart, and lament unbefriended their forlorn condition, they could find no consolation in the offices of that religion, the stern rules of which had declared them unfit for admission into any consecrated place. But here was One surpassingly merciful and wise, the perfect purity of whose character had never been disputed, and

### THE THIRD SUNDAY AFTER THE EPIPHANY.

him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

He was willing to listen to the prayer of the leper. He cured and cleansed at the same moment. We ought from this miracle to learn, that when the world rejects us, Jesus Christ, if we go to Him humbly and believingly, is ever ready to hear our complaints; that, however despised we may be in the sight of men, He will not regard us as unworthy of attention; and that, even should we know ourselves to be as fallen and sinful as the world represents us, still our refuge must be the mercy-seat of Christ. In the Church, therefore, how hopefully may we ask for the loving regards of the Saviour: plead for the pardon of our sins, the cleansing of our souls, and our restoration to the companionship of the good and holy! The cure of the Centurion's servant is another instance of mercy, and shows the value of faith and prayer, not only to those who exercise the grace, but to those also with whom they are connected. Happy is he among the afflicted who, unable to seek Christ himself, has some one to seek the great Physician for him. The Centurion was an officer in the Roman army, but a proselyte. He had not enjoyed from his birth the grand privilege of being admitted into covenant with God; of receiving from the lips of divinely authorized teachers the knowledge of heavenly truths; or of standing before the altar while the blood of purifying sacrifices was poured forth as the means of reconciliation with God. But he had sought these blessings in the maturity of his reason; and deeply impressed with the truth of God's early revelations, now rejoiced with unspeakable satisfaction at being permitted to seek Him in whom the Law and the Prophets were to have their fulfilment.



*The Fourth Sunday after the Epiphany.*



*The Collect.*

GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

**THE COLLECT.**—The Christian is taught by sad experience to tremble at his weakness, and the insufficiency of his powers for the conflict with the world. He hastens, therefore, to Him who has said, "My grace is sufficient for thee;" "My strength is made perfect in weakness;" and this he does in conformity with the merciful direction, "Ask, and ye shall receive." Dangers and temptations embrace the various evils to which we are exposed both from within and from without. Protected from the one, we may yet perish by the other; and it is Divine grace alone which can strengthen us against both.

THE FOURTH SUNDAY AFTER THE EPIPHANY.

*The Epistle.* Rom. xiii. 1.



ET every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

*The Gospel.* St. Matth. viii. 23.



ND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then

THE EPISTLE.—The Epistle from which this passage is taken was written at a time when the rulers of the world were preparing to exercise the full force of their authority against the followers of Christ. But this did not prevent the Apostle from urging upon them the duty of that obedience

## THE FOURTH SUNDAY AFTER THE EPIPHANY.

he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told everything, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him, that he would depart out of their coasts.

to the laws, without which society could not exist. The objects of the Gospel were independent of things earthly and temporal. It would have been to act in direct opposition to the example of their Master, had believers concerned themselves with the governments of the world. "My kingdom is not of this world," was his explicit declaration; and he taught them by this statement to fix their thoughts on the higher business of Salvation as distinct from temporal anxieties. A Christian, therefore, will then only meddle with public affairs when he can take to their examination the feelings and sentiments proper to his calling. Not shrinking from his responsibilities as a man and a citizen, he will, when necessary for the good of his country and mankind, lift up his voice; but this will never be done for the sake of justifying disobedience to legal authority, but always to fix that authority on broader and sounder foundations.

THE GOSPEL.—Our Lord rarely put forth the power of his divinity without the twofold intention of demonstrating the truth of his sayings, and his willingness to relieve affliction. In the miracles here described, he exercises his sublime attributes in a more awful manner than usual. The stormy waves raging against him disturbed not the slumbers which he allowed to be broken by the mistrusting fears of his disciples. He wakes at their cry, reproving their want of faith, but relieving their distress. The deepest calm follows his command; and the Lord of Nature is thus seen bringing every thing into obedience to the purposes of his love. From the disturbed and raging provinces of the material world, he enters that where moral existence presents the misery and horrible confusion of all-powerful evil. He speaks again, and his word is again omnipotent. A thousand miracles could not teach us more plainly than these two, that misery, whether it be physical or moral, must ever yield to the present influence of the Word that became incarnate, and still by his Spirit dwells among us. Let us not be as the blind and foolish Gadarenes, desiring him "to depart out of our coasts."

*The Fifth Sunday after the Epiphany.*



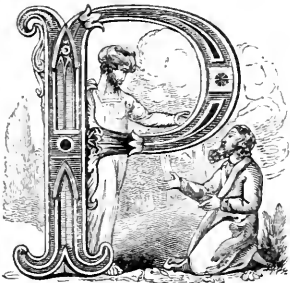
*The Collect.*

LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

THE COLLECT.—Dependence on the mercy and grace of God is the best proof we can give that they are earnestly desired. Leaning only on the hope of His goodness, that goodness will never fail to manifest itself. The Church of Christ has in all ages found this to be the case. It has failed in nothing while trusting to the power of its Founder and Head: it has been well-nigh overwhelmed whenever it has for a short season looked to other sources of strength or dignity. The truth of this doctrine is intimated with equal force and beauty in the appellation here given to the Church. It is God's family and household: it consists of those whom He has received into the adoption of sons; whom He regards as His children reborn in Christ; and of those whom He employs in the all-important services of ministering the affairs and mysteries of the Kingdom of Heaven. A household thus composed may indeed look for His blessing and continual presence. The notion of a Church is then only rightly formed when it is thus conceived of as implying the Fatherly superintendence, control, and spiritual benediction of the Almighty Founder and Head.

THE FIFTH SUNDAY AFTER THE EPIPHANY.

*The Epistle.* Col. iii. 12.



UT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

**THE EPISTLE.**—There is great fulness of instruction in this Epistle. The outward character of Christians is to be formed of graces and virtues, the worth of which may be discerned by the world at large. As the people of God,—a race separated by holiness from the sensual and thoughtless multitude—they are expected to manifest the power of the Spirit which first said, “Come out from among them, and be ye separate,” by the kindness of their dispositions, and the uniform purity of their conduct. But while this might satisfy the world, something more is expected from them by God. His grace must rule in their breasts: that is, they must have an inward and spiritual motive for all they do. The fruits they produce must be the result of the quickening grace of God;—not the product of principles which may change, or of motives independent of His promises or commands. If the Word of Christ—that true seed of all wisdom and all virtue—dwell in us, this will be the case; whatever we do will be done in His name, and for His sake will be accepted by God as the free-will offering of loving and thankful hearts. It is only by adopting the Apostolic precept of doing all things in the name of the Saviour, who is not the pure example merely of holiness and virtue, but the quickening spirit, that these wonders of humility and energy, of peace, resignation, forgiveness, and love of enemies, with the power and readiness to work out the noblest plans of truth and benevolence, can show forth themselves in simple humanity. Beginning with the exercise of repentance, the heart of the Christian rises by the gradual but ever-increasing influences of holiness to the grandest heights of converting wisdom. He repents, believes, and loves; and at every stage of his progress manifests that the bond of perfectness is drawn more and more firmly round him; and that it is uniting him by indissoluble ties to the bright circles of God’s family above.

**THE GOSPEL.**—The existence of evil can never be traced to the will of a Being perfectly good: but it is not inconsistent with His attributes to permit it till He shall have completed His plans, and overruled its hostility and power by the force of His own everlasting wisdom. Our Lord evidently alludes to the circumstances which would occur in the establishment and progress of His Church. The seed is sown; the blade springs up and bears forth fruit; but then appear the tares which had

THE FIFTH SUNDAY AFTER THE EPIPHANY.

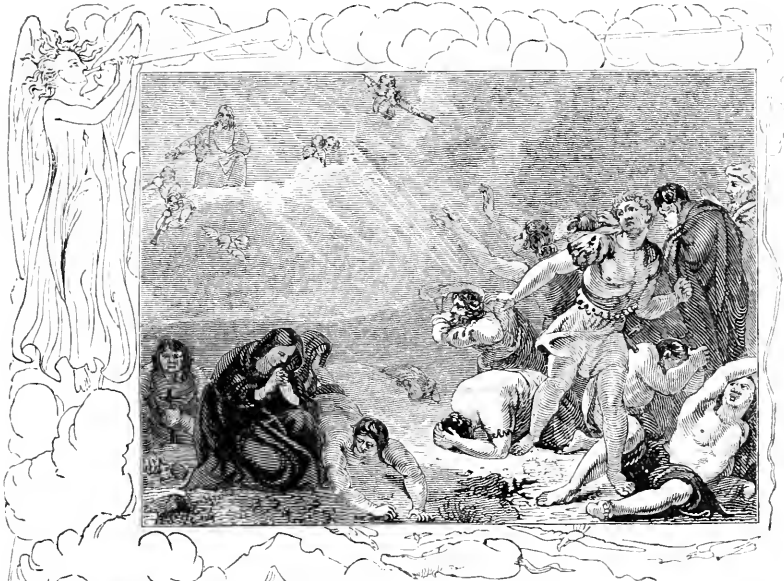
*The Gospel.* St. Matth. xiii 24.




HE kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

been sown by an enemy. Who sees not in all this the faithful representation of what has taken place since Christ suffered, and first sent forth His ministers to preach the doctrines of Salvation? The good soil of humble and penitent hearts received the seed of heavenly truth thus sown; but the author of error was not backward in his work; and contemporary with the diffusion of the purest knowledge was the rise of heresies,—not less evil in their practical tendencies than opposed to the doctrines of the Cross. Mercy, wisdom, and justice, have allowed these ills to remain. Those who foster and promote them mingle uninterruptedly for a while with the good. Some of them may repent: the rest will afford a signal proof of the Divine justice:—all contribute to bring about the designs of God. The knowledge that evil exists, combined with the simple element of natural faith that it will not be allowed to exist for ever, ought to act upon men's minds with the force of the most tremendous warning against sin. "Offences must needs come, but woe unto him by whom the offence cometh!" The mightier the power of evil in our hearts, the surer our condemnation, the more impossible our restoration to felicity. To reason against this conclusion, is to deny the power and the sovereignty of good; to drive hope from its deep hiding-places in the heart of nature, and make the best foundations of human happiness a sacrifice to the miserable selfishness of vice.

*The Sixth Sunday after the Epiphany.*



*The Collect.*

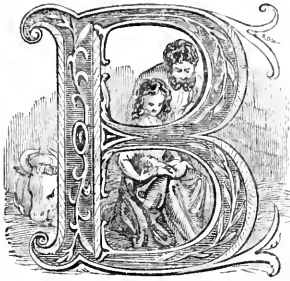


GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

**THE COLLECT.**—So directly does the Gospel refer to our various and most urgent necessities, that we then best express our wants in prayer when we are most deeply imbued with the lessons of Scripture. The foundation of our hope is the purpose of Christ to save, sanctify, and glorify us. Without this, we should in vain raise our thoughts to Heaven, or look for mercy from the strict justice of God. Manifested to take away our sins, and perfecting His design by the methods of combined holiness and love, the petition that they may be made like Him in His eternal kingdom will be gloriously accomplished in all His faithful people.

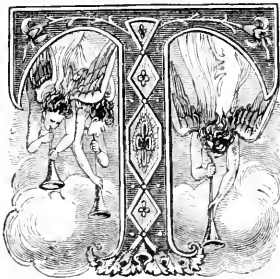
THE SIXTH SUNDAY AFTER THE EPIPHANY.

*The Epistle.* 1 St. John iii. 1.



BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

*The Gospel.* St. Matth. xxiv. 23.



WHEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inso-much that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert;

THE EPISTLE.—The truths of the Gospel seem to concentrate the whole force of their rays in this sublime account of the dignity and holiness of Christians. A prejudiced world contents itself with looking occasionally at the precepts of Religion, and, acknowledging their beauty, it imagines that the requirements which it involves are sufficiently answered. But the world knows not Christ.



## THE SIXTH SUNDAY AFTER THE EPIPHANY.

go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

and how should it know His Gospel, or His people? The day approaches when the star shall arise which will conduct us, not to the cradle, but to the resplendent throne of the Saviour; when the Epiphany of eternal glory shall burst upon us, and we shall see Him as He is. But in this mightiest of the manifestations of the Redeemer is our own fate involved! We shall either be, like Him, changed into His image by the triumphant power of the Spirit,—or be driven into the outer darkness, where there would be an everlasting nothingness, but that sin has there its dwelling. The hope of the former grand consummation of our being may well teach us to seek for purity,—the purity of heart and mind which the Holy Ghost bestows—and without which, long as we may look, we shall never see God!

THE GOSPEL.—Our Lord appeared in a season of profound peace; but the seeds of war and calamity were already thickly sown. The condition of the Jews was one of bondage, and they bore it with ill-concealed impatience. Careful not to provoke them, their Roman Masters had hitherto consulted their prejudices, and spared them many of the insults which they might have looked for from less tolerant conquerors. The pride and luxury of the Sadducees,—the secret views of the Pharisees, induced both parties to submit themselves complacently to the men in authority, hoping thereby to secure the pre-eminence of their own interests. But a spirit of hate was daily gathering strength; and the superstition of the people drew fresh nourishment from every event that occurred for the mad and destructive zealotry which had its birth in these times. The universal expectation of a Messiah furnished a ground-work for imposture such as existed in no other nation. To the bold speculator on the credulity of the people, it offered an ever ready means for producing the wildest excitement; to the earnest and fevered enthusiast himself, it brought arguments sufficient to justify the conscience in the most daring undertakings. A few years only had passed since the Ascension of Our Lord when all these causes of confusion and misery began to work. False Christs and false prophets presented themselves to the bewildered people; terror obtained a hearing for them; and, aided by magical arts, they deceived all but those who were willing to abide by the Word of God. History describes how awfully the predictions of Christ were fulfilled. The hand of God was visibly stretched forth. The carcase, the miserable remains, that is, of the once glorious body of the Jewish nation, lay cumbering the sacred soil, which had been as the garden of the Lord; and the eagles, the Roman armies, namely, with their proud emblematic standards, gathered round it to devour. What an Epiphany of mingled terror and glory was the manifestation of Christ judging Jerusalem! How much more awful will that be of which this was the type! The Collect, Epistle, and Gospel for the Fifth Sunday were formerly read on the Sixth Sunday: the present were added at the review.

*The Sunday called Septuagesima, or the third Sunday  
before Lent.*



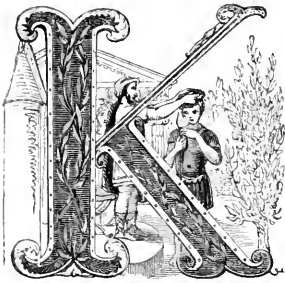
*The Collect.*

LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

THE COLLECT.—The Sundays named Septuagesima, Sexagesima, and Quinquagesima, are so called from their coming, in round numbers, seventy, sixty, and fifty days before Easter. Lent itself is called the Quadragesimal Fast, or fast of forty days. The antiquity of this fast is undisputed; but churches and learned men have formed different views respecting its original institution. Some ascribe it to Apostolic authority; others regard it as only of Ecclesiastical origin. There are many also who contend that it was a fast of forty hours, and not of forty days; but this opinion is opposed by such a variety of arguments, both doctrinal and historical, that it is now rarely held. The observance of the three Sundays preceding its commencement is traced up to the times of Gregory the Great, that is, to the close of the sixth century. Seasons of such solemnity as Lent may well be regarded as requiring a preparation of the mind and heart. We can scarcely pass at once from the agitations of life to the deepest exercises of penitence and spiritual confession.

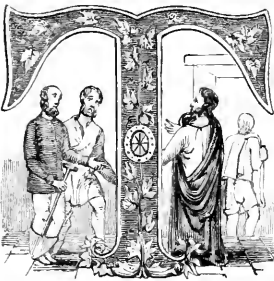
SEPTUAGESIMA SUNDAY.

*The Epistle.* 1 Cor. ix. 24.



NOW ye not, that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away.

*The Gospel.* St. Matth. xx. 1.



THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them,

**THE EPISTLE.**—To those who discover in the Gospel the true sources of life and peace,—who believe that, when God's love is secured, happiness can never fail,—the pursuit of righteousness will be the constant employment of their powers. On contemplating what is done and suffered by aspirants after worldly honours,—how they strive for mastery when a prize is offered which has no intrinsic or enduring value—they cannot but reprove themselves for inconsistency if, with a crown of glory in view—an inheritance in the everlasting heavens—they shrink from enduring any of the toils or difficulties necessary to insure success! Discipline is as essential to the strengthening of our minds, as to the nerving of our frames for any great undertaking; and the process pointed out by the great masters of divine wisdom has something in itself so noble and animating, that to adopt it is to raise ourselves at once above the worst misfortunes of our state.

**THE GOSPEL.**—The mercy of God never shines more resplendently than when contrasted with the selfishness and rigid severity of man. Were the Almighty Father to answer us according to our folly, and treat us by the rules of our own framing, the world would soon cease to exist. The most melancholy of all proofs of the hardness of man's heart is the jealousy with which he regards his religious advantages and privileges. The proper tendency of holiness is identical with that of charity; but this is resisted, and hate, pride, and severity, are brought in as the handmaids of

## SEPTUAGESIMA SUNDAY.

Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

righteousness. It was as hateful to the Jews to think of sharing, as to contemplate the loss of, their privileges. The intimation, therefore, which occurred in the discourse of our Lord, that the time would come when the Gentiles, though called late, would be admitted to glory, filled them with indignation. We may apply the lesson both generally and individually. Let us not allow the grandeur of either our Church or nation to inflame us with pride,—the first and worst source of uncharitableness: let us not, if we have long repented, and long cultivated the spirit of faith and wisdom, look slightly on those who have but just felt the movements of Divine grace. What have we that we have not received? And if we are all alike indebted to one common Fountain of compassion, what room is there for disputing the right of mercy to exercise itself without obeying the dictates of our selfishness or our pride? Want of charity, with its attendant evils, is more than sufficient to deprive the best religious privileges of their force, and so place the first where the last had stood. Christianity is the only religion which has established itself on the foundation of love; and love is the only sufficient foundation of religion. It is by the power of this divine principle alone that an infinite God can act for the benefit of His creatures, or that His creatures can prove their obedience to His will by continually reciprocating acts of holiness.

*The Sunday called Sexagesima, or the second Sunday  
before Lent.*



*The Collect.*

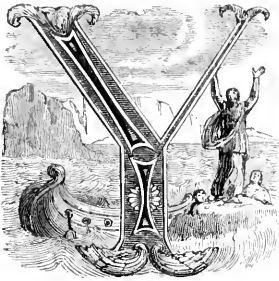
LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*



**THE COLLECT.**—It is the requisite characteristic of earnest prayer, that it springs from a strong feeling of necessity. The praises which we render to God are only acceptable when they express the unaffected sentiments of grateful hearts; and in the same manner we must be able to say and feel, when we present our petitions, that we put not our trust in anything which we do, but depend solely on the power of God, exercised in our favour through Jesus Christ. Our dread of adversity, like the desire of good, will always partake of the nature of our principles. Worldly and sensual, our only fear will be lest the chances of life should deprive us of present enjoyments. Roused to a better understanding of the designs and capabilities of our being, our fears will then be most intensely excited when adversity threatens us in the form of spiritual losses and defections. Happy they who are susceptible of such sorrows and apprehensions!

SEXAGESIMA SUNDAY.

*The Epistle.* 2 Cor. xi. 19.

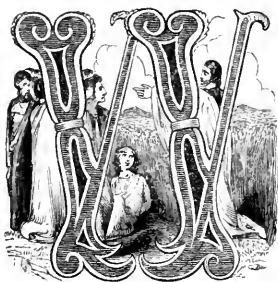


E suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak : howbeit, whercinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool,) I am more : in labours more abundant ; in stripes above measure ; in prisons more frequent ; in deaths oft. Of the Jews five times received I forty stripes save one ; thrice was I beaten with rods ; once was I stoned ; thrice I suffered shipwreck ; a night and a day I have been in the deep ; in journeying often ; in perils of waters ; in perils of robbers ; in perils by mine own countrymen ; in perils by the heathen ; in perils in the city ; in perils in the wilderness ; in perils in the sea ; in perils among false brethren ; in weariness and painfulness ; in watchings often ; in hunger and thirst ; in fastings often ; in cold and nakedness ; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

THE EPISTLE.—The readiness with which the first preachers of the Gospel suffered everything for its sake, affords a noble illustration of its power to strengthen and elevate the heart. It was not by the patient endurance of bodily pain merely that they exhibited the grandeur of the principles which glowed within them ;—reproach and contumely, scorn and misrepresentation, attended their self-devotion to the cause of truth. They who suffered fools gladly,—the bold, presumptuous pretenders to wisdom—would not endure the glorious yet mild instruction of these true disciples of knowledge and heavenly science. Yet, unprovoked and unwearied, the teachers of the Gospel could persevere in their course, rejoicing in tribulation whenever their affliction might remind either themselves or others of the Cross of Christ. St. Paul supported his claims to attention by arguments

SEXAGESIMA SUNDAY.

*The Gospel.* St. Luke viii. 4.



**W**HEN much people were gathered together, and were come to him out of every city, he spake by a parable : A sower went out to sow his seed ; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it.

And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be ? And he said, Unto you it is given to know the mysteries of the kingdom of God : but to others in parables ; that seeing they might not see, and hearing they might not understand. Now the parable is this : The seed is the Word of God. Those by the way-side are they that hear ; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved. They on

adapted to the views of those whom he had to instruct. He was a Hebrew of the Hebrews,—a Jew both by birth and profession ; but he could urge arguments of a still more forcible kind,—he was influenced in all he did by the warmest and most generous sympathy :—“ Who is weak, and I am not weak ? Who is offended, and I burn not ? ”

**THE GOSPEL.**—In this divine parable our Lord shows in the most striking manner how small a proportion of those to whom the Gospel is preached receive it with truly thankful and obedient hearts. The way-side hearer allows it to fall upon his ear as if it were of no more value than the verbiage of tasteless and formal moralists. Others receive it upon hearts cold and impenetrable. The superficial knowledge which they acquire displays itself in an outward conformity to some of the more obvious requirements of decency, or perhaps a momentary expression of zeal when provoked by the contradiction of declared unbelievers. Others have received the word with joy, pleased with the discovery of its adaptation to the necessities of the world, or the state of morals ; or if their characters be of a more ardent and imaginative kind, they thus receive it, because it answers some natural wish, or capricious desire of the heart : but it has not penetrated or converted the soul, and temptation coming, the whole of the seeming belief vanishes. There is yet another class to whom God’s word, though at first acknowledged, comes in vain. This consists of the busy and ambitious votaries of the world. The Gospel rouses them to attention,—quicken the conscience,—obliges reason to warn them of the folly of their anxiety respecting the things which perish. A few straggling signs of repentance,—of faith,—of devotion, appear ; but the world

## SEXAGESIMA SUNDAY.

the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.


presses on with its cares and temptations, and the weak nurslings of the Gospel perish. Blessed are they to whom the conclusion of the parable applies. Wisdom is justified of her children; and they shall be justified when they appear in the presence of their eternal Father. "Unto you it is given to know the mysteries of the kingdom of God, but to others in parables; that seeing they might not see, and hearing they might not understand." This must seem a hard saying to the understanding of those who are unwilling or unaccustomed to consider the character of the Gospel. The minds of men are naturally not more inclined than their hearts to receive it as it comes from the clear regions of truth. Doctrine and moral precept share the like fate in this respect. They are equally unacceptable to the worldly, and would be still more so could it see them in their most perfect forms. A softening shadow is thrown around their radiance by Divine mercy itself; and our weak sight is enabled to bear the lustre of the brightest truth passing through its proper medium. But the world, by wilful unbelief, converts the transparent veil of inspired language into clouds and darkness. Men see without perceiving. They are assured of God's presence, but feel it not. He reveals His will and intentions; but to the revelation, all-important and interesting as it is, they oppose a deaf ear and an obstinate heart. That our Lord, in speaking by parables to the multitude, did not act with severity or with the intention of refusing them the blessings of light and knowledge, appears from the whole tenor of His conduct. He came for the express purpose of instructing mankind. "I am come a light into the world" was the language which He used; and when we consider how patiently He unfolded His gracious designs, how plain were His offers of mercy and of the regenerating Spirit, who will doubt His right to such an appellation? The medium of parables was in reality employed that prejudice might be disarmed; that ignorance might not be disheartened; that minds least accustomed to spiritual contemplation might be able to see, even from the beginning, somewhat of the plan and objects of the Gospel. "That seeing they may see, and not perceive," was spoken proverbially, and in reference to the persevering obstinacy of men, rather than as a declaration of intended punishment. But the world, as in other cases, did itself make that a cause of difficulty which was originally intended to open the paths of truth, and thereby converted a blessing into a cause for the highest species of moral and spiritual punishment. The structure of our Saviour's parables is of the simplest character: no one could fail to understand the general meaning of that above delivered. He was known to speak of moral and religious truths; and the people had been accustomed from the most ancient times to this mode of instruction. Unwillingness to make the practical application, hardness of heart, pride, and self-sufficiency were the true reasons of their finding His parables obscure. In the result his hearers divided themselves into two classes: the one contented to remain in their darkness; the other seeking from the Lord with humbled hearts the spiritual interpretation which He alone could give.



*The Sunday called Quinquagesima, or the next Sunday  
before Lent.*



*The Collect.*



LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. *Amen.*

**THE COLLECT.**—The harmony of Christian graces is beautifully illustrated in this Collect. Faith acknowledges the divine teaching of the Scriptures; hope leads us to look for the sublime gift of the Holy Spirit; our general understanding of the system of grace instructs us to regard Him as the sole fountain of holiness and virtue; and to charity, or love, the foundation of the Gospel itself, we attribute the power which blends together and vivifies all the elements of good which may be bestowed upon our hearts.

QUINQUAGESIMA SUNDAY.

*The Epistle.* 1 Cor. xiii. 1.



THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

THE EPISTLE.—Never was any grace or virtue described with a more exquisite particularity or with nobler eloquence than that which St. Paul employs in this delineation of charity. Whatever can give dignity to the outward man; whatever is most esteemed in the acquirements of mind; whatever even is considered as of greatest worth in the profession of holiness; all are brought in review before us. The spectacle awakens our admiration; we feel inclined to exclaim, Surely nothing more can be wanting to complete the line of human merits and distinctions! The world quickly echoes this sentiment; but the decision of pure wisdom is, that as yet we have seen nothing more than the pageantry of virtue; that the grace being wanting which the world cannot give, the

QUINQUAGESIMA SUNDAY.

*The Gospel.* St. Luke xviii. 31.



WHEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou

whole is baseless and worthless as a shadow. The eloquence of angels employed on the highest themes that can interest the human mind; the wisdom which by foresight should enable a man to unfathom the mysteries of Providence; the faith, the generosity, which might lead to wonderful displays of ardour: even these have no substance in them, we are told, without charity, the animating and glorifying grace of the regenerating Gospel. And if the rule thus earnestly insisted upon by the Christian system be carefully examined by the light of reason, will it be found wanting in truth? Will it not rather be seen that the principle of which the Apostle speaks is absolutely necessary to the efficiency of every plan employed for the benefit of mankind, whether it originate in the wisdom of states or in the virtue of individuals? Charity, in the language of the Gospel, is synonymous with love, and is contented with nothing less than the entire sacrifice of every principle of selfishness to its own ennobling influence and demands.

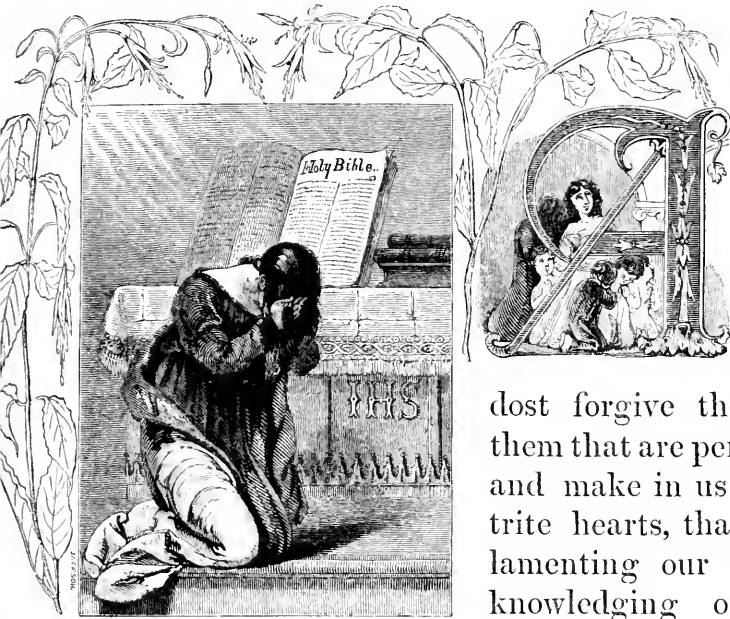
**THE GOSPEL.**—Our Lord's foresight of His sufferings gives additional force to the grandeur of His example. He endured not pain and anguish by some sudden effort of resignation; but, looking forward to the continually increasing weight of sorrow, willingly bowed His head to the pitiless storm which sin had raised against Him. The shadow of the Cross lay darkly on His path from the beginning, and gave a deeper gloom to the wilderness, greater horror to the raging of the wind and the sea. It was written in the Prophets that He should "be despised and rejected of men;" that "the assembly of the wicked should inclose Him;" that they would "gape upon Him with their mouths as a ravening and roaring lion;" that they would "pierce His hands and His feet;" and "part His garments among them." These and the whole long train of other awful particulars, read by the Spirit which dwelt within Him, were present to the mind of Christ with a distinctness proportionable to the power of His illumined understanding. From others they were hid; and the first glimpse which they caught of the truth overwhelmed their hearts. The difficulty to mere natural reason was increased tenfold by the demonstrations of power which accompanied even His warnings of approaching suffering. The Son of Man "shall be mocked, and spitefully entreated, and spitted on; and they shall scourge Him and put Him to death." Scarcely had these words been uttered, when the prayer of distress is answered by an act of Divinity. He who, a moment before was speaking of sorrows which seemed necessarily confined to the most abject or the most

## QUINQUAGESIMA SUNDAY.

Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

helpless of mankind, now utters but a word, and the bonds of affliction, where most firmly riveted, are at once dissolved. Blindness had shut out the world from the present object of our Saviour's mercy; poverty had deprived him of the comforts and solaces of a home; but the readiness with which he appealed to the power of Christ seems to intimate that he had made up for many of his natural disadvantages by the right employment of inward grace. Unable to trace for himself the chart of prophecy, he had, it is probable, listened in the synagogues with intense interest to the reading of the heavenly Word. Memory, quickened by hope and strengthened by love, had laid hold of the truths most comforting to the spirit; he carried them with him to his obscure retreats; he mused upon them as he sat by the way-side begging. Truth, living and divine, thus treasured in the heart, grows quickly, and speedily connects itself with all that is most gracious in the plans of Providence. The Spirit and the blessing of God visit the souls in which it dwells; and to such souls it is that the first communications are made when the Father of mercies is about to open fresh fountains of grace. The blind man knew his Saviour when learned scribes and self-righteous Pharisees rejected Him; the blind man acknowledged the might of Jesus when the thousands who had seen His miracles and received sensible demonstrations of His Almighty power said, "He hath a devil!" the blind man, who could read no prophecy, who had no means of comparing precept with precept, was able to address Him by the title which connected His present mission with the most remarkable of the announcements made to the fathers; while the best instructed of the land—the men who imagined that they could find a mystery, and the interpretation of it, in every letter of the Scriptures,—were unable to see the true meaning of any one of the plainest prophecies, of those which most intimately concerned the safety and glory of their nation. The petition of the blind man, "Lord, that I may receive my sight," was a prayer for an inferior blessing, springing from the possession of one by analogy the same, but of an infinitely higher kind. It is of vast consequence that we should in all cases be able to use this argument with God—"Father, thou hast given us the riches of grace, Oh! do not refuse us the inferior blessings which in this our low estate are necessary to our peace or our usefulness!" St. Paul leads us to cultivate this mode of reasoning in that sublime model of cheering argument where he says, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" The practical application which we ought to make of the narrative is this: Have we recovered the light of our understandings by the power of the Divine Spirit, or, convinced of our darkness, do we watch for the presence of Jesus Christ, that we may obtain from Him that most important of all blessings? Or, if we may rest in the happy conviction that the boon has been already bestowed, and that through the mercy of the Most High we see and possess the things which make for our peace, do we now, after the example of the blind beggar, follow our benefactor and glorify God?

*The First Day of Lent, commonly called Ash-Wednesday.*



*The Collect.*

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and

dost forgive the Sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent after the Collect appointed for the Day.*

**THE COLLECT.**—This day has been observed from the time of Gregory the Great with fasting and prayer, and other exercises indicative of sorrow for sin. It is called Ash-Wednesday, from the custom which prevailed among the ancient Christians, as before among the Jews (Esther iv. 1, Daniel ix. 3), of sprinkling ashes on their heads when engaged in acts of deep and public penitence. The word Lent, which is derived from the Saxon, and signifies spring-time, is applied to the forty-days' fast, to distinguish it from other periods of abstinence. It was from the established rule that the Sabbath ought to be regarded and kept as a festival, that Pope Gregory introduced the custom of beginning Lent on Ash-Wednesday, thence called the head of the fast. Four days are thereby gained, and the Sunday is still left us to commemorate with joy and thanksgiving the resurrection of Christ. Penance in the ancient Church was commonly performed on this day. The persons who sought thereby readmission to the communion of saints were obliged to present themselves at the door of the church, barefooted, and clothed in sackcloth. Led into the church, they were surrounded by the clergy, who repeated the seven penitential psalms, and then the bishop sprinkled them with water of purification, and having put ashes and sackcloth on their heads, expelled them from the church, as Adam, he said, was driven from paradise. Various acts of mortification were enjoined them, and these being duly performed, the penitents were readmitted to communion at the close of the forty days. The Church of England employs the commination on this day, and its members are called upon to exercise all the duties of a spiritual, though not those of an outward, penance.

## THE FIRST DAY OF LENT.

*For the Epistle.* Joel ii. 12.

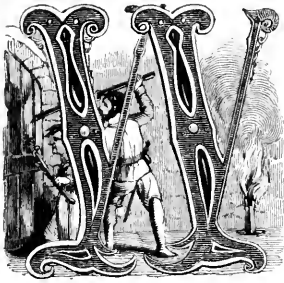


URN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

**THE EPISTLE.**—It is the consolatory precept of our religion, that the sacrifice of “a broken and contrite heart” shall not be despised. That God is “slow to anger and of great mercy,” bearing with long-suffering the offences of His creatures, and “repenting Him of the evil,” that is, acting towards humbled and penitent offenders with so much compassion and fatherly kindness that He may seem to have changed His purpose, and to justify the use of the prophet’s expression, “He repenteth Him of the evil,” whereas it was in His own eternal and predetermined counsels to pardon all who should return to Him with unfeigned penitence and faith, for the sake of Him who had undertaken to be their Redeemer. The passage from the prophet Joel is peculiarly adapted to a season of religious sorrow. It represents every class of the people, and whatever their own private circumstances may be, presenting themselves, under the guidance of the ministers of the altar, before their offended God. The exhortation, “Rend your heart, and not your garments,” shows that even under the law, spiritual feeling, the deep and earnest sorrow of an afflicted conscience, was essential to the proper observance of a fast. If we neglect this principle while professing the Gospel, our exercises of humility or devotion can have no value whatever, everything in the new and spiritual system of Jesus Christ having an immediate reference to the conversion of the heart. The most afflicting of misfortunes are those which indicate the withdrawal of the Divine presence. Some there are which may be regarded as the chastisements of a Father who still watches over us, and blesses us; but sad indeed is the condition of the people of whom it may be questioned—“Where is their God?”

## THE FIRST DAY OF LENT.

*The Gospel.* St. Matth. vi. 16.



**W**HEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also.

**THE GOSPEL.**—Our Lord himself states the principle above alluded to with all the force of divine authority. Two classes of persons fall into sin and ruin by the false notions which prevail respecting the merit of formal observances. The one imagines that righteousness may be found in a careful attention to outward ordinances; and, satisfying themselves by their strict obedience to the rule thence formed, they allow the mind and heart to remain under the dominion of corruption. To the other class, the respect paid to even an appearance of sanctity offers the ready means of deceiving the world, and gaining for themselves a species of honour to which they could prefer no real claim. They win in many cases the good for which they labour, “they have their reward.” Men regard them with reverence for their supposed self-denial and superiority to the ordinary weaknesses or corruptions of their nature. But God knows the secrets of their hearts; and both in this case and the other, the only result of hypocrisy will be, confusion of face and despair when the soul has to render up its account. Fasting is for humiliation, and not for display. It has no good in itself, but only in the end proposed,—the expression of sorrow, and the subduing of unruly passions. A withdrawing of the heart from the things of the world is the best result and the surest sign of our having fasted according to the rule laid down by Christ. Advice given by such a Being would ever be valuable to us were not our minds preoccupied by the suggestions of pride and folly. We acknowledge His wisdom, and how can we doubt His love? The treasures which He tells us are not worth hoarding, may safely be regarded as of little value;—for what species or form of good is there which He would teach us to squander, whose whole object it was to make us the heirs of all good? No!—He only warns us against laying up treasures upon earth because they are not in themselves worth our care,—and because, while employing our minds about the empty shadows which thus solicit our attention, we may miss the substantial and enduring glories of heaven. The heart will be where the treasure is; and little are they likely to advance in dignity and holiness whose hearts are here rather than with God.

*The First Sunday in Lent.*



*The Collect.*

**LORD**, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

**THE COLLECT.**—The example of Christ both awes and encourages us. We feel how impossible it is that beings unused to the discipline of holiness, weak in heart and infirm of purpose, should be able to follow such a guide by any effort of nature. But the mingled sense of infirmity and love teaches us to seek support in the example itself as a source of life and power. The light which we would follow casts its rays, not in the distance merely, but into the depths of our hearts. “Give us grace,” is the prayer of believers, as they contemplate with solemn admiration the example of their Lord; and that grace bestowed, they find themselves “able to do all things” to the full measure and capacity of their being in its best and most exalted condition. It is not in particular instances only that they are content to follow Him. The grace which they seek is the living principle that leaves nothing within them unsubdued to the power of holiness,—nothing over which they have command unconsecrated to the honour and glory of their Saviour!



THE FIRST SUNDAY IN LENT.

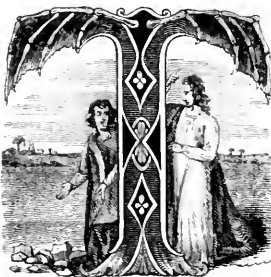
*The Epistle.* 2 Cor. vi. 1.



WE then, as workers together with him, beseech you also, that ye receive not the grace of God in vain; (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation;)

giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

*The Gospel.* St. Matth. iv. 1.



WHEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and nights, he was afterwards an-hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

THE EPISTLE.—Divine grace is so precious a gift, that the richest treasures of nature and fortune fall far short of its value. They may adorn the possessor with a lustre glorious in the sight of the world, and enable him to command the luxuries in which sense revels till satiated with enjoyment; but the grace of God, not a name or a shadow, as the world supposes, gives the permanent dignity which will bear the inspection of Heaven as well as of the wisest of mankind. It

## THE FIRST SUNDAY IN LENT.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.


confers the deeply-enjoyed delights to which no worldly pleasure can ever be compared. The mind in its ordinary state wants the keen susceptibility which enables it to discover the full worth or beauty of things. Still less is it capable of understanding the sublimity of heavenly mysteries; but the grace of God quickens and enlarges it. The good which exists becomes more perceptible; the good which is to come more attainable.

THE GOSPEL.—The temptation in the wilderness, though at first sight an occurrence least to be looked for in the history of a being like Christ, affords one of the sublimest manifestations of His Divine character. It is not in repose that virtue of any kind is best displayed; and the holiness of Him to whom the Spirit of truth was imparted without measure could only be fully proved by His immediate conflict with the spirit of error and evil. The circumstances attending this awful trial were pregnant with sacred mystery. It is not till after the strongest encounter with all natural desires and mere bodily weaknesses, the lengthened preparation of holy discipline, that Christ is exposed to the dark designs of Satan. He meets Him in silence and solitude. The gloom of the wilderness is around Him, and but for the indwelling light of His own soul, it would have been wholly desolate. Satan appeals first to His natural appetites. Failing in this attempt, he strikes at the living principle which bound up all the human graces of Christ's nature in faith and love. Had the Son needed to prove the truth of the Father's word by the methods pointed out by the tempter, never could He have trusted himself to the Cross, or descended to the depths of the grave, exclaiming, "Thou wilt not suffer thine Holy One to see corruption!" Again, therefore, Satan misses his aim. But he has still power in reserve; and the several temptations to which our Lord was subjected seem to mark out the three great classes of trials to which His followers, or mankind in general, stand exposed. Ambition furnished the snare whereby the best and greatest minds that acknowledged the power of evil became subject to its sway. Satan, it is probable, had but very inadequate views of our Lord's nature or character; great, and wise, and good, He evidently was above all that He had encountered. The patriarchs of old, the sages of Greece and Rome, the kings and priests most renowned for fortitude, wanted the perfection of strength and lustre displayed by this mysterious Peasant of Galilee. One mighty effort, therefore, was still to be made. The offer of a dazzling sovereignty had blinded before now the loftiest souls; but it moved not the calm spirit of Jesus. Satan left Him, therefore, and hastened to his gloomy abode to prepare other trials—the Cross,—the fiery arrows of death,—and the blackness of the grave!

*The Second Sunday in Lent.*



*The Collect.*



LMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

THE COLLECT.—This simple and comprehensive prayer illustrates the greatness of the Christian's trust in the mercy of God. He feels how difficult it is to resist temptation, or control by mere prudence the adverse events of life. The world stretches around him, at one time a waste howling wilderness, at another, a garden full of dangerous pitfalls. Every path of existence has its dangers; and the future, though apprehended by the teachings of the past, yields little of the sorrow with which it may be pregnant to the wisest precautions. But there is an equivalent for all these perils,—a compensation for all these natural or social disadvantages,—in the assurance that God will hear and answer us. Having “no power of ourselves to help ourselves,” He becomes our tower of defence, and our present help in trouble.

## THE SECOND SUNDAY IN LENT.

*The Epistle.* 1 Thess. iv. 1.



E beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth despiseth not man, but God, who hath also given unto us his Holy Spirit.

**THE EPISTLE.**—The doctrines and precepts of the Gospel are equally distinguished by their purity. Christ is manifested to take away sin, and His blood is shed to cleanse the corrupted heart, and restore it to that state in which it may feel itself capable of loving what is good and innocent. The Holy Ghost—the Eternal Spirit of truth and holiness—the grand Source of knowledge—the Fountain of sanctification—attends upon the redeeming sacrifice, and gives a new life to the delivered soul, every principle of which will act in the same direction as the will of God, and engage in the working out of His plans of good. In this manner, the doctrines of the Gospel—all its fundamental truths—are found to be the parts of a mighty system, not only for the assertion of the supremacy of righteousness, but for giving it that supremacy in the hearts of men, and securing to them a full share, both in time and eternity, of its sublimely-beneficial results. Precepts in every system must not only have a certain correspondence with the system, but must partake of its nature, and breathe of its life. Those of the Gospel, therefore, may be expected to exhibit a holiness as far above that of other moral lessons, as the foundation on which they rest is grander than human sanctions. When taught by Christianity to be holy, we are referred for an account of what holiness is to the character of God: “Be ye holy, for I am holy;”—to that of Christ, “Who did no sin, neither was guile found in his mouth;”—to the nature of the Sanctifier, who baptizes as with a purifying fire. The beautiful consistency which thus exists between all the parts of the Religion, ought to have its parallel in the minds and conduct of its professors. It was to convince them of this that the Founder himself urged the necessity of their proving their faith and love by their obedience;—that He spoke so plainly of the dependence of knowledge upon doing the will of God;—and that His Apostles, following the same track of heavenly light, so interweaved the statement of doctrine with practical directions for a holy life, being, as it would seem, constrained by the blessed Spirit from ever dividing a system into parts which is one and entire as the will of the Almighty. Christians are made Christians by the action of Divine grace, which, when received at all, leaves no vital principle of humanity untouched. The want of purity, therefore, or practical holiness, is an unanswerable proof that the religion has not been received, or that, if acknowledged, it has produced none of those effects which are the only sure signs of a preparation for the freedom and blessedness of heaven.

## THE SECOND SUNDAY IN LENT.

*The Gospel.* St. Matth. xv. 21.



ESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

THE GOSPEL.—This interesting narrative again brings the grandeur of the Redeemer's power within the range of our sympathies. The woman of Canaan was of a poor and despised race, as characterised by all the circumstances of moral degradation and spiritual darkness. The Jews who received the Divine oracles as a precious trust, had proved themselves wholly unworthy of their sacred office. The bordering nations, therefore, derived no advantage from their neighbourhood, and the insults continually put upon them by those who claimed the name and titles of holiness, tended to harden them more and more in the obstinate love of sin. "It is not meet to take the children's bread, and to cast it to dogs," was the proverbial saying of the day, and repeated by our Lord not as His sentiment, but to show what little reason the poor suppliant had to look for compassion from a Jew. There was, however, in the woman herself a degree of preventing grace. Not all the people of the coasts of Tyre and Sidon were prepared to address Him as Lord, and Son of David;—to bear His repetition of the wonted rebuke, and fall down and worship Him. Their degraded condition had too much darkened their hearts to admit of this happy recognition of the virtue which dwelt in Christ. The woman who came to Him was led by that mercy itself, which, before it wrought the outward miracle, had already wrought a greater miracle in the conversion and illuminating of her soul. "Great is thy faith" was not said till due proof had been given of the strength of her belief. The firmness of her conviction was first tried by the disciples, who would fain have sent her away unanswered. It was then tried by our Lord himself, who replied to her request by a reference to the often-republished axiom,—that all spiritual good and honour was to be bestowed exclusively on God's chosen people. This answer to a mind less strengthened by grace would have seemed to shut it out by a stern necessity from the hope of mercy. But to the woman of Canaan it only gave fresh motives for an exercise of that faith which overpowers all rules and restrictions, and rejoices in triumphing by the sole strength of Divine love and pity. Still she had another trial. The pride of the human heart was to be offered as a sacrifice, and gladly was it given. This completed the proof of Christ's power, and a spiritual and a visible miracle were wrought at the same moment.

*The Third Sunday in Lent.*



*The Collect.*

E beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

**THE COLLECT.**—If it be the duty of Christians not to use vain repetitions in their prayers, it is equally their duty to observe well the full and proper application of the language which they employ in the forms of supplication adopted by the Church. The present Collect is one of the shortest in the Liturgy, and to a careless eye may seem to contain only a single, and that a very general, petition. But if care be taken to analyse it, we shall see that, brief as it is, it conveys much sublime truth to the heart, and teaches us to pray in a language most conformable to the spirit of the Gospel. We address God as His servants: it is in that character only, or in that of His children, that we can ever properly beseech Him to look upon our hearty desires. In any other character, our desires will be such as His pure eyes can only behold with angry displeasure. Our hopes and wishes being conformable to the proper character of God's worshippers, we may rightly entreat Him to exercise His power in our defence, and to give us the means of triumphing over our enemies. Care should always be taken to consider the particular style and language of the prayers we adopt. That which we ask for as devout servants, and loving, though humble children of God, we cannot properly request when we come before Him simply as penitent sinners, whose first, and, for the time, whose sole anxiety must be the forgiveness of their sins,—the removal of Divine wrath.

THE THIRD SUNDAY IN LENT.

*The Epistle.* Ephes. v. 1.



Ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish-talking, nor jesting, which are not convenient; but rather giving of thanks: for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them: for ye were sometimes darkness, but now are ye light in the Lord; walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

THE EPISTLE.—The portions of Scripture chosen for this season of preparation have all an evident relation to the grand rule,—“Without holiness no man shall see the Lord.” But it is the happy feature of our religion that the service claimed is called for by the voice of fatherly tenderness and beneficence. “Be ye therefore followers of God, as dear children,” is the language of the blessed Spirit; and lest we should be discouraged when considering our helplessness and the greatness of the work set before us, we are reminded of the love of Christ, who has made this way of honouring His Father not only manifest by His example, but easy by the powerful influences of His grace. Many vain reasonings were employed by heathen philosophers to excuse the gross practices of the ancient world. Their ignorance of the truth is but a poor apology even for them; conscience, and the proofs given by the outward world of the existence of a God, having been at all times sufficient to convince those who did not wilfully love darkness rather than light, of the

## THE THIRD SUNDAY IN LENT.

*The Gospel.* St. Luke xi. 14.



ESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and

inexcusableness of sin. But if so little can be said for those who lived in times of general ignorance, how much less can be urged in defence of those who, at a period when the knowledge of holiness is shedding its lustre around them, still attempt to excuse, before God and men, the indulgence of degrading vices! That the wrath of God will come upon the children of disobedience, is proved by the strongest arguments of nature, reason, and revelation. The folly of mankind leads them to imagine that they can make a satisfactory answer to these arguments; but the real strength of this their answer consists in its being kept back; for were it brought into comparison with the proofs of the divine truth, whereby they will at last be judged, its utter insignificance would be apparent, and their vain words would deceive no man. But the lovers of pleasure rather than of God will not allow this comparison to be made. They prefer the momentary and uncertain peace which they gather from the supposition that some excuse may exist for them, to ceasing from sin, and the obtaining of a sure and imperishable happiness.

**THE GOSPEL.**—It is a curious fact, that the enemies of our Lord distinctly ascribed His miracles to a supernatural power. There was no question among those who saw His works as to their reality, and equally little doubt was felt respecting their being performed by means which came not within the range of earthly agencies. This circumstance affords a very striking species of evidence to the truth of our religion. We are not disposed to believe in the power of evil rather than in the power of good. If blind men were in these days suddenly made to see,—if the sick and the maimed were restored by a word,—and the dead even revived, at the simple bidding

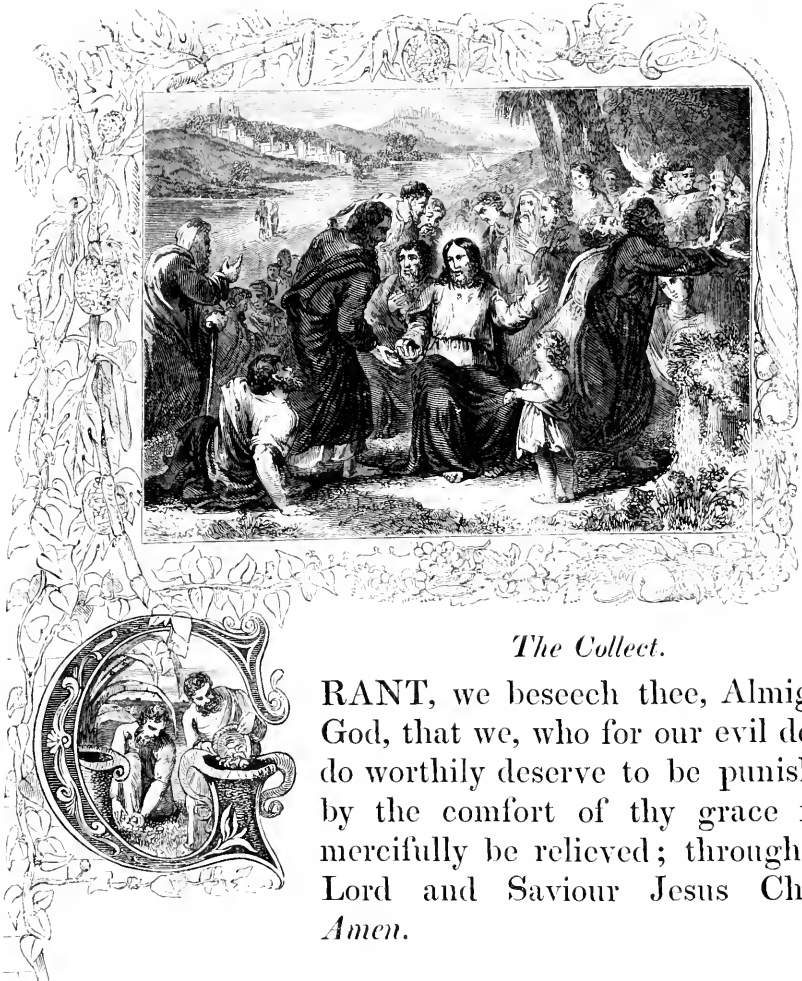


## THE THIRD SUNDAY IN LENT.

he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the Word of God, and keep it.

of a deliverer, supposing that our senses convinced us of the reality of the fact, we should either endeavour to account for the wonder by natural causes, or by looking to the presence of Divinity. But if the laws of Nature could not be regarded as undoing that which had arisen from their ordinary operation, we should see no reason to prefer ascribing the supernatural wonder to any superior power rather than the power of God. There are, moreover, many circumstances to be taken into consideration in every question of this kind. The miracles were wrought for some end; the nature of that end will help us to determine the source of the power by which they were wrought. But Christ's preaching, and every action which He performed, as well as every sentence He uttered, had a tendency the very reverse of that which marks the designs of evil. It needed not even the open casting out of devils to convince an unprejudiced observer that it was His aim to set up a kingdom, the establishment of which should be the ruin of the empire of darkness. Our great object, therefore, in the present day, is to give proper weight to the evidence which proves the reality of the miracles. The unsuspected testimony of the Jews to this point will go far to convince a mind free from prejudice that it deserves implicit credence; while they who need not further arguments for the truth of their religion will regard the narrative as affording a valuable though melancholy proof of the corruption of the human heart. For what can more strongly convince us of our fallen and miserable condition than such a desire to escape from the plainest manifestations of the Divine presence, or the teaching of divine truth? If we have been cleansed,—if the spirit of evil have left the chambers of our hearts—let us take the warning conveyed by our Lord in the latter part of the Gospel. The mind unoccupied by God is ever likely to become the prey of a host of evil spirits, each stronger than the tempter that before held it in subjection. By seven spirits we are to understand, either an immense multitude of spirits, or a certain compact band of evil angels, the number seven being ordinarily used in Scripture with a mystical signification of fulness and completeness; see 1 Sam. ii. 5, Isaiah iv. 1, and Revelation i. 4, where the everlasting source of grace and spiritual life is represented as "the seven spirits" which are before the throne of God. The exclamation of the woman who lift up her voice in obedience to the sudden emotion which the words of Jesus had inspired, was answered by an allusion to the truer relationship existing between Him and His people than that which springs from the circumstance of birth. It was thus He spoke on another occasion, saying, as He stretched forth His hand toward His disciples, "Behold My mother and My brethren." Nor ought we to be surprised that He should lay such stress on the superior claims of a spiritual kindred. The family of God's children in His heavenly kingdom are bound together by bonds that can never be broken. Their union springs from a perfect harmony of nature and principles—from a mutual interest in the pursuit of truth and happiness; and still more essentially from the oneness of the spirit of life of which they have all drunk, and to whose quickening influence they are indebted for their sonship with God, and their membership in Jesus Christ. "There is one body and one Spirit, even as ye are called in one hope of your calling."

*The Fourth Sunday in Lent.*



*The Collect.*

RANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

**THE COLLECT.**—Confession of sin and unworthiness is one of the best and most essential ingredients of prayer. The world, when forced to acknowledge its opposition to the divine law, offers a thousand reasons against the sentence being passed upon it which God's justice is prepared to pronounce. But the contrite penitent admits not only the commission of the offence, but that it merits the heavy punishment which the law has declared shall follow disobedience. Our deeds are evil, say the bold, licentious, pleasure-loving votaries of the world,—compelled by reason and conscience to this confession; our deeds are evil, also say the humble suppliants at the throne of grace; but they add, we worthily deserve to be punished for these our offences; and in that they honour God by an acknowledgment of His justice when He condemns the sinner; and by the most earnest praise of His mercy when, through the operation of His grace, and the atoning merits of Christ, he forgives and restores him. We should do well if we attended to these distinctions; and on all occasions questioned ourselves whether we be sufficiently impressed with awe at the danger to which sin exposes us, and thence feel how large a debt of gratitude we owe to Him by whom the work of our deliverance has been wrought.

## THE FOURTH SUNDAY IN LENT.

### *The Epistle.* Gal. iv. 21.



TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

**THE EPISTLE.**—To beings who felt in themselves the working of a spirit which invariably pointed to good, and who knew no delight but that which springs from the exercise of pure and elevated virtue, the stricter and the more comprehensive the law under which they lived, the better would they be able to exhibit the noble purity of their nature. While nothing could give them pleasure but that which at the same time set forth the excellence of the heavenly rule of right, they would have every reason to desire that their existence and happiness might always depend upon their conformity to its maxims. But if, on the other hand, this original adaptation of their nature to the divine law should no longer exist,—if the innate tendencies of both mind and heart should now be on the side of evil, and with all the resistance which may, from time to time, be offered from motives of thought and prudence, the weakness or corruption of nature should be allowed to overcome the suggestions of conscience, and the terrors of expected punishment, if such a change should have taken place, would it be wise in these beings to wish, as before, to be judged by the strictest and most unyielding law? But this, in reality, is the case of those who, with the law and the Gospel before them, take the former rather than the latter for the foundation of their hopes.

## THE FOURTH SUNDAY IN LENT.

*The Gospel.* St. John vi. 1.



ESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here which hath five barley-loaves and two small fishes: but what are they among so many? And Jesus said, Make

The justification of this choice must depend on the notion, either that a general fulfilment of the law will satisfy divine justice, or that there is virtue even in the apparent willingness to abide by so holy a rule, whatever be the consequence. To the former, it may be answered, that the express declarations and the essential character of the law fully prove that it requires a perfect and unvarying obedience; and for the latter, that to a mind nobly set on the recovery of holiness, and anxious to see God glorified by obedience to his laws,—the old dispensation affords not means for the attainment of such an object, while the system which has the righteousness of faith for its basis, supplies all that is required for its accomplishment, and proposes to bring back the fallen creature to that state of freedom, and holiness of disposition, in which the love of goodness shall be the ruling principle of his soul. At the best we could but keep the law, as under bondage, as dreading the penalties of disobedience; whereas the Gospel offers us the grace which, taking away the outward compulsion, bestows the inward and living principle of an obedient will.

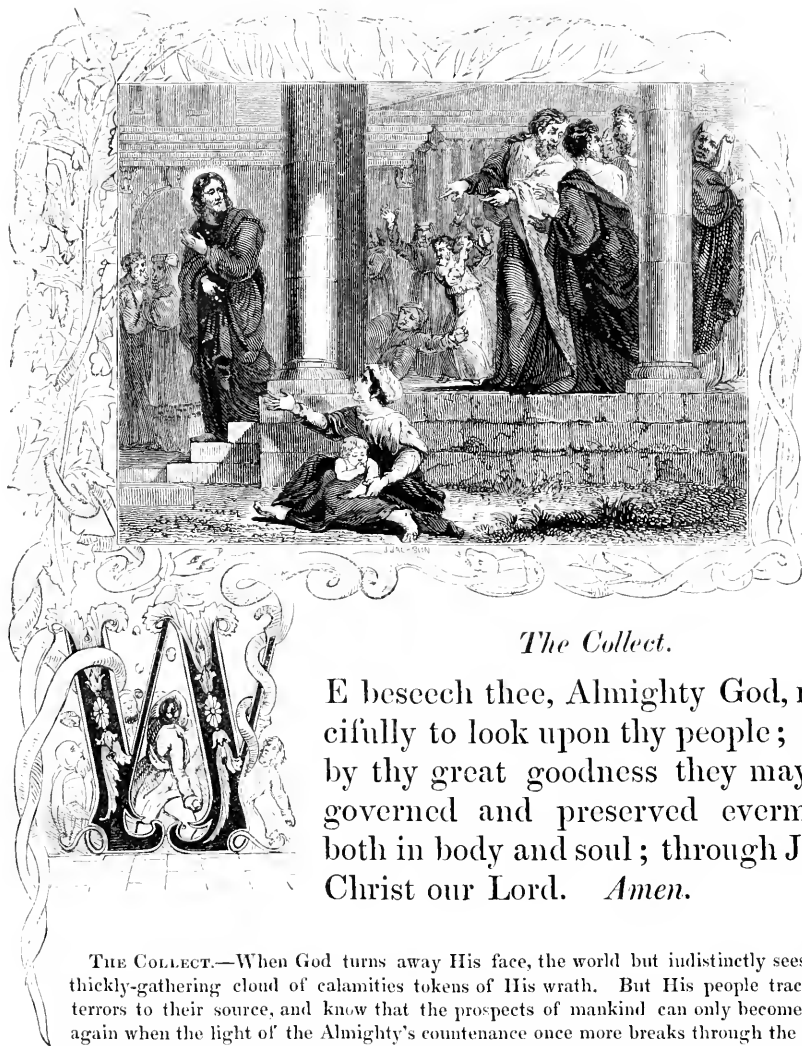
THE GOSPEL.—None of the miracles of our Lord strike the mind as more mysterious than the one recorded in this Gospel. A divine power is manifested in all that He performed; but He connected in other instances the miracle with the object by some sign, or action, which seemed to form a channel for the energy exerted. But here is no sign; and the mind has to pass at once into the boundless ocean of omnipotence, with nothing to guide it in its search for explanation but the one simple truth, that God was manifest in the flesh. As a proof of divine power, none could have been given more striking and complete: but there are other views to be taken of this miracle. It was wrought to feed the fainting multitudes who had hastened to hear the preaching of Christ; and afforded a testimony to the truth of His own gracious promise,—“Seek ye first the kingdom of God, and His righteousness, and all other things shall be added unto you.” The multitudes were fed in the wilderness, where there was no opportunity of obtaining nourishment, and they were entirely dependent on divine mercy. This ought to teach us that, however destitute we may be as to earthly helps, and however desolate in our prospects, we are in reality well and happily

## THE FOURTH SUNDAY IN LENT.

the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

situated if the blessing of our God be with us. To rise superior to the consideration of circumstances, and be able habitually to fix the mind on the realities of truth, whether outwardly visible or not, is the grand triumph of noble souls. And this is the Christian's triumph—when he can look with serenity from the troubled scenes of the world to the unchangeable systems of heavenly love, and answer the questionings of his heart as to what may be about to come by casting his care on God, in the assurance that He careth for him. But if we may thus trust to His present mercy for the supply of our natural wants, whatever be our condition, with still greater confidence may we look to Him in all seasons of spiritual necessity. The wilderness itself blossoms as a rose at His word, and the hard rock pours forth the gushing stream! However much, therefore, we may lament the low state of religion in the age or country upon which we are thrown, as individuals, or as a Church, we may find bread in the wilderness if we seek it at the hands of Christ. “When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost.” The lesson conveyed in these words is one of economy; but of an economy the best and noblest that can be practised. If in no case it is allowable “to take the children's bread, and cast it to dogs,” much less can it be so to leave to utter waste the bread of life, even though that which remains after the plenty bestowed by God in seasons of extraordinary blessedness be but fragments of the feast. Our Lord himself feeds the people that gather round Him; but while He satisfies them with the full bounty of His mercy, He forgets not those who remain behind: He allows something to remain; and it is the especial duty of His chosen servants to gather up these fragments that nothing be lost. The spiritual application of the lesson is not difficult. Divine knowledge is communicated in different degrees of fulness or intensity. This is true of nations and churches as well as of individuals. The Holy Spirit can give as much light as is required for the fellowship of the prophets, the glorious company of the apostles, or the noble army of martyrs; but the whole of this light is not required to lead a man to the Gospel, or to enable him to learn from its pages the doctrines of its Salvation. We should evidently err, however, if we concluded, because there are these various degrees of grace and knowledge, and that the lowest degrees of sanctification may be sufficient for the purpose, that therefore the abundance of the more gloriously gifted might be regarded as solely belonging to themselves. Their fulness, in fact, is to be the gain of the whole. The knowledge they possess,—the strength wherewith they are endowed,—the courage which has been given them to meet the enemy,—all those qualifications and privileges which they enjoy above other men, and for which they are indebted to the especial favour of God, are part of the nourishment which remains for distant ages,—the nourishment bestowed in the shape of well-described examples and powerful precepts of experience;—of grace given in answer to prayers;—strength resulting to the church from the communion of saints;—and a larger knowledge of the designs of God. Many are the thousands that have been fed at different periods by the special grace of God! At the close of each feast fragments have remained; and it is these which we must gather up, if we would lose nothing of that which Christ bestows for the nourishment of our souls.

*The Fifth Sunday in Lent.*



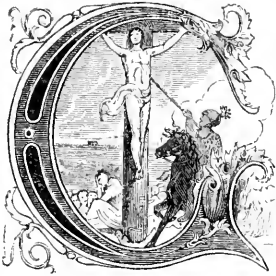
*The Collect.*

E beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

**THE COLLECT.**—When God turns away His face, the world but indistinctly sees in the thickly-gathering cloud of calamities tokens of His wrath. But His people trace these terrors to their source, and know that the prospects of mankind can only become bright again when the light of the Almighty's countenance once more breaks through the gloom. In their own affairs, the children of God daily feel that, whatever of good they enjoy, the light which beams on their dwellings and in their hearts flows directly upon them from the blessed regards of God. Well, therefore, may they beseech Him to look upon them with His wonted mercy!—well may they desire that His goodness may be their support, and the foundation of their safety! To those who rightly contemplate the nature of things, it will appear as the highest and best of privileges to feel that they belong to a class which can thus address God in the assurance of filial love. To be governed and preserved by Him, who upholds all things by the word of His power, is to possess a degree of security beyond which no idea or conception of safety can carry us.

THE FIFTH SUNDAY IN LENT.

*The Epistle.* Heb. ix. 11.



CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

**THE EPISTLE.**—No institution has ever existed so closely adapted by outward signs to convey spiritual truths as the Levitical system under Moses. The sacrifice bleeding on the altar taught the solemn doctrine, that without shedding of blood there is no remission, and pointed to a sacrifice inconceivably more precious than any that could thus be offered. The rite of circumcision connected the promises made to the fathers with the coming in of a better hope;—Jerusalem itself became a figure of that heavenly city where mansions are prepared for the just made perfect;—the Temple on the consecrated hill of Sion was a type of that sanctuary in which God's glorified people worship round His throne; and the high-priest represented Him who was to bring the sacrifice and pour out the blood that should lay the innermost recesses of that sanctuary open to all mankind. But while it is interesting to trace, even in the most general outline, the figurative correspondence of the Jewish system to the sublime realities of the Gospel, the subject becomes one of profound beauty when pursued in its details, and when the innumerable suggestions offered by every point of the system are followed according to the traces of spiritual thought. The intimate relation in which we stand to Christ, and the concern which we have in all that He did, renders whatever is taught on this matter, in the introductory dispensation, a subject of practical importance. To the Jew, the great Day of Atonement—that one solemn day of the year on which the high-priest entered the Holy of Holies—was fraught with the most awful associations. Ought we to feel less impressed with awe and gratitude when we meditate on the entrance of Jesus Christ into the true Holy of Holies, after having made the offering of His own blood before the mercy-seat of His Father? Or ought we to think little of the wondrous privilege which has thereby been obtained for us of entering the Holy of Holies ourselves,—the veil having been rent, and the depths of mysterious love revealed, by a High Priest omnipotent through the worth of His sacrifice?

## THE FIFTH SUNDAY IN LENT.

*The Gospel.* St. John viii. 46.



ESUS said, Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is no one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil: Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not known him;

**THE GOSPEL.**—We view with astonishment the power manifested in the miracles of our Lord; but we ought to regard with equal wonder His humility and gentleness. Pure as was His doctrine, and untainted by the slightest leaven of selfishness as were all His actions, He could yet condescend to reason with His adversaries, while they only opposed Him by fierce malice and prejudice. He could not be convinced of sin, for what sin is there in persuading men to serve God, to study his word, to keep His commandment, not only according to the letter, but in the spirit? Or where is the iniquity of healing the sick, of soothing sorrow wherever it is found, and overcoming evil, both natural and moral, though it cost us the intensest suffering? No one would venture to say that there is sin in anything of this kind, except he could make it appear that the source of evil is also the author of good. But should it be for an instant supposed that the unwitnessed conduct of Jesus was different to that which the world beheld, we might answer the doubt by asking, how could a person situated as He was, and living as He must needs have done, always in public, have escaped detection had he been practising hypocrisy? His simple question, "Which of you convinceth me of sin?" was evidently put in the full confidence that no one could accuse Him without violating every pretension to integrity. The searching inquiry, "If I say the truth, why do ye not believe me?" involved an accusation to which His persecutors could give no answer, either to Him or to their own consciences. He had said nothing for which there was not ample proof in the prophets, or in the grand outline which had been drawn of His doctrines in the whole of the old dispensation. His precepts were established on general and universal truth; and the right which He had to proclaim Himself the Son of God was amply proved by His miracles.



## THE FIFTH SUNDAY IN LENT.

but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple.

Christ appealed to the signs of His Father's presence for the proof of His divinity:—"If I honour myself, my honour is nothing; it is my Father that honoureth me." By this appeal, He put the argument on its proper basis. It cannot be fairly reasoned that there are no infallible means whereby the Almighty may prove His presence; or that a Being claiming the mysterious glory of an eternal Sonship could not manifest His union with the Father by tokens fully sufficient to demonstrate its reality. If a being should pretend to such a dignity of nature, or claim the obedience due but to one sole Mediator between God and man, he would deserve no credit, unless the manifestation of power should be proportionable to the greatness of the pretensions. "If I honour myself, my honour is nothing," is the very maxim which, of all others, the enthusiast or the impostor would refuse to adopt; but it is that by which Jesus ever expressed His desire to be tried;—that to which He exposed every assertion of His authority as a fair and righteous test, the sufficiency of which ought to be apparent to all. Had He honoured himself, the preaching of the Gospel would have consisted from the first of eloquent declamations respecting His wisdom and goodness; and both He and His Apostles would have been contented to secure the allegiance of converts on any terms, and under any circumstances. But the contrary of this was the case. The passages which speak directly the praise of Christ are few; and none are to be found which partake of the style of oratorical eulogies. Our admiration of His virtue springs rather from the recital of His positive acts—from what is seen and known of His progress to the sufferings of a Redeemer—than from any thing which is said of their origin in His personal goodness. Had He honoured himself, the praise bestowed upon each particular act of power, and on the dispositions from which it arose, would have occupied ten times as much space as is bestowed in the way of direct praise on the whole of His miracles. It was plainly the object of the writers of Scripture, as it had been that of Christ, to let His works speak for Him;—to prove His graces by His acts, and His divinity by the record of miracles which could have been wrought by no power but God's. That His Father did honour Him is seen in these miracles,—in the fulness of His wisdom,—in the crowning wonder of His resurrection, and the outpouring of the Holy Spirit! By this last instance of the Father's union with the Son, the Church is still assured of the truth of Christ's appeal. He honours not Himself by verbal claims to reverence;—His Father honours Him by showing, that, wherever His Gospel is received, there a Spirit of power and holiness blesses and seals men's souls. The answer which Christ thus returned to His enemies affords, when carefully considered, an important addition to the internal evidence of the Gospel; but it also conveys to the mind of the believer a subject for profound meditation and thankfulness. Abraham saw His day and rejoiced at its coming, even before it had shed a gleam of lustre upon the earth. We live almost in the fulness of its noontide splendour. How inadequate is our gratitude, how cold and feeble our apprehensions of the blessing to what they ought to be! The fifth Sunday in Lent was formerly called Passion Sunday; but only, it seems, because that immediately preceding Easter is particularly designated Palm Sunday.

*The Sunday next before Easter.*



*The Collect.*



ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility;

## THE SUNDAY NEXT BEFORE EASTER.

Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

*The Epistle.* Phil. ii. 5.



LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also

**THE COLLECT.**—The redemption of mankind is a theme on which the mightiest minds, aided by the illumination of the Divine Spirit, have rested with a deep and ever-growing delight. But if the subject be thus sufficient to satisfy the loftiest intellects, it is equally calculated to fill the heart, however susceptible of right emotions, with the best and most affecting sentiments. Thus in the present Collect we are led to pray by the most animating of all suggestions, by motives of the greatest weight, and by appeals to our love and gratitude,—irresistible if we have any part or lot with the people of God. The scheme of redemption could have no other origin than His mercy, which was from everlasting. That love which thus originated the plan was the living spirit of its fulfilment. His Son alone could bring into operation a system conceived by the eternal love and all-perfect wisdom of God. No inferior being could have received the complete impression of the scheme, or contained the mighty influence of the grace essential to success. The Son of God, therefore, undertook the work. He emptied Himself of His glory; assumed the nature of man; and became obedient unto death. And thus He humbled Himself that we should follow the example of His great humility; and that not simply, according to the lowest meaning of the words, but in their most spiritual application. He who obeys them in this sense, will take up his cross, strive to overcome evil by good, and in all things manifest that he has died unto sin. The Sunday before Easter is usually called Palm Sunday, in reference to the triumphal entrance of our Lord into Jerusalem. Palms were formerly used in the processions of the Church; but the custom was discontinued in England in the reign of Edward VI.

**THE EPISTLE.**—The Epistle affords a beautiful illustration of the sentiment expressed in the Collect, and teaches us where to find the root of all Christian holiness and morality. In other systems, the doctrine or the precept is everything. The leader of the sect may inspire by his fervour the minds of his followers with a corresponding energy; but in Christianity, the very spirit itself of the master is to become, by more than a metaphor, the spirit of his people. “Let this mind be in you, which was also in Christ Jesus,” is a precept springing immediately from the nature of the Gospel. The recovery of man from the legal consequences or penalties of sin is but a part of this scheme of mercy. His complete renewal is the final object of the love of God; and to this end it is that the Holy Spirit which descended upon Christ at His baptism, and which quickened His humanity in the grave, becomes the indwelling power of life and holiness to every regenerated believer in the Gospel. The mind of Christ was the perfect mirror of heavenly perfections. Righteousness, benevolence, and wisdom, entered into all its determinations, and were the strength and glory of what it wrought. To have this mind in us, is not to follow its dictation merely, but to have the conforming spirit, the pervading life which gives holiness and wisdom an animation in the human soul of the same kind as that which bestows its everlasting power on the mind of Christ.

THE SUNDAY NEXT BEFORE EASTER.

hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

*The Gospel.* St. Matth. xxvii. 1.



WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.) And Jesus stood before the governour; and the governour asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not

## THE SUNDAY NEXT BEFORE EASTER.

how many things they witness against thee? And he answered him to never a word, insomuch that the governour marvelled greatly. Now at that feast the governour was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus he delivered him to be crucified. Then the soldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away

THE SUNDAY NEXT BEFORE EASTER.

to crucify him. And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a scull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.** Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour: And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened,

## THE SUNDAY NEXT BEFORE EASTER.

and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

THE GOSPEL.—We now approach the solemn commemoration of our Lord's final sufferings; and that this may be done with the devout sorrow which becomes such an occasion, the Church leads us into the society of those holy men who were appointed to be witnesses of His afflictions and triumphs. The feeling inspired by the contemplation of the history upon which we are entering is not that which arises simply from sympathy or commiseration;—it is mingled with a consciousness of shame,—of compunction,—of deep humiliation. We did not, it is true, stand in the judgment-hall of Pilate, and exclaim, "Crucify Him! Crucify Him!" We had no share in sorning the false witnesses, nor did we heap scorn upon His head as He went toiling along the road to Calvary,—too weak to bear the Cross upon which He had strength of spirit enough to look for His body to be nailed. The revilings and curses which attended His death were not raised by us; nor were we with those who, when He left the grave, had a lie ready to contradict the mightiest demonstration of the Spirit of life. But for all this, we have ample reason to go to the Cross and weep there; for the tragedy began with him in whom we all die; and to the sin then introduced we have as willingly consented as we have sworn determined hostility to its companion—death. This makes us partakers in the whole affair. We cannot pretend that we have sided with God against the world;—that we have cherished His commandments as our rule of conduct;—that we have not loved many forms of iniquity, or willingly allowed ourselves to be deceived by Satan. Now all these are proofs of our intimate union with the party which crucified Christ. Sin was the cause of His sufferings; and sin has a certain oneness and universality of essence which binds all whom it in any degree influences in the same bond of unholy enmity against God. But while we humble ourselves by these considerations respecting our personal share in Christ's afflictions, we are happily called upon, at the same time, to meditate on the deliverance effected for us by His patient endurance of suffering. And let us imagine what our feelings would be if, when greatly oppressed by trouble, some generous-minded man should come to our relief, having left his home and made a long and perilous journey solely for our sakes. Our hearts would be hard and rude indeed were they not moved to thankfulness. But the motive to gratitude would be still greater towards one, who seeing us stretched on a bed of sickness, and at the point of death, had come with a healing medicine when no one else dare venture into our presence, and who by so doing had, as was foreseen would be the case, fallen a victim to the disease, and was now to be seen stretched on the bed whence his healing balms had enabled us to arise. And these supposed instances of charity afford but weak representations of the benevolence of Christ. He left for our sakes scenes of ineffable delight and glory;—He came to pay our debts,—to dismiss our inexorable creditors,—and save us from all the horrors of anticipated imprisonment. He came to us when we were on the point of expiring under the attack of a most grievous malady;—when neither men nor angels could help us, and we were becoming melancholy instances of the power of inward corruption. Then He shrunk not from the task of attempting our cure, but, entering our miserable homes, submitted Himself to the scourge of the plague, healed us, and sent us forth in the strength and gladness of recovered health! It is with reflections of this kind that we should approach the scene of our Lord's sufferings as depicted by the living pencil of the Evangelists. The development of the mystery,—the consideration of the circumstances answering so minutely as they do to the tracings of prophecy,—will afford divine employment for the mind of the Christian during this week, described so emphatically as Passion Week, or the week of suffering. He will delight in walking in the footsteps of prophets, knowing for certainty the end which they at a distance saw would be accomplished. As they bid him farewell, he knows that the herald of the Lord is nigh; and he will consider, as one intensely interested in the subject, His solemn announcement, "The kingdom of heaven is at hand." And when he has communed with John in the desert on the grace of repentance, now, by a species of anticipating revelation, called a change of mind, he beholds the Lamb of God approaching; and is thenceforward occupied, heart and spirit, with the Saviour's personal revelations of His own and His Father's love.

*Monday before Easter.*



*For the Epistle.* Isai. lxiii. 1.

HO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and



MONDAY BEFORE EASTER.

my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity, he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? Are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways? and hardened our hearts from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but

## MONDAY BEFORE EASTER.

a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy Name.

THE EPISTLE.—The observation of the early part of this week, sometimes called the Great Week, as well as Passion Week, is traced back to the earliest times. It appears from what is said by Dionysius, who was bishop of Alexandria in the early part of the third century, that those who attended most strictly to the discipline of Lent, greatly increased their austerities this week. Till now, they allowed themselves refreshment at the close of day, and did not fast at all on the Sabbath; but this week they passed in utter abstinence, or at least two, three, or four days of it. St. Chrysostom tells us, in one of his most eloquent commentaries, that this week was called the Great Week, because, in it, “The ancient tyranny of the devil was dissolved,—death was extinct,—the strong man was bound, his goods were spoiled,—sin was abolished,—the curse was destroyed,—paradise was opened,—heaven became accessible; men and angels were joined together,—the middle wall of partition was broken down,—the barriers were taken out of the way,—the God of peace made peace between things in heaven and things on earth: and therefore is it called the Great Week. And as this is the head of all other weeks, so the Great Sabbath is the head of this week, being the same thing in this week as the head is in the body. Wherefore many now increase their labours; some adding to their fastings; others to their watchings; others give more liberal alms; testifying the greatness of the Divine goodness by their care of good works, and more intense piety, and holy living. As the Jews went forth to meet Christ, when He had raised Lazarus from the dead, so now not only one city but all the world go forth to meet Him, not with palm-branches in their hands, but with alms, deeds, humanity, virtue, fastings, tears, prayers, watchings, and all kinds of piety, which they offer to Christ their Lord. And not only we, but the emperors of the world honour this week, making it a time of vacation from all civil business, that the magistrates, being at liberty from business of the law, may spend all these days in spiritual service. Let the doors of the courts, they say, now be shut up;—let all disputes, and all kinds of contention and punishment cease;—let the executioners’ hands rest a little. Common blessings are wrought for us all by our common Lord: let some good be done by us, His servants. Nor is this the only honour they show this week; they do something else still more considerable. The imperial letters are sent abroad at this time, commanding all prisoners to be set at liberty from their chains. For as our Lord, when He descended into hell, set those free that were detained by death, so the servants, according to their power, imitating the kindness of their Lord, loose men from their corporal bonds when they have no power to relax the spiritual.”—See Chrysos., Hom. in Psal. 145; and Antiquities of Christ. Ch., B. xxi. c. 1. sec. 24. The additional fasts thus observed were called Superpository Fasts, or fasts joined one to another by a long-continued abstinence. But it was not, we see, by acts of mortification only that the early Christians observed this solemn period of reflection: Charity then put forth its might. It was especially ordered that, “In the whole Great Week, and the week following, servants should rest from their labour: the one being the time of our Lord’s passion, and the other that of His resurrection.” “The holy days,” it was moreover said, “of the last week in Lent is the time when the bonds of debtors are wont to be loosed;” and the suspension of law-suits was, by a special enactment, continued to the end of the following week. The Christian delights in contemplating these noble instances of the power of his religion, as exhibited in its earliest triumphs. If the calm of the Sabbath and the genial influence of its services produce impressions on society highly conducive to its happiness, the same blessed results must doubtlessly follow the devout observance of other periods of religious rest. Little is gained to the world by its eager employment of every week and day in secular concerns: were more time given to the exercises of penitence and faith, it would be both wiser and happier.

The portions of Scripture chosen for the services of this period were carefully selected by the compilers of the reformed Liturgy. They exhibit the most important of the prophecies relating to the character and sufferings of our Lord, and then present the complete evangelical history of their fulfilment. Isaiah saw, in the spirit, the triumphs as well as the sorrows of the coming Messiah. He beheld Him pouring out His soul unto death; but he saw Him also returning from the land of the enemy—a mighty conqueror, the honour of the victory all His own, “glorious in His apparel, travelling in the greatness of His strength!”

MONDAY BEFORE EASTER.

*The Gospel.* St. Mark xiv. 1.



**A**FTER two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me: for ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him: And wheresoever he shall go in, say ye to the good-man of the house, The

## MONDAY BEFORE EASTER.

Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper-room furnished, and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of Man indeed goeth, as it is written of him: but wo to that man by whom the Son of Man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks he gave it to them: and they all drink of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God. And when they had sung an hymn they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But, after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he said to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and

## MONDAY BEFORE EASTER.

began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And

MONDAY BEFORE EASTER.

they led Jesus away to the high priest : and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest ; and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death ; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing ? what is it which these witness against thee ? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed ? And Jesus said, I am ; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses ? ye have heard the blasphemy : what think ye ? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy : and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest ; and when she saw Peter warming himself she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch ; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them ; for thou art a Galilean, and thy speech agreeth thereto. But

## MONDAY BEFORE EASTER.

he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

**THE GOSPEL.**—As the account which St. Matthew gives of our Lord's apprehension and crucifixion was read on the preceding day, so the Evangelist next in order furnishes the present Gospel. There is that close harmony in the four narratives thus given which we have a right to look for in the recital of witnesses like the Evangelists; but, at the same time, there is that difference of style, and those slight varieties in the statement of some minor circumstances, which, without their being contradictory, convince us that the witnesses to the truth of the events recorded were independent of each other. Thus while the other Evangelists simply mention, in general terms, that our Lord was crucified between two malefactors, and say that they joined in the revilings which the multitude hurled against Him, St. Luke particularises the circumstances of this part of the narrative, and informs us that it was only one of the thieves who railed on Him, the other repenting and believing in that hour of his agony. Thus, also, we find it stated by St. Mark, that "it was the third hour, and they crucified Him," while St. John speaks of the sixth hour. More than one explanation may be given of this seeming difficulty; but the simplest is, that the two Evangelists were speaking according to different modes of computing the hours of the day, which being divided into twelve parts, reckoned from sun-rise to sun-set, the first hour answered to our six in the morning, the third to nine o'clock, and the sixth to noon. But the day was also divided into four parts, also called hours; and the beginning of the third of these parts would answer to the period mentioned by St. John as "about the sixth hour." Some other slight points of difference admit similarly of an easy explanation, and by their incidental occurrence confute the suspicion of concert or deceit. To those who feel interested in the narrative of the Gospel in any degree proportionably to its vast importance, the repetition of the history of Christ's sufferings will afford motives for the deepest gratitude. Let us receive some floating general report respecting an event which greatly concerns our happiness, and how anxiously do we look for some one on whose acquaintance with the subject we may more properly place reliance? But should the matter be one which affects our health, character, and fortune,—should it be one on the issue of which the comfort of our whole life is necessarily depending—it is not the word of a single witness that would set our minds at rest. We should anxiously look for some one who might confirm his statement; and then for another, and another, from whose lips we might learn whether any circumstance of importance had occurred to modify the earlier reports; or whether we might now fairly rest in the conviction that we had been made acquainted with all that it concerned us to know. Were we as practically interested in the mysteries of redemption as we are in the transitory affairs of the world, the value of the many provisions made for our instruction in the truth would not be so little understood. The evidence of every point of our religion is given, as well as the religion itself, by the Almighty and the All-Wise. It is measured and compacted with a most perfect adaptation to the weight which it has to support, or the wide-stretching recitals which it has to bind together in harmonious consistency. That we do not at once perceive the sufficiency of the evidence, or the benevolence involved in the peculiar character which it assumes, is to be ascribed to the same cause as our unwillingness to obey the spiritual precepts of the system. We should, therefore, earnestly question ourselves, when following the repeated narrative of Christ's sufferings, whether it be a mental or a moral indifference which allows us to remain so cold while the Redeemer of the world is being "crucified before us?" If the former, let us ask what event has ever had so awful a claim upon the powers of inquiry and meditation as that recorded in the lessons of this sacred season? Let us have the courage to acknowledge that, whatever may be the subject which entices us from the contemplation of Christ's sufferings, it is inferior to that which opens the counsels of God's love, and shows them both in progress and completion. If, on the other hand, the cause of our indifference be found in the repugnancy of our moral feelings to what is heavenly and spiritual,—if it be seen that the cross of Christ presents an image to our imagination which no rising sentiment of penitence connects with thoughts of recovered peace and glory,—then we may profitably ask ourselves, whether we have no need to be reconciled with God; or whether it is probable that this earthliness of nature and feeling can exist consistently with any pretensions to immortality, or future happiness?

*Tuesday before Easter.*



*For the Epistle. Isai. 1. 5.*

HE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name



## TUESDAY BEFORE EASTER.

of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

**THE EPISTLE.**—Isaiah writes in the language of one who already felt what it is to be sorrowful for sin with the sufferings of a Redeemer in view. In the above passage, the coming Messiah is described as offering Himself with ready obedience to the will and dispensations of His heavenly Father. His ear was opened to receive the stern behests of unerring justice;—it listened to the decrees on which, as an eternal foundation, the whole structure of created being was raised; and when it was required that, like a servant, the Son of God should yield Himself to the humiliations of mortality, He refused not to let His ear be opened as one willingly yielding Himself to bondage. (Psalm xl. 6. Exod. xxi. 6.) But the submission of Christ to the will of His Father was not expressed merely in the act of assuming our nature: it imposed upon Him the necessity of exposing Himself to the dark and wanton cruelty of the world. And to this He willingly submitted, influenced solely by the mercy which prompted Him to begin the work of our salvation. “I gave my back to the smiters, and my cheeks to them which plucked off the hair. I hid not my face from shame and spitting;” expressions which describe the worst insults that can be heaped upon the head of man, and which were peculiarly infamous among the Jews. It is observed by Sir John Chardin, as quoted by Bishop Louth, that spitting before any one, or spitting upon the ground in speaking of any one’s actions, is, through the East, an expression of extreme detestation. These were the insults which He bore “who had done no sin,” but whose whole career was characterized by the sublimest virtue and humanity. The world regards patience and forbearance as pusillanimity; and true it is that they do not always arise from any better motive than some mean regard for personal interests or safety. But this could not be the origin of Christ’s gentleness and submission; there being in reality, though little attended to, no virtue in Him more nobly or fully manifested than courage and resolution. No! He had a purpose to effect, a purpose of goodness and love, by His patient endurance of insult and affliction; and He “set His face as a flint,” in the assurance that the Almighty Father was near, ready to justify Him, and support His cause! The concluding verse contains a solemn exhortation to the proud and self-sufficient, whatever be their rank or their belief. There is a feeling in the human heart which none can gainsay;—a feeling of dependence and responsibility, which, were it not stifled in our commerce with the world, would lead us, in deploring our helplessness, to seek strength from God. But we are ever seeking to overcome this sense of dependence on any power except our own. The cure for weakness, the supply of necessities, is never supposed to exist in an appeal to the great Source of strength, but must always be found somewhere in the world, or by some ingenious employment of its complicated machinery. Thence spring the various inventions and contrivances with which we attempt to resist the opposing winds and currents of human life;—thence it is that some think by money, others by power, and a still greater number by obeying every impulse of passion, and every suggestion of vanity, to overcome the difficulties which meet us in the search after happiness. We “kindle a fire,” we “compass ourselves about with sparks;”—we “walk in the light of our fire, and in the sparks that we have kindled.” And that which is done by mankind at large, considered in their personal views and characters, has been done by churches, the most extensive and the most renowned. Forgetting their origin and foundation, they have looked for strength and a living spirit in the mere materiality and form of their own constitution. Agreeably to this notion, they have hedged themselves around with defences to which they have trusted with more or less disregard of the divine blessing. Their support has been the arm of power, or the influence of wealth;—the means of patronage, or the impression which might be made on men’s minds by outward displays of authority and pomp. They have kindled a fire, and compassed themselves about with sparks; but both in their case and in that of individuals the warning of the prophet is literally fulfilled. God convinces them of their folly, and “they lie down in sorrow.” History on the one hand, and personal experience on the other, prove the truth of this remark. No church, no sect even, exists, which does not offer some illustration of the lesson; and it would be well for us all were we often strictly to examine ourselves on the subject, never forgetting that while we read the word of God, the eye of God is upon us.

TUESDAY BEFORE EASTER.

*The Gospel.* St. Mark xv. 1.



ND straightway in the morning the chief priests held a consultation with the elders, and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head: and began to salute him, Hail, King

## TUESDAY BEFORE EASTER.

of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, **THE KING OF THE JEWS**. And with him they crucify two theives, the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves, with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple

## TUESDAY BEFORE EASTER.

was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

**THE GOSPEL.**—We continue the contemplation of our Lord's humiliation; and the simplicity of the Evangelist's recital enables us to see, as in a broad and lucid mirror, the solemn procession of events. This unaffected clearness of narration gives additional force to the evidence of its correctness; the Evangelists showing thereby that, like their Master himself, they had no object but to make known the truth. The circumstances attending the apprehension and crucifixion are particularised with an awful distinctness. It was in the darkness and gloom of night that Jesus resigned Himself to the power of His adversaries. Malice is ever wakeful; and the hours of that eventful night were fully occupied. The high-priest had prepared himself for His coming; and the greater part of the Sanhedrim were gathered round their chief, eagerly looking for the appearance of Him at whose word they had trembled, but whom they now hoped to see prostrated by the vigour of their counsels. There was more of difficulty in the proceeding than could be known to casual observers; and the assembling of the chief priests, together with the elders and scribes, at such an unseasonable hour for deliberation, seems to indicate that they had not yet fully determined what course to pursue. The right of condemning a criminal to death was taken from them by the Romans; and they dare not venture, at present, on any sudden act of violence, or on overstepping the line marked out for them by their conquerors. Though, therefore, they had little reason to doubt that Jesus might be apprehended, they were still far from being sure of a triumph. They could try and condemn Him according to their law, but there they must leave Him, unless His guilt should be apparent to the Roman governor, or they might be able to overrule the heathen's sense of justice by their persuasions and promises. To effect their purpose by either of these methods, required a real or pretended conviction of the prisoner. A long time was spent in the effort to procure some proof of His guilt. Witnesses had been prepared, but corrupt as were the judges, they dare not admit the testimony, which involved manifest contradictions. In this state of things, the high-priest himself undertook the task of showing the guilt of Jesus, which he suddenly pronounced to be sufficiently manifest by our Lord's assertion of His divinity. With the dawn of day, the same fierce band of traitors to God and truth assembled round the judgment-seat of Pilate. The accusation they bring is one not easily comprehended by a heathen; but he discovers their envy and injustice, and a secret feeling of awe, inspired by the gentleness and dignity of Christ, inclines him to take part with the accused rather than the accusers. But it was the hour in which evil had its appointed triumph. The weakness and selfish fears of Pilate soon overpowered every other feeling; and though a judge, and the officer of a people not favouring open injustice, he delivered the most innocent of beings, while convinced of His innocence, to be crucified. Such was the testimony borne by a man of the world to the injustice of Christ's enemies; and such is the proof which we derive from his conduct, that the most perfect innocence would at any time be left to perish were there not a better protection for it than the world's acknowledgment of its worth. The confession of the Centurion is strikingly interesting when viewed in connexion with the doubts and questions of Pilate. To the latter the innocence of Jesus appeared manifest; and a feeling of awe and curiosity had evidently impressed him with sentiments of a higher kind than those which sprang from the mere sense of justice. But the former witnessed the death of Jesus; and the evidence of His divinity increasing amid the darkening gloom of His sufferings, the Roman soldier saw clearly the mystery of which the Roman governor had only caught some strange and bewildering glimpse. The conduct of both these men—the unwillingness of the one to condemn, and the open declaration of faith by the other—throws a darker shade upon the obduracy of the Jews. They had never read the prophets,—they had received no aids to thought from the discipline of a holy education. Whatever degree of respect they felt for the character of Jesus was derived entirely from what they momentarily beheld. The Jews, on the other hand, possessed every advantage for the pursuit of truth, and to assist them in overcoming the prejudices which might exist against the poverty and humiliation of our Lord. Their prophets had taught them in what form they ought to expect the Messiah; and had they been willing to consider the predictions of these inspired men in conjunction with the miracles and discourses of Christ, they would not have left it to a heathen soldier to make the first confession of belief at the foot of the Cross,—that great altar of sacrifice for all the world.

*Wednesday before Easter.*



*The Epistle. Heb. ix. 16.*

HERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood; for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remis-

## WEDNESDAY BEFORE EASTER.

sion. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

**THE EPISTLE.**—The Epistle for this day teaches us the important truth, that the death of Christ was required for the twofold purpose of cleansing and redeeming us. "Almost all things are, by the law, purged with blood:" and "It was necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Here we are instructed respecting the purifying influence of the blood of the sacrifice, and its absolute necessity to the confirming of a covenant, or the sealing of a testament; but in the following passage our thoughts are directed to the redeeming efficacy of Christ's sacrifice, in offering which He is compared to the high-priest entering into the holy place on the Day of Atonement, and bearing with him the blood of a victim on whose devoted head had typically been laid the sins of the whole nation. No portion of Scripture could better teach us to read with gratitude the narrative of our Saviour's sufferings. To be cleansed from the contamination of sin, and to be delivered from its power, is the desire of every being who looks upon himself as allied to heaven. The gladness of the tidings which gives a name to the Gospel rises but from the certainty that that desire shall be answered, and that, sin being overcome, Christ shall appear a second time to pour forth then the fulness of unrestricted bounty. It is worthy of the most careful observation, that the sacrifice of Christ is one sacrifice, and but once offered. That which is perfectly sufficient in itself can need no addition; but sufficiency is to be considered not only in respect to the sacrifice offered, but to the number of times in which it is to be offered. Under the Levitical law, every transgression required its sacrifice of atonement, and the repeated offences of the people were to be answered for by a corresponding number of victims. But it is the principle of evangelical atonement that the sacrifice which God Himself provided is both sufficient of itself and sufficient as once offered. The repetition of sacrifices under the law was necessary simply because they were signs, and the frequency of the use of a sign must depend upon the importance of the thing signified, and its separation from the ordinary objects of thought. But though the sign may thus, by its very nature, require to be repeated, the mystery once revealed can no more be revealed;—the sacrifice efficacious in itself cannot be a second time demanded. Thus Christ "was once offered to bear the sins of many;" and our interest in that sacrifice, and the application of it to our salvation, are represented not by other sacrifices, or the sacramental repetition of the sacrifice, but by the sacramental remembrance thereof, and a spiritual partaking of the body and blood of the Lamb, according to the most spiritual interpretation of the words, "Whoso eateth my flesh and drinketh my blood hath eternal life;" and "This do in remembrance of me."

*The Gospel.* St. Luke xxii. 1.

OW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took bread, and gave thanks, and brake it,

WEDNESDAY BEFORE EASTER.

and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined; but wo unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, That this that is written must yet be accomplished in me, And he was



WEDNESDAY BEFORE EASTER.

reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house: and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat

## WEDNESDAY BEFORE EASTER.

by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and

THE GOSPEL.—St. Luke here describes with impressive particularity the events of a night, the monitory and affectionate recollection of which ought to have a permanent hold upon our minds. It would be well indeed could we impress the image of this sad passage of time so strongly on the heart, that, in all its proud and sensual risings, it might have the memory of Christ's sorrows to soften and humble it. If our faith have any life in it, we have eaten the paschal feast with our Master, and the deep love and feelings of holy brotherhood have bound us to Him by ties never to be broken. The slumber which has come over us when we ought to have been watching,—the weakness and want of fidelity and resolution which have so often marked our conduct when we should have risked all for His cause, and rejoiced in being made partakers of His sufferings, will furnish cause for hearty repentance and humiliation. We have forsaken Him and fled. Perhaps we have done still worse. Though our profession of faith has been a thousand times repeated,—though we have acknowledged Him by a belief to which is attached the highest blessings and honours,—yet, it may be, we have denied Him at the very moment when it would have been most honourable to us and to His cause to have proclaimed our knowledge of His divinity, and our full trust in His power to overcome the world. St. Paul complains that, in his examination before the emperor, “No man stood with him, but all forsook him.” This want of firmness or affection in those who had received lessons of wisdom from his lips, seems to have been a cause of greater sorrow to the Apostle than all his other afflictions. But Christ was forsaken and denied under circumstances far more distressing; and the perfection of His nature rendered Him exquisitely sensible to every wound which the sting of unkindness or falsehood could inflict. Our want of earnestness in the defence of His Gospel,—our backwardness to proclaim the assurance which we have in the power of His spirit to save us,—should humble us into the personal application of whatever is affecting in the words, “They all forsook Him and fled,” or “Peter went out, and wept bitterly.” A momentary zeal may have led us to speak or act in support of the Gospel, and we have lived on the recollection of that show of fidelity, firmly believing that, as we could feel so ardently at the instant of provocation for the honour of our religion, we must ever be prepared to act in its defence. But here is the example of a whole band of Apostles, and of one especially, the most zealous in the company, to warn us against placing any trust in the sudden influences of zeal. The difference between mere natural ardour and the true inspiration of Christian faith is strikingly exemplified in the history of this night's occurrences, compared with the subsequent conduct of our Lord's early disciples. Danger and the prospect of suffering put each to the test. In the one instance, the most boastful confidence shrunk back terrified and astonished at the first advance of danger; in the other, no proud expression of courage—no lofty assurance of personal sufficiency is heard, but the heart is found endowed with a resolution against which the gates of hell prevail not. “He

asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

was led as a lamb to the slaughter" is deeply treasured up in the memories of those who have sought to glorify Christ by following His example. The meekness of the Lamb has been their strength and their power; the Spirit which converted them into the likeness of their Master gave them, at the same time, a portion of His unconquerable might. While we contemplate, then, first one and then another circumstance in the history of this memorable night, our constant prayer should be, that Divine grace may fill us with the faith and well-rooted strength which descend from above, and will enable their possessor to stand unterrified not only in the judgment-hall with Christ before any earthly judge, but in the midst of a perishing universe, and before the tribunal of God. The answer of our Lord to the high-priest conveys incidentally an important lesson on the subject of faith. "Art thou the Christ?" was the inquiry; but it proceeded from no wish to know the truth, and Jesus replied, "If I tell you, ye will not believe." He, however, answered the question, and distinctly declared Himself to be the Messiah, and the Son of God. The result of this confession of His divinity was such as He had foreshown it would be. It quickened the rage of those who were determined on His destruction; and instead of inducing them to seek the truth, plunged them deeper in the darkness of their wilful error. We may learn from this, that to ask after truth is not the same as to be desirous of finding it; and that the right answer will be in vain given us if there be no preparation of the mind and will for its reception. In religious inquiries, it is of the first consequence that we fairly rid ourselves of proud and selfish prejudices. No degree of evidence can overcome them; evidence having no relation to moral feeling, and being wholly unfitted, therefore, either to cure or to resist the adverse dispositions of the heart. The moral cure must precede the attempt to convince the mind by proofs or arguments; otherwise the eye will see and not perceive, and the ear hear without understanding. It was the determined neglect of this principle which blinded the whole Jewish nation to the mighty demonstrations of our Lord's Messiahship. This it was which permitted the high-priest to abuse the privilege and sanctity of his office, hearing the truth and despising it;—and this it is which so often impedes our own advancement in faith and knowledge when, with the Gospel open before us, we endeavour to fathom mysteries, but forget to ask for the grace which can alone prepare us to receive them. Let the contrary practice be pursued, and under whatever circumstances we ask of Christ "Art thou the Son of God?" an answer will be given us, and we shall rejoice in the knowledge of the truth. Unsanctified hearts can know nothing of heavenly things; words cannot convey to them the mind of a spirit which they resist; and the more direct the answer, the more unwilling will they be to receive it with patience and thankfulness. Christ had answered the question put by the high-priest in so many ways, that disbelievers were without excuse. The "power present to save" was visible; the Spirit ready to sanctify and instruct had manifested itself in the typical miracles which sent forth the leper cleansed and the blind seeing; and now the Divine Being who wrought these wonders gave an answer to the question, simple and direct, but with the solemnity of an oath, crowning thereby the evidence which went before with the best, the sublimest of all arguments,—the word of One in whose mouth there was found no guile.

*Thursday before Easter.*



*The Epistle.* 1 Cor. xi. 17.



**I**N this that I declare unto you, I praise you not; that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there

## THURSDAY BEFORE EASTER.

must be also heresies among you, that they who are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper: for in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But

**THE EPISTLE.**—This day was anciently called *Dies Mandati*, the Day of the Mandate, corrupted by us into the word *Maundy*. The command alluded to is that which our Lord gave concerning the Eucharist, "This do in remembrance of me;" or the more general injunction respecting obedience to his great example of humility, when he washed the feet of his disciples. It was on this day that catechumens, or candidates for baptism, rehearsed the creed publicly before the assembled clergy and people; and many persons, anxious in all things to obey the primitive rule, received the communion in the evening as well as in the morning, as a closer commemoration of the last supper of their Lord. No door of the sanctuary was left shut on this day, and the penitents who had fulfilled the directions of their ministers, and performed the penances imposed, were now readmitted to the church. Of this we are informed by St. Ambrose, who says, that sinners received on this day some remission of penance, or obtained full absolution, in remembrance of Christ's giving Himself up for our redemption. The mode of readmission varied according to the nature of the offences committed, and other modifying circumstances. In the more important cases the penitents presented themselves at the doors of the church, where, as they lay extended on the earth, they were accosted by the bishop, who thrice addressed them in the words of the inspired preacher, "Come, ye children, hearken unto me, and I will teach you the fear of the Lord." He then led them, clothed in sackcloth, to the altar, and having pronounced the absolution, admitted them to communion. It was to this course of humiliation that the early believers readily and even joyfully submitted themselves, when their errors had brought upon them the just displeasure of the Church. They knew no peace while denied participation in the mysteries of Divine grace. That ordinance of which we have so complete an account in the Epistle was to them the means of holiness, salvation, and life. They were willing to suffer any thing that they might be restored to peace and to the altar of Christ. Alas! how much has to be said to the Christians of this age to persuade them to come and partake of the bread of life, however freely and openly offered!

## THURSDAY BEFORE EASTER.

let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

*The Gospel.* St. Luke xxiii. 1.



HE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, That he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned

## THURSDAY BEFORE EASTER.

with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and

#### THURSDAY BEFORE EASTER.

for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS**. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself, and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour: and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a

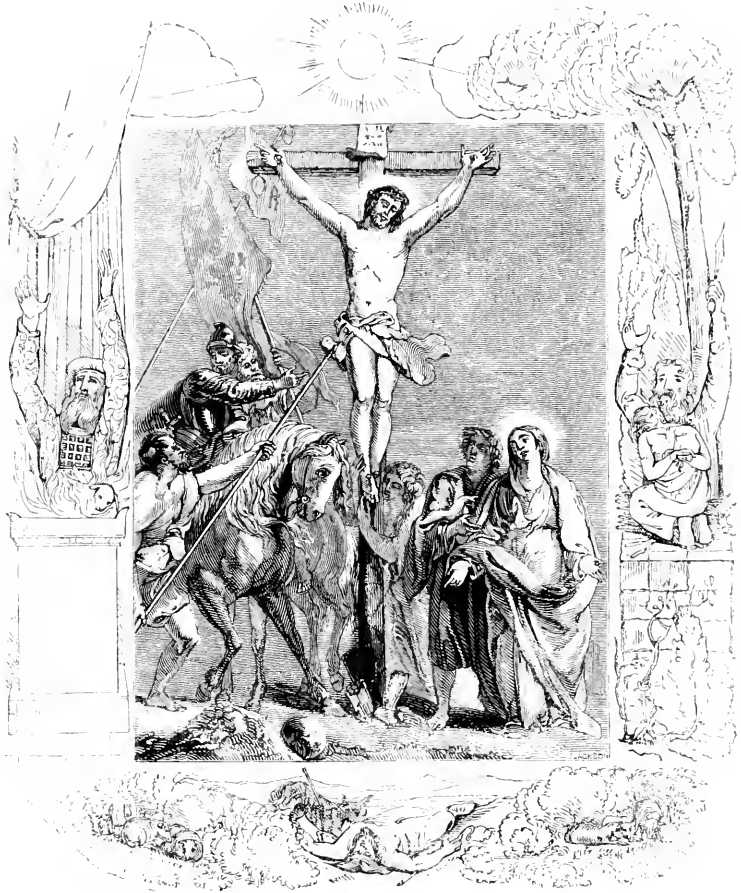


## THURSDAY BEFORE EASTER.

righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

**THE GOSPEL.**—St. Luke describes with great minuteness the circumstances of our Lord's appearance before the Roman governor. We learn from him the true cause of Pilate's weakness, and become thereby more than ever impressed with the melancholy feeling of the world's injustice, and of the fearful extent of depravity to which the malice of our Saviour's enemies had led them. "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar." That there was no proper foundation for such a charge, must have been evident to all who had any knowledge of Christ's character or actions. Pilate no doubt took sufficient care to consider the circumstances of so grave an accusation; and must have understood, both from our Saviour's answer and the observations of the Jews respecting Him, that He claimed an authority and reverence which had no relation to the allegiance due to Cæsar. Had he not been convinced of this, his answer to the Jews would have been altogether different to what it was: he dare not have said, after Jesus had consented to be called King of the Jews, "I find no fault in this man." The sending of our Lord to Herod is a new feature in the trial. He was thereby made a spectacle of and a mockery to a class of men best prepared to insult Him for His virtues and His wisdom. The courtiers of a petty prince, rejoicing in their licentiousness, and caring little about law or religion, would hate Him from different motives to those which inspired the priests and Pharisees, but with no less rancour and obstinacy. Herod had formed a party to which it is supposed he gave a name by the care with which he fostered it for the purposes of his pride and vanity. The Herodians possess a certain distinction in Scripture, which is their utter want, as it would appear, of any religious sentiment. We know the incredulous Sadducee by his subtle and anxious questionings; and the self-righteous Pharisee by his strivings for the law, and his laborious efforts to add line after line to his creditor-account with God: but we hear nothing of the Herodians, except the name, and their occasional intercourse with the most sophistical of the other sects. By the complacency of Pilate to the head of this party, our Lord was exposed to the scoffs of men who may be considered as the representatives of the gay, the worldly, and the courtly, in all ages and countries. Aided by modern instances, how easy for us is it to conceive the scene in which Herod and his men of war set the meek and forsaken Jesus at nought! The gorgeous robe was intended to be a bitter satire on His pretensions to honour:—pretensions which were ridiculed and despised, and yet so little understood, that Herod was glad to send Him back to Pilate, and escape the responsibility of His punishment. The Roman governor was now more convinced than ever that Jesus had done nothing which could deserve death. With the jealousy of a magistrate, he allowed himself to believe that, by His preaching to the people, He might have some sinister intention of a political nature. He was, therefore, willing to inflict some slight chastisement before setting Him free, and then allow the people to satisfy their thirst for blood by witnessing the execution of one whose crimes were known throughout Judæa. But Pilate knew not the nature of the malice which infected their hearts. It was more than blood that they required. The sacrifice of truth,—purity,—holiness, could alone satisfy the spirit of evil, now at its moment of highest triumph, and from which it was for ever after to be on the descent. This was the feeling which prompted the infuriated cry, so pointedly recorded by all the Evangelists, "Crucify Him! Crucify Him!" The violence of the hate thus generated drove all before it; and the weak barriers opposed to its surges by the conscience of Pilate, or any slight remains of justice which might exist among some of the people, were in an instant hurled down, and only contributed to increase the triumph of the power of evil.

*Good Friday.*



*The Collects.*



**A**Lmighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

GOOD FRIDAY.



ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*



Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE COLLECTS.—“ Good ” is the epithet applied to this day of solemn recollection, and no term could have been better chosen to describe the commemoration of the Saviour’s victorious sufferings. The brightest day that ever shone upon Eden beamed not so resplendently with divine love as this. Beneath the clouds of sin, the signs of God’s wrath alone present themselves to view, and we weep and tremble, as it becomes us, at the awful spectacle; but in the regions above, the blessed angels behold the lustre of God’s mercy preparing to fill the whole circle of existence with ineffable delight. Good is the love which thus provides the means of grace;—good is the dispensation through which it is conveyed;—good is the thankfulness which hearts converted thereby pour forth;—and good the day in which the people of Christ assemble round His altars, as captives loosed from their bonds, to praise their Deliverer, and receive the bread of life from His hands! The first of the three Collects teaches us to pray, as the family of God, for His grace and protection; the second instructs us to address Him in behalf of our brethren and fellow-worshippers—the whole body of the Church, and all the members thereof; and the third, supposing us impressed with the sentiments of true Christian love, carries us to the mercy-seat with a supplication for those who are yet lying in the shadow of death, that they may be made partakers of the salvation effected for us as on this day.

GOOD FRIDAY.

*The Epistle.* Hebr. x. 1.



HE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the Law: then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his foot-stool. For by one offering he hath perfected for ever them that are sanctified: Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds

## GOOD FRIDAY.

will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

**THE EPISTLE.**—The church has in all ages commemorated the day of Christ's sufferings with peculiar and grateful solemnity. It was early regarded as a proof of singular impiety to neglect it, or to pass over on this day the performance of any act of self-denial which, according to the injunctions of the church, might express sorrow and humiliation. The strict fasting from which some might shrink in the earlier periods of Lent, justifying themselves either by doubts as to the ancient custom, or by excuses derived from their own circumstances, was on this day to be observed without exception, and according to the severest rule. Till the evening absolution had been pronounced, no one was free to eat who expected to be admitted to take part in the blessed and joyful ceremonies of Easter. The Epistle, which shows the sufficiency of Christ's sacrifice to effect all which the sacrifices of the law only dimly shadowed forth, connects the consideration of the day also as the true Day of Atonement with that of its typical representative in the old dispensation. According to the Levitical law, it was expressly ordered, that the tenth day of the seventh month should be observed as a Day of Atonement. "Ye shall do no work in that same day; for it is a day of atonement to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people."—Levit. xxiii. 27—30. The Holy of Holies, or innermost recess of the sanctuary, where the ark and the mercy-seat were placed, was on this day open to the high-priest. He alone might enter the mysterious presence-chamber of the God of Israel; and even he, sacred as he was, could not enter till he had undergone special purification, and performed the sacrifice of atonement. With the blood of the offered victim (first a bull, and then a goat), and with burning incense, he approached the altar, and there, unattended and unseen, sought pardon for his people. Even this shadow of an atonement and sanctification was precious in the eyes of those who deeply deplored their sins and alienation from God. With what far greater awe—with what a much deeper sense of gratitude—ought we to observe this great Day of Atonement, prescribed not by a law-giver but by a Saviour;—and instituted not to teach us to look forward to redemption, but to remind us that we are redeemed;—that the sacrifice which was to save us has been offered up, and the brightest courts of heaven made ready to receive us. The body which Christ assumed is compared by St. Paul to the veil which separated the Holy of Holies from the other parts of the Temple. That veil was rent when Christ was crucified, and the sanctuary was thereby opened to the world. Christ's body,—the living and the consecrated way—broken on the Cross, brings us at once to the glory which must for ever have remained veiled had He not by His willingly-endured afflictions so made it approachable.

GOOD FRIDAY.

*The Gospel.* St. John xix. 1.



PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgement-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from henceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But

## GOOD FRIDAY.

they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away. And he, bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus

## GOOD FRIDAY.

therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead

**THE GOSPEL.**—Another witness to the sufferings of Christ is now to be heard: and one whose tenderness and affection well prepare him for the office of speaking to his brethren on the last agony of their Lord. We now contemplate the mysterious event as believers. The examination of the history has been carefully made; we have weighed well the unanswerable evidence of miracles and prophecies; the sublime beauty of Christ's wisdom, as well as the greatness of his power, has penetrated our hearts; and the blessed exercises of prayer, fasting, and silent meditation, have rendered them susceptible to the deeper influences of grace and love. It is in this state of mind we hope to engage in the commemoration of Christ's death; and we follow, in spirit and with the best beloved of the Apostles, our Master to the Cross. "Away with Him! away with Him! Crucify Him!" sounds in our ears as we leave the hall of Pilate. The heavy cross-beam of the tree is laid upon his shoulders; and he bows beneath it, worn with sorrow, and the solemn terrors of the approaching vengeance of His Father against the sin for which He is to suffer. Angry crowds of priests and Pharisees surround Him,—some hurling at Him their bitter scoffs, and others muttering their still fiercer curses. Are we ashamed now of our Master? Do we shrink back at the sight of the Cross?—do those multiplied mockings and revilings disturb the confidence which we have had in the majesty of His innocency and holiness? No! The sight of His sorrows but makes the flame of our love burn brighter. Though we tremble, we still follow in the path which He is treading; and the wild shouts of the benighted multitude are responded to in our hearts by sad confessions of sin for our fallen race;—by tearful supplications that our own hearts may be more and more strengthened;—and that the awful hour of suffering may cleanse, as it passes away, the paths of future generations. And Calvary is before us! "The city which is set on a mountain cannot be hid;" and Christ carries to the top of the mountain the first foundation-stone of the new Jerusalem,—there to lay it, and to cement it with His blood, and inscribe it with His own name. Nothing was wanting to make the sufferings of the Redeemer complete. Falsehood and injustice had pursued Him to the summit of the rock. There, amid the crowd anxious to witness His agony, He bowed Himself to the executioner;—lay outstretched upon the Cross, and patiently bore the horrible torture of the nailing of the hands and feet. Nor was it mere pain that Jesus had to endure. The ignominy of the Cross had all the terror in it which can arise from signs of the lowest debasement. Even a malefactor of the worst kind was not nailed to the accursed tree, if above the rank of a slave; so that the Apostle, when speaking of the humiliation and death of Christ, might well say, "even the death of the Cross;" for there was none so painful, —none so degrading. Among the witnesses of His deep abasement and agony were His mother, and His beloved disciple John, the writer of this sad narrative. Suffering, though consoled by sympathy, yet pierces the heart more keenly when it is seen with the same sharp point to wound those we love; and Jesus was surrounded in His last hour by all the circumstances which make up the body of the expression, "Behold the man!" His gentle nature had to endure the awakening of affection, that He might suffer the pain which belongs to it when wounded; and that in the moment of saddest tribulation He might set an example of filial thoughtfulness and duty. But while these circumstances are occupying our thoughts, and we look at Jesus still labouring, though on the Cross, in the work of love, the darkness increases around Him. His frame shudders as every nerve receives all that it can convey of agony. His mind and spirit become aware of the concentrated wrath of God against the sin for which He suffers. No ministering angel dare now descend from heaven; the very light of the natural universe is withdrawn. On no spot of existence can His eye rest and find a sign of mercy or forbearance. The world and its Redeemer are con-

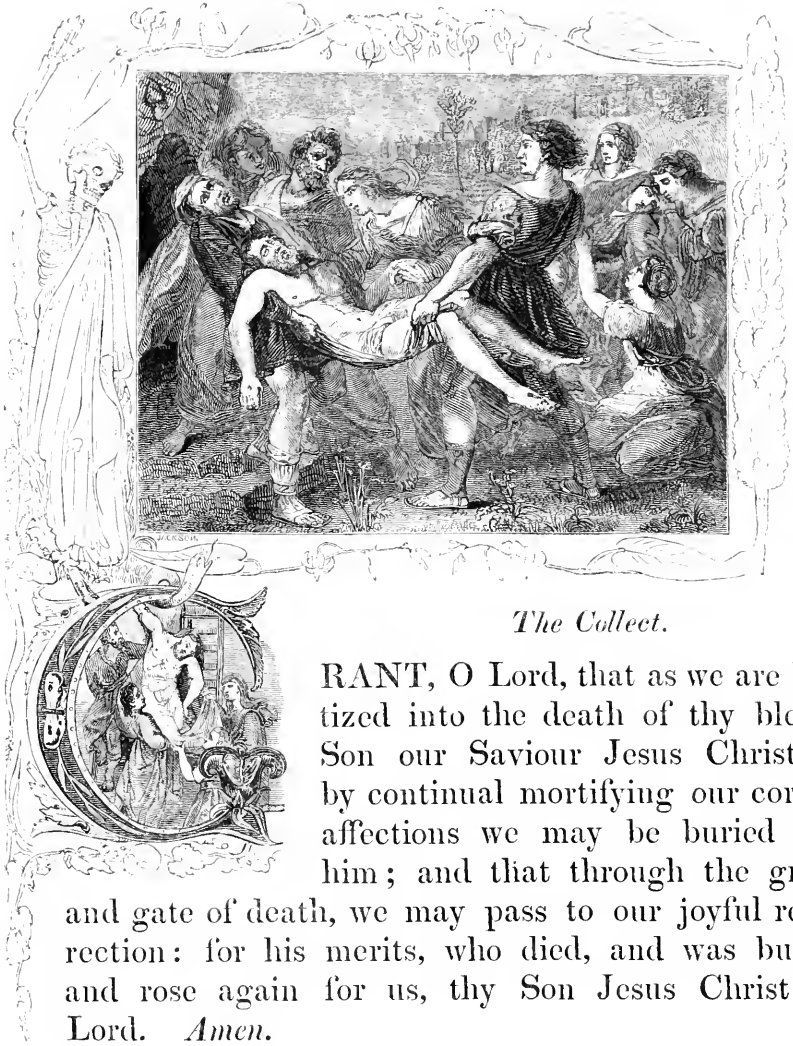


## GOOD FRIDAY.

already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bear record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

signed to the powers of darkness and death. But in this awful moment the sacrifice is completed. Divine justice is appeased; and man, bound to the altar with Christ, is set free! Such was the origin of the liberty we enjoy; but only a part of the design is as yet visible. The plan of Christianity was unfolded with the most perfect adaptation to the nature of things, and the peculiar condition of those for whose salvation it was established. In false religions the most striking parts of the system have always been presented first. Impostors naturally begin by magnifying the advantages they have to confer; heap promise upon promise,—and colour the whole with the most gorgeous tints that imagination can supply. Enthusiasts, in a similar manner, loudly proclaim the grandeur of their discoveries. The fire of their souls burns with a meteoric vividness that dazzles most when it first meets the eye; and it is then that they secure followers by the strong and almost irresistible force of sympathy. Now how opposite to all this was the conduct of Christ, and the progressive development of His dispensation! It was only by the slowest steps that He unfolded the intentions of the Gospel. At first a poor and simple infant, He lay cradled in a manger: then the companion of his parents' flight into a foreign land; and on their return, the inhabitant of the poorest town in all Palestine, He remained the poorest among the poor of His people. His manifestation unto Israel was accompanied with no pomp or pretence, but with acts of humility, and toilsome endurance and patience. The miracles which He wrought had all the essence of power; but not its usual accompaniments of grandeur. They were performed with a gentle and silent spirit, and might have escaped observation as the mere work of charity, could charity ever exercise its will with such an instantaneous command of means. The personal condition of Christ was so far from improving as He proceeded in His labours, and continued to gather around Him new members of His church, that it daily became worse. "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." Toil and danger were His constant companions; and the close of His career was like the setting of a mild benignant star amid fierce tempest clouds; or the seeming shrinking of the glorious sun, midway in its course, within the thick folds of melancholy eclipse. But during all this time Christ was approaching His great reward, and the cup of agony, put into His hand by divine justice, filled to overflowing, and drunk off, even to the dregs, He had nothing before Him, either for Himself or His people, but the eternity of holiness and glory. We, now contemplating the Cross, know that such was the result of Christ's humiliation; and the Cross is borne with because it is become an emblem of triumph rather than of shame. But it would be well for us to think more of it as it stood upon Calvary, bathed in the blood of the sacrifice. We usually content ourselves with taking a hasty glance at the spectacle which it there afforded to mankind; and then press forward, eager only to cherish hope by the contemplation of the happiness which the Gospel, victorious, now holds out to us. By this rapid passage from the solemn preparations of humiliation and suffering, through which Christ Himself passed with so slow and sedate a step, our minds fail of acquiring a just idea of His religion; our hearts are wanting in seriousness; and hope and resolution are alike deficient in steadfastness and energy.

## Easter Even.



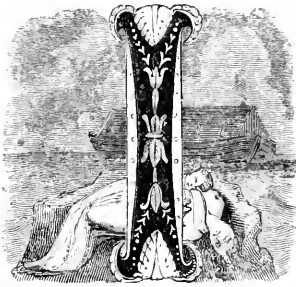
### *The Collect.*

RANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection: for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

**THE COLLECT.**—This was the Jewish Sabbath, and it was a high day, for it had all the sanctity of the Passover added to the holiness of the ordinary Sabbath. To the Jews it brought festivity and rejoicing; but how sad a day was it to the followers of Christ! How many thoughts and questionings must have arisen in their minds, as they joined in the services of the Temple; or listened to the reading of the law and the prophets in the synagogues! The memory of their affliction, and of the mysterious events about which it was concerned, has been kept up in the church from the earliest times, by prayer and fasting. It was enjoined that all who were not prevented by infirmity, should continue their abstinence from the preceding day till the morning of the resurrection dawned upon them. The midnight hours were employed in reading the Scriptures and in prayer; and in the Eastern Church lights were everywhere kept burning as emblematical of the looked-for glory of the risen Saviour. On the evening of this day also numerous Catechumens were admitted to baptism; and all awaited the dawn with the eager joy of those who felt that a triumph was about to be celebrated, in which they had an immediate interest.

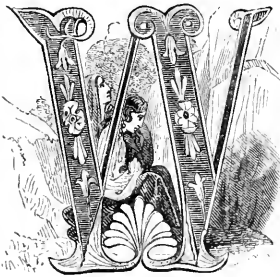
EASTER EVEN.

*The Epistle.* 1 St. Pet. iii. 17.



It is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.

*The Gospel.* St. Matth. xxvii. 57.



WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple. He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone

THE EPISTLE.—In conquering death, our Lord conquered the grave also; but as He was to be first overcome by the one, so was He likewise to be held for a certain time under the power of the other. Both these species of subjugation were necessary to fulfil the intentions of His sacrifice. Had He not really died, He would not have been an atonement; and death is simply a separation of the two constituent portions of our being. To make it manifest that this separation had taken

## EASTER EVEN.

to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

place, the body of Jesus was left to the grave, there to lie in its utter helplessness and destitution of sense, with no more of life in it than the rocks by which it was surrounded; and manifesting to those who beheld it, the same capabilities of corruption as the others which had just been taken from the companion crosses on Calvary. The word of the Apostle assures us that the soul of the blessed Sufferer descended, in the mean time, to the general home of departed spirits, to Hades, that is, the invisible world. But neither was His body to see corruption, nor His soul to be left in this its separate state of existence. The eternal Spirit, whereby all the wonders of His own and His Father's mercy were wrought in old times, was to descend upon His sacrificed humanity, and requicken it; and it was for this His requickening—His return from the spirits in prison till the judgment day—or from Hades, where all must be till that solemn restitution to substantial life,—that his disciples waited with more of fear than hope on the eve of the first Easter.

**THE GOSPEL.**—The circumstances recorded in this Gospel are highly important as proofs of the actual death of Christ, and of the care employed by his enemies to prevent the possibility of fraud. They who attended to his execution pronounced him dead: the few who ventured to his cross in the spirit of love and reverence, knew that his soul had departed; and in the account of their preparations for his burial, according to the custom of the age and country, we have a valuable, because undesigned, evidence to the truth of the narrative. The disciples acted as was natural to their state of mind; but a writer of “cunningly-devised fables” would not have sent them to prepare spices and anointings for a body which, at the next step that their faith took, they knew “could not see corruption.” Like every other part of our Saviour's history, moreover, this account of His burial presents to our contemplation the wonderful fulfilment of prophecy. “He made His grave with the wicked, and with the rich in his death;” or more clearly, according to Bishop Lowth's translation, “His grave was appointed with the wicked; but with the rich man was his tomb.” Is. liii. 9. Dying with malefactors, and as a malefactor, how little was it to be expected that His dead body would be treated differently to that of any other supposed criminal who had suffered the punishment due to his alleged guilt. But while, by the strange circumstance of His being sentenced at a Roman tribunal, He died the death of the Cross, not an ordinary punishment among the Jews, and so fulfilled one class of prophecies; and by His being taken from the Cross without a bone being broken, completed another; so now also in this His entombing, He made it manifest that there was, as it were, a bit and bridle in the mouth of circumstance, by which the Almighty Father made everything give evidence to the truth of His Gospel.

## EASTER-DAY.

¶ *At Morning Prayer, instead of the Psalm, O come let us sing, &c., these Anthems shall be sung or said.*



CHRIST our passover is sacrificed for us : therefore let us keep the feast ;

Not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. *1 Cor. v. 7.*



CHRIST being raised from the dead dieth no more : death hath no more dominion over him.

For in that he died, he died unto sin once : but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin : but alive unto God through Jesus Christ our Lord. *Rom. vi. 9.*



CHRIST is risen from the dead : and become the first-fruits of them that slept.

For since by man came death : by man came also the resurrection of the dead.

For as in Adam all die : even so in Christ shall all be made alive. *1 Cor. xv. 20.*

Glory be to the Father, &c.

As it was in the beginning, &c.

SENTENCES AND COLLECT.—The Church, like the afflicted Apostles and other followers of Christ, may be supposed to have passed the preceding hours in the examination of the prophecies concerning His sufferings and triumphs. With the first dawn of day, these our predecessors in the ways of salvation, who stand in the same relation to us as they who were earliest at the tomb did to the rest of the disciples, bring us by their Gospels or Epistles the glad tidings that the Redeemer has

## EASTER-DAY



### *The Collect.*

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

indeed triumphed over death and the grave. The dawn of this day, therefore, is that of our completed salvation: for while Christ died for our sins, so did He also "rise again for our justification." Intelligence of such a nature must ever have a newness and freshness about it; the very grandeur of the tidings, and its immediate reference to the freedom and exaltation of the whole human race, teaching every heart to glow with a sense of liberty that can never grow old. Well, then, has our Church appointed the service of this day to commence with the most joyful announcements of the Resurrection that are to be found in Scripture. Woven together, they form a noble anthem, every line of which is redolent of thankfulness and consolation.

Full of gratitude for our perfected redemption, we acknowledge the value of preventing grace, or those helps of our heavenly Father which precede every wish or effort of our own to seek holiness and salvation. And thus convinced of God's mercy in what has already been done, the grand object with us now is, to obtain from the same Divine source the all-powerful grace which may secure our entrance into glory.

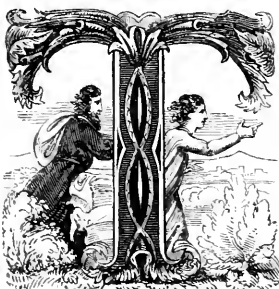
## EASTER-DAY.

*The Epistle.* Col. iii 1.



F ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

*The Gospel.* St. John xx. 1.



HE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth,

THE EPISTLE.—In ancient times, this Sabbath was called *Dominica Gaudii*, or, the Lord's Day of Joy; and slavery, poverty, and affliction of every kind, were brought from the retreats of misery, that the world might have a visible exemplification of the power of Christ and His Gospel to work our deliverance. The Epistle addresses us as having experienced in our souls the mighty working of that Spirit whereby He himself arose from the dead. On this our spiritual participation in His triumph over sin and death, it establishes an argument for holiness so direct and yet so profound, that we may ask with wonder, how is it that any one can hope for salvation through the sufferings of Christ, and yet remain contentedly subject to the influence of sin? The power of the resurrection is even now working in those who are finally to be delivered. Already Christ sees of the travail of His soul, and is assured by the conversion of sinners that He did not suffer in vain; but were His people still left under bondage to sin, had they not escaped, through the applications of

and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre; and he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

faith and grace, the follies and corruptions of the world, where would be His joy, or how could it be said that His kingdom is come upon earth, or that the life of believers is "hid with Him in God?" The mortification of vicious desires is the being crucified with Christ; and he alone can truly and with reasonable confidence rejoice in the triumphs of this day who has so offered himself as a living sacrifice on the Cross of his Saviour. Blessed are they who have already prepared themselves in this manner for the keeping of Easter! and great is their happiness who, having learnt the goodness of God by the working of His preventing grace, are preparing themselves to make the sacrifice which, though too long deferred, is now ready for the Lord's acceptance.


THE GOSPEL.—The veneration which Christ had inspired did not cease with His earthly career. Though in the grave, He still exercised, by the sublimity of His doctrines, and the memorials of charity and holiness which He had left behind, a deep and unchanging power over the affections of His followers. The presence of Mary Magdalene and others at His grave, preventing the dawn of day by their assiduity, affords an interesting proof of this permanency of their devotion, and of its independence in respect to other and grander evidences of His divinity. But early as they were at the tomb,—early as love and veneration had broken their slumbers—Christ had left His bed in the tomb before them. The Sun of Righteousness rose to shed His benignant beams upon the world long before the natural day returned to diffuse its lustre on suffering mankind. And thus it was at the first,—God's love poured forth its streams of blessed light, preparing thereby both nourishment and a path for the light which was to supply the inferior necessities of our nature. But let us look at the little group which surrounds the tomb. Nearest to it, and with sorrow, penitence, and love depicted on her countenance, stands Mary Magdalene, the emancipated and the purified. There also is St. John, his thoughtful look almost illuminated with hope and anticipated triumph even at the grave of his Master; and there, too, stands St. Peter, his eyes scarce dry,—his whole appearance that of one who still feels the anguish of some recollected instance of ingratitude perpetrated against a beloved and lamented friend. To some one or the other in that little group we may, perhaps, liken ourselves. Happy for us if we can do so; for to every one in that circle did "the sun of righteousness arise with healing on his wings." Peter, not content with the general announcement made to him by Mary, enters the sepulchre. John follows him. The grave then, for the first time, lost its terrors. It had given up the dead, retaining only the memorials of its own defeat. Had the minds of the two Apostles been at that moment sufficiently free from wonder, they would have exclaimed, "O death where is thy sting! O grave where is thy victory?" But the sublime truth filled them with unutterable awe and delight. They now saw that they had not believed in vain. Peter could repeat with new devotion, "Thou art indeed the Christ, the Son of the living God;" and John rejoice with a deeper joy than ever in the manifested truth and glory of his Master. For mankind at large it was the mightiest event that had ever occurred. It was equivalent to a new creation; for with Christ the whole world arose, as it were, from the grave of sin to life and gladness.



*Monday in Easter-week.*



*The Collect.*



**D**LMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

**THE COLLECT.**—Not only was the whole of Easter week anciently observed with religious festivity, but the period which intervened between that week and Whitsuntide, was almost entirely devoted to similar exercises of holy gratitude. The times are changed, and mankind have generally come to the conclusion that the business of the world could not go on were so much attention paid to the claims of religion and the church. It may be alleged, we fear, with better reason, that the long-continued festivities of the early Christians were in later times so much abused to purposes of superstition, on the one hand, and licentiousness on the other, that it was the part of wisdom to abridge their duration. Our reformers acted on the conviction that such was the case; and therefore limited the festival to the Monday and Tuesday. To the observance of these days it affectionately calls its faithful children; and surely they who feel what it is to have been redeemed from death will not think they make a too expensive sacrifice, though they should, for the third part of a week, give themselves up to the worship and praise of their Benefactor.

*The Epistle.* Acts x. 34.



PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that word (I say) ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins.

**THE EPISTLE.**—The great theme of the first preachers was the resurrection. On this they insisted with the deepest interest whether addressing Jews or Gentiles. The Pharisees and Sadducees of Jerusalem, and the proud philosophers of Athens, were to be argued with on this solemn truth, the crucified Jesus has risen from the dead. "Him God raised up the third day, and showed Him openly; not to all the people, but unto witnesses chosen before of God." The assertion of a fact is far more open to contradiction, unless supported by the firmest evidence, than any species of doctrine or theory. In coming forward, therefore, with a plain and direct statement of their Master's resurrection, the disciples of Christ pursued a course which they dare not have attempted to follow but with the knowledge that they were speaking truth. The miracle of the resurrection was not witnessed by the proud and unbelieving multitude who had despised all the preceding manifestations of the divine power in Christ. But to those who already gladly owned him as their Master, He proved His return from the grave by frequent personal communications; and not confining this simple and incontrovertible proof of His resurrection to His Apostles merely, He appeared to "five hundred brethren at once." These chosen witnesses evinced their conviction of the truth of what they asserted, by stating it fearlessly in the face of powerful enemies, and then gladly laying

MONDAY IN EASTER-WEEK.

*The Gospel.* St. Luke xxiv. 13.



**B**EHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not

down their lives in proof both of their faithfulness and their innocency. The sufferings of their Master were not forgotten, and nothing could have taught either Peter, or any other follower of Christ, to continue the preaching of His doctrines, after they saw Him die, except the knowledge that He had triumphed over the power of the grave, and that they should triumph in Him.

## MONDAY IN EASTER-WEEK.

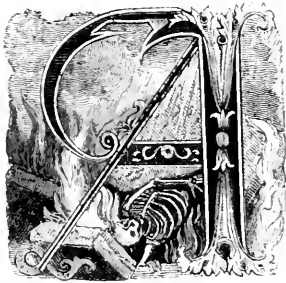
Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gone further: but they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

**THE GOSPEL.**—The interesting narrative contained in this Gospel, and which is given by St. Luke only, fills the mind with many delightful sentiments. Our Lord, just risen from the tomb,—returned to this earth from the mansions of the dead—is seen pursuing His path along the road to the rural village of Emmaus. The fervours of the day are past, and the tranquil afternoon hours dispose men's thoughts to quiet meditation. Unable to occupy their minds with other cares, the disciples of Jesus can think only of His sufferings, or of the prospects which are before them as the followers of One so obnoxious to the rest of their countrymen. Still ignorant of the true meaning of His words, or of the spiritual interpretation of the prophets, all the sad circumstances of the crucifixion present themselves to their memory. They behold the afflicted Jesus sinking under His Cross, then bleeding upon it, and at last exclaiming, "My God! My God! why hast thou forsaken me?" To these melancholy proofs of the power of the world armed against the innocent Sufferer, they have as yet nothing to oppose but the report of the women who spread the tidings of His resurrection. Far from convinced by that report, their minds are only placed thereby in a state of anxious surmising. With the natural tendency of deep sorrow, they are more inclined to brood over the cause of their grief than to examine carefully the reasons for hope. Even to a stranger they readily make known the subject which so painfully employs their thoughts. Great must have been their astonishment when they found in that stranger one so much better acquainted than themselves with the writings of the prophets;—when they felt their minds drawn gradually on to contemplate the long series of revelations with a feeling and understanding of their nature altogether new;—and at last saw that as they ought to have looked for the sufferings of Christ, so they might now confidently trust to the report of the women, and believe in His resurrection. Impressed with the power of the Stranger's words,—their hearts glowing with hope—their souls exalted to grander views of Christ's promises and doctrines—they reach the village when the evening is already far advanced; and their mysterious Companion prepares to bid them farewell. But He permits Himself to be constrained to abide with them till He has bestowed the bread of life, and in bestowing that which has opened their eyes, and enabled them to discern in the Companion of their journey—the crucified Jesus and the Lord of Life!

*Tuesday in Easter-week.*



*The Collect.*



**A**Lmighty God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires,

## TUESDAY IN EASTER-WEEK.

so by thy continual help we may bring the same to good effect through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

*The Epistle.* Acts xiii. 26.



EN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now

**THE COLLECT.**—The Collect is repeated on this as on the preceding day, according to the ancient custom of using the same throughout the week succeeding a great festival. Independently of early usage, many reasons may be urged to justify the repetition of prayers which are in themselves fit and spiritual. The mind does not always take in, at once, the full meaning of even ordinary words;—much less does it always comprehend the spiritual force of those employed to express devotion, faith, and the desires of a soul striving after the perfecting graces of holiness. It is not the repetition of the same prayer which can hinder the progress of devotion; but the indulgence of that loose and apathetic state of mind in which prayer is so often begun, and which, continuing, would render any form of words useless and oppressive, however often varied, or however beautiful and sublime. Formerly the Wednesday in Easter Week was kept; but though the observance of only two days is now provided for by Epistles and Gospels, the proper Preface in the Communion is said to be for Easter Day and seven days after.

no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he whom God raised again saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

*The Gospel.* St. Luke xxiv. 36.



ESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had

**THE EPISTLE.**—In this noble specimen of apostolic preaching the resurrection of our Lord is described as the fulfilment of God's promise both to the patriarchs and to their children. Religion contemplates the glory of the Almighty Father and the happiness of His creatures. But neither the one nor the other could be secured without that system of grace which in the resurrection has confirmed. Man, under bondage to sin, can offer no acceptable homage to the God of righteousness;—can perform none of the duties whereby the will of God is established, or the perfection of His goodness illustrated. To render this acceptable service, he must first be set free from the thralldom of a corrupt spirit, and be taught by new principles of being to rejoice in the holiness which forms the happiness of heaven. And this renewal of his nature is provided for in the Christian system. He begins by a resurrection; and the sense that he has been recovered from the power of sin is the grand evidence whereby he stands assured that he shall enjoy a higher and more permanent state of existence. The resurrection of Christ seals these expectations. "Thou art my Son: this day have I begotten Thee," is applied to Jesus raised by the Spirit from the grave. The Spirit has already exercised His power on the regenerated Christian. He too is taught to

## TUESDAY IN EASTER-WEEK.

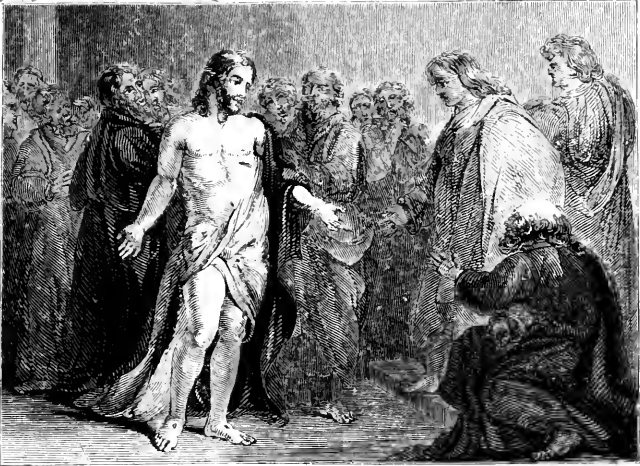
thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

cry "Abba, Father!" by that reviving influence; and thus the mystery of redemption brings the Saviour and the saved under the same system of restoration—the One from the sorrows to which He voluntarily submitted Himself;—the other from the bondage under which he groaned, but without any original desire to be set free. To this consummation of the plan of deliverance the promises of God continually pointed. Man was to be regenerated, and to recover his immortality. One mighty Saviour was appointed to secure both his escape from sin and his subsequent enjoyment of eternal glory! This end accomplished, the human race again becomes capable of serving God, and its happiness is secured at the same instant that it recovers its power of glorifying the Deliverer.

**THE GOSPEL.**—The disciples who had been so signally favoured by the presence of Jesus on the way to Emmaus, hastened back to Jerusalem, rejoicing at having such glad tidings to communicate to their fellow-believers. They found them engaged in earnest converse on the one absorbing subject of their Master's reported resurrection. Doubt still oppressed them. They were yet without sufficient proof of the truth to persuade them that the women were not deceived by some illusion of mind. The intelligence brought by the disciples who had been to Emmaus gave a new impulse to inquiry. But the information they conveyed was only of the same kind as that which had been already received. In the midst of the solemn debate which had arisen, and when all minds and hearts were intently engaged in weighing the strange accounts which had been communicated,—Jesus Himself appeared! The fears excited by His presence were not allowed long to trouble the hearts of the disciples. With the tenderness of a loving friend, and the earnestness of a teacher that never refused to demonstrate the truth according to the necessities of His hearers, He subdued their terror by the most palpable demonstrations of His identity and substantial presence. "Behold my hands and my feet!"—those hands and feet in which the prints of the nails were still to be seen. And who else could it be but Jesus that had thus descended from the cross to the tomb, and returned thence to manifest His power over death? Or what vision—what disembodied spirit could have presented such infallible signs of corporeal suffering? The proof was too strong to be resisted;—and it was a proof most agreeable to the natural wishes of the human mind. It had long been allowed that the spirit might live, and that, under certain conditions, it might make itself visible to the eyes of men; but never till now had it been really believed that the body might return from the stern embraces of death, and, under the power of the invigorating soul, come unharmed from the depths of the grave. But here all was proved that the hearts of men sigh to find established when trembling either at their own mortality or at the decay which they behold in those they love. Joy at the triumph of their Master was doubtlessly the first feeling which occupied the minds of the disciples; but with that, it is equally certain, soon mingled the countless tribe of hopes and gladdening thoughts which fill, even to this day, the souls of those who practically feel that immortality is brought to light by Jesus Christ.



*The First Sunday after Easter.*



*The Collect.*

**A**LMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

**THE COLLECT.**—It is a wonderful proof of the Almighty's goodness that He should permit us to address Him by the title of Father. We require many arguments and proofs of benevolence to convince us, that we have authority to approach with such a title the infinite and eternal God. And we are not without these assurances that He willingly hears us when our lips pronounce Him, what our hearts ought to feel Him to be, our Father, as well as our Lord and Creator. The benignity displayed in nature,—the merciful arrangements of Providence,—and all the diversified means employed for the recovery of the human race from sin and misery, afford in their several classes a distinct manifestation of God's paternal goodness. But while all these united would be inferior to that proof of Fatherly regard alluded to in this Collect, so is each enlarged and confirmed thereby, for the blessings of redemption seal every inferior good with the signet of eternal love. The First Sunday after Easter was formerly called Low-Sunday,—that is, inferior in dignity to Easter Day itself: and sometimes *Dominica in Albis*, in reference to the change of garments which took place,—the newly-baptized now laying aside their white robes. The present Collect is that originally inserted in the reformed Liturgy, and used at the Second Communion on Easter Day. It was afterwards omitted, and the first for Easter Day repeated.

THE FIRST SUNDAY AFTER EASTER.

*The Epistle.* 1 St. John v. 4.



**W**HATSOEVER is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life.

THE EPISTLE.—St. John vindicates his right to the character of the “beloved disciple” by the close correspondence of all that he says to the doctrine of his adorable Master. The necessity of divine regeneration was insisted upon by Jesus, as occupying every portal to the kingdom of heaven; and St. John tells us that whoever is thus re-born, “overcometh the world,” the dark antagonist of righteousness. Christ came by water and blood: by water, when He consecrated baptism to the washing away of sin, and as the sign of His own new covenant; and by blood, when He poured it forth upon the Cross, cleansing thereby the defiled conscience, and satisfying the offended justice of Jehovah. The Father bore witness to His truth by the miracles which He wrought in Him; and to His innocence by raising Him from the dead: and the Holy Spirit gave like testimony to Jesus, confirming whatever He had taught,—establishing the hearts of His disciples in the pure doctrine of the Cross, and leading them forth by His own invincible energy to the conquest of the world. And while the Father and the Holy Ghost testify to the truth of Christ, so does He also bear witness to them. In Him are manifested the goodness and the justice of the former; the sublime attributes of the truth and wisdom which belong to the other. Uniting in the work of salvation, they bear witness both in heaven and on earth to the steadfastness of the decree whereby man is saved through the infinite love of God, and yet by methods which are as accordant with His justice, as they are illustrative of His mercy. But happy are we that it depends not upon our reasoning to find out the way of salvation. We have the plain and ineffaceable record, “that God hath given to us eternal life; and this life is in His Son. He that hath the Son hath life; and he that hath not the Son hath not life.”

## THE FIRST SUNDAY AFTER EASTER.

*The Gospel.* St. John xx. 19.



HE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side.

Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

THE GOSPEL.—Again we contemplate the wonderful appearance of Christ to His disciples on the day of the resurrection. The circumstance is in itself sufficiently interesting to command attention. All our natural doubts and fears are wrought upon by such an event. Death—so long, so instinctively regarded as unconquerable—had been made to confess itself vanquished. The grave—so terrible to the eye and the imagination—had admitted the fresh air and the broad daylight of heaven, for a Being who had experienced the power of both, was now seen among His accustomed companions in the full strength and glory of humanity. But the wonder was accompanied by a mystery:—Jesus appeared in the midst of His disciples with the suddenness of a spirit. Though bearing the substantial form of living man, He was known to have come from unseen worlds, the inhabitants of which had nothing in common with the nature or laws of material beings. Awe, approaching to terror, was the first sentiment which might be expected to occupy the minds of men on such an occasion. The human soul involuntarily shrinks from contact with that which seems to belong to the empire of death, to which, since the fall, all has ever been supposed to pertain that has passed through the grave. “They were terrified and affrighted,” says St. Luke, “and supposed that they had seen a spirit.” But St. John passes over the recollection of the fear excited at the first appearance of Jesus, to fix for ever in men’s minds the delightful memory of His benignant greeting. The wonder, we have said, was accompanied by a mystery: both were embraced in a blessing. “Peace be with you!” were the gracious words which fell from the lips of the risen Saviour, as “Peace I leave with you” were among the last which He spoke when He was about to enter upon His sufferings. Gladness filled the hearts of the disciples when thus addressed. Astonishment yielded to the sweeter emotions of love and gratitude. And yet was there another feeling to be awakened;—another link to be added to the chain of new thoughts and sentiments which had its commencement with the manifestation of Christ as the resurrection and the life. Again He says to His now adoring disciples, “Peace be unto you!” and they find themselves endowed with an authority which elevates them at once above all who ever before conveyed the knowledge of God’s will to mankind. It is of vast importance to the right understanding of Scripture that we attend to the sequence of occurrences. Christ gave His Apostles the right of proclaiming the pardon of sinners, or their continuance in condemnation. We ask, How can man forgive sins? Is it not reserved to God alone to pronounce the remission of the penalties of iniquity? But on looking attentively at the narrative, we find it especially recorded, that Christ had breathed on His Apostles, and said to them, “Receive ye the Holy Ghost!” before He endowed them with that otherwise unaccountable gift of authority to declare sins pardoned, or to declare them retained.

*The Second Sunday after Easter.*



*The Collect.*

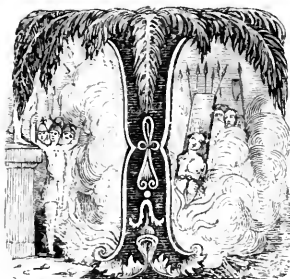


ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life ; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life ; through the same Jesus Christ our Lord. *Amen.*

THE COLLECT.—The complete view of the Gospel is that alone which satisfies thoughtful and devout hearts. To behold the Son of God dying as a sacrifice for sin fills the soul with awe and astonishment ; but the sentiments which thence arise receive a more defined and permanent form at every fresh recollection of his words and actions. The sacrifice gave a sacramental force to the example ; the example teaches the necessity, and proves the value of the sacrifice. May we ever possess grace to know the worth of the one, and yield ourselves gladly to the power of the other ! Jesus Christ will then be to us all that our heavenly Father intended Him to be, the Author and the Finisher of our salvation. This Collect was first inserted at the revision in 1549.

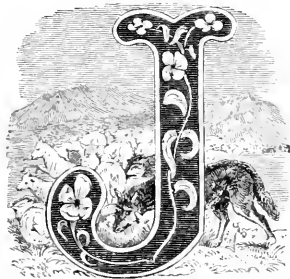
THE SECOND SUNDAY AFTER EASTER.

*The Epistle.* 1 St. Pet. ii. 19.



HIS is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

*The Gospel.* St. John x. 11.



ESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for

THE EPISTLE.—This Epistle breathes of the times when it was folly in a man to think of embracing the Gospel, or following Christ, without being willing to take up the Cross. The religion of the New Testament has changed the views of thoughtful minds on almost every subject that can engage inquiry. Honour is ascribed to fortitude by the world, but it takes little care to

## THE SECOND SUNDAY AFTER EASTER.

the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

sider whether the suffering under which no complaint is made, be merited or not. The Gospel, on the contrary, denies that any honour is due to those, however great their sufferings and their patience, whose folly or whose wickedness has brought upon them the resentment of mankind. To be acceptable with God while we resign ourselves to the infliction of suffering, we must be able to show that it is not for our vices but for our virtues that the world persecutes us; that it is not because we have added to its miseries that it pursues us with resentment and hatred, but because we have resisted its follies, and its headlong course to destruction. A lesson like this, though strictly conformable to right reason, would have little weight with mankind at large; and they who most readily and devoutly acknowledge its truth, are obliged, at the same time, to confess that it is only when viewing it in the light of Christ's example that they can practically yield to the force of such a morality. The Shepherd and Bishop of our souls, He has called us from sin to holiness, from the deceits of the world, to the full and perfect truth of heaven. But He leaves us in the midst of sinners to warn them also of the error of their ways; to let our light shine before them, that they may have some knowledge of the beauty of holiness. And if, in fulfilling these designs of our existence, we suffer, and take it patiently, then assuredly shall we be acceptable with God and with Christ, whose example we are thus endeavouring to follow.

**THE GOSPEL.**—Our Lord assumed the most endearing titles in addressing His disciples; and, if we may so speak, permitted Himself to be anticipated in this respect by His forerunner, who, in designating Him as “the Lamb of God,” proclaimed by that one name His power to redeem, His holiness, His purity, His gentleness and His love. In His later conversations with the Apostles, Jesus spoke of Himself under almost every figure which could illustrate the merciful character of His doctrine. At one time He describes Himself as a door through which the flock passes freely to its pasturage, or its secure fold. At another time, He describes Himself as the vine which His Father, the chief husbandman, planted; and leads the thoughts of His people to contemplate the graciousness of His nature,—the generosity of His purposes,—His will and His power to heal the broken spirit and comfort the sad and desolate heart. In the present Gospel, we behold Him as the good Shepherd; and under this image how many gentle characteristics arrange themselves, teaching us to love and follow, as well as adore, the Saviour of our souls! A shepherd in the rocky wilds of Palestine needed both courage and tenderness. The danger of the flock was His own danger: and from the nature of the country;—the abrupt precipices which intersected the mountains,—the sudden storms to which it was liable,—and the roaming herds of wild animals which often prowled in the neighbourhood of the fold—obliged Him to be continually on the watch. And was He to leave any of his flock, perhaps the tenderest, if it strayed, into danger? Was He not rather to seek it, and bear it home? Or was He to allow the wolf to approach, and flee, anxious only about His own safety? Was He not rather to provide first, by His zealous diligence and love, for the preservation of the flock? Our Lord, by assuming to Himself the character of a good shepherd, not only conveyed comfort to the hearts of those who then heard Him speak, but by taking upon Himself all the responsibility of such an office, taught His people in every age to feel confident of His mercy and protection.

*The Third Sunday after Easter.*



*The Collect.*

ALMIGHTY  
God, who  
shewest to  
them that be  
in error the  
light of thy  
truth, to the

intent that they may return  
into the way of righteousness;  
Grant unto all them that are  
admitted into the fellowship  
of Christ's Religion, that they  
may eschew those things that  
are contrary to their profes-  
sion, and follow all such things  
as are agreeable to the same;

through our Lord Jesus Christ. *Amen.*

THE COLLECT.—Among the innumerable mercies of our heavenly Father, that which is named in the introductory sentence of this Collect deserves our profoundest gratitude. Involved in error that defies the efforts of human wisdom, the majority of our race would remain for ever subjected to ignorance and sorrow were it not for the light which flows direct from heaven. Truth is too little cherished among us to be known in its native excellence and brightness. When Pilate asked, "What is truth?" the world would have answered, "The knowledge of good and evil." But knowledge is dependent on the will and capacity of the human mind; truth is the result of the glorious harmony which exists between all the attributes of the infinite Jehovah. The light of this truth He sheds upon men's souls, that they may see the way which leads to holiness and peace. Obedient to the heavenly influence, many millions have rejoiced to follow in the track marked out; they have found the gate, though narrow, open to admit them; and the company of God's children already prepared to hail their entrance into His kingdom with songs of thanksgiving. Admitted to the fellowship of Christ's religion, for what can they now be more anxious than for the power which may enable them to act consistently with the dignity of their calling? While in the world, they were free to pursue the course of sin and folly which the world allows its children uninterruptedly to follow. But they have left the world—the reign of error and corruption—the companionship of the children of wickedness—for the society of just men made perfect; and the simplest lesson of consistency dictates to them, to renounce, with the world itself, the love of its follies, and, ceasing from pursuits so degrading to a redeemed and sanctified spirit, to follow the example of Christ and His people, and do whatever may be acceptable in the sight of God. It is for such purposes that He first bestowed upon us the light of His truth. The gracious gift may not be valued by us as it ought. We may pray in the words, but not in the spirit of this prayer; and, admitted into the fellowship of Christ's religion, may have still done what we ought not to have done, and left undone what it was our duty most earnestly to perform. Should this have been the case, let us with new fervour present the petitions here taught us. The light is given; let it not be given in vain!

THE THIRD SUNDAY AFTER EASTER.

*The Epistle.* 1 St. Pet. ii. 11.



EARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

*The Gospel.* St. John xvi. 16.



ESUS said to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and, Because I go to

THE EPISTLE.—The lesson conveyed in this portion of Scripture answers immediately to the petitions in the Collect. We there acknowledge the influence of the light of truth. It has shown to the erring the way of righteousness; and here we meet them on their journey; the world which was their home forsaken, and they, as strangers and pilgrims, seeking another dwelling-place,—“a city which hath foundations, whose maker and builder is God.” Entered upon their new course, they are exhorted by the Holy Spirit to cease from the evil practices which belonged to their former state, as wholly inconsistent with the prospects now opening before them. Nor is this all. They must not only cease from doing evil,—they must learn to do well. Their former conduct was unob-



## THE THIRD SUNDAY AFTER EASTER.

the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.


served by the world; but since they have professed to be the servants of God and followers of Christ, they have been watched, and reproved with all the bitterness which hate engenders. The answer which their Master gave must be theirs. It is by arguments of well-doing they are to "put to silence the ignorance of foolish men." Carefully considering the various relations in which they stand to society, each will excite a corresponding feeling of responsibility: but the grand key-stone to the whole circle of their virtues will be the fear of God:—the recollection that they are His servants, and that they belong to a brotherhood of which Jesus Christ is the first-born. It is a melancholy proof of the corruption of the world that, while morality is often spoken of in contradistinction to the religion of the Gospel, so few persons can be brought to consider the matter with the Gospel before them; for what does the Gospel here do but give the sublimest of all sanctions to the precepts which are, in every respect, the most essential to social good?

**THE GOSPEL.**—Our Lord was tenderly cautious in preparing the minds of His followers for the awful trial of faith to which His sufferings would subject them. Notwithstanding the mingled warnings and promises with which He fortified their spirits, they were scattered like sheep when the terrible hour arrived which left them without a Master. But it is not to be supposed that the means which He employed for strengthening their minds proved altogether vain. Human weakness was left to show itself, and convince the followers of Christ for ever after of the necessity of the presence of the divine Spirit whenever they would act or suffer as the servants of such a Lord. Yet when we carefully consider the state of mind in which the disciples were left by the crucifixion, there appears reason to believe that they had been already endowed with much of energy and wisdom. Though not clearly understanding the prophets, or believing with the faith which the Holy Spirit has since bestowed, they were sufficiently impressed with the conviction of Christ's holiness and power to expect important consequences from His sufferings. "Ye shall be sorrowful, but your sorrow shall be turned into joy," were words which evidently continued to have an echo in their hearts during the events which followed. Peter would never have dried his tears had he not remembered them; nor would the eleven have kept together in such earnest converse had not the sorrow which they felt been tempered by the recollection of this gracious assurance, "Your sorrow shall be turned into joy." Our Lord had been asked, with all the earnestness of combined curiosity and affection, "Whither goest thou?" and He had answered, "Whither I go thou canst not follow me now, but thou shalt follow me afterwards." Natural feeling prompted the inquiry; but he who made it was a firm believer in the Messiahship of Christ; and the very zeal with which that belief was cherished rendered the mention of coming sorrows the more sad and intolerable. The shadow which the Cross threw on the path of the prophets was easily overlooked by those who fixed their eyes on the glory in the distance.

*The Fourth Sunday after Easter.*



*The Collect.*



ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

THE COLLECT.—This Collect originally began with the sentence, “Almighty God which dost make the minds of all faithful men to be of one will,” which was altered at the review of the Liturgy into that with which the prayer at present commences. Civil or political union is so essential to the happiness of mankind, that without it states fall rapidly to decay, and virtue is almost as great a sufferer as peace. But the concord of men’s hearts and minds is necessary to the firm establishment of even political tranquillity, and the efficient operation of laws and governments. How much more is it necessary to the furtherance of religion? To the support of churches? To the securing of the general and just diffusion of the means of grace, intelligence, and Christian holiness? For private and individual happiness the same rule holds equally good. To be happy, we must be at peace with ourselves; and the grace of God alone can so make one disposition,—one principle of thought and nature within us, agree with another,—that our hearts shall remain fixed where true joys are to be found.

## THE FOURTH SUNDAY AFTER EASTER.

*The Epistle.* St. James i. 17.



VERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls.

*The Gospel.* St. John xvi. 5.



ESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But, because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you;

**THE EPISTLE.**—If we fairly consider either our past or present condition, we shall see how much of our happiness has been derived from others; and from their bestowing that which could not have been claimed as a matter of right. But gifts partake of the nature of the giver; and there is nothing which man lays claim to purely as his own, which is not weak and perishable as himself. Good and perfect gifts are things which have an intrinsic excellence; and are, both in themselves absolutely, and to us relatively, endowed with perfection. There are principles in our being which forbid our remaining contented with things not intrinsically good or perfect. That which is but seemingly so, angers and disappoints when its deceitfulness is discovered. That which is not good for us, loses its value in our eyes as soon as its inapplicability is made evident. Now the gifts which pertain to our spiritual existence are to be especially examined in these respects. They must come from a sphere beyond us,—they must be good, that is, pure and unmixed;—they must be perfect in themselves—perfect in their sufficiency. The perfection of God secures not only the perfection but the continuance of His gifts, and it adds greatly to the value of any favour that it is to be a permanent one. An unsteady friend is worse than no friend; but God, unchangeable as to His nature, is unchangeable in His gifts and in His mercy.

## THE FOURTH SUNDAY AFTER EASTER.

but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

**THE GOSPEL.**—We now begin to receive tidings of the most precious and most glorious of all God's gifts, the life, grace, wisdom, and comfort bestowed by His own eternal Spirit. Christ would not leave His followers without the encouragements and consolations proper to their situation. They were called to His kingdom for peculiar objects, and if they left the world to join it, they were then most likely to be satisfied with the course they had taken, when they heard from His own lips the promise of its noblest and happiest privileges. The very names by which He designated the blessed Spirit must have excited in thoughtful hearts the most exalted sentiments. He represented Him as the Spirit of truth; and, blending the sublimer visions which belong to that title with the milder consolations which the trembling soul so often requires, He next described Him as the Comforter; and thus in the very elements of the Christian system we have truth and comfort united inseparably together, in the same manner as it was so long foretold to the fathers that mercy and truth, righteousness and peace, should bind themselves in an eternal bond of harmony before the altar of God's love. The promises of the Gospel may be classed under two heads; those which regard our nature, and those which refer to our state, or condition. Christ, in His last discourse with the Apostles, summed up the latter in this—"In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." And the former in the assurance of the Holy Ghost as a Sanctifier; a guide into all truth, and a Comforter. A very complete view of the offices of the blessed Spirit may be gathered from this portion of our Lord's discourse. For, first, He tells us what He would do in respect to the world: He was to reprove it, that is, to convince it of its sin; to contrast this its sin with the righteousness of God and His law, and to manifest the truth of all that had been said by natural conscience, and the wise and good, respecting the judgments of God against sin. Next He was to make known the full scope and intentions of the Gospel to those who humbly received the words of Christ, but who were not yet able to bear the complete revelation of the mystery of His system. And, in the third place, He was to glorify Christ, which was to be done by His confirming the truth of His word,—by His making known what peace and blessedness the Father had given to the redeemed, or was keeping in store for them,—and thereby demonstrating the sublime mystery, that whatever the Father hath has been bestowed upon the Son. "He shall take of mine, and shall show it unto you," that is, shall exercise, for the establishment of my kingdom, the power which is given me: Shall infuse into the soul of my people the light of the wisdom which is my perfect attribute; and by many revelations of love, shall make manifest the riches of the glory of the inheritance which, through me, shall finally be given to the Saints.

*The Fifth Sunday after Easter.*



*The Collect.*

LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our

Lord Jesus Christ. *Amen.*



**THE COLLECT.**—This short but beautifully simple prayer is couched in the true language of spiritual affection. God is the giver of all good gifts; and all things are in His power. He could bestow riches and honours: He could restore youth to the aged, and the beauty of childhood to the most decrepid: He could make the desert of the saddest life blossom like the rose, and surround the forsaken with a host of friends. This the believer knows and feels; but it is not for such things the prayer of faith is put up. Of all that God can give, the most precious and the first asked for by the Christian is the power of thinking aright, the will to do aright. This blessing gained, a solid foundation is laid for future happiness, and patience awaits, with a peace which is its sufficient reward, for the glory to be revealed in the last times.

**THE EPISTLE.**—The law of the Gospel is the perfect law of liberty. Every system of positive laws will be good or bad, as it is agreeable or opposed to the natural rights and the social happiness of those whose conduct it regulates. Wisdom and justice, therefore, must be its basis; but law is for restraint on the will, and therefore contemplates the will in a state of resistance or rebellion. The will may not always be in actual resistance, and yet may require a law; laws become multiplied and complicated, because the will of man is uncertain and capricious in its movements, but is always

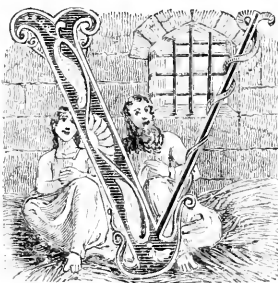
THE FIFTH SUNDAY AFTER EASTER.

*The Epistle.* St. James i. 22.



Ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

*The Gospel.* St. John xvi. 23.



VERILY, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly

ready to assert its selfish powers and rights against those of others. The law of God is the rule laid down by the Maker to guide and govern the creature. This law consisted at first in the proper relations of the creature to its God, except in one particular instance of positive command. The law by which angels are governed is a pure law of relations, that is, a law resulting from the relation in which they stand to God, that relation being rejoicingly and thankfully owned by them as the source of their happiness. Law, introduced as the antagonist of sin, commands, restrains, or condemns to captivity and death. It is therefore said to be the strength of sin, and to work wrath, and to have entered, "that the offence might abound." Contrasted with this law is the law of liberty. Law and liberty seem irreconcilable terms; and so they are, absolutely and positively considered, except in the single case of the law of liberty. This is, in other words, "the law of the

## THE FIFTH SUNDAY AFTER EASTER.

of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

Spirit of life;"—of that Spirit for which the Psalmist prays, "Uphold me with thy free Spirit;"—Psalm li. 12: and "I will walk at liberty, for I seek thy precepts."—cxix. 45. Isaiah says, "He sent me to proclaim liberty to the captives;" and St. Paul speaks of "the glorious liberty of the children of God," and affirms that, "Where the Spirit of the Lord is, there is liberty!" The law of liberty, then, is the law which, setting the will free from the power of sin, rules it not by positive precepts, except as they are all resolvable into the relation which exists between a loving God and creatures who only wish to live that they may glorify and dwell with the Author of their being and their happiness.

THE GOSPEL.—No greater consolation can be given to Christ's disciples than the assurance that, praying in His name, they are heard by God. The Apostles were filled with sorrow at contemplating the departure of their Lord. They felt how little able they would be to sustain themselves in the lofty paths of holiness and wisdom, to which He pointed their steps, if He were not with them. To revive their drooping spirits, He assures them that His return to heaven, so far from being their loss, would prove their great and permanent gain: for that then, the work of redemption being finished, they might ask of God whatever was needful for their success and happiness, and it would be given. The name of Christ embraces and represents the whole mystery of His nature and His offices. "His name shall be called Wonderful;" and to ask in His name is to make our appeal to the Father by an acknowledgment of all the operations of His grace, and by entering ourselves into the consecrated channel of mercy.

The Monday, Tuesday, and Wednesday of this week are called Rogation-days, or Litany-days, that is, days of petition. They are said to have been first observed by Mamercus, bishop of Vienne in the sixth century, and who instituted this as a period of fasting and solemn prayer in the hope of averting the calamities with which the Church was, and ever has been, threatened from without. The custom was adopted in many of the western provinces, but not universally; and the Greek Church never acknowledged its propriety. It was argued by those who rejected it, that the whole of the period intervening between Easter and Pentecost ought to be kept as a festival. Our own Church has chiefly marked its sense of the subject by appointing a homily for the Rogation-days; and it would be well were its members, if they attended in no otherwise to the season, carefully to read this excellent piece of affectionate and sober divinity. Few persons can be so occupied as not to be able to do many things in conformity with the spirit and wishes of the Church, though not always able to attend its public ordinances.

*The Ascension-day.*



*The Collect.*

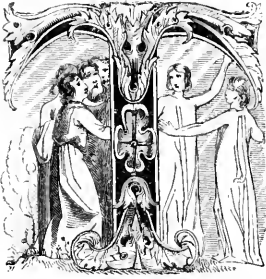


**M**RANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*



## THE ASCENSION-DAY.

*For the Epistle.* Acts i. 1.



HE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: to whom also he shewed himself alive after his passion, by many infallible proofs; being seen of them forty days, and speaking of the things pertaining to the Kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in

**THE COLLECT.**—Every article of the Christian's faith has in it much that is elevating and ennobling. The personal history of the Saviour Himself raises the believer above the world, and habitually inclines him to have his conversation in heaven. With Christ he leaves the grave, having already, in spirit, put off his mortality;—with Christ he ascends, in thought, to those happy regions where the soul may contemplate the glories of eternity, and rejoice in the blessing of the Almighty Father! To be able thus to converse with heaven in heart and mind is a privilege which might be envied by genius the most sublime. If we desire to be really wise and happy, let us endeavour to attain this true state of intellectual exaltation; and then the next step in the advancement of our nature will be an actual ascension into those bright regions where Christ already reigns, and where He has prepared our homes.

**THE EPISTLE.**—Our Lord's ascension is the grandest event that history has ever had to record. Considered in itself, it exhibits the triumph of holiness over every adverse power. No shadow is seen upon the path of the Conqueror. The enemies with whom He had to contend are fled, or watch with terror and despair His approach to supreme dominion. When the subject is examined more closely, it is seen that holiness alone could have gained such a triumph. Every thing else has somewhat of weakness and insufficiency; but holiness is the primal perfection of being, and it is that, therefore, in the exaltation of which whatever exists has a deep and permanent interest. Christ ascended into heaven by virtue of this principle; holiness being the all-comprehensive quality of His nature,—the assertion of its sovereignty the end of His actions,—and the diffusion of its vivifying grace the result of His mediation. In restoring mankind to the favour of God, He had first to assert the necessity of their becoming obedient to His own perfect law. And to this

## THE ASCENSION-DAY.

Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

*The Gospel.* St. Mark xvi. 14.



ESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the Word with signs following.

obedience He brought those who form His kingdom by the rule of His example,—the influence of His justifying sacrifice,—and the intervention of the Holy Spirit. By this process He led captivity captive; and ascended into heaven, soon to be followed by the race which He had redeemed. Sin beheld its cords broken. It was no longer possible that the living spirit should, involuntarily, be holden of them. In the ascension of Christ, therefore, mankind at large triumph, the way to heaven, through the vast tracks of star-paved space, being now open to every redeemed and regenerated soul!

THE GOSPEL.—Our Lord spent His last moments on earth in preparing His disciples for the proper fulfilment of the duties which it behoved them to perform. The commission which He gave them was solemn and comprehensive: it had no limitation as to place or time. The very simplicity of the charge affords evidence of the universal power and sovereignty of Him from whose

*Sunday after Ascension-day.*



*The Collect.*

GOD the King of Glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven ; We beseech thee, leave us not comfortless ; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

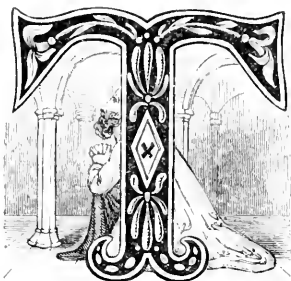
lips it proceeded :—“ Go ye into all the world, and preach the Gospel to every creature ;” and, as it is added in another place, “ Lo, I am with you alway, even unto the end of the world.”

The Feast of the Ascension has been observed from the earliest times, and is supposed to have originated in apostolic example, or in an ordinance of some council held in the primitive age. Both the Greek and Latin fathers speak of it as one of the great feasts of the Church,—of those joyous days in which the souls of believers were gladdened by hymns and prayers, and the spiritual discourses of men who gave their lives to the contemplation of the mysteries which they were set apart to explain to the people.

THE COLLECT.—It is the characteristic excellence of the Collects that they speak the language of times and seasons. That for the present Sunday anxiously expresses the request which the very witnesses of our Lord’s ascension may be supposed to have breathed when anxiously awaiting the coming of the Holy Ghost according to His promise. Convinced of His great glory, and

SUNDAY AFTER ASCENSION-DAY.

*The Epistle.* 1 St. Pet. iv. 7.



THE end of all things is at hand ; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves : for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God : if any man minister, let him do it as of the ability which God giveth ; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

*The Gospel.* St. John xv. 26 and part of Chap. xvi.



WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the

having all the demonstrations which faith can receive from without, they yet needed the internal illumination,—the comfort which the heart and mind can obtain only from the communication of the eternal Spirit. The more intense the conviction of Christ's power, truth, or exaltation, gained by the eye or the ear, the more earnestly does the soul desire the evidence which is peculiar to its own nature. Mentally assured, we may yet be spiritually weak and sad, and so must remain till the Holy Ghost fulfil Christ's promise in our favour, and diffuse His blessed graces through our being.

THE EPISTLE.—Exhortations to serious thought, and the practice of Christian virtues, have a peculiar propriety in seasons of religious festivity. Always ready to escape from the actual performance of duty, and satisfy ourselves with an appearance of zeal, we need to be warned continually to add to our faith virtue. The knowledge of divine mysteries will not of itself suffice to the purifying of the heart, or urging it forward in the career of good. Watchfulness and prayer must be exercised, that the grace of God may not be given in vain. We shall then be able to combine the announcement, "the end of all things is at hand," with a most joyful expectation of happiness and glory.

## SUNDAY AFTER ASCENSION-DAY.

synagogues : yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that, when the time shall come, ye may remember that I told you of them.

THE GOSPEL.—Our Lord was too generous as well as too holy to leave His followers ignorant of the perils which they were about to encounter. He had said from the beginning that if any man would follow Him, he must take up the Cross, already an emblem of whatever was most painful and humiliating. At first these warnings seem to have been regarded by His disciples with little attention. They allowed themselves to hope that the sufferings alluded to would only be of the same nature with those which must always be encountered in the execution of great designs. A kingdom had to be recovered, a proud and benighted people subdued to the force of divine holiness, and the nations of the world driven back from the gate of God's sanctuary. This was the object which the more ardent of the disciples of Christ contemplated ; and warned by the sublime spectacle which it presented to their imagination, they felt themselves ready to endure any of the preliminary dangers, that they might have their share in the lofty glories which should follow. But as Christ approached the period of suffering, His intimations of the nature of the difficulties through which they would have to struggle became more and more plain. He now began to teach them that their perils would not be like those of princes and warriors, but sad and private afflictions, such as try the heart, without affording it any of the relief which belongs to struggles of a prouder kind. They were to be put out of the synagogues,—to be regarded as enemies by their dearest friends,—to be hated and despised of all men,—and, at last, subjected to tortures and an ignominious death. It is not to be supposed that the disciples could hear these sad predictions unmoved ; or that they could continue to doubt the nature of the sufferings to which they were to be exposed, if they remained faithful to their Master. But it was the object of Jesus to warn, not depress ;—to prepare, not to alarm. He foretold their sorrows, that when the hour of trial arrived, they might not be offended, as at an unexpected change. And thus it is that He still instructs His people, if not directly yet most powerfully, by the lessons of His Gospel, and the general example of the Church. The Cross is still essential to the Christian pilgrim and warrior ; the resistance and enmity of the world, the machinations of the wicked, are as much opposed as ever to his progress in the peaceful ways of righteousness ; and if he wish to do much in the service of the Saviour, it is scarcely to be hoped that few or none of these will be encountered in the progress of his labours. But in all cases the promise of Christ is, that He will send the Holy Spirit as a guide and comforter : a guide through the labyrinth,—a support in tribulation,—an instructor in fears and difficulties ;—a friend, in short, sufficient to effect everything which the heart may require when affected with sorrow, or ardently looking forward to the attainment of everlasting blessedness. The history of the first three centuries of the Church proves with fearful particularity the truth of our Lord's predictions ; but it proves with equal force and clearness the power of the Holy Spirit to fulfil His office of a comforter and guide into all truth. Never had human nature been so tried as it was in the early persecutions of Christ's disciples. The storm raged not against those merely who might seem fitted by a peculiar strength of character to meet its force ; but burst with equal force on the poor, the weak, the aged, and the young : and finding in its fury that none could be shaken from the rock on which they had taken their stand. If it be inquired by what means this strange spectacle continued to be presented through successive generations,—how it was that the weak acted as if they were possessed of the noblest courage, and men of simple understanding learned to breathe the sentiments of divine and elevated wisdom,—what answer can rationally be given but this :—that as they were called to suffer for the sake of Christ, so they received from Christ the gift of the Holy Ghost.

## WHIT-SUNDAY.



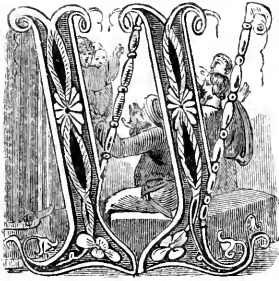
*The Collect.*

OD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

**THE COLLECT.**—The first sentence in this Collect carries the mind back to that point of time in which the existence of the Christian church began to be made manifest to the world. Its foundations were laid in Christ; but now the first of the living stones of the temple were placed on the rock that could never be shaken; the walls were raised, and the majestic plan of the mighty edifice might be traced by angelic or prophetic eyes. While the first sentence of the Collect carries us back to the time when this grand event took place, so does the next unite our hearts with those who were principally concerned in the occurrence. Nor do we stop here; the language of the petition teaches us to aspire after the joy and the permanent comfort which are the proper gifts of the Holy Ghost. The conclusion of the prayer, though common to many others, ought in this instance to impress us with peculiar earnestness. It is through Jesus Christ, and Him alone, that we enjoy the mysterious privilege of being made recipients of the divine Spirit. Without redemption there could have been no regeneration, or sanctification.

## WHIT-SUNDAY.

*For the Epistle.* Acts ii. 1.



**WHEN** the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews, and Proselytes, Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God.

**THE EPISTLE.**—Pentecost was one of the three great festivals especially appointed to be observed by the Mosaic law. The word Pentecost means fifty; and the feast of weeks was so called because it took place just fifty days, or seven weeks, after the celebration of the Passover. It deserves observation, that the most important circumstances connected with the rise of Christianity occurred at periods when they might be best examined. Our Lord appeared in Jerusalem, and wrought His miracles there, when its streets were crowded with busy inquisitive strangers, and the Temple with devout and zealous worshippers. By divine appointment, He suffered at the Passover, and His resurrection took place before the multitudes dispersed. The first and mightiest evidence of His ascent to glory was, in the same manner, afforded at a time when its value might best be tried. People from every province, and from strange lands, “Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians,”—were then assembled, and, united in one vast congregation, beheld the consecration of Christ’s Church and people. It is easy to conceive that, assured of success, the possessor of infinite power might call together a numerous assembly to witness the

## WHIT-SUNDAY.

*The Gospel.* St. John xiv. 15.



ESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and

operations of his word; but it is inconsistent with all that we know to suppose that a deceiver would choose a season for his imposture in which his pretensions might be most readily confuted. Incidental and striking evidence is, therefore, afforded by the publicity of the periods at which the Gospel was more fully presented to mankind. The term Pentecost continued to be applied to this feast for some time after the days of the Apostles; but White or Whit-Sunday at length supplied its place,—an appellation used to signify the appearance presented by the white-clothed candidates for baptism on this day, or, as some of the fathers suppose, the bright shining of that light which now, by the Spirit, was shed upon the Church. The most ancient writers speak of this feast as having been established in the primitive, and, as most believe, in the apostolic times. It is not, indeed, to be imagined that a day so remarkable as that of the first descent of the Holy Ghost could cease to be commemorated by those who were the principal recipients of its power.



bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

THE GOSPEL.—It is the noble privilege of Christians to be called to the contemplation of the highest truths that can employ the understanding of rational beings. The nature of God—the possibility of a union between Deity and humanity—the methods by which divine anger may be appeased, and God's favour permanently conciliated—these are the themes which exercise the Christian's mind, and in the treatment of which he finds his best solace in misfortune, and his highest enjoyment in times of peace and prosperity. The article of our faith which teaches us to acknowledge the Holy Ghost as a Comforter and Sanctifier is not less essential to the scheme of salvation than that by which we know and own a Redeemer. The harmony and intimate connexion between these two fundamental principles of the Gospel are clearly pointed out in the discourses of our Lord and His Apostles. By the Holy Spirit believers are made new creatures, and their security as a redeemed people is established by the seal of their sanctification. Christ strengthened the minds of His followers by the promise of the Spirit, because He knew that the fulfilment of that promise would be sufficient for all the purposes both of a human and a divine existence. The Holy Spirit having been a witness to Christ becomes also a witness in our behalf. Originally He was a witness against mankind, "reproving the world of sin;" but sought through the Mediator, "He beareth witness with our spirit that we are the children of God." A universal Teacher of truth, and the Source of unchanging peace, this heavenly witness to the love of Christ, and to our salvation, may rightly demand of every intelligent creature the profoundest homage of thankful obedience. To Him we are indebted not only for our original regeneration, but for our daily renewal;—the former, life recovered; the latter, life replenished. To Him we owe the revelations of Scripture, and the light whereby alone they can be understood;—to Him we owe our brotherhood with the honourable of the earth, and the glorified in heaven;—and whatever there may be in our hearts which breathes of immortality, or in our hopes that has the stamp of truth and consistency, from Him it has its origin:—and without Him, the whole comprehensive circle of our powers and faculties would present but sadness and confusion! He alone can make us at peace with heaven;—and to Him we must equally look if we would be at peace with ourselves. The prince of this world is now the enemy of the Holy Ghost, as he was originally opposed openly and personally to Christ. Ever on the watch to betray and destroy, we must guard ourselves against his approach by allowing the blessed Spirit to take complete possession of our hearts. With Him for our shield, we shall be inspired with that happy sense of security which will diffuse a gladdening peace through our souls, and enable us to say, in the hour of sorrow or temptation, "The prince of this world cometh, and hath nothing in me." No state of mind can be so happy as that in which the power of darkness and of the world is felt to be subdued to the influences of divine grace. The deep serenity which belongs to such a condition leaves both the eye and the ear open to perceive all that is noblest in the teachings of truth, and all that is most benign in the promises of God.

Monday in Whitsun-week.

*The  
Collect.*



OD, who  
as at this  
time didst  
teach the  
hearts of  
thy faith-  
ful peo-  
ple, by

the sending to them the light  
of thy Holy Spirit; Grant us  
by the same Spirit to have a  
right judgement in all things,  
and evermore to rejoice in his  
holy comfort; through the  
merits of Christ Jesus our

Saviour, who liveth and reigneth with thee, in the unity  
of the same Spirit, one God, world without end. *Amen.*

**THE COLLECT.**—The Monday and Tuesday of Whitsun-week are observed as a continuation of the Festival, but the three following days are set apart for fasting, this being one of the Ember-weeks, and therefore calling for the earnest prayers of the church in favour of those about to be admitted to its ministry. The proper preface for the Communion Service is appointed for the whole of the week, and expresses in powerful and beautiful language the faith of the believer in the divine energy of the blessed Spirit. Happy are they who commemorate the festival with a true feeling of the change which the Holy Spirit is appointed to work; who experimentally know that He is a sanctifier,—and are willing, for the joy which He gives, to resign whatever is contrary to the will or law of God.

**THE EPISTLE.**—The narrative contained in this passage of the Acts affords a noble view of the nature of the Gospel, and of the part which the Holy Spirit performs in its administration. It was for mankind at large that Christ died. The law which He has given is the universal law of love; and, endowed with the attributes of an omnipotent and eternal Spirit, the Holy Ghost is the administrator of this mighty system, bounded by none of the restrictions of infirmity or ignorance, or selfishness, but free as the light of heaven, in its original purity, to bear the knowledge, and give the power, of salvation to the remotest limits of the universe. The distinctions which the Almighty Father has either by religious or providential dispensations made between different portions of mankind, have only been temporary, and in every instance have regarded the general benefit of the race, rather than the private good of the individual. This is proved in the most signal manner by the fate of the old Jewish dispensation. A nation was raised under the broad shield of the law against which the might of the world proved powerless. It boasted of its grandeur, independence, and final prospects; but it existed only for the good of the world at large; and in the fulness of time the Universal Father broke down the barriers which had, for a season, restrained

## MONDAY IN WHITSUN-WEEK.

*For the Epistle.* Acts x. 34.



**W**HEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that Word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with

the flowing of the streams of light and grace. This did not take place till the world had been redeemed, and a fountain opened for the cleansing of the nations. The blood of Christ was that fountain. His humanity, universal in its representative character, embraced every individual of the vast family; and His atonement was an atonement for mankind. This or that nation was not to claim an exclusive right to the blessing; it was for all, glorious and free in its diffusiveness as the light of the sun. But wherever Christ has been, there also the Spirit may be looked for; and thus the belief of Cornelius, the first-fruits of Gentile conversion, is immediately followed by the gift of the Holy Ghost.

tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

*The Gospel.* St. John iii. 16.



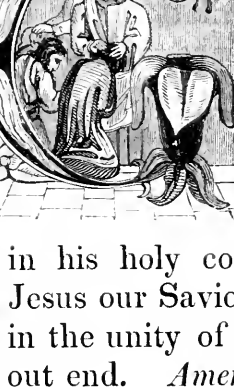
OD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already; because he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

**THE GOSPEL.**—The love of God is a theme so precious to every created being, that the highest archangel, and the meanest of sentient things, have, according to the capacity of their nature, an equal interest in its elucidation. But if love be manifested in the direct gift of good, in creation and its continued accompaniments, it is exercised in a far higher degree when employed to recover that which has wasted and despised its beneficence. The existence of a world in peace and blessedness would be a glorious demonstration of heavenly mercy. But let the history of this world be unfolded,—let it be seen that it had shot down the deep gulfs of darkness, and had thence been recovered by the free and most unmerited compassion of the Creator; then every spot that is verdant upon its surface will appear more lovely to the eye of gratitude,—every ray of simple light will be as a beam of glory,—and the sounds of life and activity as a concert of sweetest music. God might have sent His Son to condemn the world, and leave it to the dark fate which it had tempted; but He sent Him to save it, and its recovery from sin is a greater miracle than its original derivation from the bosom of night and chaos. Nothingness is omnipotent against aught but Omnipotence; but sin presents a resistance to the working of Almighty power and love, involving difficulties far more insurmountable to mercy than those presented by nothingness to creation. That the stupendous mystery of redeeming love should make no impression on the hearts of the majority of mankind is the most melancholy of all truths. It is as if they desired to remain buried in the whirlpools of chaos; or were exclaiming, when God says “Let there be light,” No! Creator, let not the light be!

*Tuesday in Whitsun-week.*



*The Collect.*



OD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

THE COLLECT.—The repetition of the Collect will not weary spiritual minds. Thoughts and words become the more and more valuable in proportion as they become more familiar, if they possess a real and intrinsic worth. The prayer of penitence, “Lord, be merciful to me a sinner,” increases in meaning and propriety with the deepening of our sorrow for sin. The prayer of faith, “Increase our faith;” “Lord, I believe, help thou mine unbelief,” becomes more forcible as our desire to know God acquires new strength in our souls. And so the prayer of thanksgiving, “I will praise thee, O Lord,” as the heart expands itself more readily to the softening influences of love and gratitude. May we, through the Holy Ghost, be united with Christ’s faithful people;—may we, through the same Spirit, have a right judgment in all things; and, rejoicing in His holy comfort, reach by His guidance the mansions of blessedness. How thankful, then, shall we be that this prayer has often ascended from our hearts to the throne of grace.

TUESDAY IN WHITSUN-WEEK.

*For the Epistle.* Acts viii. 14.



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

*The Gospel.* St. John x. 1.



VERILY, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep: to him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.

THE EPISTLE.—As the Apostles had awaited at Jerusalem the fulfilment of Christ's promise respecting the gift of the Holy Ghost, so they continued there till events should occur which might determine their future course. It was from Jerusalem that the word was to go forth. Sion was still to be "the joy of the whole earth," and the wells of salvation, opened amid her rocky heights, were to pour forth streams of living water to wash the desert plains beneath. Christ, exalted to His throne at the right hand of His Father, had not forgotten Samaria,—poor, bewildered, and despised Samaria! There were some there who already called upon His name, and who had, probably, learned the tidings of His resurrection and ascension with feelings scarcely less joyous and devout than those which filled the hearts of His Apostles themselves. The two most distinguished of the sacred messengers were sent. Both of them especially witnesses of the resurrection, and each inspired with a peculiar reverence for Christ, and knowledge of His character. The object of their mission was, it appears, not so much to teach as to pray. Others might have communicated information respecting the doctrines of the Gospel but it was for Apostles to seek, and bring down upon the people, the mighty influences of the converting Spirit. Their prayer was heard according to the promise of Christ. They had agreed to ask for the illumination of those to whom they were sent, and their entreaties procured the blessing.

## TUESDAY IN WHITSUN-WEEK.

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

**THE GOSPEL.**—It is always of great importance to us to determine rightly the pretensions of those who offer to become our friends and guides. “Try the spirits, whether they be of God, for many false prophets are gone out into the world.” This precept is valuable under every circumstance; and mankind would have saved themselves from innumerable calamities, and avoided a host of errors equally ruinous and degrading, had they adopted it as their rule of inquiry. But if this be true in respect to our general condition and pursuits, it is of still greater importance in whatever concerns the formation of a religious belief. Here a wrong guide involves the mind and heart in inextricable difficulties. The path of inquiry, strange and intricate at first, soon becomes a perfect labyrinth, every turn of which plunges the unhappy spirit into more fatal obscurity. Most men have found themselves involved in a labyrinth of this kind before they are aware of their danger. They have allowed their passions or their pride to lead them on. Or they have listened to the world,—or taken its teachers for their guides,—or have found, perhaps, in the concourse of pretenders to sacred knowledge, some bold and confident mind whose daring energy has won them to acknowledge subjection to its will. Should such be the case, how consolatory is it to know that, if they desire to recover the right path, Christ stands ready to assist them; that as He is “the way, the truth, and the life,” so is He ever willing to save the erring, and by the power which He possesses, admit them to the presence of His Father. His people know His voice. They cannot be deceived by the pretensions of others, however subtly set forth, or through whatever channels made known. Let those who have not yet accepted his offers of grace compare those offers, and the foundation on which they rest, with the corresponding promises of other guides. Let them compare their several characters, and weigh, without prejudice, the nature of the appeal made in each instance to the various principles of their being. They will then see that Jesus alone can so teach and guide that His people “may have life, and that they may have it more abundantly.” It is the fate of the worldly to be continually exposed to the machinations of cruelty and deceit. Imagining themselves wise, they become the dupes of their gross and obstinate folly. No form of malice is unknown in the world: and falsehood has never been without some stratagem, sufficiently well contrived to lure thousands into ruin. Under the name of philosophy or religion, bold imposture, gripping avarice, and fierce ambition, have, singly or collectively, preyed upon mankind in almost every age of the world. Our Lord’s denunciation of the wickedness of those who, before His time, had pretended to come as the saviours or benefactors of their race, might be applied with equal force to many who have since taught in His name. But in neither instance have His sheep followed the call of the false shepherds; while the world, ever eager after novelty, and ready for the snare, has plunged itself into sorrows which it has required centuries to heal. The simplicity of the Christian rule is the safety of Christians. Christ speaks to them plainly of the love of God,—of the necessity of personal holiness, and places the hope of happiness on this foundation alone. No other teacher ever taught such a doctrine: and while the world runs a thousand ways to hear the various pretenders to wisdom, Christ’s people move not till they hear His call to repentance, or His promises of mercy.

## TRINITY-SUNDAY.



### *The Collect.*

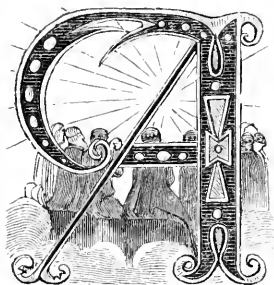
**A**LMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity ; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore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

**THE COLLECT.**—This festival was not observed till a late period, and was only generally established at the beginning of the fourteenth century. But it is a wise arrangement of the Church, that after its members have been led to contemplate the most important events in the history of their Redeemer, and have joined in the celebration of the first great outpouring of the Spirit of truth, they should proceed to the especial consideration of that highest of revealed mysteries, the union of three persons in the Godhead, or the absolute oneness of the essence of Deity, with a threefold personality. It is the first principle of a religion which teaches us to lament our natural ignorance and depravity, to convince us also of our inability to receive such revelations without the aid of heavenly grace. If, therefore, we can join the church in the confession of a true faith, it is our duty to acknowledge the source of that faith, and our interest to seek with earnest zeal for further supplies of grace, that we may not cease to possess the inestimable gift of a pure and saving knowledge of the truth. It is to be observed that this Collect does not end in the usual manner: all the three persons of the Adorable Trinity being addressed in the simple unity of the Godhead.



TRINITY-SUNDAY.

*For the Epistle.* Rev. iv. 1.



**A**FTER this I looked, and behold a door was opened to heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne: and he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold: and out of the throne proceeded lightnings, and thunders, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

**THE EPISTLE.**—Minds rightly ordered approach the contemplation of divine mysteries with mingled delight and awe;—with delight, because it is the glory of elevated souls to be admitted to the contemplation;—with awe, because the purest angels veil their face when near the throne of God,—in whom centre, and in whom, when He is known, are revealed all mysteries. Our religion is founded on the doctrine of the Trinity, which we find interwoven with every branch of its fully-developed system. The God whom we serve is not merely the God of nature: He is revealed as acting and decreeing in relation to plans which extend far beyond the present and visible state of things. In the revealed threefold personality of the Godhead, we discover the explanation of many wonderful circumstances that could never be understood from the simple knowledge of its essential unity. The designs of God are decrees, proceeding from the same unchangeable and eternal wisdom; but in the execution of these decrees a threefold mode of operation is manifest, which, though in each instance indicating the presence of Deity, manifests also a difference of personality, that is, the energy is one, but the persons acting are three. It is not till the personality of God is known and contemplated, that we see the importance of the doctrine of the Trinity. An impersonal God is a mere abstraction; but admit His personality, and the doctrine of the Trinity seems necessarily to follow. We may account for the characters impressed on the system of

## TRINITY-SUNDAY.

And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

*The Gospel.* St. John iii. 1.



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

nature when we only recognise as its ruler a notional and impersonal Deity. But the system of grace requires for its explanation that threefold personality so sublimely exhibited in the solemn visions of the Apocalypse. There we behold the glorified Son clothed in the attributes of eternity, —and there the Comforter, designated by the mystic title of perfection, “the Seven Spirits of God;” while in the Unity of the one Lord God Almighty, they receive the homage of the Church and of universal nature.

## TRINITY SUNDAY.

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

**THE GOSPEL.**—There are certain introductory principles in the science of heavenly truth; and there are the grand and comprehensive doctrines which support the whole mystery of godliness. If the former be not received and understood, much less can the latter. Jesus describes the one under the name of earthly things, whereby He means that they are subjects which come within the range of common observation, or belong to the elemental knowledge of religion;—things which may be rendered familiar by comparison with objects seen and understood;—or which by their simplicity and contracted influence are not to be long dwelt upon: while the higher doctrines which He was soon about to teach had a close and immediate connexion with eternity. The doctrine of baptism and spiritual regeneration ought not to have surprised a master in Israel. If he had rightly employed the advantages which every Israelite possessed, he would have seen in the typical washings prescribed by his own religion the necessity of a spiritual baptism. The proselyte had to be cleansed thereby, and when admitted into the family of God's people, was regarded as a new man. Raising his thoughts but a little from the old religion of signs and types to that spoken of by the prophets, he might have understood that as in this all was to be real and substantial, yet spiritual, so the change to be wrought in those receiving it was to be a renovation, vital and entire. The religion of Christ is received by the world at large rather according to the teaching of its own favourites than as it is set forth either by the Gospel or the Church of God. We might almost imagine, from the manner in which it is sometimes spoken of,—from the authoritative tone with which doctrines are rejected or modified, that there were no such fixed standard of faith as Scripture, and no such interpreter as the blessed Spirit. Christianity as professed by the world is a religion without mystery;—a system compounded of precepts and general promises, both the one and the other wanting the foundation on which alone they can be reasonably established. It is presented altogether under an earthly aspect;—as a system appreciable by earthly understandings, and capable of being easily supported by earthly arguments and sanctions. But the world does not in reality, and with good faith, accept the system with which it has thus ventured to interfere, and so greatly modify in order to suit it to its wishes and apprehensions. It leaves itself at liberty to reject, for the sake of expediency, both the doctrines and the precepts which it has outwardly acknowledged. For the proof of this, witness its practices, and compare them with the admitted commands of Christ. Listen to its ordinary language, and then turn even to the summaries of doctrine which it consents to receive as containing correct exhibitions of the Christian system. No further proof will be wanted to demonstrate its folly and its inconsistency.

*The First Sunday after Trinity.*



*The Collect.*

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

THE COLLECT.—We have passed, step by step, along the pathway of evangelical history; and are now brought, as it were, to expatiate in the wider fields of spiritual doctrine. This and the other Collects for the Sundays after Trinity are taken from the Sacramentary of Gregory. The present prayer acknowledges, by an act of faith, the power and the mercy of God, and the utter helplessness of unaided mortality. His grace is sought because no good thing is possible to man without it; and in the true spirit of Christian holiness, the power which it bestows is desired in order that we may be enabled to keep God's commandments, and, in the ways of holiness, find peace and joy.

THE FIRST SUNDAY AFTER TRINITY.

*The Epistle.* 1 St. John iv. 7.



**B**ELOVED, let us love one another : for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God ; for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us ; because he hath given us of his Spirit. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love ; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgement ; because as he is, so are we in this world. There is no fear in love ;

THE EPISTLE.—The perfect system of the Gospel proposed to, and accepted by, the Christian, it becomes his duty to inquire into the great characteristics of the religion, as intended to produce the most noble effects on the state of mankind at large. “Love is the fulfilling of the law,” is the sublimest statement that ever fell from the lips of a teacher. Neither poet nor philosopher had ventured thus simply and comprehensively to declare the truth which, of all others, is most essential to the happiness of the world. St. John, who rejoiced in the privilege of being appointed to unfold the higher mysteries of the Gospel, insists with a never-tiring energy on this grandest of moral truths. In his record of Christ’s words, he had made known the necessity of the new birth—of a regeneration which should leave nothing in the will of man hostile to the purposes of God. Here, speaking by the Holy Ghost, he shows what we are to look for in those who have been born of God, or in whom “His love is perfected.” God Himself, he tells us, is love ; and the reality of our regeneration must be proved by the manifest participation of our souls in that prime attribute of the Father. By this new quality of our nature, we become capable of knowing and glorifying Him ; and by the same divine principle it must be that we are rendered tender, useful, and compassionate to our fellow-men. One heavenly Spirit regenerates and endows us with life, and fills the channels of our immortality with the copious streams of an unailing love !

THE FIRST SUNDAY AFTER TRINITY.

but perfect love casteth out fear; because fear hath torment: He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

*The Gospel.* St. Luke xvi. 19.



HERE was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs, which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lifted up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also

## THE FIRST SUNDAY AFTER TRINITY.

come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

THE GOSPEL.—A lesson equally solemn and pathetic is afforded in this Gospel. It was not the want of evidence which prevented the rich man in the parable from believing God, or obeying His call to repentance. Equally certain is it that the poor afflicted beggar possessed no superior means of studying the truth, or examining the foundations upon which it rested. Pride, folly, and licentiousness, will resist any degree of evidence;—the evidence of the senses as readily as the demonstrations of reason. A pure and simple mind, on the other hand, presenting no obstacle to the flowing in of light, and having an instinctive love for that which is right and true, perceives the value of every degree of evidence; and instead of waiting to acknowledge a truth till it has been proved by every possible kind of argument, it embraces it with delight as soon as it is presented to the understanding. The desire of the rich man was inconsistent with his own conduct. Moses and the prophets had failed to affect his heart, not because he disbelieved them, but because he was unwilling to cease from his sensual mode of life. No accumulation of proof could have brought religion to a soul which rejected it not for want of proof, but from motives which regarded only the passions and inclinations of a gross spirit. The brothers of the miserable culprit were pursuing the same course of pride and folly, and already verged towards the gulf down which he himself had been plunged. It was not a new proof of the life after death which would have induced them to become wise and holy, but the proper application of the grace which God was already willing to bestow. This is established both by the nature of things and by actual experience. On those who are only waiting for more evidence, that which they have received at the beginning of the inquiry will surely exercise some influence: but the proud and thoughtless sensualist stands altogether opposed to religious truth; and that degree of proof which is granted being utterly despised, no complaint can justly be made that a larger quantity of evidence is not granted them to despise. The futility of the hope, that by multiplying the proofs of a truth unholly and obstinate minds may be convinced, was sufficiently manifested in the course of our Saviour's ministry. Those very miracles which we now imagine would convert the most determined unbelievers were performed in the sight of multitudes, from among which not one in a hundred appears to have been brought to Christ. The same species of fact is witnessed in our own days. Many men are mentally witnesses to the reality of our Lord's miracles,—that is, see and acknowledge them by the assent of the understanding; but they remain as far from the kingdom of heaven as if they had never heard that Christ rose from the dead. The world has been visited by a Redeemer, and the price of its salvation paid to the uttermost farthing. But it refuses to consider its former lost condition, or its present means of good. Still enchained by sensuality, its children seek only the gratification of their passions; and the wealth which they possess is mainly employed in pampering the selfishness which rises in rebellion against both humanity and God. For a time they triumph. The full hand of nature is allowed to supply them, so that they shall know no want; and at the liberal feast they forget that, existing not with them, it may yet be oppressing others of their race. God and man are both lost sight of. But the hour of retribution comes. The lights are put out,—the gay assembly has vanished,—the foundations of the gilded palace tremble,—and in a moment its proud and thoughtless lord finds himself transported to the fearful realms of unutterable woe. Not thus is it with the poor and humble worshipper of God. Willingly submissive to the severest discipline, if it leads but his soul to heaven, he is contented to look forward to futurity with no other assurance of its bringing him consolation than that which can be gathered from the word of God. Poverty and sickness serve to expel the rank humours which might otherwise infect his soul. He is sunk to the world's eye in the depths of wretchedness; but the seeds of eternal life have been sown in his heart. He awaits patiently the period of emancipation: at length it comes; and the glad messengers of heaven bear him to his joyous resting-place in the mansions of his Father's house. Reader! if rich, selfish, and thoughtless, tremble! If poor and righteous, rejoice and be exceeding glad, for the day of thy redemption draweth nigh."

*The Second Sunday after Trinity.*



*The Collect.*

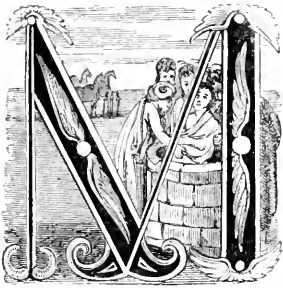
**LORD**, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

**THE COLLECT.**—Were the change which the Gospel works productive of no ulterior consequences, it would yet be of infinite value to the human race. To be holy is a blessing in itself; and it would be incomparably better to exist, were it only for a few years, in the free and light-some condition of a virtuous spirit, than to pass the same time under the tyranny of the best gratified and most pampered passion. But God leaves not those whom He has converted to themselves: He keeps them under His continual guardianship; and every hour which passes by deposits some new gift of grace in their hearts, and adds to the treasure which is laid up for them in heaven.



THE SECOND SUNDAY AFTER TRINITY.

*The Epistle.* 1 St. John iii. 13.

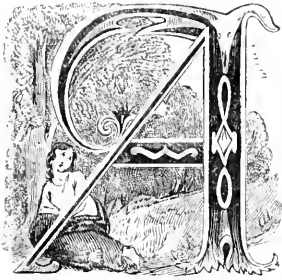


ARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

THE EPISTLE.—Another lesson of profound wisdom and holiness from the beloved disciple. No attempt was made by Christ, neither is any made by his followers, to conceal from believers their condition in the world. They were taught from the beginning that it hates them; and their state is perilous when they imagine that the danger is at an end, and that they have no further need to dread its enmity. But convinced that little good ought to be looked for from the world, whence is the comfort to be expected, without some portion of which the human heart would sink under the burden of its sorrows? It is here, in the very words of the Apostle,—“We have passed from death unto life!” And what better consolation can we receive than an assurance, given by the Spirit of God, that the shadows of death have already passed away, leaving the bright expanse of heaven unclouded before us! The proof that such is the case is purely evangelical. It is, in the first place, the love of God and of Christ towards us, and then our love towards them, rising and working with noble energy through all the paths of humanity till it rejoice in the fulness of the heavenly life.

THE SECOND SUNDAY AFTER TRINITY.

*The Gospel.* St. Luke xiv. 16.



CERTAIN man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

THE GOSPEL.—When we have long and carefully contemplated the mystery and the reality of salvation, it is a fearful proof of inconsistency if we refuse to accept the means of grace thereby supplied. Every part of the Gospel consists of good tidings; for the warning to repentance,—the exhortations to a new and holy life, are but so many instructions to those whom God has invited to partake of everlasting glory, and for which they cannot be capable if unprepared by the discipline of holiness. When our Lord describes the conduct of those who were invited to the marriage supper of the king's son, He depicted, in the first place, the conduct of the Jews, unwilling to leave the lowest cares of a sensual ambition for the spiritual glories of Messiah's kingdom; and, in the next place, He foreshew what would be the conduct of many professed members of His Church in later times. They do not doubt His royalty; they dispute not the right of His messengers to summon them. But they have other cares,—other pleasures,—other and more esteemed sources of honour than those which concern, or are to be found in, the kingdom of heaven. On comparing the claims of the world with those of Christ, we find that the whole strength of the former depends on their immediate address to men's passions and ambition. The call of holiness is rejected because the result has to be looked for in some distant scene of existence. But let us once calculate the rate at which time passes away, and it will then be seen how little reason we have to allow any thing which can only be ours in time to compete with that which may be ours for eternity!


*The Third Sunday after Trinity.*



*The Collect.*

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

Jesus Christ our Lord. *Amen.*



THE COLLECT.—It is the happiness of Christians to know, that their desire to pray is an evidence of the faith to which all things are possible. The habitual tendency of the heart to repose on God in seasons of trial, and to rest on Him, at all times, as the great Source of good, belongs to the filial character of belief. When necessity and danger press hard upon our path, then the cry ascends, "Defend us from the perils which surround us! comfort us in our tribulation!" and the prayer obtains a blessing in every instance in which it is offered with faith, through Jesus Christ. Dangers and adversities are encountered every step we set. When the world is tranquil, our own hearts supply the perils from which outwardly we seem to have escaped. But whatever be the nature of our troubles, the aid which God gives is a sufficient defence and comfort. We need no other support in either temporal or spiritual distress; and happy are we when our hearts glow with an earnest desire to be partakers of its consolation.

THE THIRD SUNDAY AFTER TRINITY.

*The Epistle.* 1 St. Pet. v. 5.



ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

*The Gospel.* St. Luke xv. 1.



WHEN drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in

THE EPISTLE.—The quiet virtues of the Christian are derived immediately from the view which he takes of his religion. For that view of the Gospel he is indebted to the Holy Spirit; but it is to him in the place of a mighty and universal argument, embracing reasons and sanctions which appeal with equal force to his moral and intellectual nature. Mutual kindness and forbearance;—the absence of pride and envy;—a readiness to forego many private claims for the general good, —and the willing acknowledgment of the superiority of others, and their right to our respect;—these are the proper characteristics of a Christian society: they belong as qualities to the peculiar people of God; and where they are not, there, we may conclude, the power of the Gospel has never

## THE THIRD SUNDAY AFTER TRINITY.

the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

been known. But the Apostle suggests a solemn consideration respecting this subject which ought to weigh deeply with those who, looking for salvation through Christ, yet allow pride and thoughtlessness to keep them from the practice of evangelical humility. The mighty hand of God is stretched out for our preservation. Ought we not to humble ourselves at the contemplation of this interference in our favour? The devil, as a roaring lion, is awaiting to destroy us. Shall we not be cautious and sober-minded, having to resist such an adversary? Our forerunners in the Gospel have suffered many afflictions in the work of salvation. Ought we to expect to complete the same work without imitating any of their virtues? But while we are bound to resign ourselves willingly to the dispensations of God, and bear with cheerful submissiveness the trials to which He may put us, there is this consolation: the afflictions will endure but for a while;—the glory that is to follow will be eternal. It is the joy of the Christian to know, that he is being daily prepared for this glory by the Holy Spirit; and that, having been perfected in holiness, he will be admitted to the seats where happiness is perfected also.

THE GOSPEL.—How strange it is that men should ever wish to limit the operations of God's mercy, or endeavour to make themselves believe that they are the better off the more exclusively their privileges and enjoyments are confined to the circle in which they move! The Pharisees and Scribes reproved Jesus for His mercy: our churches and sects still do the same. They may have faith, but they have not charity; and religion suffers, as if its members and sinews were torn asunder. The angels in heaven reprove us for this. They take an interest in our fate, and in that of the most miserable of our brethren. The Founder of our religion reproveth us; and in every thing which He has done for the recovery of a lost world, a judgment is passed upon our want of kindness, humility, and charity. Exquisitely tender are the illustrations which He employs to defend His desire and His right to save the poorest of sinners. But we must not suppose that any thing which He says implies the equalizing of a late repentance with long-enduring and true perfection in holiness. He appeals but to human feeling as affording an illustration of the charity of heaven when it rejoices over the returning penitent more than over those who are already safe. The joy refers but to the moment of recovery;—and what circle of loving children would suppose that they were failing in love for each other, if they did for the moment let every other feeling be lost in the glad congratulations which they heap on a supposed perished, but now recovered, brother? The other comparisons employed by our Lord serve to guard the one alluded to from any wrong interpretation; for though the finding of the lost piece of money, or the strayed sheep, gives more joy for the moment than the possession of all the rest, it would manifestly be folly to suppose that this feeling is other than temporary.

*The Fourth Sunday after Trinity.*



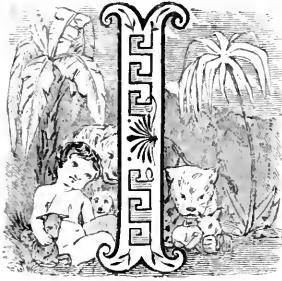
*The Collect.*

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

THE COLLECT.—God, as the source of power, is, under the Christian system, the source of good and happiness to His creatures. Frail and miserable in themselves, He replenishes them with internal strength; and by the ordinances of His providence, and often by special interferences, protects them against every enemy and betrayer. But though His mercy is over all His works, it is to those only who put their trust in Him that the promise of protection is fully and distinctly made. In their safety the glory of Christ and His kingdom is concerned. “They shall be mine,” He says, “in the day when I make up my jewels.” Without the strength which God gives for this purpose, the mightiest power of men and the most splendid of their glories are but as things of nought.

THE FOURTH SUNDAY AFTER TRINITY.

*The Epistle.* Rom. viii. 18.

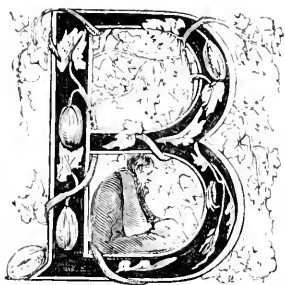


RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who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

THE EPISTLE.—It is the prospect of a restoration to primeval happiness and perfection which sheds the brightest of the rays that beautify the present state of things. Without this hope, the sun would lose its splendour in the natural, and virtue its energy and cheerful loveliness in the moral, world. Blank discontent and weariness would be everywhere visible; and the race of man, wanting the impulse which is given by the ingrafted expectation of a higher and nobler condition, would stop far short of the efforts which it now makes after enlightenment and wisdom. The present is a period of travail. Nature in all its provinces has been made subject to vanity; that word comprehending the power of sin, the power of death, of folly, and whatever can employ itself in perverting the great and good purposes of creation. And this state of things is rendered more and more conspicuous by the light of the Gospel. The antagonist of good rages against the progress towards recovery; suffering thence follows to those who stand foremost in the sublime struggle for emancipation. But a glory shall in the end be revealed in them which will fully reward them for all their toils, and Creation in its renovated beauty will rise to salute them as the victorious soldiers of its Deliverer. The word “creature” is used with a various extent of signification in Scripture. Sometimes, and most commonly, it is employed to signify all created beings in contradistinction to the Creator. At others, it means all things inferior to man, and especially the inanimate universe. In a few cases it is applied to the Gentile, or unsanctified portion of mankind, as separate from the people of God. But these meanings are not in opposition to each other: and the word vanity describes the condition to which any being is reduced when rendered perishable,—when divested of the excellence which it originally possessed,—when put to purposes inferior to its proper destiny, or shut out from the prospects to which it might have aspired. Bearing this in view, it will not be difficult for the ingenious inquirer to discover how the language of the Apostle may be applied. He will see that nature in general was made subject to vanity by sin;—that all inferior things shared in man’s loss of glory and perfection;—that the body suffered in correspondence with the soul;—and that the mass of mankind, considered in every relation, became subject to vanity through the condemnation of sin. But it was “not willingly” that either nature, or any class of beings, or man in any relation, became subject to vanity. It is the essential property of every thing to resist change which tends to pain or injury.

## THE FOURTH SUNDAY AFTER TRINITY.

*The Gospel.* St. Luke vi. 36.



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

The sun unwillingly allows his beams to be clouded; decay is resisted long and obstinately; the voice of gladness only ceases when checked by stern necessity; and death, which consummates the work of vanity, is universally regarded as a foe. Man himself, the conscious, reasoning victim of vanity, yields not willingly: whatever his blindness and corruption, he wars against the necessity of his state. Though bringing in death by sin, he would not die;—though loving corruption, he would fain not be himself corruptible;—though borrowing the veil of darkness to hide his evil deeds, he would not be dark in heart and spirit;—though wishing others—even God—to be blind, he would wish to be himself all-seeing.

THE GOSPEL.—The subtlest moralists have fallen far short of our Lord in detecting the corruptions of human character, or prescribing rules for their correction. Pride and self-esteem are fruitful in error. The judgments which they pass are usually grossly false, and he who would really do good, is bound to cultivate humility as well as generosity; and a meek and gentle spirit, not less than the more active virtues which may prompt him to become a teacher of his kind. Self-knowledge is the best guide we can have to a knowledge of the world; but that is a poor acquaintance with ourselves which only brings before us an exaggerated catalogue of merits, the greater part, perhaps, factitious, and which leaves out of sight the follies and the meannesses—the pride, voluptuousness, and wrathfulness which, in various proportions, probably form the larger portion of our active principles. Mercy, such as the Gospel teaches us to cultivate, will, in all cases, present a noble barrier to the invasion of these enemies, and prepare us to judge rightly both of ourselves and others.



*The Fifth Sunday after Trinity.*



*The Collect.*

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

THE COLLECT.—Peace is dear to the Christian by the very principles of his new nature. He serves the Prince of Peace, and peace in his own heart is the first-fruits of the blessing which he has received from Christ. But he beholds the world oppressed with strife and tumult; or, if ceasing for a while from warring with its own members, preparing to assail the sanctuaries of religion. Peace, therefore, is the subject of his most earnest petitions; and if Christians were more careful than they are to cultivate the virtues which become the profession of the Gospel, their prayers for this blessing for themselves and mankind at large would prove the most efficient labour they can perform in the service of humanity. The Church—that is, the true and spiritual Church of Christ, is the sole minister of peace on earth. It is its peculiar province to teach and persuade men to cultivate the grace of charity as the bond of perfectness; and it is in this its especial capacity and office, that it offers up prayer for the peaceable governance of the world. The tranquillity of mankind at large, furthered by its supplications, secures its own joy and godly quietness, each, by the ordinance of a merciful God, being made to influence the other.

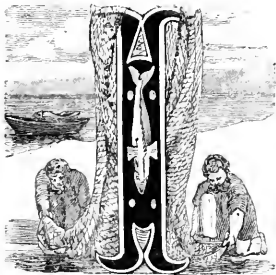
THE FIFTH SUNDAY AFTER TRINITY.

*The Epistle.* 1 St. Pet. iii. 8.



BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

*The Gospel.* St. Luke v. 1.



IT came to pass, that as the people pressed upon him to hear the Word of God, he stood by the lake of Genesareth, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and

THE EPISTLE.—Strife in the Christian Church is one of the scandals which have done most harm to the souls of men. The unity of the Spirit is surely forgotten when controversy, losing the characteristics of a humble inquiry after truth, presents all the features of angry disputation and rivalry. Kindness, courtesy, and love unfeigned are the ornaments of the family of Christ. They who cultivate not these virtues fail in making good their pretensions to the name of His people, or the blessings which belong to His Church. The assumption of a name—the possession of titles and dignities—the homage of the world—even the performance of many duties,—nothing, in short, can make up for the want of that mutual compassion, and refraining from recrimination which the Apostle urges so pathetically on the professors of the Gospel.

## THE FIFTH SUNDAY AFTER TRINITY.

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

THE GOSPEL.—The words of Christ had a power in them which belonged to the preaching of none who had preceded Him. We read not that the people pressed to hear Isaiah or Malachi. The first time, it is probable, that they were ever addressed in the plain and simple words which call to repentance because of the wrath to come, was when St. John began to preach on the banks of the Jordan. Preaching is an evangelical ordinance. The ceremonial law preached to the people in former times ; and in almost every institution in which signs and pomps and ceremonies are much employed, direct preaching is only slightly practised. But whatever was the case with the Jews in earlier times, it is little to be doubted but that since the time of Malachi the instructions they received were poor and meagre. The law and the prophets, imperfectly understood, were timidly taught even by the Scribes. When our Lord, therefore, preached to the people openly, and with the full authority of a teacher of righteousness, they were astonished, and pressed eagerly to hear Him. His intended Apostles were among His auditors on this occasion, and the power of His words was, for their sake, accompanied with a demonstration of His authority not only over the minds of men, but over universal nature. The result proved that He had not exercised His power in vain. Deeply impressed with the signs of divinity which they beheld, Simon Peter and the sons of Zebedee acknowledged the right of Jesus to the service of their lives. No vow was made, for a vow was not needed where the whole man was given. We read not how, or when Judas joined himself to the band of Apostles ; but this we know, that one grand circumstance was wanting in the completion of his call which characterized that of the holy men whose conduct is here described. He followed Christ ; but he did not forsake all ; he probably forsook nothing which had before occupied his base and worldly heart. This is a test to which we may profitably put not only the more distinguished servants of Christ, but all who profess to believe His Gospel.

*The Sixth Sunday after Trinity.*



*The Collect.*

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

THE COLLECT.—God has prepared for His people successive grades of felicity, and at every ascent they make, some fresh proof is afforded of His infinite compassion. But while reason and revelation agree in assuring us of the love of God, we are taught with equal clearness by the simplest principles of gratitude, that the profoundest homage of our hearts and minds is due in return to Him. Convinced of this, how gladly do His children worship Him! but sensible of the imperfection of their best acknowledgments of His goodness, they never cease to pray that they may be enabled by His own Spirit to love Him more and more. When we can love Him, the supreme and perfect good, above all things, then shall we be fit to enter into the enjoyment of His promises.

THE SIXTH SUNDAY AFTER TRINITY.

*The Epistle.* Rom. vi. 3.



NOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

*The Gospel.* St. Matth. v. 20.



ESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement. But I say unto you, that whosoever

THE EPISTLE.—Disposed as men are to escape from the spiritual representations of the Gospel, this apostolic exposition of the doctrine of baptism calls for frequent and earnest contemplation. By both the sacraments which Christ instituted, He brings His people into communion with Him through making them conformable unto His death. He suffered for us, but we, by faith, suffered

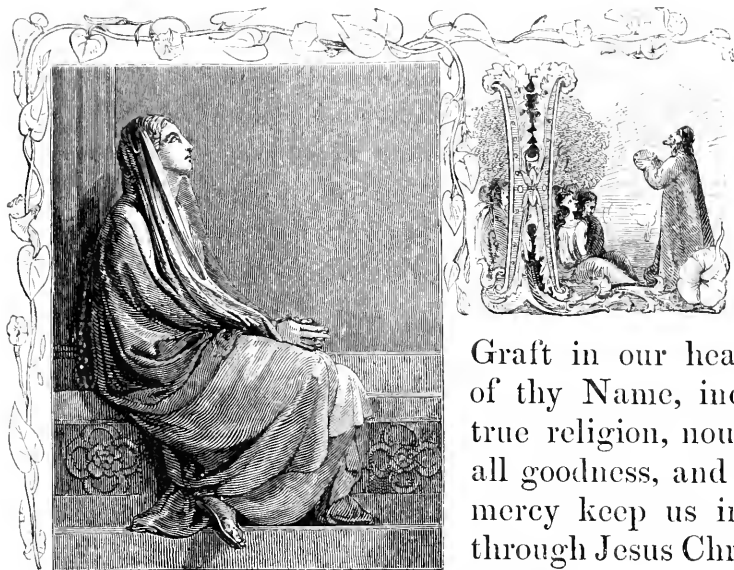
## THE SIXTH SUNDAY AFTER TRINITY.

is angry with his brother without a cause shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

in Him, and are partakers of His joy; because, buried with Him in baptism, He raises us to a new existence by the power of His Spirit. In like manner, when the body broken, and the blood shed, are partaken of in faith, we realize the crucifixion of sin; and by showing forth the death of Christ till he come, assure to the soul a full participation in its atoning influence. Dying unto sin, and living unto God, is the epitome of every Christian's history. It embraces the whole series of the events whereby he attains to glory, the mystery of godliness being described therein as applied to the regeneration of humanity; for the Word became incarnate that redemption might be accomplished by the dying of one for all,—all in Him dying, and all in Him recovering life. The selection from the Epistles now follows the order in which they stand in the New Testament.

THE GOSPEL.—The pretensions of mankind in general to the praise of righteousness, are effectually confuted in the first sentence of this Gospel. To the Scribes and Pharisees pertained the knowledge of the law; and they were distinguished, it is admitted, for the strictness with which they observed its outward requirements. No scandal is attributed to them. They were decent in their mode of life, and upheld, by their strictness and austerity, the credit of the nation for religion, when the Sadducees and Herodians would probably have ruined its reputation by their infidelity and licentious mode of living. But they wanted the root and principle of holiness. The love of God possessed not their hearts; and the righteousness which led them to believe that they were better than others, was not the righteousness which could render them acceptable to Him who must be served in spirit and in truth. They were wrathful, self-willed, and haughty. Their interpretation of the law was made to suit the wishes of their own hearts; and while they obeyed it outwardly, the movements of their internal being were in direct contradiction to its spiritual intentions. The precepts of our Lord enable us to put our own character to the test. If we can obey them readily and joyfully, our righteousness already exceeds that of the Scribes and Pharisees; and by the continued help of the divine Spirit, it will be our constant delight to compare what is merely legal with what is lovely, and of good report, in the eyes of God and of Christ. The world would gain little by the righteousness of the Scribes and Pharisees, while in the holy doctrines of the Gospel its best and dearest interests are secured by the most powerful defences. Law, as the offspring of civilization, might protect us from murder, but it cannot defend us effectually against the invasions of a cruel and persevering enmity. Christianity, on the other hand, is planned to effect this. It binds us and our brethren reciprocally against the commission of aught that is injurious. The heart and the tongue are brought under the law as well as the hand. The presence of God is not to be sought till the obedience required is duly rendered; and if the angry heart refuses to be appeased, it is itself placed at the bar of judgment, and made to endure the chastisement which its wrathfulness has provoked.

*The Seventh Sunday after Trinity.*



*The Collect.*

ORD of all power and might, who art the author and giver of all good things;

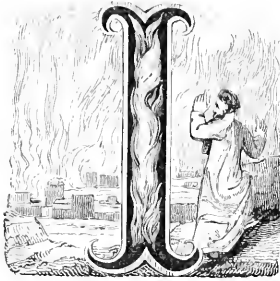
Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord.

*Amen.*

**THE COLLECT.**—This is a truly spiritual and comprehensive prayer. It assigns to God the attributes which best distinguish His being to the thoughts of men,—almighty power, and ever-active benevolence. That we may love His name,—that holiness, with all its truest characteristics, may grow in our hearts,—that He may evermore nourish us with the bread of life and the waters of salvation, pouring down upon our souls and our homes the abundance of His blessing,—these are petitions which every one would put up did not sin blind men to their real and most important interests. In the very notion of a God is implied the possession of unlimited power; and we have but one reason to doubt His willingness to do us good. That reason is furnished by our want of holiness, faith, and love. Let these occupy our hearts, and we shall ask and receive. No thoughtful reader of Scripture can fail of being surprised that the doctrines and morality of Christianity should ever have become separated. Into whatever portion of the system we look, there is truth and there is holiness,—each shedding its own peculiar light—each speaking with sweet distinctness of voice to the attentive heart; but the one never illuminating or comforting without the other. The Urim and Thummim on the breast-plate of the Jewish high-priest were emblematical, we are told, of light and perfection; and here was an apt and beautiful type of the religion of the Gospel. Christ Himself, in whom are embodied all the energies of the evangelical system, proved in the most perfect and significant manner the eternal union of holiness and morality. The increase of true religion in our hearts,—the nourishment of our whole being with the goodness of God, is the noblest exemplification that can be afforded of the power of divine grace. But in proportion to the grandeur of these things ought to be our reverence for the Source in which they commence. True it is we may exist without them; but what is existence when destitute of honour and hope? What is humanity itself without the virtues which are its proper ornaments? And if God alone be the Author and Giver of all good things, is it not from Him we should seek, in the language of such prayers as this, the supply of nourishment and strength? Simple as is the style of the Collects, they are founded on the sublimest views of Christianity; and the experienced believer may generally find in them the elements of his best and most treasured thoughts.

THE SEVENTH SUNDAY AFTER TRINITY.

*The Epistle.* Rom. vi. 19.



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

*The Gospel.* St. Mark viii. 1.



In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have had nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for

THE EPISTLE.—The change produced on the character of the first heathen converts by the power of the Gospel, must have surprised many whom it did not influence. They had been thoughtless and sensual,—they had delighted, like the rest of mankind, in the coarse follies of the world, and manifested their desire to make the most of an existence which they believed to be measured by a span. Their lives were now as greatly altered as their opinions. Folly found them too much occupied with the lessons of truth and wisdom to listen to its allurements, and they shrunk from the contamination of vice as from the sting of a scorpion. Thus purity and spiritual-mindedness had taken the place of all other motives to action, and they walked in a path by themselves, their efforts being uniformly directed to the glorifying of God, and the benefiting of their fellow-men. Mankind at large, in whom selfishness and sin still reigned supreme, regarded them with wonder. Not understanding the nature of the principles which animated them, they could comprehend none of the motives which prompted their conduct: and they were as lights shining in a dark place, accounted as meteors by the many, but used as friendly beacons by the few. In our own days,



## THE SEVENTH SUNDAY AFTER TRINITY.

divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

the contrast presented by merely professing Christians, and those who spiritually receive and obey the Gospel, is scarcely less evident, though less observed. A worldly Christian is, in reality, in greater opposition to a true follower of Jesus than a heathen; for there is the fearful charge of inconsistency, and that of sinning against the light, to be added to his other offences of a natural and worldly kind, which place him originally in an equality of condemnation with the heathen. In both cases the servants of sin are, to their misery, free from, or independent of righteousness. When converted, they change masters; and as their former lord paid them with death, so now, when serving God Almighty, though most unprofitable servants, do they receive as a free gift the precious boon of eternal life.

THE GOSPEL.—The miracle recorded in this Gospel is of the most interesting kind. In the first place, and viewed in the most literal manner, it enables us to see how humane and gentle was Christ in all His dealings towards those who listened to His words. In the next, it affords an illustration of a promise completed, "Seek ye first the kingdom of God, and His righteousness, and all other things shall be added unto you;" and, in the third place, it leads us to contemplate the mystery in which He took bread and blessed it, and said, "Take, eat: this is my body." Famishing thousands were lingering around Him. They had eagerly listened to His word. It had, we may believe, comforted and enlightened many, leading them at once to recognise in His heavenly discourse the power of the Son of God. Others, it is probable, were moved to reflection though their conversion was delayed; and the rest, while remaining in the spiritual condition in which the generality of men are found by the Gospel,—a state of mingling doubt, of sensual fear, and hope, and passion, were, it may be conjectured, interested and detained by the expectation of some good necessarily, as they imagined, involved in the novelty of the Saviour's doctrine. To each class the Gospel was preached: to each class did Christ address Himself in tones of love and compassion. The immediate pressure of hunger was not felt while His words held the mind in calm and solemn suspense; but the merciful Teacher had not forgotten the dependent nature of His hearers. He was ready to supply the wants for which they were unprepared; and none of those who had listened patiently to His Gospel went away without feeling that He who could so well satisfy the desires of the soul, could also answer the piercing cry of hunger. It is evident, from the sequel of the history, that this His benignant miracle wrought, like His preaching, with a very different influence on the minds of the various classes of His hearers. To some it brought the conviction of His divinity. In the hearts of others it only excited the desire to place Him at the head of their temporal affairs. The former eventually obtained from Him all that could make them blessed: the latter lost Him altogether. And thus are mankind divided in our own days; and this is still the fate which attends the true, and the self-interested, and nominal worshippers of Christ.

*The Eighth Sunday after Trinity.*



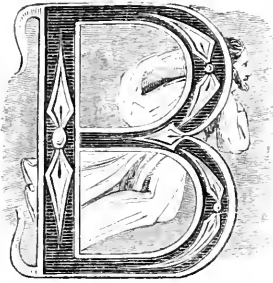
*The Collect.*

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

THE COLLECT.—God's providence is the necessary result of His united omniscience, almighty power, wisdom and love. We must disallow the existence of these attributes in the Supreme Being, if we can suppose Him either wanting in the knowledge of that which is to come, or unconcerned in the direction of its occurrence. But the acknowledgment of God's providence, as founded upon His wisdom and power, naturally leads us to inquire whether He have so arranged the connexion of things, and so ordered His government of mankind, as to place them conditionally within the reach of good: that is, whether He have been pleased to give, by His own free will, the influence of a cause, in the long series of His created agents, to the actions and dispositions of man. We find, at length, that He has promised to hear and answer prayer,—that He will allow the supplication of the humble and trusting heart to move the mighty engines of His all-sufficient mercy. Shall we not make use of this privilege to escape what is hurtful, and turn the tide of affairs till it lead us to peace and salvation?

THE EIGHTH SUNDAY AFTER TRINITY.

*The Epistle.* Rom. viii. 12.



RETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

*The Gospel.* St. Matth. vii. 15.



BWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither

THE EPISTLE.—Reason and the Gospel speak with almost equal force in this divine exhortation. We surely owe no debt of gratitude or obedience to those whose very nature it is to work us harm; and if among all our enemies sin is the worst, to sin ought we to be least ready to render service. But the consequence of refusing assent to this obvious lesson, will be of a more fearful kind than any of the ordinary results of perverted zeal. Poverty and disgrace may attend our serving a bad or foolish earthly master; but the service which we give to sin will be paid for by death; the evil which we do will return upon us in the shape of fearful tormentors; the body which we have pampered will be to us the body of death; and the passion that has glowed in our hearts with unlawful fervour, the worm that never dieth. The Spirit, on the other hand, which leads us to the service of God and of Christ, and which prepares us for it by enabling nature to throw off the encumbrances and defilements of sin, gives life, makes us the children of God, and, in the final account, unites us in glory with Christ. To sin is to be ascribed whatever pain or anticipation of ill we at present suffer. Let us cease from the service of so bad a master, and it will lose its power

## THE EIGHTH SUNDAY AFTER TRINITY.

can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven.

to torment us. Gratitude ought already to bind us to God; but we have the additional motives of the highest species of self-interest to obey him with a true and zealous obedience. His service is itself perfect freedom; and His reward is ever with Him. He calls us to obedience, but to make us happy; and the Spirit which He sends to mingle with ours, is a Spirit of liberty, love, and joy.

THE GOSPEL.—Our Lord intended His disciples to perform an important part in the world, and to execute the duties of human existence with a care and zeal corresponding to the holiness of their profession. Some caution, therefore, against the deceitfulness of the world would have been a timely safeguard had they stood in no greater danger than that which springs from the general affairs of life. But they were to be exposed to perils of another kind. As the subjects of a dispensation given especially for the overthrow of falsehood, it was foreseen that they would be as a mark for the fiery shafts of deceit and error;—that the wiles of Satan would be employed against them with unceasing activity, and that it would therefore become them to walk in the path of life, as certainly knowing that they were surrounded by fierce and sleepless enemies. The warning thus given by our Lord was soon proved to be necessary. Heresies arose, more dangerous to the purity, than persecution to the safety, of the Church. Scarcely had the first generation of Christ's disciples passed away, when the enemy of salvation began the great experiment of setting up his kingdom upon earth in the outward form of the kingdom of heaven. He now pretended to be zealous for free inquiry. His preachers were sent in the track of the Apostles and Evangelists of Christ; and while the servants of God, in the faithful discharge of their office, warned men of the wrath to come, these emissaries of darkness prophesied only the smooth things which leave the world contented with its state of error and condemnation. But successful as the ministers of evil have ever been, it is not because they are impenetrable to observation. Our Lord's test is sufficient to make them disclose both their nature and their purposes. The false prophet can never in his own case act with holiness, simplicity, and self-denial; but it is only on teachers whose conduct is thus characterised that mankind can consistently place confidence. Do the genuine followers of Christ then, uniformly manifest a love of truth and virtue which overcomes every selfish consideration? And do others who come in His name, or with systems of their own, act, notwithstanding their professions, in direct opposition to true honour and benevolence? Which ought we to believe? With which should we cast in our lot? The warning given by our Lord respects, in the first instance, the danger which attends us from the deceit and false pretensions of others. But it refers, in the second place, to the deceitfulness and corruption of our own hearts. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;" an abridgment of men's confidence in the mere profession of belief which cuts down, in many cases, the whole of the scaffolding on which hope had rested. The tranquillity enjoyed by superficial Christians would be astonishing, were it not evident that they are too little acquainted with the religion which they profess to be aware of its demands, or of the responsibilities under which it has placed them. A prudent man will not remain contented in this state when made acquainted with its dangers. The nature of the case, fairly brought before his mind, will convince him that, at least, some inquiry ought to be instituted respecting what is meant by entering the kingdom of heaven, and what is required besides addressing Christ as Lord. To a person so awakened, the words of our Lord, "He that doeth the will of my Father which is in heaven," will suggest fresh reasons for examining what are the requirements and what the intentions of the Gospel. The will of God has hitherto been an unknown or unacknowledged rule of life. It is now inquired into—viewed in its various exemplifications; and being seen to surround on all sides the avenues to a happy existence—to be, indeed, the one grand foundation of the kingdom of heaven, is, if grace be accorded, humbly and gladly obeyed.

*The Ninth Sunday after Trinity.*



*The Collect.*

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

**THE COLLECT.**—A healthy spirit, ever glad and active in the performance of good, is surely the best of all possessions. To such a spirit, thinking what is right, and feeling the will and power to do it, the very sense of existence is happiness, while of all beings it is the most readily susceptible of hope. But this happy principle of life is neither self-formed nor self-nourished. It is, in all cases where possessed, the gift of God; and surely there is no blessing for which we can pray more divine or more glorious than this.

**THE EPISTLE.**—The Gospel brings to remembrance whatever the Almighty has done for the good and the preservation of our race. All, indeed, that has at any time been effected by His benevolence has belonged to the system of grace, purposed from the beginning, though not made known to man. In the call of the people of Israel,—in their mysterious delivery from Egypt,—their passage through the Red Sea,—and the cloud which accompanied them, a shadow and a light at the same time—the outline of the Gospel is more than visible: for a portion of its grace was given to sanctify these things, and render them efficacious to the present deliverance of God's

THE NINTH SUNDAY AFTER TRINITY.

*The Epistle.* 1 Cor. x. 1.



RETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

people. And while we ought to be especially careful not to forget the heavenly mercy thus manifested, so ought we to be equally anxious to resist any return of that spirit of disobedience whereby so many were led to destruction, even when the divine goodness was beaming directly upon them. This warning is necessary in all ages, but more particularly in those which the Almighty favours with many privileges and advantages. Vice, then, is peculiarly odious, and the punishments prepared for it will doubtlessly be proportioned to its enormity. Christ, tempted and resisted, though not yet known in the majesty of His mediatorial kingdom, punished rebellion against holiness with the bite of the fiery scorpion. But now He is visibly exalted, He has publicly announced the nature of His rule, and foretold the penalties which shall attend dis-

## THE NINTH SUNDAY AFTER TRINITY.

*The Gospel.* St. Luke xvi. 1.



ESUS said unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

obedience. Let us then place no confidence in any hope of escape from His wrath, except in that which He teaches us to cherish when we repent of sin, and diligently cultivate all the graces of holiness.

THE GOSPEL.—Our Lord has here stated a case which sets the conduct of professing Christians in a melancholy light. The worldly and the fraudulent act with caution. They foresee danger, and, according to their principles, provide against it. However much we may despise the injustice of some, the avarice of others, or the grosser vices of a third class, their prudence and perseverance, viewed apart from the objects sought, must often excite our admiration. This was the feeling which arose in the mind of the steward's master. While he punished in the severest manner the frauds of which that false servant had been guilty, he could not refrain from expressing his wonder at the prudence with which he had guarded himself against the coming misfortune. Nothing was left undone which caution could dictate. Friends were sought, and their kindness secured. Let us with equal care seek God's friendship, seeing that the world will not much longer employ us.

*The Tenth Sunday after Trinity.*



*The Collect.*

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

**THE COLLECT.**—It is an important part of the Christian's discipline to learn to ask aright. The admonition of St. James on this subject cannot be too often repeated:—"Ye ask, and receive not, because ye ask amiss." Prayer is an appointed means of grace; and whatever means God may have been pleased to set before us as channels of mercy, must be employed according to their nature, which is holy, and consecrated to holiness. The supplications of the idle and vicious, of the proud and sensual, are not prayer,—the essential character of which is, that it is a means of grace; and words without meaning,—desire without faith,—fear without repentance,—form without spirit,—can never procure the favour of the Almighty. In order, then, to pray with success, we must first seek the Spirit of holiness and wisdom;—entreat the Lord to make us acquainted with the true sources of happiness, and to fill our hearts with the virtues of faith and obedient resignation. Thus prepared, we need not doubt but that God will both hear and answer our petitions.



## THE TENTH SUNDAY AFTER TRINITY

*The Epistle.* 1 Cor. xii. 1.

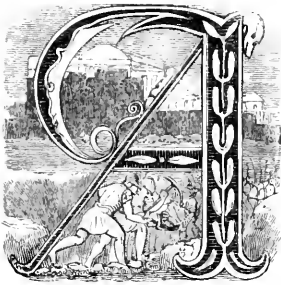


CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the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

THE EPISTLE.—It is the great glory of the Gospel that it has made men acquainted with spiritual gifts. In the old times of ignorance, objects of mere sense wholly occupied their attention. They made idols of whatever had an outward aspect of good; and were satisfied with worshipping that which seemed for the instant, whether it had life or not, to be able to give pain or pleasure. Christianity has taught mankind to look beyond the forms of things, and the senseless matter of which they consist. It has led them to meditate upon the presence of that vivifying Spirit which alone gives essential life and beauty, or any permanence, to the things which best deserve our admiration. But the knowledge that there is a Universal Spirit,—a holy Spirit of life and truth,—overthrows every species of worship but that of the one God from whom it proceeds. His will and decrees thenceforth become the great subject of consideration to the thoughtful mind. Animated by His Spirit, it rejoicingly accepts the offers of mercy made through a Mediator and Redeemer, and beholds in every movement of the system which surrounds him a manifestation of the Spirit, “dividing to every one severally as He will.” Jesus Christ has, of all beings that ever appeared upon the earth, most openly displayed the power of the Holy Ghost. To deny Him, therefore, is signally to resist the Spirit, and is an offence impossible to him who lives under the gracious influences of that beneficent Guide into all truth. On the other hand, it is equally impossible for the unaided and unpurified mind to confess the divine nature and sovereignty of Jesus. The Holy

THE TENTH SUNDAY AFTER TRINITY.

*The Gospel.* St. Luke xix. 41.



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

Spirit converting the soul makes it susceptible of the love of God, and that love, communicated through Christ, is the fountain whence spring the prayers and the confessions which honour the Saviour's name.

THE GOSPEL.—The mercy of God is over all His works; but it manifests itself with a greater degree of splendour in the dispensations of His providence than in the outward exercises of His power over matter; and with a sublimer majesty in the defence of His people, than in the more general government of the world at large. Resistance to the will of God is a violation of the first law of being: opposition to His mercy is the violation of the first principle of good. Of both these the Jews were signally guilty. The law was published among them with a clearness and simplicity which would not allow of their excusing themselves on any plea of ignorance. God's mercy was exercised in their favour with a perseverance which proved by the most wonderful of arguments the long-suffering character of His love. By His Son He led them through the waste howling wilderness, and established them, against all the power of the enemy, in a land flowing with milk and honey. Jerusalem arose beneath the shadow of His righteousness and love; gleams of His glory surmounted its battlements, and His presence rested in the sanctuary as His abiding-place. It might have been expected that the first or second instance of open rebellion would have overwhelmed the city which thus owed all its prosperity and magnificence to God. But it was spared: the season of mercy was prolonged; and the offers of salvation were repeated, at last, by the divinest Messenger that ever communicated between God and man. It refused to repent even now: the day of its last visitation passed by; and ruin pitched its unerring artillery in all the borders of the land. Christ's prophecy was literally fulfilled in the course of the succeeding forty years. The Roman armies, under the command of Titus, commenced a regular siege against the devoted city, and after reducing it to the most horrible extremities, deluged its streets with the blood of the inhabitants, and left scarcely a vestige of the Temple remaining. Would that our fathers, might the reflecting Jew now say,—would that they had allowed it to be purified, and again made a house of prayer, by the holy zeal of Jesus!

*The Eleventh Sunday after Trinity.*



*The Collect.*

GOD, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

**THE COLLECT.**—It is the purpose of the Gospel to show God's power through the medium of His mercy; and it is the happiness of the believer in the Gospel to acknowledge that he has discovered this, its object, in his own condition and experience. The grace which sanctifies and enlightens urges us forward in the way of God's commandments as the way which leads to happiness. Without this help, such a course would present innumerable difficulties; and in no other path could we find the peace which the divine promises afford, or the treasures laid up for us in futurity. The gift of grace is the greatest of God's gifts; for it embodies the applications of the justifying merits of the Redeemer, and the quickening influence of the heavenly Spirit. It is the necessary preliminary to all His other mercies; laying the foundation for the living temple, and throwing up light and life from that foundation into every other part of the edifice.

THE ELEVENTH SUNDAY AFTER TRINITY.

*The Epistle.* 1 Cor. xv. 1.

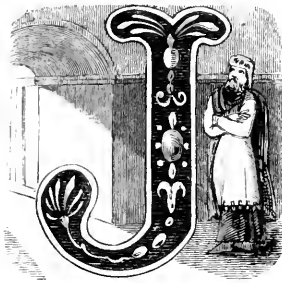


BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand : by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that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

THE EPISTLE.—The arguments which prove the resurrection of the dead are as various as the questions which may be suggested by every variety of human mind and character. But the best is that employed by St. Paul in this passage of his Epistle to the Corinthians. Christ was seen after His death by those who were most interested in determining the truth of His pretensions. By calling Him Master, they had been placed in a condition which obliged them to examine every point of evidence with the scrupulous severity of common self-interest. If He were discovered to be a deceiver, the penalty they would have had to pay in acknowledging their mistake would have been what thousands have paid—a confession of error, and submission to the momentary scorn or ridicule which attends the discovery of some gross instance of credulity. But if, having learned the imposture of Christ, they were determined to persevere in preaching His doctrines, and proclaiming Him the Son of God, then they were undertaking a task, the dangers attending which were of the most awful kind, and the weight of which was altogether disproportioned to the character of the persons engaging in the enterprise. The greater part of the five hundred who had seen Christ after His resurrection were living when St. Paul wrote this Epistle to the Corinthian converts. It is hardly to be supposed that he would have ventured to speak thus to a highly-cultivated and intelligent people, unless he had possessed ample means to establish his

## THE ELEVENTH SUNDAY AFTER TRINITY.

*The Gospel.* St. Luke xviii. 9.

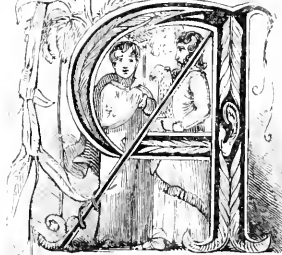


ESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners,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

assertion. But there is another part of the same argument, and it is not less interesting or less powerful in many respects than the former. St. Paul himself had been led to preach the Gospel from a proof of its truth, which left him nothing to doubt. His personal character and circumstances at the time of his conversion, and the course which he afterwards pursued, viewed together, bring his simple statement, "And last of all he was seen of me also," into the direct line of the argument, and appeal with irresistible force to candid and unprejudiced minds.

THE GOSPEL.—Christ's treatment of the several classes of His countrymen affords a striking illustration both of the grandeur of His character, and of the truth of His doctrines. The Pharisees at this period were not only the most powerful, but the most popular of the sects into which the nation was divided. But He allowed no occasion to pass in which He could rebuke them for those very things by which they had gained their reputation. The publicans, on the other hand, were the most despised of the people, and their unpopularity was founded in reasons which have at all times been regarded as sufficient to justify popular hatred. Our Lord, however, did not shrink from the task of proving that the sins of the latter repented of, would form a far less obstacle to their justification before God, than would the ostentatious pretensions of the former to a sanctity which had neither the spirit nor the substance of true holiness. Sincere repentance obtains, through Christ, forgiveness. The proud claims of man can never prevail with God. Self-confidence of every kind is not merely rebuked in this parable;—it is brought to the bar of judgment, and solemnly condemned. Pride enters the heart through many channels; but it manifests in all cases the same nature, blinding the understanding, and perverting the affections. It is on this account our Lord tells us that, "Every one that exalteth himself shall be abased;" there being no exception to the condemnation of a vice which produces such fearful ravages on the happiness of mankind, and which is in itself rebellion against the majesty of God,—a disowning of His truth, and a rejection of His mercy. Humility, on the contrary, opens the heart to every grace;—teaches the soul to confess God's sovereignty and adore His goodness;—nor leaves it to indulge, unrebuked, in any thought or practice prejudicial to the happiness of the world.

*The Twelfth Sunday after Trinity.*



*The Collect.*

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

THE COLLECT.—This beautiful prayer teaches us to make a confession which belongs to every heart properly animated by the mingled graces of humility and love. We know God's unchangeable goodness, yet our trust and thankfulness are ever on the ebb. Our wants are innumerable, even when we think of those only which the Gospel permits us to lay before God; yet how rarely do we seek with proportionable earnestness for their relief at the mercy-seat of heaven? God's bounty is more active than our faith, or we should perish for want, both spiritual and natural.

THE TWELFTH SUNDAY AFTER TRINITY.

*The Epistle.* 2 Cor. iii. 4.



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

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

*The Gospel.* St. Mark vii. 31.



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

from the multitude, and put his fingers into his ears,

THE EPISTLE.—The great support of the first preachers of the Gospel consisted in their constant reference to the present power of God. On surveying the wide fields of labour into which they were sent, human feeling must have shrunk with terror from the prospect, at the simple recollection of the responsibility involved in such an undertaking. Much more must this have been the case when the world was seen rising in active opposition against them, and arming itself with every weapon of destruction. But their trust in God made them sufficient for the work. They became able ministers of the New Covenant;—they taught a religion illumined by the full light of the divine Spirit, and of which every part was redolent of life, glory, and intelligence. Moses teaching the law, and establishing a system of types and emblems, the one condemning, and the other not fully understood, was surrounded with a beaming splendour: how much more, then, may the Gospel lay claim to be regarded with admiration and obedient love!

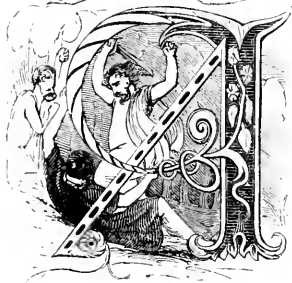
## THE TWELFTH SUNDAY AFTER TRINITY.

and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

THE GOSPEL.—OUR Lord visited the extreme parts of the land in the journeys which He took, going about to do good. The coasts of Tyre and Sidon stretched along the Mediterranean Sea, forming the north-western limit of the ancient Canaan. Decapolis received its name from being a district containing ten cities, and skirted the sea of Galilee. The appearance of Christ in these neglected neighbourhoods fulfilled the prophecy—"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."—Isaiah ix. 2. In the miracle wrought on the occasion described, our Lord exercised His power by the use of a simple and significant sign. This could not have been needed as a help to His power; for it was just as impossible for any one else to give such efficacy to the means which He employed, as it was to perform the cure without the use of means. He probably took this method on the present occasion for the purpose of rendering the miracle more intelligible to the rude and simple people who surrounded Him, or to the person on whom it was wrought. The reason why He charged those who witnessed it to tell no man, was, it may be conjectured, this:—He knew that mere wonder would, in most cases, be excited by the relation; and that among those who listened with curiosity to the account, questionings and disputes, and, soon after, scornful denials of the truth of the report would arise, which would prejudice His cause, and injure the effect to be looked for from the labours of His Apostles. But as it was only in some cases He gave the admonition, there were probably particular circumstances, occasioned by the place or the time, which rendered it better that no excitement should be produced by His works. His object rarely appears to have been to rouse the minds of multitudes by His miracles, but to convert and assure those whose hearts were open to the persuasions of His Gospel. The testimony of the multitude to the greatness of His works was gladly given. "He hath done all things well; He maketh both the deaf to hear and the dumb to speak." But this was the exclamation of astonishment rather than of the thankful faith and love which give evidence of conversion. The sight of a miracle naturally excites wonder; and when it has been evidently wrought from compassion, the feeling of surprise becomes imbued with a corresponding sentiment of affection and veneration. This, in all ages, would be the consequence of a display of power similar to that which Jesus now exercised. The multitude has no interest to oppose to the expression of natural emotion. But with all the miracles which our Lord performed, and at the sight of which the crowd gave loose to so much wonder, few only were converted; and the great work of establishing the Gospel was referred to a period when miracles should have gradually ceased, and the power of God should be made manifest not by His visible operations, but by His Spirit, working silently through the word of truth, and in the hearts of willing hearers. Whoever will carefully consider the character of Christianity—the history of its foundation and progress, will see reason to entertain the most profound admiration of the wisdom by which it has been established. Sensible wonders first proved the truth of its pretensions. Its Author brought it to the world with the power of heaven about Him. But the very design of the religion was to provide mankind with the means of peace and conversion. His blood alone could give the one—His Spirit alone could work the other. No sooner, therefore, had He offered a sufficient degree of evidence of the inferior kind to secure the belief of the few required for the publishing of His message, than He brought into operation the grander and more essential powers of the system; working not visible miracles which hundreds might see, but giving to every convert, for his own sake, the evidence which he might best feel and understand to his everlasting comfort.



*The Thirteenth Sunday after Trinity.*



*The Collect.*

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

THE COLLECT.—We acknowledge that it is our duty to serve God ; but His faithful people do more : they regard it as their chief honour and pleasure to be able to perform His will, and to love the work about which He employs them. Yet when they compare their own happy sentiments on this subject with the feelings of the world, a new cause for thankfulness is excited in their minds. They know it is by the gift of God only that they are able thus to think and to do ; and hence they ever pray with devout earnestness for the continuance and increase of that grace which, helping them to do the will of their Father here, will surely lead them to His blessed abode in heaven.

THE THIRTEENTH SUNDAY AFTER TRINITY.

*The Epistle.* Gal. iii. 16.



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

THE EPISTLE.—This important exposition of the doctrine of justification claims our most attentive study. It shows how “the Gospel was preached beforehand unto Abraham;” and thereby connects the most ancient operations of Divine mercy with the full development of the plan of grace in the sufferings and triumphs of the Saviour. The promises made to Abraham, accepted through faith, were restricted to the race which should spring from the child given by promise, and whose birth could be ascribed only to the power and blessing of God. But the seed of Abraham, to whom the promises were made in a higher and more complete sense, was Christ; and the covenant, confirmed in him above four hundred years before the Mosaic dispensation had its beginning, could not be set aside by that comparatively late and limited institution. God’s promise stands sure whatever be the subsequent ordinances of His providence. In the introduction of the law the system of grace was neither abrogated nor suspended: on the contrary, its necessity was rendered more apparent; its value more conspicuous to all who understood the law, and acknowledged its authority. The plan of mediation was employed in its establishment. Moses stood between God, whose unity was then solemnly declared, and the people. The law itself made manifest the righteousness of the Almighty, but contravened none of His promises. Its perfect holiness exposed men to condemnation because they had loved, and were still pursuing, the way of sin. It was their corruption, and not the severity of the law, which originated the death to which they thence became subject. It could not give them life, because they resisted the principle of life in its Divine Author. The purpose, therefore, for which it was instituted, it fulfilled when it concluded all under sin, that being convinced of their true situation, they might flee to the promised grace offered in the covenant of faith.

## THE THIRTEENTH SUNDAY AFTER TRINITY.

*The Gospel.* St. Luke x. 23.



**B**LESSED are the eyes which see the things that ye see. For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and, when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place,

THE GOSPEL.—This is one of the most interesting of our Lord's discourses. He asserts the worth of His religion by an appeal to the testimony of the greatest and wisest men of old times. But in reasoning with the subtle disputant who had assailed Him, He no longer presses the consideration of His own sublime doctrine. Instead of refuting His antagonist by referring to the prophets, or unfolding the relations existing between the covenant with Abraham and other righteous men, and the dispensation about to be established, He meets him on his own ground. He takes the law for the support of His argument, and the law as cited by His opponent. "What is written in the law? How readest thou?" The inquiry, followed by these His simple but trying questions, was one which He had no unwillingness to answer, and upon which He could have satisfied the mind of a more humble questionist with revelation, and promises pregnant with consolation as well as truth. "What shall I do to inherit eternal life?" The Scribe asked this under the mingled impression of the vast importance of the subject, and of its fitness to put the pretensions of Jesus to the proper test. He seems to have been one of the most thoughtful of his class; and to have desired to receive the truth, so far as the prejudices he had imbibed would allow him to embrace it. But our Lord saw that he had no disposition to place his confidence in the righteousness which the Gospel was to provide for him rather than in the righteousness which he vainly supposed might be gained by obedience to the law. To the law, therefore, he directed his attention. Neither of them disputed that it was contained under two general heads. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." This was the answer of one who looked

## THE THIRTEENTH SUNDAY AFTER TRINITY.

came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and, when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.


for justification through the law; and our Lord immediately rejoined, "This do, and thou shalt live." But the ready assent afforded to his definition of the law, the acceptance of the interpretation of its maxims which he had given, placed the Scribe in a difficulty not perceived till he was too far advanced in the argument to retreat. "Willing to justify himself," he said, "And who is my neighbour?" Our Lord, in answering this further question, made it manifest, that, whatever might be thought respecting the power of the law to justify, it was not kept, even by those who insisted most on the claim which, by obedience, might be laid to eternal life and happiness. The case which he instanced was equally strong and simple. Had the Scribe taken the former part of the answer which he had given at first for the subject of his second question, he would have been answered in a similar manner, and would probably have found himself involved in a still greater difficulty. The spiritual worship of God was then little known: the loving of Him with all the heart, and soul, and mind, and strength, still less so. It may be conjectured that he foresaw the danger which would attend his touching on such a subject; and skilfully, therefore, turned the discussion into a channel in which he might follow it without any near approach to doctrines of a spiritual nature. "This do, and thou shalt live," said Jesus: but it was evident that the performance of the duty, according to the requirements of the law, had never yet been realized, and, therefore, that the question, "What shall I do to inherit eternal life?" must be answered in another way than that adopted by the Jews, or by the world at large. "This do, and thou shalt live," when said under the law, and with only the knowledge of the law for our help, is a letter which killeth; said under the Gospel, it is a precept which may be obeyed, though not unto justification, yet unto the praise and glory of God. If truth be of any value to mankind, the Gospel, considered in the most general manner, must deserve to be regarded as a treasure of inestimable worth. The principles it has established are principles of which the world knew nothing till taught them by Jesus Christ. But it is not on its moral revelations or sanctions that the Gospel rests its chief claim to notice: it unites with these appeals to the wisdom of mankind the full, clear views of future glory and felicity;—views as adapted to fill the heart with gladness, as the doctrines and principles themselves are calculated to exalt and satisfy the most inquisitive understanding. The illustration of the practical worth of true religion is nobly given in this parable. Christ had not yet made known the peculiar worth of His own dispensation; but He proved how necessarily every system which God has given is consistent with justice, purity, and mercy. The conduct of the priest and Levite was that, probably, which characterized the greater portion of the sacerdotal race at this period; but our Lord exposed Himself to the hatred of the whole class by His faithful and severe representation of its want of the virtues which ought to have distinguished it. Despised as the Samaritans were, they fulfilled, in the present instance, the law of God better than His own anointed servants. They indulged in no quibbles respecting the meaning of the word neighbour: they had no desire to confine its application to their own little community; but, with a generous and spiritual interpretation of the precept spoken of by Christ, were willing to regard all as belonging to them who needed the exercise of their humanity. Let those who reject or injure the cause of the Gospel consider what they are doing, when such was the early lesson of its Author.

*The Fourteenth Sunday after Trinity.*



*The Collect.*

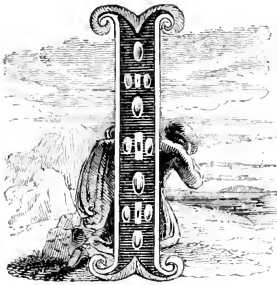
**ALMIGHTY** and everlasting God, give unto us the increase of faith, hope, and charity: and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. *Amen.*



**THE COLLECT.**—The possession of Christian grace is the best proof which we can ourselves enjoy that God has been pleased to vouchsafe us an entrance into the kingdom of heaven. As we feel our faith, our hope, our charity, on the increase, we may indulge with proportionably greater confidence, the happy expectation of approaching blessedness. It is in the conviction of this truth, that the believer ever prays that he may be enabled to love, more and more, the law of his God. That law, he feels, tends only to good, and is in Christ the sole foundation of good. As he obeys it, he promotes both the welfare of others and his own eternal interests. Hence the language of the Collect, and of every prayer which embodies the sentiment of evangelical belief. The Gospel received is a fountain of prayer as well as a source of wisdom and consolation. It affords both motives and means; it gives both the body of the expression, and the Spirit which is its life.

THE FOURTEENTH SUNDAY AFTER TRINITY.

*The Epistle.* Gal. v. 16.

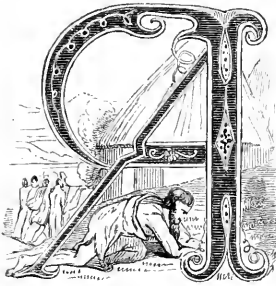


Say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, That they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

THE EPISTLE.—By the entrance of sin into the world, the first and noblest principles of nature were utterly subverted. Thence the good lost its value in the eyes of man, and evil became the torch at which desire lit its lamp. Deformity took the place of pure immortal beauty, and the servant was exalted into the place of sovereignty. In this general convulsion, the spirit, to which humanity owed all its original power and glory, lost its grandeur and energy. It became the prey of corruption; and the mere animal nature, feeling the balance in its favour, rose in fierce triumph, and claimed the dominion of the whole man. Thence began the conflict which every individual of our race has felt to be carried on, with more or less intensity, in his own heart. For the most part, evil gains the victory, and the vanquished slave of sin becomes subject to the law of death. The consequence of this state of things is the multiplying of particular offences, and the increase of the load which the child of sin and death has thenceforward to bear. There is but one means of resistance: it is that offered in the New Covenant. God, for Christ's sake, will give the Holy Spirit for our recovery. Under the influence of His grace, the soul recovers itself. The breath of life again animates our nature. We see and feel the beauty of holiness once more; and, urged onwards, gladly fulfil the new law of our new being. Obeying God's will,—rejoicing in the manifestations and requirements of His holiness,—there is no law against us; for we are hereby with the law;—borne along in the direction of its current;—and tending by the wishes and aspirations of our hearts, even like itself, to the glorifying of God's perfections. The sublimest doctrines of Christianity have a searching tendency which renders them as practically applicable in the judgment of conduct, as they are spiritually adapted to elevate the soul by noble displays of truth. We have not the Gospel in our hearts if we have not its Spirit; and the proof that we have the Spirit is one of a most experimental character—a proof made up entirely of holy thoughts, affectionate dispositions, and an active willingness to do good.

THE FOURTEENTH SUNDAY AFTER TRINITY.

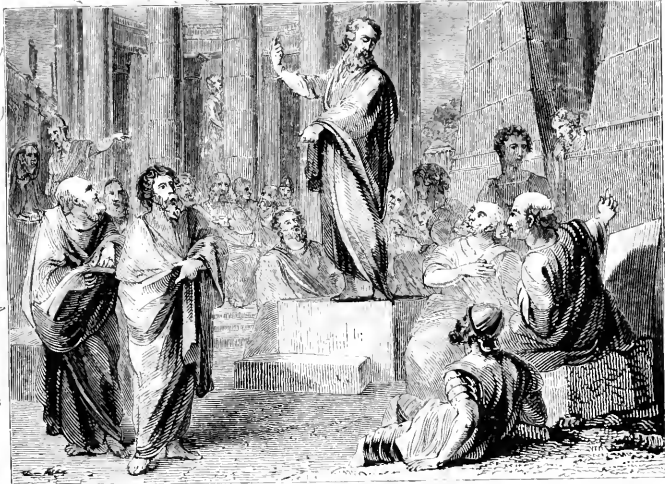
*The Gospel.* St. Luke xvii. 11.



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

THE GOSPEL.—The journeys of our Lord afforded a constant succession of objects for the exercise of His power and benevolence. Samaria lay in the direct road from Galilee to Jerusalem; and the path upon which He was now travelling was probably one of those poor and wild tracks which the unfortunate lepers frequented, as exposing them least to insult. They knew Jesus, and stood afar off in deep acknowledgment of His purity. This simple circumstance is worthy of notice, as incidentally indicating the reverence which was felt for the character of Christ. Their prayer consisted of but few words: but it was the prayer of strong faith and necessity, and to such supplications Christ never refused an answer. The cure was instantaneously effected; but it belonged to the priests alone to pronounce that it had taken place; and Christ in this, as in every other particular, obeyed the law of righteousness with the minutest exactness. In the conduct of the nine who returned not to give thanks, we see imaged the behaviour as well of many Christians as of the world. Cured of the worst diseases of the mind,—improved in heart and temper by the Gospel,—they not unfrequently forget the source of their habitual tranquillity, and power against the incursions of vice. This is the case in various degrees of spiritual growth; but it is not openly seen, and therefore escapes detection. Mankind at large commit the sin in so gross a degree, that the moral is applied without any difficulty to the mass, and appals the heart in its contemplation of so fearful a spectacle. Men, in general, care little about those who bestow some desired good when once the benefit is obtained. Their ingratitude, base in itself, is often ruinous to their advancement in happiness. It has stopped the current of benevolence and kindly feeling which otherwise might have provided them with a succession of comforts and advantages. The nine lepers were cleansed, but the tenth, besides being cleansed, obtained a blessing for his faith.

*The Fifteenth Sunday after Trinity.*



*The Collect.*

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

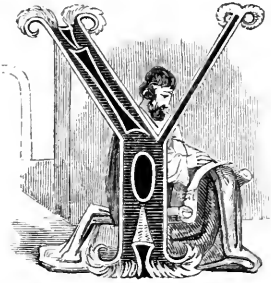


**THE COLLECT.**—The Church owes its existence and strength to the grace of God; and then flourishes most when it best employs the means of wisdom and holiness which He bestows. An earnest employment of confessions and litanies, with frequent exercises of conspicuous charity, would do more for it than many other means more trusted in. The frailty of man is seen in all his independent contrivances; and however wisely they may have been planned, still without God's help we fall, and become exposed, in the loss of salvation, to every species of injury and sorrow. Sin and folly united prompt both nations and individuals to seek their defence in the wisdom of the world. It is with difficulty seen, that the blind can never be safe leaders of the blind; that it is absurd for the weak to rest on the weak for support; and hence man is trusted to when God is disbelieved.



THE FIFTEENTH SUNDAY AFTER TRINITY.

*The Epistle.* Gal. vi. 11.



E see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

*The Gospel.* St. Matth. vi. 24.



O man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more

THE EPISTLE.—St. Paul had to contend in Galatia with a strong party who insisted on the observance of the Mosaic rites. His arguments in reply were drawn both from the nature of the Christian system, and the conduct of the persons themselves who contended against him. The Gospel, he proved, was the substance of that revelation which had been only shadowed forth under the law; it was, he moreover shewed, the fulfilment of the covenant of faith and promise which God had given to Abraham, and could not, therefore, be regarded as needing any support from

THE FIFTEENTH SUNDAY AFTER TRINITY.

than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

the mere legal rites of the Mosaic dispensation. If circumcision could give holiness—if the law could bestow salvation, the Cross of Christ was rendered of no avail. But they who contended for the law did not keep it, and universal experience proved that it was by faith and the converting Spirit alone that men could be effectually brought to obedience and holiness.

THE GOSPEL.—The rule laid down by our Lord is established by common sense, and mankind may attribute most of the evils under which they suffer to its continual violation. But glaring as is the folly of many who attempt to serve even two worldly parties not perfectly agreed in spirit or pursuit, the madness of those is far more evident who think to serve God and Mammon successfully, and receive wages from both, or escape the vengeance of either. It is not the low and sensual only who make the fatal mistake of endeavouring to serve both God and Mammon. The anxious and mistrusting spirit, ever dreading the evils of the morrow, and deeming it necessary to seek the world for protection against the incursions of distress, is guilty of this sin and folly in the same degree as the more known offender. Our Lord here teaches us how to escape the danger thus incurred. The lesson is given in the language of persuasion, the whole argument being one of profound benevolence and love. God is the protector of all that trust in Him. The creatures which, by a law of instinct, remain tranquil in the bosom of His mercy, are amply provided for. Let man feel the same confidence, according to reason and intelligent love, and he too will be as secure and happy under the providence of his heavenly Father. To obtain both this security and the continuous supply of our necessities, no other sacrifice is required of us than that of the doubts and anxieties which make up the greater portion of our daily burden. No stronger proof could be given of the melancholy consequences of our separation from God, than the unwillingness of the heart to place any confidence in His mercy. Infinite truth gives promises, and we doubt them; infinite wisdom assures us that it will be our guide, and we prefer another; infinite power and benevolence combine to bless us, and we close our ears to their invitations.

*The Sixteenth Sunday after Trinity.*



*The Collect.*

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

Christ our Lord. *Amen.*

THE COLLECT.—The compassion of God towards the Church is shown in a twofold operation, it purifies and protects. Both the safety and the glory of Christ's people depend upon the Divine pity manifesting itself in these ways. Were not the Church cleansed from day to day by heavenly grace, it would contract impurity from the world, and evils would arise as self-generated in its own bosom. No ordinances, however strictly observed,—no outward defences, however numerous or judiciously arranged, could avail without this purifying grace. But the language of the Collect carries us a step higher when beholding the Church's confidence in God. It is not for the present pity only of our heavenly Father that it prays, but for the constant influences of His help and most perfect goodness. The outward or apparent condition of the Church may vary; it may in one age abound in prosperity, and in the next be shaken to its foundations by calamity: but the answer to such prayers as this secures its prospect of final and everlasting happiness.

*The Epistle.* Ephes. iii. 13.

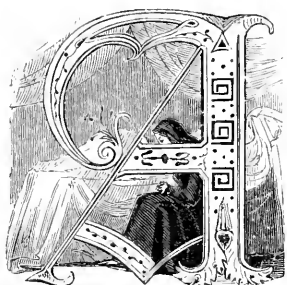


DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

THE EPISTLE.—St. Paul was willing to bear all things for the honour of Christ, and the good of His people. The patience with which he persevered in the labours of an Apostle tended to the conversion of many, who, but for the grace which thus manifested itself in him, would never have known the Gospel. His constant exercise of self-denial, his painful journeyings and watchings, were parts of the devotion which he gladly paid to his beloved Master; and while he so willingly bore tribulation himself, he was anxious that they who were indebted to him for conversion might regard this his service rather as a cause of triumph than of weak lamentation. The prayer which he represents himself as putting up in their behalf exemplifies both the fervour of his own affection and the sublimity of the Gospel. Never was the language of devotion employed with a grander energy, or with more fulness of meaning! It is the riches of God's glory which the Apostle takes as the measure of his hopes when thinking of believers in the Gospel. The object of his prayer is to obtain for them the strength of the Eternal Spirit as the strength of their own spirit,—as the foundation of their being,—as the life of their life. Thus renovated and grounded in essential holiness and power, they become capable of a yet higher degree of glory than could be enjoyed individually, and alone, by any created being. They are prepared for union with the Son of God,—for His indwelling in their hearts; and for this their still progressive happiness the Apostle prayed; summing up his petition in the fervent expression of desire, that they might be made sensible of the vast blessings offered them, and be enabled to join him in thankfulness to the Author of their salvation. The glory for which the Gospel prepares us is an everlasting glory. Christ would purchase for His people no perishable good; God would not receive His children into the mansions of heaven to part with them again. But if the blessing secured for them be one that shall endure for ever, who can doubt that the song of thanksgiving ought to be heard in the Church, by Christ Jesus, throughout all ages, even world without end.

## THE SIXTEENTH SUNDAY AFTER TRINITY.

*The Gospel.* St. Luke vii. 11.



ND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still,) and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

**THE GOSPEL.**—Nain was situated at a short distance from Capernaum, the place of our Lord's most frequent sojourn. It is not improbable that He directed His steps towards this little city at the present moment for the fore-planned purpose of performing the miracle here described. His mercy was equal to His power. Omnipotence is the parent of love. God is all-loving because He is all-powerful; and He is all-powerful because He is all-loving. And Christ declared His Sonship with Jehovah not less by His actions than by His words;—"God manifest in the flesh" being the sublime inscription written on every one of His miracles. The consideration of the great act of His power and benevolence here described fills the heart with sentiments of the most tender gratitude. A widowed mother—the long years of her affliction solaced by no other comfort than the love of an only child—the early years of her solitude brightened by the hope that he would grow up to be a man—her old age owing all its support to him—few objects in the world are more pathetic than this; but how much sadder does the picture become when the solitary widow is seen suddenly deprived of her sole stay and comfort, and the poor mourner follows to the grave the remains of the only one who cared to watch over her infirmities! Jesus performed an act of almighty power in raising the son of the widow of Nain: but He might have afforded an equal demonstration of His omnipotence by raising any other dead man; the choice of the object was of the pure free mercy which converted His power into a fountain of grace and life. The report of the miracle excited for the time attention proportionable to its importance; but it left no enduring impression on the minds of the people, who, though they had exclaimed that a great prophet was risen among them, and that God had visited them, yet speedily fell back into their old state of indifference and sensuality. This is one of the many illustrations afforded of the truth, that the mere knowledge of miracles being performed would not secure the conversion of mankind.

*The Seventeenth Sunday after Trinity.*



*The Collect.*

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

THE COLLECT.—Prayer, to be effectual, must be consistent with belief. The conformity to this principle which may be traced in the Collects, and other parts of our Liturgy, is one of the best proofs that can be given of its value and spirituality. Short as is the present Collect, it strikingly illustrates this feature of the services. The doctrine of Scripture is, that “We were dead in trespasses and sins;” that no man can come unto Christ except the Father draw him; and that we cannot say that “Jesus is the Christ, except by the Holy Ghost.” Hence, not able to begin the work of salvation ourselves, or to originate any of its stages, we pray that Divine grace may prevent, that is, go before, or anticipate us in the work. The help to begin being given, we must seek with equal earnestness for power to finish the design;—left to ourselves, in either the one stage or the other, we perish. Professors of Christianity, when not wholly forgetful of their danger, are yet found exposing themselves to many evils from the neglect of this precept. Satisfied with the conviction that God’s Spirit has been with them, they forget that their happiness depends on their retaining Him.

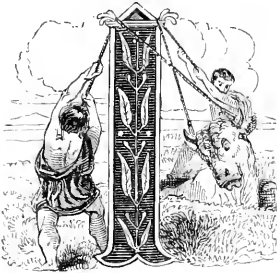
THE SEVENTEENTH SUNDAY AFTER TRINITY.

*The Epistle.* Ephes. iv. 1.



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

*The Gospel.* St. Luke xiv. 1.



IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put

THE EPISTLE.—When St. Paul wrote his Epistle to the Ephesians, he was a prisoner at Rome. His affectionate exhortations would come, under such circumstances, with a vast increase of force to a believing and thoughtful people. And to what purpose did he employ his influence? What was the exhortation which he pressed upon them with the most earnest zeal? it was this: that they might show forth the purity of the Gospel in their lives;—that, having embraced its saving doctrines, they might walk worthy of their vocation, exhibiting in their conduct the power of their Master's example as well as doctrine. The humility and meekness upon which he insists as so necessary a proof of conformity to the Gospel, are themselves referred to another spiritual argument for support. What can pride have to do with a people who are bound together by the grace of one Spirit? How can envy, jealousy, or any other cause of dissension, enter a society, the members of which have one common hope—one common interest?

## THE SEVENTEENTH SUNDAY AFTER TRINITY.

forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room ; lest a more honourable man than thou be bidden of him ; and he that bade thee and him come and say to thee, Give this man place ; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher : then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

THE GOSPEL.—Our Lord lived constantly in the sight of the world, and of His enemies. He literally came unto His own,—leaving nothing undone, or unsaid, which might tend to awaken them to a sense of their danger. The miracle which He now performed was wrought for the purpose of convincing them, that they ought to regard Him as Lord even of the Sabbath. He had before answered the question, “Who can forgive sin but God only ?” by removing the disease which, sin remaining, it was believed could not be removed ; and when, on the Sabbath, He performed a work which evinced the possession of a divine power, the conclusion of ingenuous minds would have been, that He was indeed the Son of God, who had not broken, but had consecrated the Sabbath by His mercy. Instead, however, of carrying on an argument in which the prejudices of the hearers would allow no room for reason, he turned the stream of rebuke which they would gladly have poured upon Him against themselves. The Sabbath could not be violated by acts of benevolence ; but the law, and every precept of holiness was, without contradiction, opposed by pride and vanity. Of this He now reminded them, and that with a mixture of gentleness and keen severity which became a Teacher like Himself, who would not disturb the Sabbath feast by any more terrifying discourse, but yet would not leave sin and folly unreprieved. His lesson was one which, rightly received, extends far beyond the cure of vanity in instances like that to which it was first applied. The man who has been taught by wisdom, conscience, and the Gospel, to take the lowest place at a feast, will not be easily tempted to foster pride on other occasions ; and will be little likely to think of himself, when in the presence of God, as having merited, by aught he has ever done, admission into the kingdom of heaven. It is greatly to be lamented that many of the customs of society most fondly adhered to, are not only inconsistent with the spirit, but are plainly opposed to the known precepts of the Gospel. The sound, manly sense on which civilization in these days is supposed to be founded, ought long ago to have made vanity ridiculous, and pride intolerable. Christianity must have effected this, had it been received where it is professedly acknowledged ; but imperfectly as it is admitted, it yet convicts the greater part of mankind of gross insincerity. Whatever excuses may be made respecting the difficulties attending divine mysteries,—or however charity may be disposed to plead for human infirmity, yet for the obstinate pride of our hearts resisting not a doctrine difficult to be understood, but a plain, clear precept of religion, nothing can be pleaded, and the offenders must be left to bear the whole burden of approaching degradation. The consequences attending opposition to the Gospel will not be fully known till the system is perfected in the final establishment of unmixed truth and good. It will then be seen that a thousand evils have existed in the world, which a simple obedience to the precepts of Christ would have blighted in their first growth ; and that, in these respects, the punishment, despised because supposed to be far distant, was at the door of every offender. The precepts of Christ have a far extending dominion over our fate and condition, but the height and depth of His power prevent not its reaching the recesses in which folly and mortality offer to conceal us. Pride will be punished with signal destruction at the day of judgment ; but it has a portion of its proper reward even here ; and nations, individuals, and churches are every year reaping a sad harvest of miseries, the seed of which they sowed in their moments of vanity and ostentation.



*The Eighteenth Sunday after Trinity.*



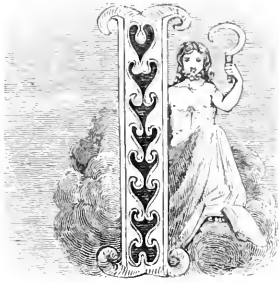
*The Collect.*

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

**THE COLLECT.**—The more we know of the world, of ourselves, and of the Gospel, the more anxious shall we be to obtain an answer to this prayer. Temptation has a threefold strength; the world, the flesh, and the devil combine together as having one interest in the ruin of our souls. To resist such enemies, how little has reason ever availed? How poor a support have the most learned found in their acquisitions, when the appeals of passion or the violence of sorrow had to be resisted by an argument drawn only from books? But Divine grace is always sufficient. The man who professes to have it without enjoying it, will find his boasting vain; but he to whom God has said, "I will never leave thee, nor forsake thee," has a strength sufficient for the mightiest proofs of faith and holiness. Purity of heart and mind gives strength such as can be derived from no other source; and this strength is exhibited, first, in resistance to the enemy, and then in the power of following the Saviour.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

*The Epistle.* 1 Cor. i. 4.



THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

*The Gospel.* St. Matth. xxii. 34.



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

THE EPISTLE.—Few better proofs of holiness can be given than thankfulness of heart for the increasing faith of others. In this, our freedom from selfishness admits not of suspicion; and while our affection for those to whom the sentiment refers is of the noblest kind, so also is the cherishing of such a feeling one of the most acceptable offerings which we can make to God. The Apostle pours forth his thanks because the Colossians were enriched by Christ, “in all utterance and in all knowledge;” that they were deficient in no gift; and that they waited for the coming of Christ to confirm them unto the end. And to these objects ought the disciples of the Saviour, in every age, so to direct each other’s attention, that they may have frequent occasion to offer up a prayer of thanksgiving similar to that of the Apostle. That such is not the case must be attributed to the fearful disregard of which the majority of Christians are guilty in respect to the essential doctrines of their religion. Forgetting its spiritual demands, they remain contented with the knowledge of the letter; and still, as if no Gospel existed, depend for justification on their freedom from reproach in the world. Blinded by these inadequate notions of religion, they feel little anxiety about growth in grace, or the increase of faith. To them the language of the Apostle’s prayer is a language to be interpreted only by the history of the past—not by the experience of the present, or the example of living men. They never suppose that it can be made applicable to their own case; and their incredulity would be as great with regard to all others, were not their indifference at all times equal to their disbelief.

## THE EIGHTEENTH SUNDAY AFTER TRINITY.

soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool? If David then call him Lord, how is he his Son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

THE GOSPEL.—Our Lord had no sooner silenced the Sadducees on the subject of the resurrection, than He engaged in another dispute with the Pharisees. The nature of the law properly occupied the attention of the Scribes, and no question could have been asked on points connected with its interpretation to which our Lord would have been unwilling to give an answer. The love of God and of our neighbour embraces every particular of duty in its luminous circuit; and Wisdom is justified of her children when they adopt this interpretation, that love is the fulfilling of the law. But Jesus would not allow the Pharisees to depart without obliging them to make a tacit confession of their ignorance on a point which ought to have been long before determined according to the light of the holy Spirit. The Messiah was to be the Son of David, yet David ages before He appeared addressed Him as his Lord. How could this be? No answer was found to such a question in the dogmas of the sects newly sprung up. However fond of mysticism many of them had become, they were blind to the true mysteries of religion; and illustrated what has so often since been shown, that the love of mysticism, and the devout belief in a mystery, are as opposed to each other as the murky obscurity of an unhealthy night, to the deep and impenetrable, yet lustrous, darkness of the vaulted heavens. Had the Pharisees duly considered the expression of the Psalmist, and compared it with other passages of corresponding import in the prophets, they would not have been silenced by the question, but accepting it as a clue to the unravelling of many hitherto hidden truths, would have rejoicingly acknowledged the Immanuel, "God in Christ reconciling the world unto Himself." Our Lord had now been strictly questioned on the two main branches of religion, as contemplated under the most extensive meaning of the term. The practical part consists of duties divided between God and our neighbour; and the more carefully we inquire into the foundation of these duties, or the more anxious we may be to find reasons for their performance, the more clearly shall we discover that the answer given by Jesus was that which the most practical of moralists might the most wisely give. He had answered well, therefore, in this part of the discussion, for a discussion it was, though desultory, carried on between Him and the learned of His countrymen. The other branch of the subject was now to be taken up; and here He was the questionist. To the Jews had been committed the oracles of God. They possessed the grand volume of prophecy, full and complete; and from its pages, rich in various revelations, might be gathered whatever was necessary to the satisfactory answer of any just inquiry. He had replied to the questions of His antagonists in a manner which left them no room to complain; and He had, therefore, an ample right to expect a fair and candid answer to His own inquiry. This was not disputed; but no reply was given, and thus, to the end, the half of the subject debated upon remained without a fair examination. The Jews, however, felt they were defeated in the argument, and, as is often the case in other disputes, to rid themselves of the danger of being humbled by a confession of error, they resolved on the destruction of Him by whom they had been silenced. If it may be implied that he speaks the truth who acts and suffers as the speakers of truth usually do, we have here a strong incidental proof that the Gospel is of God.

*The Nineteenth Sunday after Trinity.*



*The Collect.*

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

**THE COLLECT.**—If God cannot be believed in till He is known, neither can He be worshipped in a true and spiritual manner till we feel the comfort of His presence. Assured of His goodness, and perceiving the perfect beauty of the law by which He governs us, the first desire of such a believer will be, that there may be nothing in him contrary to the designs or to the nature of his God. To such a one the Holy Spirit is the chief good. The principles of his being demand the nourishment which the world cannot give, and the rule of his conduct being determined by the will of God, Divine grace is not less essential to his happiness than food to the support of his natural existence.

**THE EPISTLE.**—Consistency is the virtue of good and great minds; and, while they possess it themselves, they are desirous that it may be enjoyed by others, as the foundation of many excellent qualities, and necessary to the due exemplification of all. The Christian has been brought from the kingdom of darkness to that of light and holiness. He cannot, therefore, without the violation of every profession which he makes, continue to walk, like the world which he is supposed to have left, in folly and sensuality. Christ, truly learned, is the body and soul of holiness to the new man, “which, after God, is created in righteousness and true holiness.” Hence for a Christian

THE NINETEENTH SUNDAY AFTER TRINITY.

*The Epistle.* Ephes. iv. 17.



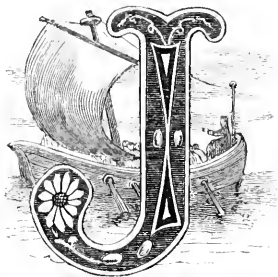
**T**HIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who, being past feeling,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

to be consistent,—for one who believes the Gospel not to contradict himself, or violate the law which even the world allows to be necessary to all dignity of character—he must be pure from offence; his conversation exhibiting purity and sincerity of heart, and his humility and forgivingness illustrating, as strongly as his professions, his love of Christ, and his admiration of His character. To act in a different spirit is to destroy every hope that the Gospel gives. The paths of sin and folly can never lead to the gates of heaven:—the vanity of a darkened understanding can never produce the graces without which no one shall see God!

THE NINETEENTH SUNDAY AFTER TRINITY.

be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

*The Gospel.* St. Matth. ix. 1.





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

THE GOSPEL.—A vast body of instruction is conveyed in the account of this miracle. It was the faith of those who brought the sick man that attracted the notice, and secured the assistance, of Jesus. Helpless himself, the palsy-stricken sufferer owed the means of relief to his kind and believing friends. Had they not brought him to the Saviour, he would have remained to the end of his days the miserable subject of an incurable disease. Hence the thoughtful and affectionate mind derives one of its happiest encouragements to labour for the salvation of others. We are struck, in the next place, with the salutation which Christ addressed to the object of His compassion:—"Son, be of good cheer, thy sins be forgiven thee!" The mere word might have been spoken by any one; but the word of Christ was "with power," and the effect which followed its utterance proved His right to employ it. We might have supposed that, however great the prejudices of the Scribes and Pharisees, they would scarcely have been excited by the benevolent address of Jesus to one so poor and afflicted. He expressed feelings which were calculated to awaken the most tender sympathies of the human heart. Sin had brought him under the power of disease. Every Jew believed that sickness was the immediate punishment of sin. Our Lord's words, if not recognized as those of a Being possessed of almighty power, might have been taken as a prayer rather than as blasphemy. They were uttered with compassionate earnestness; and, however regarded, could not have provoked so angry a feeling had not hate and jealousy watched whatever He did or said. The answer given was as noble as it was complete. God only, it is true, can forgive sins; and the disease now contemplated as the effect of sin can only be removed by the pardon of the guilt in which it originated. Behold, it is taken away! and what ought to be the immediate conclusion in the minds of the spectators?

*The Twentieth Sunday after Trinity.*

*The Collect.*



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

THE COLLECT.—It is our humble desire to be able to do God's will, but obstacles oppose us at every step. At one time anxieties of a worldly character agitate and oppress our hearts—at another, thoughts full of sadness, generated we know not whence, occupy the mind. When free from sorrows which come and go according to the state of our feelings, real calamities or dangers may be ready to assail us! and then our time and energies are wholly taken up with making an imperfect defence against the inroads of temporal care. In this condition, God's service goes unperformed. Well, then, may we pray for that help which the goodness of God only can bestow, and which, removing worldly anxiety, may leave us ready to do His will with

free and joyful hearts. It is the part of a spiritual mind to be desirous above all things of pursuing the first ends of existence. But these have been determined by the wisdom of God, and the rules whereby they are to be sought form the sublime code of laws which He has given to His people. It is not, however, in the strength of human resolution, or in the clear perception of what is good and right, that we find the power which our will requires for putting its determinations into practice. We may have long understood the truth and equity of God's law, and have learned to feel, that the paths of holiness are those of peace, and yet have made no progress in the actual work of salvation, or in the realization of the views which we believe to be essential to our happiness. The prayer which asks for freedom, "from all things that may hurt us," regards not only the hinderances which come from without, but those also which have their chief nourishment from our own hearts; those which, being left there, are continually keeping us back, when, so far as belief is concerned, we would willingly go forward. Let us be made "ready both in body and soul" to do God's will, by the removal of inward weaknesses and distractions; let the healthy activity of our spiritual affections correspond to the determinations of reason, and we shall then find ourselves carried forward by impulses far mightier in their force than any of those derived from the early conclusions of our minds. Man can do nothing long or well, which he does not do cheerfully. To accomplish the things which God would have us perform, we need invigorating grace; and the main cause at all times of our coldness in fulfilling His designs, is the want of that spirit of love which can alone make duty and obedience joyful.

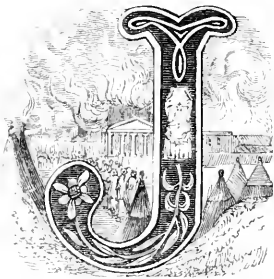
THE TWENTIETH SUNDAY AFTER TRINITY.

*The Epistle.* Ephes. v. 15.



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

*The Gospel.* St. Matth. xxii. 1.



ESUS said, The Kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his

THE EPISTLE.—The promises of the Gospel are calculated to inspire the mind with a happy anticipation of future glory. Not less adapted are the doctrines of grace to give confidence to the mind when feeling itself recovering from the sorrows and degradation of sin. But while the knowledge of these things have produced in many souls a holy tranquillity—a gratitude to God which manifested itself in acts of persevering piety—the result in others has been an overweening confidence, which, long indulged in, has led at length to all the evils of forgetfulness and negligence. Against such a danger the Apostle here warns the followers of Christ. Circumspection is their duty at all times. The perils which they see are not the only perils which they have to fear. In every state, sobriety, the rejoicing which has its rise in the habitual praise of God, and humility, are our best safeguards. They keep the mind watchful without leaving it to be depressed with care, and raise it to heaven without allowing it to forget that it has many and powerful enemies on earth.



## THE TWENTIETH SUNDAY AFTER TRINITY.

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

THE GOSPEL.—This beautiful parable, though in its first and most literal application referring to the rejection of Christ by the Jews, and the subsequent calling of the Gentiles, may properly be regarded as admitting of a more general interpretation, and as applicable to the case both of other nations and of individuals. When the Gospel is preached to a people, and they are furnished with all the means of grace, according to the tenor of the New Covenant, they are placed, in many of the most important respects, in the same situation as was the nation elected of old to be sacred to God and to holiness. As the Almighty Father continues to raise up successive teachers of the divine word, bestowing, from time to time, larger supplies of light, making mysteries clearer, and the approaching completion of His promise more evident, the people so favoured are invited, by a repetition of the original call, to partake in the marriage supper of the king's son. The actual acceptance of this invitation can only be proved by a steady advancement in holiness,—by the growth of national and social virtues,—by the increasing tendency of the laws to rest on the truth of things,—and by the grander aims of both rulers and people to advance the interests of humanity, and the cause of God. When these signs of progressive holiness are not to be discerned in a nation, it is, at least, in a state of perilous doubt. We see it debating whether it shall throw itself back into the arms of sin and barbarity, or retain in its possession the ark of God's law and the mercy-seat. The application of the parable to individual cases is rendered direct and solemnly impressive by the singling out of one dark-minded and thoughtless victim to the power of iniquity. It would be well for every Christian, living in and as the world, often to ask himself, "Had not Christ His eye on me when He described this man?" In the plain announcement that "many are called, but few are chosen," God's mercy, and the sin and folly of mankind, are placed in striking contrast. Divine love, solicitous for the salvation of the world, summons multitude after multitude to partake in the means of grace. The calling of the many is the pure effect of mercy; and, with its rejection, neither the justice nor any other attribute of the Almighty can be changed. In this man only is concerned; the grace which calls would choose, but the obstinate love of sin sets at nought the riches of God's goodness.

*The Twenty-first Sunday after Trinity.*

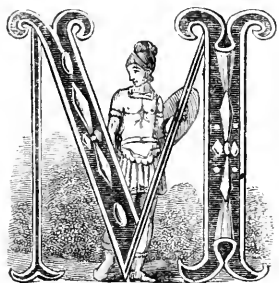


*The Collect.*

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

THE COLLECT.—We ask for many things in this short prayer without which our endeavours after good would be utterly vain and worthless. God's most faithful people have need to pray for pardon. Of this they are the more deeply conscious the more they advance in the knowledge of spiritual religion. The enjoyment of peace depends upon their feeling that pardon has been obtained. In the same manner there are two other petitions linked together: the one for the cleansing away of sin by grace and the blood of the atonement; the other depending on this, that they who are so purified may be able to perform the service of Christ with tranquil minds and spirits. The value of the blessings thus sought for is unappreciated by the world, and can never be known till their influence on the heart have been deeply felt. But if in any case we believe our fellow men, why should we doubt the testimony of those who bear witness to the happy effects of holiness? Why refuse to be persuaded by the best and wisest of our race?

*The Epistle.* Ephes. vi. 10.



Y brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

THE EPISTLE.—This noble specimen of Apostolic eloquence contains an exhortation which ought to awaken us to a new sense of the advantages of Christ's religion. Poor and weak as we are by nature, the glory of divine riches is offered us;—the trembling heart is presented with an armour brighter than the panoply of the most famous hero, and weapons are put into our hands of purer temper than any forged in the brightest fires of genius. The exhortation involves an offer and a promise:—"Be strong in the Lord, and in the power of His might." The strength of the Lord may be ours, if we are willing to make it our strength. "Put on the whole armour of God:" the whole armour, with the sword and the shield, is at hand, if we are ready to clothe ourselves in it as our defence. We are not, in this matter, however, simply to consider whether we choose to prepare ourselves for a contest or not; but whether we prefer meeting a powerful enemy with or without armour. He will certainly, in either case, come against us in the full strength of his wrath; and we be to those who, in their folly, attempt to resist him in their unsheltered weakness! In every other struggle we are anxious to gain assistance,—to make ourselves as secure as the nature of the contest will allow. How unreasonable, that in a strife where our very being is in jeopardy, we should care so little about the means of safety!

*The Gospel.* St. John iv. 46.



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

**THE GOSPEL.**—There is great beauty in this simple narrative. Jesus was well known at Capernaum; and the nobleman here mentioned was probably one of the few who gave heed to His words. His absence at Jerusalem prevented the afflicted father from appealing to His mercy at the beginning of the child's illness; and it is easy to imagine with how much of painful anxiety His return must have been looked for by the nobleman. First one, and then another, physician has failed in his attempt to stop the progress of the disorder. It increases every hour; and the life of the beloved child hangs upon a thread. Oh! where now is Jesus? Has any one from Jerusalem brought tidings of Him? Is He on His way back; or does He still journey on, seeking the dispersed among the Gentiles? In the midst of these anxious inquiries, tidings are brought that Jesus had been seen on the road to Capernaum. Not a moment is to be lost. The child every minute draws his breath with more difficulty. Would that Jesus were here by his bed-side to pronounce the blessing which had so often availed to the recovering of the dying! He comes not with the speed which answers to the quick beating of the father's heart. Though near Capernaum, He is not, it is supposed, near enough to render the desired relief. At the instant, therefore, when all hope was departing but that which attached itself to the name of Jesus, the despairing parent rushes forth, and takes the path which he was told would lead him to the humane and all-powerful Prophet. His first words on meeting Jesus are those which Nature prompted:—"Come down ere my child die." Jesus takes but time to allude to the unbelief which rendered miracles necessary as a proof of His divinity,—allows the father to repeat the entreaty, and pronounces the child cured. Blessed Lord!—who that has those about whom he thinks with the deep anxiety of love would not have Thee for his Friend and Saviour?

*The Twenty-second Sunday after Trinity.*



*The Collect.*

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

**THE COLLECT**—Godliness has the promise of both present and future good. The former good consists in the means of grace, in the protection and manifestations of love which are bestowed by the Divine Spirit, with such measures of natural enjoyment as are best calculated to cherish confidence in God's mercy. The latter will be good, not in relation to the future, but in itself, and in the perfect satisfaction which it is fitted to bestow at the moment of possession. Kept in continual godliness, the Church of Christ can have nothing to fear; for it has around it the arm of God, and it rests on the foundation which can never be shaken. It has ample reason, therefore, to pray that it may be preserved in the uniform practice of divine graces, seeing that on this its holiness of state and action depends the hope of freedom from adversity, and the power to glorify its great Founder and Benefactor.

**THE EPISTLE**.—The Apostle here congratulates the Philippians on their steadfast adherence to the faith which he had taught them. He takes, as the foundation of his joy, the comforting principle, that "the gifts and calling of God are without repentance." He was confident that the beneficent Being who had "begun a good work in them would perform it until the day of Jesus Christ;" and this his trust was daily strengthened by the tidings brought him of the affectionate union which existed among his converts: of the tender regard paid to his exhortations; and their general growth in zeal and holiness. His prayer for their increase in grace refers to all the main

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

*The Epistle.* Phil. i. 3.



THANK my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy,) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement: that ye may approve things that are excellent, that ye may be sincere, and without offence, till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

*The Gospel.* St. Matth. xviii. 21.



ETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the Kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to

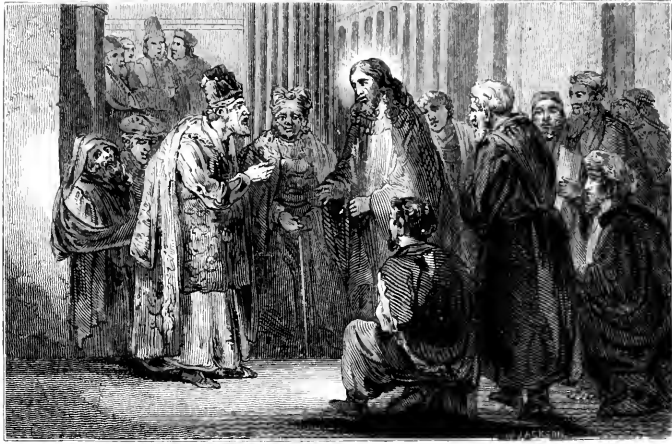
qualifications of Evangelical faith. Love, without a corresponding degree of knowledge and judgment, might incline to enthusiasm, productive of no fruit; and sincerity and freedom from offence are then best secured when whatever is excellent obtains the clear and unaffected approval of an understanding that is sound as well as sanctified. For these and all such things the Apostle prays in behalf of his converts. He asks for them as fruits of righteousness,—as springing from Christ's life-giving Spirit, quickening the heart; and as offerings to the glory of the heavenly Father.

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

THE GOSPEL.—There is no greater instance of the folly as well as cruelty of mankind than the indisposition which prevails in the human heart to forgive offences. Christianity is founded on a basis which would not shake under the weight of civilization, were it, with its whole system of laws, rights, and fashions, ten thousand times weightier than it is. Its blessed Author did not forget the necessities of the world as it at present exists; nor had He any desire to expose His people to the wanton attacks of rapine and injustice, when no advantage could be gained thereby, either to the Church or to His kingdom. We may be sure, therefore, that His precepts are practicable, without any violation of good and wholesome rules of government, discipline, or self-protection. This being acknowledged, the precept here inculcated must be received not only as demanding obedience, but as one which may be safely followed. Provision is made by the law of God Himself for the punishment of offenders against personal security, or the security of property. Their acquittal comes not within the range of private authority or judgment. Our Lord, therefore, it may safely be presumed, did not intend to teach His disciples that they were indiscriminately to pardon offences in such a manner as to allow of evil-doers escaping the just punishment of their deeds. But by far the greater number of offences, or supposed offences, which produce so much distress in society, and so much injury to religion, are such as it does come within the province of individuals to pardon. The injury in these cases ends with the person; and pertains not, like

*The Twenty-third Sunday after Trinity.*



*The Collect.*

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

those which the law takes up, to the state, or mankind in their collective capacity. And wherever it is ourselves only that are concerned, be the offence against some personal interest,—against our pride or our vanity—there we must forgive until seventy times seven, that is, as often as there may be occasion for the exercise of this act of brotherly mercy. The argument which our Lord uses to establish His precept is one of great force and pathos. God has forgiven you, He says to every one of us, and forgiven you more sins than you can number, but for every one of which you deserved death;—will you, knowing this, refuse to forgive one who has trespassed against you with not a thousandth part of the ingratitude which signalizes your offences against Heaven?

THE COLLECT.—The people of God seek Him in prayer because they know Him to be their refuge and strength—their protection and shelter, that is, when calamity invades them; and the arm of an invincible power when, bound together in the unity of the Spirit, they go forth to meet the enemy in open conflict. To ask with a sincere and believing heart is the surest of all methods for obtaining an effectual answer to prayer. Faithfulness includes trust, devotion, and a holy resignation to God's will, making up the character of righteousness for which there is an especial assurance, that it "availeth much" in prayer.



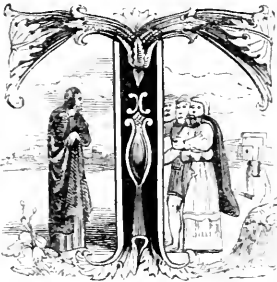
THE TWENTY-THIRD SUNDAY AFTER TRINITY.

*The Epistle.* Phil. iii. 17.



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

*The Gospel.* St. Matth. xxii. 15.



**W**HEN went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what

THE EPISTLE.—St. Paul knew that he had devoted himself both in heart and spirit to the service of Christ. Nothing in him had remained unchanged by that divine grace to which he was indebted for his conversion. The life which he led exemplified the power of that grace: it was pure and simple,—abounding in labour, and characterized by a succession of the most painful instances of self-denial. To him, therefore, it might well be allowed to say, “Walk as ye have us for an ensample;” and this the more freely when it was everywhere known, that the persons with whom he stood in contrast were distinguished for their gross indulgence in the worst species of selfishness and low sensuality. But the Apostle did not fail to give a stronger reason for this appeal to his actions than that which might be found in their being contrasted favourably with those of others. The glory of the men respecting whom he spoke “was in their shame;” while the avowed and known support of his own conduct was the communion which he held with Heaven, and the constant hope that in due time he should behold the manifestation of his Saviour’s glory.

thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words they marvelled, and left him, and went their way.

when his corruptible frame would be made susceptible of the eternal beauty which invests the angels of God; and he should perceive in this his changed condition the working of Christ's power, which is destined to subdue all things into conformity with His own glorious perfections.

THE GOSPEL.—Could the enemies of Christ have detected Him in the assertion of any error, the conclusion would have been immediately, and legitimately, drawn, that He was not what He pretended to be—the Messiah, and the Son of God. But on no occasion did the subtle disputants employed against Him succeed in this attempt: He was always prepared with an answer which refuted and shamed them. Foiled in their hopes of entangling Him in the meshes of some unconsidered argument, they next attempted to draw Him into the expression of sentiments which, though true, and even laudable, might help them in exposing Him to the resentment of their rulers. The situation in which the nation was then placed gave great promise of success to this plan of proceeding. Jealousy is the natural quality of those who rule by right of conquest; and the Romans had ample reason to dread the proud and artful character of the Jews. The question put to Jesus would have been answered, it is probable, by any one else, so as to have involved the crime of treason either against the Romans or against the liberties of the nation. But the divine wisdom of our Lord enabled Him to avoid both these dangers. His answer could not offend the Romans, nor, properly considered, was it injurious to His own countrymen; for they had long submitted to the conquerors, and the tribute which they paid was become a tax, by the regular discharge of which they secured their present repose and comparative prosperity. To have refused to pay the tribute under these circumstances would have been both unwise and unjust. This, it is evident, was acknowledged by a large portion of the nation; and our Lord could incur no charge of want of patriotism by saying with them, “Render unto Cæsar the things which are Cæsar's.” But He forcibly reminded them, at the same moment, and the precept must have been the more felt by the contrast, that while they were disputing about Cæsar, they were forgetting God; and thereby exposing themselves to a slavery which would be infinitely worse than that to which they were now subjected. The feeling with which He regarded their inquiry, is forcibly shown in the question, “Why tempt me, ye hypocrites?” Had they been scrupulous because strictly holy, or anxious not to do wrong in this matter, because they had hitherto observed every law of their religion with strict fidelity, they might have asked this or any other question of Christ, with the certainty of receiving a kind and satisfactory reply. But they were notorious for having violated the most important rules of sanctity,—for having committed offences which could be excused by none of the sophistical arguments ordinarily urged in their defence. That the leaders of such a people should inquire what it was their duty to do in a nice question of political morality, was only to afford fresh evidence of their hypocrisy and hardness of heart. They no more desired to know what they ought to do in this respect, than they were willing to do what was plainly their duty in other things. Their simple object was to ruin a Teacher who spoke the truth too plainly, and who, in the penetrating eye which He fixed on their hypocrisy, manifested that attribute of divinity which they were least of all likely to endure. Late as was the hour, how many centuries of sorrow might have been spared the nation, had these its leaders been willing to listen to the words of Christ! “Will a man rob God?” was the question of one of their prophets. They had robbed Him, and were now asking whether they might rob Cæsar also.

*The Twenty-fourth Sunday after Trinity.*



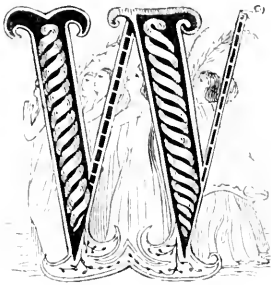
*The Collect.*

LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

THE COLLECT.—Sin weaves fetters which press more fearfully on the human soul than any ever yet forged by men have afflicted the body. A prisoner who has lain so long in his dreary dungeon that the senses are scarcely awake to the misery which oppresses him, is surely not the less certainly in captivity because he is hardly alive to his wretchedness. Mankind wear the heavy chains of sin, and complain not because they are rendered insensible by its deadening influence. As soon as Divine grace makes them aware of their condition, then they begin to cry, "Deliver us from the bands of our sins." But in proportion to the desire of escape, will be the readiness of the suppliant to employ the surest means of deliverance. He will spend little time in speculation as to which is the best mode of proceeding, when one certain path to liberty is opened for him by the bountiful goodness and the almighty power of God.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

*The Epistle.* Col. i. 3.

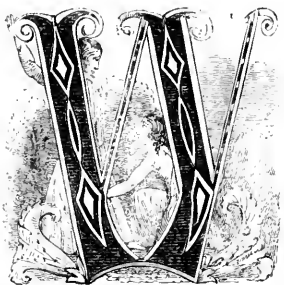


E give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is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

THE EPISTLE.—It is worthy of observation, that the Apostle has no sooner given thanks for the Colossian converts, than he passes on to an expression of earnest prayer in their behalf. The cause of his thankfulness was their faith in Christ Jesus; their love to the Saints; and the hope which, seeing their fidelity to the Gospel, he knew was laid up for them in heaven. They had become valuable in his eyes in proportion to their holiness of disposition; and he asked for them of God the things which were most precious to his own devout and comprehensive mind. The knowledge of God's will, "in all wisdom and spiritual understanding," was the first blessing in his catalogue of heavenly gifts; the next was, that this knowledge might be seen working in them as a new principle of life; and carrying them forward as the servants of Christ, proving more and more the efficacy of his grace. A beautiful and fatherly prayer: such a one as enables us to see in the divinely-polished mirror of Christian love the image of Christ himself. But the Apostle does not end with supplication; he adds thanksgiving to his prayer, and it may be observed, that any kind of petition offered to God implies the duty of much and hearty thankfulness. It is an instance of profound mercy that we are permitted to approach Him with our supplication—of still profounder goodness, that He gives us the promise of an answer to every prayer offered up in a filial and trusting spirit.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

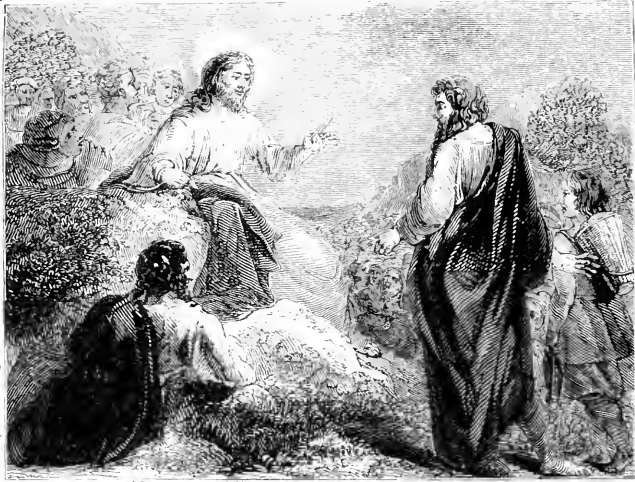
*The Gospel.* St. Matth. ix. 18.



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

**THE GOSPEL.**—Two miracles of our Lord are described in this short Gospel, and each is indicative of those qualities of power and mercy which recommend Him so strongly to our hearts. Heavily afflicted at the loss of his child, the ruler worshipped Jesus, and expressed a confidence in His ability to raise the dead, which amounted to an act of great faith. Sorrow had thus suddenly made him a worshipper of Jesus, and a believer. The poor trembling woman who sought a relief for which she dare not ask, and found it, though her humility kept her silent, is the representative of those who have long suffered the sorrows attending repentance, but have not yet come to the Saviour. Let such take their lesson from her. If they dare not come, as known and observed petitioners, to Christ, yet let them mingle with those who follow Him. He will heal and cleanse them, and then openly declare that they are prepared by His grace to be numbered among His people. The raising of the daughter of Jairus may be employed to confirm the same views. It was not too late for faith and hope to seek Him, though all the world ridiculed the idea of now desiring His assistance. Had He not been sought, the slumber of the child would have been that which is not broken. In His presence death is not death, but sleep; it has changed its nature, with ceasing to be an invincible tyrant at the word of Christ. The fame of this miracle went abroad into all the land where it had been performed, but it concerned all countries and all ages as well as the district and the point of time in which it was wrought. On the truth of Christ's word depends every reasonable hope of everlasting life, and of the happiness which may render immortality acceptable. Whatever, therefore, added to the evidence of His divinity, added to the felicity of mankind, if hope be an element of good.

*The Twenty-fifth Sunday after Trinity.*



*The Collect.*

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

**THE COLLECT.**—The evangelical year has now nearly completed its circuit, and the people of God begin again to meditate on the approach of those great events in which all their hopes and triumphs had their dawn. Impressed with a solemn sense of the wonderful deliverance which has been wrought for them, they discover with sorrow that their devotion is often cold when it should be most fervent, and their hearts still more frequently inclined to refuse obedience to the Spirit to whom they are indebted for life itself. Hence they pray that God would arouse them to greater activity, and enable them so to bring forth the fruits of righteousness, that they may be acceptable to Him through, and in, Christ. These concluding words, necessary, and full of meaning at the end of whatsoever prayer they may be placed, are especially appropriate when following any expression which speaks of a reward for good works. For such we may ask, through Christ, but only through Him; for to Him we are wholly indebted for the grace which enabled us to do aright, and to Him belongs all the glory of our turning from darkness unto light.

THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

*For the Epistle.* Jer. xxiii. 5.



**B**EHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely : and this is his Name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt ; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them ; and they shall dwell in their own land.

*The Gospel.* St. John vi. 5.



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

THE EPISTLE.—We thus resume the contemplation of that wonderful series of prophecies which point with more particular exactness to the coming and the character of our Lord. The very circumstance that such a class of writings exists is sufficient to direct the attention of ingenuous minds to the general evidence of revelation. To foretell what will happen in the natural world at a distant period, and in so far as it is dependent upon known laws, is in the power of only highly enlightened intellects ; but how infinitely superior would those minds be which could calculate the laws of moral action so as to foresee events in the progress of human history, supposing that such events were governed by principles open to discovery ! The simple fact that occurrences have been foretold, has but to be established to fill every thinking man with the spirit of inquiry.

THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and, when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

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

THE GOSPEL.—Again we are called upon to contemplate the wonderful exercise of Christ's power in the feeding of a famishing multitude. As often as this subject is presented to the mind of a believer, so often ought he to meditate not only on the astonishing character of the miracle, but on his own wants and infirmities,—on the necessities of his nature, and the dangers of the situation in which he is placed. However earnest we may be in our attention to the word preached, still we faint unless Christ feed us, which He then does when, superadded to the letter of His revelations, His cherishing grace is poured living into our hearts. It is by this after gift that He manifests His power—His tenderness and care for His people. With the feeling in our souls that we owe strength to the nourishment which He has bestowed, we shall be spiritually as eager to follow Him as was the multitude, according to mere human desire, when they recollected how He had replenished them in the wilderness. But we think too little of the power of Jesus Christ. He is described as “the same yesterday, to-day, and for ever.” His power was not such that it could be influenced by time. He is, therefore, still exercising it according to the majesty of His nature; and were we not wanting in rectitude of heart, we should see and own its operations. There is a sublimity in the power of Christ to save. “Whence should we have so much bread in the wilderness, to feed so great a multitude?” This is a natural question. The application of every benefit which man can bestow is limited to few. His means are soon exhausted; his patience equally so: and having been taught not to hope for good in this world, unless we are among the favoured few, we carry our doubts even to the consideration of the goodness of Christ. The world presents itself in the mass. Millions upon millions of human creatures press before us, and these are to be provided for by Christ. His power must be sufficient to order circumstances in their favour;—His merits sufficient to satisfy for them;—His grace sufficient to convert them;—His strength to raise them;—and His command of the means of good sufficient to supply all their wants: a mighty demand on power, but not greater than Christ can answer.

¶ RUBRIC.—This rubric is not found in the original copy of the Liturgy; and it still leaves room for some difference of practice in the ordering of the Service. But the last Sunday in Epiphany is properly regarded as furnishing the most appropriate introduction to the lessons of Advent.



*Saint Andrew's Day.*



*The Collect.*

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

**THE COLLECT.**—It was the custom of the Christian Church in earliest days to commemorate the labours and sufferings of the servants of God. The first preachers of the Gospel, as elder brothers in the family of Christ, have all those claims upon our affection which belong to a well-evidenced fidelity. They exposed themselves to every species of danger for the cause of holiness, and counted not their lives dear unto them, that they might glorify God, and promote the everlasting welfare of their race. But there are other reasons for the observance of the days consecrated to their memory. An attention to such periods of devotion breaks the appearance of too strict a reckoning with God as to His right over a portion of our time; and yet further, it affords the ministers of religion a fitting opportunity for speaking of many historical circumstances connected with the foundation and progress of the Church. The Saints' days ceased to be kept at the Revolution, but their observance was revived at the re-establishment of the former state of things, and was made incumbent on churchmen by the Act of Uniformity.

SAINT ANDREW'S DAY.

*The Epistle.* Rom. x. 9.



F thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gain-saying people.

THE EPISTLE.—This eloquent account of the necessity of the Gospel as a message to mankind, making God known, and offering the means of grace, exhibits in a striking degree St. Paul's mastery over the whole series of divine truth. He lays down the principles by which alone religion can have a beginning: namely, belief, consequent on the communication of adequate knowledge;

## SAINT ANDREWS'S DAY.

*The Gospel.* St. Matth. iv. 18.



ESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers;) and he saith unto them, Follow me; and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

and willing and actual confession, as bringing into demonstrable life the existence of the internal sentiment. Thus with the heart we apprehend the proffered means of righteousness; and with the mouth we make the confession which both places us on the path of labour and trial, and numbers us among the people whom God calls His own. But none of these principles can be imbibed till stated on the authority of Divine revelation. Hence the necessity of the Gospel;—hence the happiness of those who gladly receive it;—the misery of those respecting whom it is said, “All day long I have stretched forth my hands unto a disobedient and gainsaying people.”

THE GOSPEL.—St. Andrew's Day stands the first in the calendar, he having been the first who recognized Christ as the Messiah. He was originally one of the disciples of John the Baptist, and from him received those intimations which induced him so readily and anxiously to follow Jesus as a master. A year, however, intervened between his recognition of Christ and his taking the office of the Apostleship. Traditionary history relates that Andrew, after the Ascension of our Lord, went into Scythia, and other neighbouring countries. Having spent a considerable time in teaching the Gospel to the people of these lands, he made his way to the shores of the Bosphorus, and established a church at Byzantium. He then again passed into the regions where he had before preached, and afterwards travelled into Arabia, in a city of which country, called Patræ, he suffered martyrdom by crucifixion. His death, it is said, was singularly long and painful. He hung upon the cross for two days; but no complaint escaped him, and he employed his hours of agony in beseeching those who stood by to repent of their sins, and acknowledge Jesus as the Son of God. The genuine preachers of righteousness have never refused to suffer for its sake. They have been ready to encounter danger in its most appalling forms; to bear burdens and fatigues that would have been intolerable to the rest of mankind; and to forego whatever pleasures or advantages might interfere with the one great object in view. Let it be the history of Moses, Isaiah, Daniel, or any other of the prophets;—let it be the history of apostles, evangelists, martyrs, or missionaries, that we read;—we find, in all, the same proofs of mind elevated above the vanities and falsehoods of the world;—of feelings glowing with the love of God and man;—of desires and intentions venerable under all aspects, and in all circumstances. It is this which gives so deep an interest to the history of our religion: for that which most truly connects us with the past is only to be found there,—the relationship, that is, which reigns among all the people of God, and which is disturbed by neither time nor distance. St. Andrew followed Christ, at first without any idea of the cross. He would have been little able, at that time, to bear the prospect of the death to which he subsequently so patiently resigned himself. He gained his strength by continuing to follow Christ, and was thus found prepared when his testimony was needed. So let us pursue the path of holiness, and we shall not be wanting in the hour of trial.

*Saint Thomas the Apostle.*



*The Collect.*

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

**THE COLLECT.**—Our prayers are, then, most lively and earnest when they spring from a thorough conviction of our necessities. And then is a wakeful mind most sensible of its wants and dangers when it reads in the great book of experience of what others have done amiss either in neglect of duty, or in the mistaken pursuit of happiness. The example of St. Thomas warns us against placing too much confidence in the determinations of our judgment. Had he been more willing to hear than desirous of seeing—that is, more ready to trust to the appeals made to his spiritual understanding, than anxious to bring all things to the test of his outward senses, he would have obtained a blessing which is reserved for those who, though they do not see, yet believe.

SAINT THOMAS THE APOSTLE.

*The Epistle.* Ephes. ii. 19.



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

*The Gospel.* St. John xx. 24.



THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then said he to Thomas, Reach hither thy finger, and

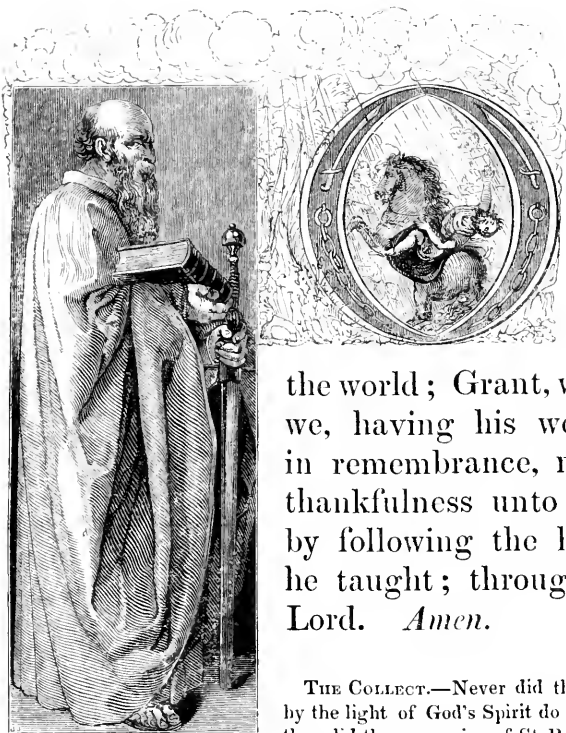
THE EPISTLE.—Many lessons of great force and interest may be learnt from the representation of Christ's people under the image of one united and happy family. Doctrinally considered, it illustrates the comprehensiveness of our Lord's humanity as the head of the recovered race; and the power of the Holy Spirit, as bestowing a common life of purity, love, and divine happiness. To the creation of such a family there were opposed the force of ancient evil, the original sentence against sin; the fierce passions of mankind, and the fears and prejudices which had been generated in the progress of the law. But mighty as was this antagonist power, the grace of God was mightier. The middle wall fell down at the voice of mercy; the handwriting against us was nailed to the Cross; strangers and foreigners were made fellow-citizens with the Saints; and a filial spirit was poured into all hearts. Then rose the Temple, resplendent with inward life and glory, comprehended in Christ, filled by the constant sanctity of the Holy Ghost, and thence made an acceptable habitation to the eternal Father.

## SAINT THOMAS THE APOSTLE.

behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

**THE GOSPEL.**—The disbelief of Thomas had its origin in the natural unwillingness of the mind to form weighty decisions on the testimony of others. If Jesus were risen, a new world of thought was open; principles of action were changed; the man who had called Him Lord was no longer under the dominion of his own will; everything was become new; and a prospect opened itself to the awe-struck imagination, overpowering, and even terrible, in its grandeur. Naturally considered, therefore, the incredulity of Thomas might be accounted for, and excused; but viewed in connexion with all which had gone before, and which ought to have been employed as preparatives of faith, it convicts him, on the one side, of negligence, and on the other, of a want of humility and spiritual susceptibility. His repentance was earnest, and his confession of faith noble as that which, made by St. Peter, obtained the especial blessing of Christ. But the words of his Master taught him that he had forfeited a portion of the joy which would otherwise have fallen to his lot. If tradition speak true, he laboured earnestly to recover the fulness of the blessing. By him the Church was planted in Parthia and India, where, after many years of labour and suffering, he is said to have died a martyr. The concluding words of the Evangelist ought to sink deep into our hearts. "Other foundation can no man lay than that is laid, which is Jesus Christ." In no age of the world have mankind remained contented with the simple knowledge of their duty. An innate sense of some connexion with unseen worlds urges them into the depths of inquiry; and while they profess themselves contented with present guides, they are instinctively agitating questions respecting fate, futurity, and divine dispensations. But the very basis of Christ's religion is a revelation of God, of His nature and His will; and hence it embraces every subject which relates, in the highest degree, to the happiness of mankind. And this furnishes us with helps for the distinguishing of true from false religion. The creations of human fancy, or the result of partial traditions, embrace but a small section of that which is properly contemplated by religion; whereas that which is written to lead us through Christ to God, has a close relation to whatever can interest the human heart. We claim this honour for the Gospel. It embraces in its vast extent the elements of universal truth, and while unfolding the sublimest mysteries, establishes on an eternal basis every argument to duty. Systems are to be judged according to the foundation on which they rest. This is equally true of theories of science, politics, and religion. The specious appearance which the surface presents is not sufficient to inspire a wise man with conviction. A house built upon the sand may be as beautiful in its architecture, and as rich in ornament, as that built upon the rock. Inquiry is necessary for the individual ascertaining of truth, however generally it may have been promulgated. Most of the false systems of philosophy and religion have gained their footing in the world by having a sufficiency of dazzling probabilities to beautify the surface. But while the interests of our own souls, and of mankind at large, require that we carefully examine the origin of systems, it is equally necessary that we ingeniously admit fair and credible evidence; that having discovered somewhat that is true, we do not neglect the principles whence it springs, or take the superstructure, and forget to own the value of the foundation. The Gospel is given us that we may learn to believe. Let us study it, and rejoice in the evidence which it affords, that He whom we call Master is the conqueror of sin and death.

## The Conversion of Saint Paul.



### The Collect.

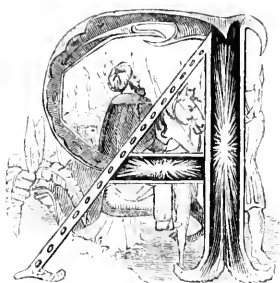
GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine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

THE COLLECT.—Never did the illumination of a human mind by the light of God's Spirit do more good to the world at large than did the conversion of St. Paul. Fired by zeal and prejudice,

he would have effected, even had his cause been right, but a very limited portion of good. His proceedings could have led to no better result than the punishment of error. Its suppression requires another and more comprehensive spirit—a spirit that can change and sanctify, and not that of wrath, which destroys the gold that the furnace is lit to purify. By his conversion, St. Paul became imbued with the power which enabled him to lay the foundation of happiness for thousands. Few, indeed, have been the events for which the nations of the world have so much cause to be thankful, as for the calling of this teacher of truth to the Apostleship of Christ. It was reserved for him to make known the full intentions of God as the Father of mankind at large. The Gospel itself had been well-nigh regarded as only intended to confer fresh privileges on those who were chosen of old. To St. Paul was revealed the true mystery of grace. He was raised to the third heaven—to the glorious regions of celestial truth, that he might survey, from that sublime height, the vast family of mankind, struggling under the burden of a common calamity, and now destined to be the subjects of a common salvation. The energy bestowed upon him by the Divine Spirit, was shared equally between the contemplation of the mystery thus revealed, and the publication of it to the world. Hence his power of describing those objects of spiritual thought which faith has ever since been able to comprehend, as endowed with life and substance. Hence the triumphant language in which he speaks of the final overthrow of sin, and of coming days of restitution; hence the experimental tendency of his sublimest appeals to men's consciences; and hence the labours in which his whole life was passed, the conversion of the world being the only object for which he desired to live. St. Paul has given a transcript of his thoughts as they grew in his soul under the light of the Holy Ghost. He speaks to us as one who cared for us, and we feel him still to be the Apostle of the Gentiles.

## THE CONVERSION OF SAINT PAUL.

*For the Epistle.* Acts ix. 1.



AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And, as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all



## THE CONVERSION OF SAINT PAUL.

that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my Name's sake. And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest,) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

THE EPISTLE.—St. Paul's conversion has been properly considered as affording a distinct branch of Christian evidence. The state of mind in which he was found presented none of the preparatives usually regarded as necessary to a general change of belief. He was not simply an enthusiast in devotion to the Jewish religion; he was well taught, and had a deep acquaintance with the doctrines and traditions of the ancient faith. His affections, associations, and future prospects, were all intimately connected with that faith. The religion of Christ, on the other hand, afforded nothing, till carefully and dispassionately examined, which could satisfy feelings thus engendered. To every hope of worldly advancement it was yet more distinctly opposed than to views of doctrine or opinion; and we must set aside all the rules whereby we are accustomed to judge of men's conduct, if we ascribe the conversion of St. Paul to any other than a divine power. The simple narrative of the conversion is nobly illustrated by the subsequent conduct of the Apostle; and a species of evidence is thereby afforded to which no parallel can be found except in histories willingly acknowledged to be true. The supposition of fraud, enthusiasm, or folly, is equally answered by the plain facts recorded of St. Paul's life. He laboured too earnestly and painfully for the one case to be probable, and too long and too wisely for the other. The preaching of St. Paul was not to popular assemblies. At no period of his labours did he come within a sphere in which the excitements of enthusiasm could act; and from the very nature of the case, wealth or dignity could never be the reward expected by a Christian teacher in those early days. That he was intensely convinced of the truth of the Gospel,—that his impressions were those of a man who had seen and heard the Son of God—affords the only reasonable explanation of his conduct. And taking this as the fair groundwork of inquiry, our next object is to examine whether the writings and sentiments,—the general character and sentiments of this wonderful man, exhibit aught which would lead us to believe him of a weak and credulous character; or whether they do

## THE CONVERSION OF SAINT PAUL.

*The Gospel.* St. Matth. xix. 27.



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

not present the features of a firm and masculine understanding,—such a one, in short, as we universally believe to be best fitted for the examination of truth, and an honest profession of belief in the truth when once fairly discovered.

**THE GOSPEL.**—The Gospel is well chosen, as containing the assurance of our blessed Lord that they who, like St. Paul, give up their worldly prospects for his service, shall not fail of a rich return for this sacrifice to faith and love. Convinced by such lessons, the believer in the Gospel rejoices in the opportunities which present themselves for exercising self-denial. He knows that the path upon which he follows Christ and His people must finally conduct to happiness and glory. Were we as willing to believe God as we are ready to trust our fellow-creatures, the Gospel would place us in a position, the most favourable of all others, for the encouragement of hope. Our means of happiness are few and unsubstantial. Use them as we may, they produce but a poor return for labour: the exchange is always against us; and we find ourselves declining every day towards utter bankruptcy. But how different would be our condition did we go to God, and make an offer of what we possess for His service! Our poorest show of wealth would then become respectable. Given to Him, the least of our possessions would be means of wealth; and as we went on, trusting more and more to His Word, and at length surrendering all to Him, we should find ourselves in the way of acquiring riches, such as would afford us a more than hundred-fold profit for any thing we might have given up. But instead of placing any confidence in God, and employing our possessions to promote His honour, we grasp them as things of inestimable worth, while we know it is impossible to retain them. Let the Holy Spirit, then, teach us to make a more profitable use of what we call our own. Let Him instruct us how to bring them to God,—how to employ them in His honour,—how to wait for the season of return in pure faith and hope. It will then soon be seen that we are not so badly provided for as appears; and that he is truly rich who, however little he may possess, is willing to give that little into the hands of God.

It was not till the final review of the Liturgy that this day was named in the tables as one of the stated festivals of the reformed Church. This is supposed to have arisen from the time of the year when it occurs, and when the business of the Convocation formerly demanded the constant attention of the clergy. But notwithstanding the omission of the day in the tables, the Collect, &c., were supplied for its observance by those whose leisure permitted it.

*The Presentation of Christ in the Temple, commonly called,  
The Purification of Saint Mary the Virgin.*



*The Collect.*

**A**LMIGHTY and everliving God,  
we humbly beseech thy Majesty,  
that, as thy only-begotten Son was  
this day presented in the temple in  
substance of our flesh, so we may be  
presented unto thee with pure and  
clean hearts, by the same thy Son Jesus Christ our  
Lord. *Amen.*

**THE COLLECT.**—Christ, though partaking of flesh and blood, and in His whole nature like unto His brethren, was without sin. This rendered Him glorious in the sight of angels, and acceptable to His Father as now presented in all the attributes of humanity. To every one who has a just sense of what is most excellent and beautiful, the prime object of desire will be, that the Holy Spirit may so sanctify him, that he also, in Christ Jesus, may be presented perfect, and acceptable unto God.

**THE EPISTLE.**—The portion of Scripture, chosen for the Epistle, contains a description of the coming of our Lord strikingly in contrast with the narrative of the Gospel. But the infant Jesus, clothed as He was in meekness, was the Messenger of the Covenant of peace and glory, and for the establishment of which God's people had been looking from the earliest days. He came to the Temple as its Lord, but veiling His glory in the gentlest form of mercy, and provided with the means, not of awing or confounding, but of suffering and redeeming. To those who rejoiced in this His manifestation to take away sin, He became a Saviour; they were purified, as silver and gold are purified in the fire, by His grace and love. But soon He puts aside the form that was despised, and appears, as the enemies of His redeeming mercy wished Him at first to appear, as a

THE PURIFICATION OF SAINT MARY.

*For the Epistle.* Mal. iii. 1.



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

*The Gospel.* St. Luke ii. 22.



AND when the days of her purification, according to the Law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the Law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice, according to that which is said in the Law of

conqueror and a judge. From the temple of His holiness He drives them as unworthy to stand in His presence; and they perish under the lightning of that very glory which they were so anxious to see displayed.

THE GOSPEL.—Two important purposes were regarded in the Levitical law; the one was, the keeping of the nation separate from all the rest of the world; the other, the inculcation of the

## THE PURIFICATION OF SAINT MARY.

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

truth, that man is born in sin;—that sin is most hateful to God;—and that no one can be acceptable in His sight till it have been cleansed and purged away. Original sin was pointed at in the rite of purification; as actual offences were represented in the numerous daily and yearly sacrifices offered up for the whole people. See Exodus xiii. 2, and Levit. xii.

This festival was originally observed in commemoration of Simeon's announcement that he had

## Saint Matthias's Day.



### *The Collect.*

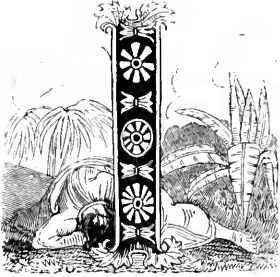
ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

seen the dawn of salvation. It was then called Hypapante, or, the Day of the Meeting. But the earliest date assigned for its observance is about the middle of the sixth century. In conformity with the taste and practice of the age, the simple language of the venerable Simeon was made the ground for a gorgeous display of illuminations. Hence the name of Candlemas. Archbishop Cranmer put an early stop to this superstitious mode of illustrating the Gospel.

**THE COLLECT.**—How many there are who, willing to acknowledge the importance of truth, and of the means of diffusing it among mankind, think as little about the part which they themselves have to fulfil, as if they were wholly free from responsibility and duty! The Church depending for its purity on the grace bestowed by God, on the light given to its ministers, and on the preservation of the Scriptures of truth, they are lamentably deficient in the exercise of their Christian calling who neglect to pray for the restoration, or the continuance and increase of those blessings.

SAINT MATTHIAS'S DAY.

*For the Epistle.* Acts i. 15.



IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*. For it is written in the book of *Psalms*, *Let his habitation be desolate, and let no man dwell therein; and, His bishoprick let another take*. Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed *Justus*, and Matthias. And they prayed, and said, *Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place*. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

THE EPISTLE.—The appointment of Matthias to the Apostleship was conducted with immediate regard to the authority and promises of Christ. It was from Him alone the office derived its power and dignity. He alone could confer it; and as yet the Holy Ghost had not descended upon the Apostles, constituting the Church, and giving it to have life and wisdom within itself as the body of Christ. When this mighty privilege had been bestowed, the Apostles and their successors

## SAINT MATTHIAS'S DAY.

*The Gospel.* St. Matth. xi. 25.



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

ordained ministers of the divine word by imposition of hands. But it was not from them that St. Paul received the Apostleship; his appointment, like that of Matthias and the rest, called to be Apostles, was immediately from Christ. The drawing of lots, as a mode of determining matters not lying within the compass of human wisdom, was of ancient date. "The lot is cast into the lap, but the whole disposing thereof is of the Lord." The services of the priests were determined by lot; and thus it is said of Zacharias (Luke i. 9.), that, "according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord." (See also 1 Sam. xiv. 41.) But that an appeal to the lot can only be lawfully made under very remarkable circumstances, and that nothing can be more dangerous when the hearts of men are not inspired by the Spirit of holiness, we have a striking proof in the narrative which Josephus gives of the choosing of a high-priest by lot, for it fell upon a miserable rustic, who knew not what the high-priesthood meant. (Wars, b. iv. c. 3.)

THE GOSPEL.—Little is known of the life of Matthias; but there is no reason to suppose that he possessed any greater natural endowments than the other Apostles. Our Lord's thanksgiving was founded on this principle, that while those who enjoy the highest advantages for gaining knowledge, and despise those advantages, thereby missing the proffered mercy of Heaven, others, who were never so outwardly favoured, thankfully receive, and are saved by, the grace of God. Poor and humble, but little instructed in the wisdom of this world, and with no pretensions to distinction, they owe everything to Divine mercy; and the followers of Christ gladly join their Master in giving thanks to their heavenly Father, that, while He has hidden the mysteries of love from the wise and prudent who reject them, He has made them known to the poorest and simplest of mankind. Matthias, says tradition, well fulfilled the object of his call by preaching the Gospel in various provinces of the East, and finally establishing a church in Cappadocia. He did not carry on these labours without experiencing a full share of the troubles which fell to the lot of Christ's other Apostles. The barbarian and the civilized were equally hostile to the preaching of repentance and a life of holiness; at home and abroad the disciples of Christ stood equally exposed to danger. Matthias, it is said, ended his days in Galilee, where he died a martyr by the command of the high-priest. A difference in the computation of time formerly occasioned some dispute as to the day on which this feast should be observed: and in the Greek Church it is kept in the autumn instead of the spring.



*The Annunciation of the blessed Virgin Mary.*



*The Collect.*

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

**THE COLLECT.**—The Annunciation of the Virgin Mary was observed as a festival in the seventh century, but cannot, it is said, be traced to a more remote origin. Our Church does not keep it in relation to the Virgin Mary, but in respect to the great mystery of the incarnation. This is plainly indicated by the language of the Collect, which teaches us to pray for a spiritual apprehension of this first of wonders in the work of man's redemption. Every doctrine of the Gospel is so intimately connected with the system, and is so necessary to its consistency, that the difficulties of faith are insurmountable when due attention is refused to the harmony of evangelical truths. The incarnation of Christ was viewed by many heretics of early times with a strange and perverse scepticism, and their errors in this involved them in others which led to their complete moral and spiritual degradation.

## ANNUNCIATION OF THE VIRGIN MARY.

*For the Epistle.* Isai. vii. 10.



MOREOVER, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

*The Gospel.* St. Luke i. 26.



AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salu-

THE EPISTLE.—This remarkable prophecy had a literal interpretation in the circumstances which occurred shortly after it was delivered. Before a sufficient space of time intervened to allow of a virgin's marrying, bearing a son, and bringing him up to the age of youth, the hostile countries which Ahaz dreaded were reduced to the most helpless state. But the Evangelist has taught us that the lofty and mysterious language of the prophet had a grander meaning; and that he referred to the birth of One who, born of a virgin, should introduce a period of unfailling prosperity. And every part of the prophecy was as literally fulfilled in its sublime and spiritual as in its more immediate sense. Bishop Lowth's translation gives a clearer meaning to the last verse of the passage than that of the authorized version:—"Butter and honey shall he eat, *when* he shall know to refuse what is evil, and to choose what is good." That is, by the time he has acquired wisdom and knowledge, days of prosperity shall have returned to the land.

## ANNUNCIATION OF THE VIRGIN MARY.

tation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

THE GOSPEL.—Gabriel was the angel whom God was pleased to employ when He announced to Daniel the purpose of deliverance. He it was, too, who bore the message to Zacharias:—"I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings." As he was employed on these occasions, and on that of the Annunciation, he is supposed to have been especially chosen as the messenger of God under the Covenant of the Gospel. We may, perhaps, conjecture, without attempting at ambitious refinements, that something is implied in his name with reference to this his employment; for Gabriel means, The strength of God, and the Gospel is especially described by the Apostle as "the power of God unto salvation, to the Jew first, and also to the Gentile." It is also worthy of observation, that the message which the Virgin received is nothing less than a complete summary of the whole sublime history of the kingdom of heaven. Pure humanity is assumed by the Word that was in the beginning, and the revelation made of that mystery is immediately connected with the announcement, that endless glory shall be the consequence. The whole of the announcement is in close correspondence with the prophecy of Isaiah, and must have brought to Mary's mind the long-cherished hopes of God's people with a rapture that would have been overwhelming but for the deep humility which tempered and subdued it. "Thou shalt call His name JESUS," that is, Saviour. This taught her that the miraculous event in which she was so intimately concerned had been ordained by the Almighty for purposes of the sublimest mercy. But He was also to be called "The Son of the Highest," and "The Son of God:" and thus, while she recurred to the ancient promises of a Saviour, she could not fail to recollect that the long-foretold Son of the Virgin was to bear the name of Immanuel, and, yet more, of "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." (Isaiah ix. 6.) While awe-struck with the solemn mystery thus about to be accomplished, the holy devotion of the Virgin exhibited itself in a simple assent to the Divine will:—"Behold the handmaid of the Lord; be it unto me according to thy word." The solemnity of the message had silenced the voice of self-congratulation, and it was not till after months of humble meditation that she learned to express herself in the language of one triumphing in the election of God.

## Saint Mark's Day.

### The Collect.



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

THE COLLECT.—The greatest of God's blessings are frequently rendered useless by the folly and ingratitude of men. Next to the primary instance of His goodness in redemption, is that of His providential mercy in affording us so many means of contemplating the workings of His grace. He has left us ignorant of nothing that can contribute to make us wise and happy. The history of redemption is given, so that we may cherish

faith by the observation of the sufficiency of the plan; and the methods of sanctification are unfolded, that we may never be left to sorrow or despair, when, feeling our own weakness and corruption, we are anxious to obtain the assistance of the heavenly Comforter. But in proportion to the advantages bestowed upon us, are we responsible for a wise and holy conduct. Man, left to himself, may find an excuse, if he err, in the weakness of his nature and the darkness of his mind. He may then plead, if he love truth better than error, that he had never an opportunity of contemplating the perfection of Divine things; and that in yielding, from time to time, to the fascinations of imaginary good, he obeyed a principle within him to which truth unknown could offer no opposition. Arguments of this kind cannot be offered in apology for the inconsistency of Christians. The elements of right reason are embodied in every doctrine to which they professedly yield assent. Their belief is established on foundations which can never be shaken; and when they fail in knowledge or holiness, their errors may generally be traced to culpable negligence, or to some known vice. Whatever be our advancement in Christianity, or our confessed deficiency, it is always expedient that we pray earnestly against the power of corruption—that we seek the heavenly grace which may continually increase our strength, and so finally establish us in the truth of the Gospel. Carried away like children “with every blast of vain doctrine,” we derive none of the comfort from our religion which it is calculated to bestow. A steady and confirmed faith is essential to the proper understanding of its doctrines, and to the realization of even the least of its promises. The proper basis of every Christian's hope is the existence of a covenant into which God has been pleased to enter with him, and which is sealed by the blood of Christ. But if this covenant be broken through the waywardness of his own heart, to what can he look for either security or happiness?

THE EPISTLE.—The beautiful metaphor of St. Paul in which Christians are described as edified, or built up, and not puffed up, is applicable with great force to the Church at large. When Christ ascended on high, leading captivity captive, He “gave gifts unto men,” which secured not only the increase, but the perpetuity and glory of the Church. Apostles, prophets, evangelists, pastors, and teachers, were appointed, and endowed with a noble variety of graces. To them was committed

SAINT MARK'S DAY.

*The Epistle.* Ephes. iv. 7.



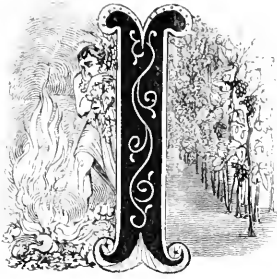
UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

the charge of diffusing the knowledge of truth and holiness: and Divine Providence never left them without an opportunity of executing the designs for which they were called forth. The histories they wrote,—the discourses they delivered,—the record of their labours, sufferings, and triumphs,—have become, by God's appointment, a treasure and nourishment to the Church in all ages. St. Mark was long the companion of Paul and Barnabas, and subsequently accompanied St. Peter to Rome. From the lips of that Apostle, it is supposed, he received many of the accounts with which his Gospel is enriched; and which, it is further conjectured, he published, at his request, for the use of the Roman converts. After the death of St. Peter, he travelled into Egypt, where he preached the doctrines of Christ for several years, and at length, it is related, suffered martyrdom. This latter statement is disputed by some authors, who say that he was spared to die a natural death. We keep the day, not because of him, but in gratitude to God, who made him an Evangelist, and that we may express our devout thankfulness for the Gospel, whereby we come unto the knowledge of the Son of God.

SAINT MARK'S DAY.

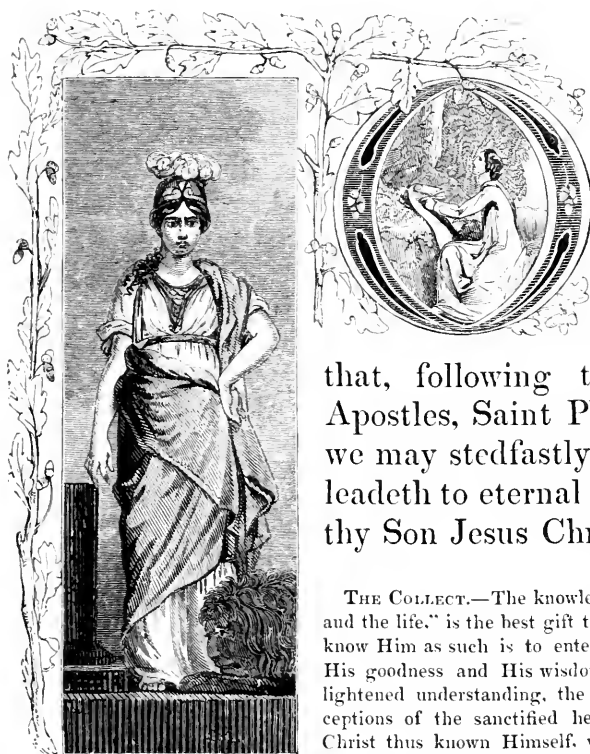
*The Gospel.* St. John xv. 1.



AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

**THE GOSPEL.**—By the doctrine of our union with Christ the mysteries of grace and the sublimest of the heavenly promises, become clearly recognisable by the most humble of God's people. The means by which this union is effected and preserved demand our profoundest attention. As to be found in Christ is absolutely necessary to our enjoyment of any permanent good whatever, so the provisions made for securing our union with Him are the objects on which, of all others, we ought first to fix our thoughts when searching for the means of happiness. To the record of His life and doctrine, as given by His chosen Apostles and Evangelists, He adds, for penitent and believing hearts, the quickening influences of His Spirit; and thus that record becomes the Word of life, and cleanses the soul. "Now ye are clean through the Word which I have spoken unto you." This is the comforting declaration which Christ addresses to all faithful believers in His Gospel. And thus purified, they become members of His mystical body,—their union depending, even unto the end, upon the life-giving power of that Word which spoke by St. Mark and the other penmen of Scripture; for "These things," says Christ, "have I spoken unto you, that my joy might remain in you, and that your joy might be full."

*Saint Philip and Saint James's Day.*



*The Collect.*

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

THE COLLECT.—The knowledge of Christ as “the way, the truth, and the life.” is the best gift that we can ask of God. Perfectly to know Him as such is to enter spiritually into the comprehension of His goodness and His wisdom; to behold, with the eyes of the enlightened understanding, the riches of His glory; and, by the perceptions of the sanctified heart, the riches of His grace. Jesus Christ thus known Himself, we follow with steadfast devotion those who have faithfully served Him in the Gospel, tracing their steps as

our direction in the way that leadeth to eternal life.

THE EPISTLE.—St. James, whose memory is here associated with that of St. Philip, was surnamed the Less, and was the author of the Epistle known under his name. He is also called the brother of our Lord, by which is generally understood that he was one of His cousins, his mother being Mary, the wife of Cleophas, or Alpheus (John xix. 25—Mark xv. 40). Soon after the death of Christ he was chosen bishop of Jerusalem, and presided at what has been called the First Council of the Church, the proceedings of which are recorded in Acts xv. He lived to extreme old age, and was very generally venerated, even his enemies allowing him the title of Justus; but was at last put to death by a faction, which could no longer endure his persevering preaching of Jesus as the Son of God. By St. Philip was formerly understood St. Philip the deacon, and chap. viii. of Acts was accordingly read as the second lesson in the morning service; but at the last revival of the Liturgy, St. Philip the Apostle was considered to be more properly meant, and a new lesson was appointed, taken out of chap. i. of St. John.

THE GOSPEL.—This beautiful and consolatory portion of the Divine Word sheds forth the brightest beams of heavenly love. When our blessed Lord contemplated the hour of His departure, He viewed with equal pity and solicitude the situation of His followers. They believed in God; and their hearts were already imbued with that incipient belief in His own divinity which strengthened them sufficiently to bear and undertake much in His service. But their faith was not yet of the kind which casts light upon the vastnesses of futurity, or enables the mind to apprehend the good-

## SAINT PHILIP AND SAINT JAMES'S DAY.

### *The Epistle.* St. James i. 1.



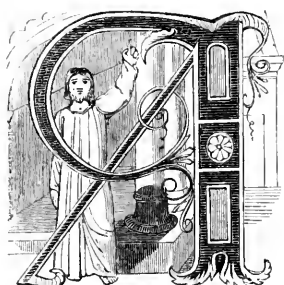
JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect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

ness of God, leaving nothing undone for the perfect salvation of His people. They were, therefore, unprepared for meeting the dreadful storm of suffering which was first to fall upon their Lord, and then, by their close union with Him, on themselves. To overcome the force of terrors which were so likely to bow down the natural heart of man, He speaks to them of a higher degree, or rather kind, of belief, than that to which they had hitherto attained; and then, passing to the exhilarating views connected with such a faith, tells them plainly of those blessed abodes in which the affliction which was to endure for a moment was to be exchanged for an abundant weight of joy, and "the riches of the glory of His inheritance in the saints." "In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you." Here is more than a mere communication of the reality of another life, or of another world. Continued existence is, under ordinary circumstances, regarded as in itself a good. But we usually forget what a complicated thing existence is, or rather the existence of a person, with all the variety of properties and appetites which make up his original nature; and how much more so when regarded in any advanced stage of existence, when he has recollections, sympathies, and habits, which are, as it



SAINT PHILIP AND SAINT JAMES'S DAY.

*The Gospel.* St. John xiv. 1.




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

were, a second nature. Now it is not the promise of lasting existence merely which Christ bestows; but of a life replenished with every good, the whole vast variety of interests and harmonies being contemplated and provided for in the mansions of His Father's house.

*Saint Barnabas the Apostle.*



*The Collect.*



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

THE COLLECT.—This day, like that of St. Paul, was not originally inserted in the table of high holy-days, although proper services for them existed, the reason in both cases being, that they occurred when the business of the courts, or that of the harvest month, seemed to render the keeping of a high-festival inexpedient. They were, however, inserted from the Scotch Liturgy at the last review, and are now to be regarded as claiming attention equally with the other holy-days. The Collect expresses a faithful acknowledgment of the power of that heavenly Spirit which, while it endowed some with the graces of the Apostleship, works in all who are saved, till it change them into the image of Christ.

## SAINT BARNABAS THE APOSTLE.

*For the Epistle. Acts xi. 22.*



**T**IDINGS of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghost, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

THE EPISTLE.—St. Barnabas was born at Cyprus, but of the tribe of Levi. His early education was intrusted to the celebrated Gamaliel, under whose care he became deeply imbued, like his fellow-student St. Paul, with all the knowledge and all the prejudices current in his day. Like St. Paul, too, he was originally a bitter persecutor of the believers in Christ; but the Holy Spirit opened his understanding to the truth, and while he joyfully embraced the Gospel, he as readily gave up the possessions which he inherited from his parents for the good of the Christian community. As consecrated with St. Paul to the service of the Gentile world, he laboured long and faithfully in the ministry for which he had been set apart. The accounts of his death are uncertain, but the more generally received tradition is, that he was stoned to death by the Jews at Salamis. It is not unworthy of observation, that the two men who were especially devoted to the preaching of Jesus Christ among the polished Greeks, had been converted when in a state of affluence; and were fitted, as well by the places of their birth as by education, to know what were the chief difficulties that stood in the way of Gentile conversions. But if means of good were hereby secured, they only became means when taken and converted to use by the Holy Spirit: for before He changed them they were as indissoluble bonds, effectually preventing Paul and Barnabas, like others endowed with the same apparent advantages, from seeing or loving truth.

## SAINT BARNABAS THE APOSTLE.

*The Gospel.* St. John xv. 12.



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

**THE GOSPEL.**—The lesson of heavenly love was well learnt by Barnabas. It found in him faculties sanctified and prepared for understanding it in all its applications. The first interpretation which he gave to the words of Christ led him to become a messenger of mercy to his fellow-men; and this office he performed with so much fidelity and earnestness, that to him was especially given the title of a Son of Consolation. In the next degree of his illumination, he rejoicingly gave up his wealth, and thus again fulfilled the commandment, "That ye love one another." There was still another step in the practical spiritualizing of our Lord's saying, "Greater love hath no man than this, that a man lay down his life for his friends;" and again Barnabas, with glad devotion, answered to the requirement; for rather than shrink from making known to the bitterest enemies of holiness the means of pardon and salvation, he exposed himself to the power of their malice, and finally laid down his life a willing offering on the shrine of charity. By this he manifested that he was not merely a servant of Christ, but that the Saviour, by His Spirit, had made him His friend, and that He had sealed to him the most comprehensive of His promises, "That whatsoever ye shall ask of the Father in my name, He may give it you." The interpretation which the first disciples of Christ gave to the words of their Master was that which proved its truth by results corresponding to the mind of the Spirit. He had chosen and ordained them that they might be profitable in sowing the seeds of righteousness in the world; and keeping this unalterably in view, they resigned themselves wholly to the performance of His will. But it was not by a mere passive acquiescence that they manifested their obedience and fidelity. They determined and acted as with minds suddenly set free, and intent on discovering how they might best prove their love, and most effectually execute their task. "I call you not servants," were words that had sunk deep into their hearts. They rejoiced in being the friends of their adorable Lord: and they strove to show that their affection responded to His,—not in words, thoughts, or actions, separately considered, but in all, combined together by one common principle of love, and proceeding from the inexhaustible fountain of grace which He had Himself opened for their sanctification. They knew His will, and did it. But Christians, in all ages, are under the same law. They are the friends of Christ, if truly converted by His Spirit; and in this happy relation to the Saviour of the World, the proper impulses of their nature urge them uniformly forward in the exercise of holiness and charity. His words have been interpreted as those of a Being whose will it is that they should rise to glory by overcoming the powers of evil, and that in the strife they should regard themselves as struggling for the honour of Him to whom they are indebted for both life and hope.

*Saint John Baptist's Day.*



*The Collect.*

LMIGHTY GOD, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine

and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our

Lord. *Amen.*

**THE COLLECT.**—The necessity of repentance, as a preparative to the actual reception of the Gospel, renders John the Baptist's sermons necessary even to this present day. He announced the coming of the Son of God by signs and declarations the most significant of evangelical purity. Those who listened to his words could not fail to perceive, that if they were to receive the mighty Being who was coming for their deliverance, they must acknowledge Him in the ways of severe holiness. It is almost impossible that those long immersed in sin should, without violence to themselves, be fit to follow Christ. John the Baptist's doctrine of repentance must be well understood and practised—if not in the proposition, yet in the spirit—before we can die unto sin, humbly submitting to bear the Cross, and fulfilling all the other parts of the covenant of regeneration.

## SAINT JOHN BAPTIST'S DAY.

*For the Epistle.* Isai. xl. 1.



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

THE EPISTLE.—It was only by the foresight and anticipation of days of restitution that God's people of old were enabled to support the many sorrows which belonged to their state. The comfort bestowed on them in the opening of the future, is made to us derivable from the past,—in the conversion of prophecy into evidence, and in the employment of their promises fulfilled, to assure us that our promises are equally steadfast. Comfort was in every word that Isaiah addressed to the people of God. He preached an early Gospel. The lovely visions of peace and joy which rose at his word softened the stern majesty of the law; and listening to him, the trembling crowds

SAINT JOHN BAPTIST'S DAY.

*The Gospel.* St. Luke i. 57.



LISABETH's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judæa. And all they that had heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth

of penitents, that awaited in mute despair the expected judgments of Jehovah, learned to hope for mercy, and in some degree anticipate the grace of redemption. It is a melancholy thing that we should be so little able to place before our minds the real condition of mankind when exposed to God's displeasure. The action of His wrath ought to be discoverable by us sooner than any other source of evil whatever. But the heavens must be clothed with blackness, or the sword of vengeance stretched visibly forth, before we can be persuaded that the sorrows which are beginning to trouble us are messengers of Divine justice. It is not always that we even then look for aid to the mercy of God; but only a comparatively small portion of the perishing race is found rejoicing in the offers of salvation. To them, in whatever age, and in whatever land they live, the prophet of God and of Christ speaks: he announces the approach of a Deliverer;—urges them to listen to the voice of His messenger, counselling repentance;—and points to Zion, the Church, and the kingdom of heaven, as soon to rejoice, with all its children, in everlasting freedom!

## SAINT JOHN BAPTIST'S DAY.

of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

**THE GOSPEL.**—The circumstances which attended the birth of John seem to have been ordered by Divine Providence for two purposes: the first, that all things might have a solemnity proportioned to the events about to take place; that they might, in the eyes of angels, or simply in accordance with Divine wisdom, be adapted to do honour to the new dispensation; the second, that the few who looked for redemption might be warned of its approach; and that John himself should know, how he had been ordained unto the office of a messenger of the Most High, even from his mother's womb. As it was said of our blessed Lord that He should be called JESUS, with a particular reference to the meaning of the name, so was His forerunner, for the same reason, named John, which means the grace of God; both names being common among the Jews, but receiving a particular sanctity and certainty of interpretation from being thus prophetically given. It is interesting to observe in the noble hymn of Zacharias the return of that illuminating Spirit which since the times of Malachi had not spoken by the mouth of man. We seem again to hear the enraptured strains of Isaiah; and almost to feel as if the ancient prophet had been permitted to revisit the earth, to utter his joyful announcement that the days which he had so long foreseen were now at hand. Like the venerable Simeon, Zacharias penetrated into the depths of the vision which presented itself to his gaze. To a few it was permitted thus to understand, at the beginning, more than the disciples of the Gospel comprehended when it was first preached. But Simeon and Zacharias were not to live to see the actual splendour of the risen Sun. It was allowed them, therefore, to drink in joy at the newly-unsealed fountain of prophecy. They knew that the day-spring from on high had visited them, for they had long lamented over their sins, and those of the nation; and they felt, through the fresh influence of God's Spirit on their souls, that repentance should find a hearing at the throne of grace, and that the perishing soul, conscious of its lost condition, might lay hold of the Rock of ages, and escape the destruction which had otherwise inevitably awaited it. The language of true faith was spoken by the lips of Zacharias. He looked for salvation by the remission of sins. The world had almost forgotten that the justice of God could not pardon while sins remained unremitted; and thus the hope of the patriarchs that a Redeemer would be given—a Saviour triumphing through the satisfactory atonement of His merits, was gradually changed into the vain expectation of a deliverer who should give knowledge of salvation, not in the way of remission of sins—not by satisfying God's justice, but by establishing a kingdom in which the present effect of sin should be removed, leaving its effect on eternity to be proved at the day of judgment.



*Saint Peter's Day.*



*The Collect.*

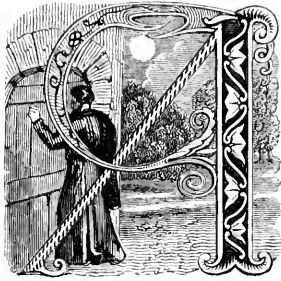
ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive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

**THE COLLECT.**—Primitive example affords both a lesson and a noble encouragement to the Church. We learn from it not only what we ought, but what it is possible for us to do. The first preachers of the Gospel were called by Christ, sanctified by Christ, sent by Christ, and by Him were continually supported and illuminated. Their word and conduct answered to the blessed origin of their ministry. They were wise and holy, patient, laborious, and full of zeal. And such, it is intended in the dispensation of the Gospel, Christ's ministers should always be; and such they will be in proportion as the Church faithfully and perseveringly prays that God's grace may prevent and follow them, making them by its influence the devoted ministers of His mercy.

**THE EPISTLE.**—The dangers to which our Lord's disciples were exposed are those which truth and virtue have ever had to encounter at the hands of corrupt power. But the resistance which they made was peculiar to themselves. The ordinary passions which indignation inspires were in their case subdued. No arms were supplied them either by their own excited feelings or by the fury of a party. Their simple means of defence were found in the deep tranquillity of settled convictions,—in the essential power of truth and wisdom, bestowed from above. And when the perils

## SAINT PETER'S DAY.

*For the Epistle.* Acts xii. 1.



ABOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals; and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which

that surrounded them seemed to have broken the defences which could thus be set up, they were protected by an interference, the power of which was mighty enough to silence the wrath of hell; but it wrought so silently, and with such a complete independence of external helps, that they remained as before, with no other distinction among mankind than that which was bestowed by purity, humility, and the most gentle wisdom of heart and spirit. The incident here recorded of St. Peter furnishes a beautiful illustration of the circumstances in which the Apostles were placed. Subject continually to the wanton cruelties of tyranny, they patiently yielded to its inflictions, resisting in no other way than by still speaking, in the name of Christ, of the pardon of sins, and everlasting life. Thrown into a dungeon, St. Peter peacefully awaited the further dictates of his heavenly Master. His condition at the moment appeared as low as it could be; but He was then on the very confines of heaven. Heaven extended itself, like an increasing sea, to the darkness of the dungeon. "A light shined in the prison" and an angel became his deliverer.

## SAINT PETER'S DAY.

opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

*The Gospel.* St. Matth. xvi. 13.



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

THE GOSPEL.—Our blessed Lord did not press the understandings of His Apostles with verbal arguments of His divinity, or explications of the mystery of grace. To their desire for knowledge He answered with affectionate readiness; but He did not anticipate their willingness, or power, to bear the burden of those truths, which can only steadily rest on the foundation of a heavenly Spirit. Hence His rebukes when they had not advanced proportionably to the gradual instruction which He gave them; and hence His questionings, to try the amount of knowledge which at a certain period they possessed. The truth most necessary to their present state was that which respected His Messiahship and divinity. His miracles and discourses had all a primary regard to the proof of this, that He was the Christ, and the Son of God. The instructions which He had given were already sufficient to establish this great truth; but it seems to have been apprehended more completely, more intensely and joyfully, by some of the Apostles than by others. St. Peter was the foremost of those who saw with greatest clearness the character of his adorable Master; and now that he was examined as to the point, he proclaimed that he knew Him, both in His office and in His nature, to be what the prophets had foretold the Saviour must needs be who was to

*Saint James the Apostle.*



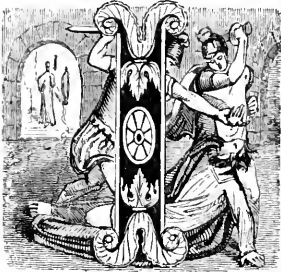
*The Collect.*

RANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. *Amen.*

come into the world. For this confession of belief, St. Peter received a signal blessing. His name was changed, and he received an appellation which thenceforward connected his declaration of faith with that by which the Church at large stands secure against the assaults of Satan. Under whatever light we regard the blessing, it cannot be disconnected with the faith to which it was given. The person of Peter could not be made a rock for the everlasting Church of Christ: the words of Peter could have no mystic value in them: the doctrine alone was the object regarded by Christ;—that doctrine which has brought successive generations to the mercy-seat of Heaven:—and by the manifold applications of which to the purposes of justice and of love, things are bound and loosed on earth, even as they are, according to the eternal laws and decrees of God, in heaven. St. Peter, after his release from prison, as above related, is supposed to have travelled into the countries named in the introduction to his first epistle. It is known, however, on better authority, that he took up his final abode at Rome, where he died a martyr in the reign of Nero. Being subjected to the punishment of crucifixion, he entreated that he might be allowed to suffer with his head downwards, regarding it as unfit that he should hang upon the cross, hallowed by his dying Lord, without some deep expression of humility.

## SAINT JAMES THE APOSTLE.

*For the Epistle.* Acts xi. 27, and part of Chap. xii.



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

*The Gospel.* St. Matth. xx. 20.



THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know

**THE COLLECT.**—The love of the world opposes, at every point, the love of God. This principle, so hostile to that of holiness, springs from the corruption of our nature, and is cherished by our passions under a profound ignorance of the value or the worthlessness of the objects which solicit our attention. In this state of things we shrink with terror at the thought of leaving the world for God. Yet it is by this act of faith that not only Apostles, but all followers of Christ, must begin their course. There are the strongest of all reasons, therefore, to induce us to adopt the language of this Collect, and pray that grace may set us free from the entanglements of a sensual life, and raise our affections to those nobler objects which can never lose either their beauty or their value.

**THE EPISTLE.**—James, surnamed the Great, to distinguish him from the other James, and probably on account of his age, shared with his brother John and with St. Peter the peculiar regard and confidence of our Lord. Like his brother also he received the high-sounding title of Boanerges, or a son of thunder. Why this latter appellation was given him it is not easy to determine. The

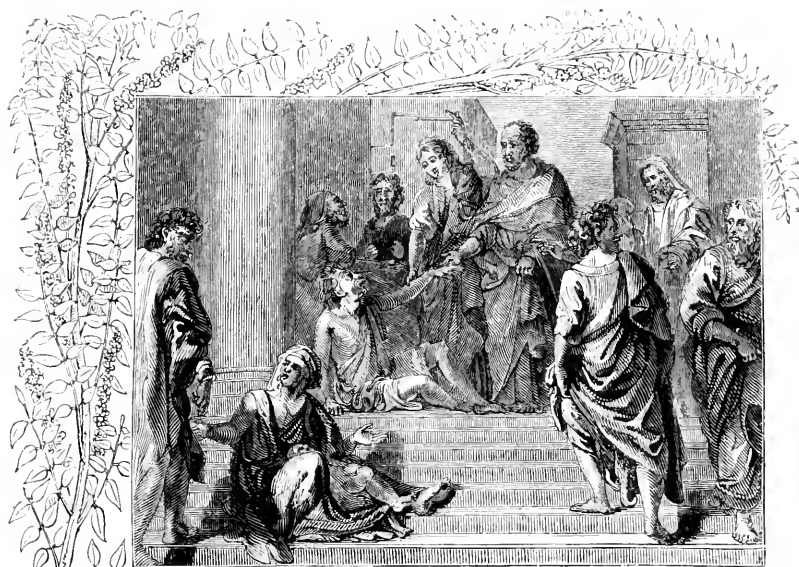
## SAINT JAMES THE APOSTLE.

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


most probable conjecture is, that it was bestowed in reference to the power and sublimity with which both he and John demonstrated Christ to be the Messiah, and the appointed Judge of the world. The traditions respecting this Apostle deserve little credit. It is said that soon after our Lord's ascension he went into Spain, and even laid the foundations of a church in this country. But the mention of these circumstances rests on a very slight basis, and all that we know for certainty of him is to be gathered from the notice here given of his death by the writer of the Acts.

THE GOSPEL.—The incident recorded in this Gospel shows that even the words of our Lord, personally addressed to His followers, had not prevailed over worldly pride and ambition. The time was yet to come when He should put forth the power of His mercy, and afford a means for the changing of the heart, not necessarily connected with His preliminary addresses. Heaven had still to be propitiated, and its glories therefore were not revealed; while the human mind knew little of the abstract beauty of a pure morality, or of the rewards which belong to virtue, independently of the world or its opinions. Nothing, consequently, remained for the disciples of Christ, when calculating the probable results of their fidelity, but the hope that, when He restored the kingdom unto Israel, they might be admitted to exalted situations in His government;—that, acknowledged as His friends and brothers, they might share His riches and be made glorious by His triumphs. The errors which sprang from thoughts of this kind took too firm a hold of the hearts of the disciples to be dissipated by exhortation; but though not to be conquered by aught but the Spirit of regeneration, they were kept in subjection by the wisdom of Christ. Pride, ambition, avarice, were by turns convicted of folly; and in only one awful instance among Christ's chosen followers did the power of evil overcome the benign influence of His rebuke. Judas fell; but the sons of Zebedee learned to regard humility as of higher worth than the splendour of thrones; Peter, who denied his Master, wept till he was forgiven; and Thomas, who at first disbelieved His resurrection, was one of the most ready to suffer in the assertion of its truth. Judas could perish though he had heard the word of Christ and seen His miracles. The other Apostles erred, but did not finally fall. Blessed be they who feel themselves constantly strengthened and guided by the Holy Ghost!

*Saint Bartholomew the Apostle.*



*The Collect.*

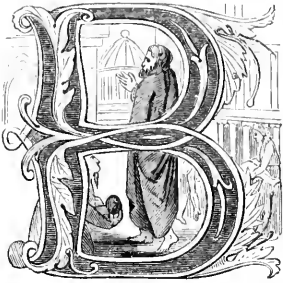


ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

**THE COLLECT.**—As no man can say that Jesus is the Christ, that is, the anointed Saviour of the world, except by the Divine Spirit, so can no one without the help of His grace believe or preach His Gospel. The zeal, therefore, which urged Apostles forward till they filled the world with the knowledge of a Saviour, was the immediate gift of God. Without His grace they would soon have ceased to regard the Gospel as of worth sufficient to claim the sacrifice of life in its cause; and what respect for its doctrines less than this would have availed in the conflict which they had to wage? But in every period the religion of Christ, as existing in the heart of man, depends for its power on the grace of the Spirit. To believe, or love, or preach the Gospel, we are always equally dependent on the gift of God.

## SAINT BARTHOLOMEW THE APOSTLE.

*For the Epistle.* Acts v. 12.



Y the hands of the Apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch: and of the rest durst no man join himself to them: but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women:) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

*The Gospel.* St. Luke xxii. 24.



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

THE EPISTLE.—Bartholomew is generally believed to have been the same person as Nathaniel. This opinion is grounded on the circumstance that Nathaniel is named by St. John only, while, on the other hand, Bartholomew is not once mentioned by that Evangelist. It has been suggested, moreover, that the piety and other qualifications of Nathaniel, together with his early call as a follower of Christ, seem to have fitted him for the Apostleship in so high a degree, that it would be difficult to account for his not being named when Matthias was chosen, if he was not already an Apostle. Most of the old writers are of this opinion. Augustine objects to the notion on the principle, that Nathaniel's reputed learning would have unfitted him for the office, the other Apostles having been chosen from among unlettered men, that human acquirements might have no share in the establishing of the Gospel. To this it is answered, that if such an argument were valid, neither St. Philip nor St. Paul, who were both learned, would have been elected to the Apostleship.



## SAINT BARTHOLOMEW THE APOSTLE.

that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

THE GOSPEL.—Jesus, in His address to Nathaniel, spoke as one to whom the secrets of the heart are at all times open. It was by the same penetrating wisdom that He knew how to rebuke His disciples when pride and other worldly passions were working in their bosoms. An ambitious desire to be accounted greatest is generally the prevailing vice among some of the members of every society; and, yielding to this fatal disposition, they not only sacrifice their own peace, the principles of brotherly union, and whatever there may be of a beneficial tendency in their system, but incite in the minds of others a corresponding degree of hate, jealousy, and revenge. The head of any community, therefore, has great reason to dread the ruin of his designs, when pride and selfishness begin to manifest themselves among his people. Our Lord would have proved His wisdom by the lessons which He gave His disciples on this point had He been watching over only their worldly interests. But, considered in respect to holiness, the desire to be greatest is incompatible with every principle which religion has made known to us. Humility softens, pride hardens, the heart: humility subdues selfishness—pride is the worship of self: humility worships at the foot of the Cross—pride mounts the throne, and counts the Cross a shame. The Gospel for this day is said to have been chosen because it is supposed to represent our Lord's reproof of a dispute which had arisen in consequence of Bartholomew's superior worldly rank. But as this is mere conjecture, the reader will do well to add to the lessons the day the account of Nathaniel's call in the first chapter of St. John. This eminent servant of God, after preaching the Gospel in the East, died, it is reported, by a most cruel martyrdom, having been first flayed alive, and then crucified, like St. Peter, with his head downwards. The promise with which our Lord encouraged His Apostles belongs to all, of whom it may be spiritually said, that they have continued with Him in His temptations. "I am crucified with Christ," was said by St. Paul, while the grand support of his heart was the contemplation of Christ's glory. And again, "If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection; knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Rom. vi. 5, 6. And, "It is a faithful saying: For if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him."—2 Tim. ii. 11, 12. By the proper application of these Apostolic sayings, we shall learn how Christians in all ages may be partakers with Christ in His sufferings, and prove their fidelity by continuing with Him till, through temptation, they arrive at peace and glory. For them, as well as for the Apostles, He has appointed a kingdom; and though there may be a peculiar degree of eminence reserved for some, and the thrones of those who are to judge the twelve tribes of Israel be set higher than the rest, yet there is this honour and blessing promised to all who suffer with Christ, they shall eat and drink at His table, in His kingdom. The words of our Lord are to be interpreted according to what we know of His Divine and perfect love, and of the nature of the happy realms over which He reigns. To eat and drink at His table implies a blessed state of communion, continual enjoyment of converse, with the most exalted and the most benign of beings. It implies, moreover, a full participation in the boundless good of celestial regions; nor can that good, on any principle of right reason, be regarded as less desirable because the present imperfection of our nature does not allow us to perceive in what manner it will fill our spirits with a complete and intense satisfaction. The highest degree of happiness after which we sigh even in this world, presents but a vague and indefinite prospect. We can with difficulty analyze our feelings, but we look confidently to enjoyment when the hour of possession shall arrive. In this instance we rest upon the most uncertain of promises. In that of religion we have the word of God for security.

*Saint Matthew the Apostle.*

*The Collect.*



ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace

to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

THE COLLECT.—The call of God is in all cases a call to honour and prosperity, whatever be our situation when it reaches us. Worldly affairs can never deserve the chief attention of an immortal being, because, however great the success attending them, it can but bestow that which is transitory, and in itself unfitted to satisfy the higher faculties of the soul. A call to holiness, therefore, necessarily improves our condition, inasmuch as it puts us in a capacity for gaining substantial blessings—a happiness and a glory as permanent as the desire which prompts us to their pursuit. St. Matthew was signally favoured in being not only called to the Apostleship, but made a medium for communicating to mankind, throughout all generations, the knowledge of Christ and his doctrines. It is not, however, to those only who are thus conspicuously employed in the service of God that His call brings honour and salvation. On all who hear it, and cherish it in obedient hearts, it confers a sure title to the joys of heaven. With good reason, therefore, may we pray that the Divine Message may reach our hearts, and set us free to pursue in spirit the path on which Christ has summoned us to follow Him. But while we acknowledge the expediency of obeying this truth, we ought with equal readiness to adopt the essential preparative of forsaking all covetous desires, and inordinate love of riches. Desire, fixed upon any one object whatever which is not intimately connected with the interests of eternity, necessarily narrows the mind, fills it with prejudices, and exposes it perpetually to the tyranny of the lowest and the meanest of the passions. In such a condition of feeling, it is impossible that we should discern the beauty which sheds its lustre over the doctrines of Christ. The heart has hardened itself against such influences: the spirit refuses to be enlightened by light that comes pure from heaven. Yet such, unhappily, is the state of most men. Nominal Christianity satisfies them. They remain unchanged in nature while professing to believe in a regenerating Spirit;—worldly, while acknowledging that the world is at enmity with God;—and entirely occupied with the things which are seen, while they verbally own that they are perishable, and not worthy to be compared with the invisible riches of God's kingdom. To emancipate ourselves from the trammels which keep the world in bondage, we must act both with more wisdom and with more sincerity.

## SAINT MATTHEW THE APOSTLE.

*The Epistle.* 2 Cor. iv. 1.



HEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

**THE EPISTLE.**—An occasional withdrawing from the world is necessary to Christians of every class, and especially to those whose office it is to attend upon the service of the sanctuary. But while this is the lesson of Scripture and reason respecting a literal and outward separation from the multitude, its instruction in reference to our spiritual separation is given in a language far more definite and exclusive. By this we are taught, that as light is opposite to darkness, so is God to Mammon and Christ to Belial: that, as the world is ever on the side of the latter, faithful and consistent believers are prevented, both by their state and their regenerate nature, from holding communion with its people; and that, as they have been invested with singular responsibilities, so they can only fulfil them by altogether renouncing “the hidden things of dishonesty;” manifesting the power of that divine light which has shone not only on the page of the revelation which they read, but in their hearts and in their spirits. This light is the effulgence of truth, the proper light of the soul, and is therefore traced to “the knowledge of the glory of God,” revealing Himself to humanity in the perfect humanity of His Son. To open a path to forgiveness without compromising the justice of God;—to justify sinners without violating the dignity of the law;—to deliver from hell without favouring corruption;—to confer life on those who had been condemned to die, and yet leave to the Judge of all His credit for equity, and an undiminished authority—these were the objects secured by Christ's atonement. Yet more: to enable men to love the law as well as obey it;—to change, purify, and exalt their nature;—to bestow upon them the means and assurance of everlasting life;—to make them citizens of the heavenly Jerusalem—these were the other blessings secured when Christ sealed the instrument of our redemption. Let us consider, for an instant, the condition of those who, living in a civilized country, despise equally the comforts and the decencies of civilization; or of those who, placed within the reach of abundant and valuable knowledge, obstinately prefer a gross and most miserable ignorance. We shall then be able to form some faint notion of the state of those who refuse to admit the light, or accept the privileges, derivable from a religion like that of Christ; and how truly it may be said, that, “If the Gospel be hid, it is hid to them that are lost.”

## SAINT MATTHEW THE APOSTLE.

*The Gospel.* St. Matth. ix. 9.



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

**THE GOSPEL.**—Matthew was one of the persons employed to collect the money paid on merchandise carried across the lake of Galilee. The term publican originally pertained only to the honourable and wealthy Romans who farmed the public revenues. By degrees it was applied to agents in the conquered provinces, who, agreeing to return a certain sum to the treasury of Rome, practised the worst arts of extortion to secure their own aggrandizement. Matthew belonged to the class of publicans either by a farther extension of the meaning of the term, or by having a share in the collecting of the taxes in general, as well as holding the office which took him to the borders of the lake. Lightfoot quotes some curious questions and remarks of the Jewish Rabbi on the character of publicans. “When,” said they, “are publicans to be reckoned for thieves? When he is a Gentile, or when of himself he takes that office upon him, or when, being deputed by the king, he doth not exact the set sum, but exacts according to his own will.” “Therefore,” it is added, “the father of Rabbi Zeira is to be reputed for a rare person, who, being a publican for thirteen years, did not make the burdens of the taxes heavier, but rather eased them.” Again, “When the king laid a tax to be exacted of the Jews, of each according to his estate, these publicans being deputed to proportion the thing, became respecters of persons, burdening some and indulging others, and so became plunderers.” Those who redeemed the taxes, and then collected them as their own, were called the greater publicans. Thus it is said, “Sometimes there is a greater publican, to whom it is very grievous to stand at the bridge all the day long. He, therefore, substitutes an inferior or lesser publican.” Matthew was evidently a man of some wealth. The Pharisees, who were generally persons of importance, resorted to his house, and he possessed the means of entertaining an assembly more numerous than would have met round the board of an inferior host. His ready obedience to the call of Christ affords a noble proof of the faith and devotion which occupied his soul. A lucrative employment, a well-stored house, and numerous friends, were all left when he became a follower of Him who had not where to lay His head. The command of our blessed Lord, “Go ye, therefore, and teach all nations,” dispersed the main body of His chosen servants, immediately after His ascension, into various regions of the earth. St. Matthew, it is said, selected Ethiopia as the scene of his labours; and, like so many others of his companions in the work of evangelizing the world, he closed a career fruitful in benefits and dangers by martyrdom.

*Saint Michael and all Angels.*

*The  
Collect.*



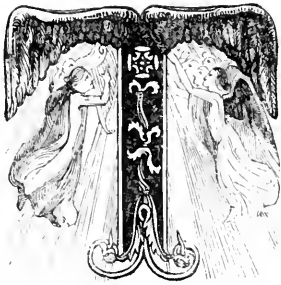
Everlasting  
God, who  
hast ordain-  
ed and con-  
stituted the  
services of  
Angels and

men in a wonderful order;  
Mercifully grant, that as thy  
holy Angels always do thee ser-  
vice in heaven, so by thy ap-  
pointment they may succour and  
defend us on earth; through  
Jesus Christ our Lord. *Amen.*

**THE COLLECT.**—It has pleased our Almighty Father to afford us only such glimpses of the economy of Heaven as may interest our hearts, and fill us with assurance of good, while curiosity is left to rebuke itself for all its vain efforts to become wise above that which is written. From the slight intimations given us in Scripture of the nature and employments of angels, we learn that they are not invested in the grossness of flesh and blood, but that they are pure, spiritual, and incorruptible; that their most glorious employment consists in hymning the praises of the eternal Father; and that at His dictation, sympathizing by their own benevolent nature with our fallen race, they often perform works of mercy for us, acting unseen as our guides and guardians through the dark labyrinths of the world. As therefore it is consistent with our state to pray that God would make the elements of the natural universe instrumental to our good, it is equally so that we should entreat Him to appoint the bright ranks of the intelligent beings that form His hosts in heaven to succour us in our earthly turmoil. A lesson of deep interest is taught us by the consideration of this subject. The angels are in communion with the people of God. They are sent forth to minister to them; and, though invisible, doubtlessly perform many an act of holy friendship, warding off danger, or pouring around the objects of their care the sweet and wholesome influences of heavenly peace. The services which the angels offer to God are those of intense and perfect love, which becomes a necessary principle in the nature of any being in proportion to his wisdom, purity, and excellency of spiritual constitution. And it is from this essential character of the blessed angels, and from our knowledge of their employment in the presence of God, that we are enabled to understand how they become ministering spirits unto us. God's love is the source of whatever good, or expectation of good, we can enjoy; and under the mighty impulse which it gives, the angels waft themselves into regions of trouble and distress which otherwise they had never visited.

## SAINT MICHAEL AND ALL ANGELS.

*For the Epistle.* Rev. xii. 7.



HERE was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

**THE EPISTLE.**—To Michael only is applied, in any part of Scripture, the title of Archangel. The word does not occur in the Old Testament, and in the New is found in only two places. The most learned theologians agree in interpreting it as belonging exclusively to the Son of God. Michael is described by Daniel as coming to the assistance of Gabriel, and by St. Jude as contending with the devil about the body of Moses, in which passage only the name and the title, or Michael and Archangel, are found united. Bishop Horsley speaks with great severity of the opinions which have been entertained by many respecting the different orders of angels. "It has been," says he, "for a long time a fashion in the church to speak very frequently and familiarly of archangels, as if they were an order of beings with which we are perfectly well acquainted. Some say there are seven of them. Upon what solid ground that assertion stands I know not." The passage selected for the Epistle was evidently chosen on account of its containing an allusion to the sublime prowess of the archangel in the war of heaven against hell. It is supposed by many commentators that the struggle between heathenism and Christianity in the primitive times is to be understood by this war. But the grandeur of the language, and the general structure of the prophecy, seem to point to a yet fiercer and more conclusive conflict.

**THE GOSPEL.**—The last verse of the Gospel furnishes the principal theme for our meditation on this festival. It is disputed by commentators whether the angels spoken of by our Lord are to be considered as severally the guardian angels of individuals, or as constituting the protection generally of God's regenerate people. The former opinion is most commonly adopted, as that which best answers to the notions which the ancient Jews entertained on the subject, and to the belief of the early Christians. Scripture testimony is adduced in favour of this opinion. The Apostles supposed, when they were told of Peter's return from prison, that it was "his angel;" and some of the

SAINT MICHAEL AND ALL ANGELS.

*The Gospel.* St. Matth. xviii. 1.

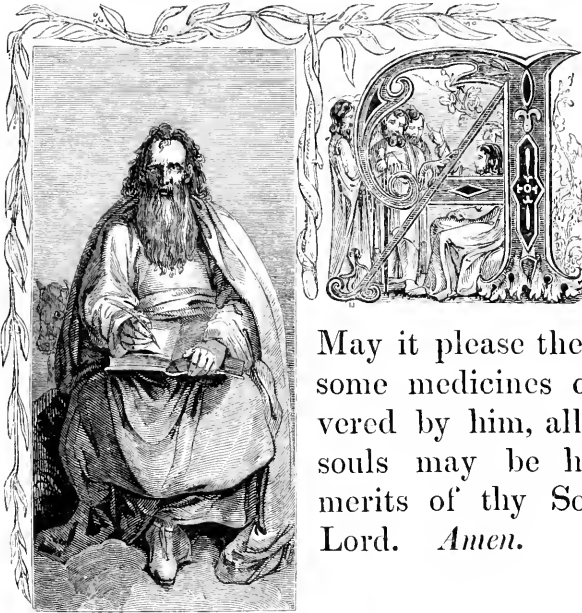


At the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

ancient fathers supported the notion that every individual has both a bad and a good angel attending on him. From an expression in St. Paul's Epistle to the Colossians, it seems that angels were regarded at the beginning of the Christian church with too high a veneration. "Let no man beguile you," says he, "of your reward in a voluntary humility, and worshipping of angels." But this warning, it appears, did not prevent the spreading of the error alluded to. Several of the heretics of primitive times were charged with the folly of paying divine honour to angels, and the council of Laodicea makes express mention of the error as a forsaking of God and of Christ. While we meditate, then, upon the nature and offices of angels, let us not forget that there is but one God, and that He alone is to be worshipped; and that there is but one Mediator between God and men, who can alone render our prayers acceptable at the throne of grace.

*Saint Luke the Evangelist.*

*The Collect.*



LMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul;

May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

. THE COLLECT.—It was once the boast of philosophy to render the human heart capable of becoming indifferent to the attacks of pain, and so far as the body and time are considered, it might properly regard as a triumph every successful opposition to the power of affliction. But though it be no small advantage to be able to deceive ourselves when the body only is in pain, it is destruction to the whole being to become insensible to the diseases which prey upon the soul. Let us awake to a due feeling of our spiritual weakness and corruption—let us learn that a death of the most terrible kind must speedily follow this state of infirmity, and then we shall not be indifferent to any advice that is offered us by the Physician of Souls. He comes from the Father of Spirits, and he brings medicines sufficient to heal all our sicknesses. May we not despise the remedy by a voluntary blindness to the disease! Eusebius, bishop of Cæsarea, who wrote in the early part of the fourth century, says, “ Luke, who was of Antioch, and by profession a physician, for the most part a companion of Paul, who had likewise more than a slight acquaintance with the rest of the Apostles, has left us in two books, divinely inspired, evidence of the art of healing souls, which he had learned from them. One of these is the Gospel, which he professeth to have written as they delivered it to him, who from the beginning were eye-witnesses and ministers of the word: with all whom, he says likewise, he had been perfectly acquainted from the very first. The other is the Acts of the Apostles, which he composed now, not from what he had received by the report of others, but from what he had seen with his own eyes. And it is said, that Paul was wont to refer to the Gospel according to him, whenever in his Epistles, speaking as it were of some Gospel of his own, he says, ‘According to my Gospel.’” The pious study of the narrative given by St. Luke will, indeed, prove the means of cure to the worst disorders with which man, in his highest nature, can be affected. And this, not only by the importance of the facts recorded, or by their forming for us a line of light—a safe and manifest path to the knowledge of doctrine, but by their having a certain power to impress the mind with a sense of God’s goodness, and thereby furnish it with principles and emotions fitted to resist effectually the base suggestions and poisonous influences of evil. In this we find a remedy to the diseases which have so long paralysed heart, blinded the understanding, and taken from our moral nature in general whatever is most gracious and beneficial.



## SAINT LUKE THE EVANGELIST.

*The Epistle.* 2 Tim. iv. 5.



ATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

**THE EPISTLE.**—The occurrence of the name of Luke in this Epistle is sufficient to justify its being selected for the service of the day set apart to commemorate his labours. But the simple manner in which he is mentioned does not render the memorial which it conveys less forcible or pathetic. “Only Luke is with me.” These words were penned when one of the noblest advocates that had ever been raised up to support the cause of truth and holiness stood exposed to the last efforts of tyranny for his destruction. Luke, as we find from the Acts of the Apostles, a narrative written by himself, had been the companion of St. Paul through a large portion of his perilous journeys; and now he was the sole attendant on that devoted servant of God in the season of approaching martyrdom. There must have been much of noble constancy and fortitude in the character of St. Luke to keep him thus watchful of the Apostle’s comfort in this trial of faith. We may even conjecture that the Lord Himself, ever mindful of the state of His servants, ordered it that so devoted a minister of His Gospel as St. Paul might not be left without the consolations of friendship, and that of the highest and purest kind. The testimony, therefore, borne to the character of Luke, in this short and incidental expression of the Apostle’s Epistle, is sufficient to recommend his memory to the affection of the wise and holy of all ages. May we be as faithful to Christ and His people as was this primitive Evangelist, who has taught us so many and such valuable truths!

## SAINT LUKE THE EVANGELIST.

### *The Gospel.* St. Luke x. 1.



HE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

THE GOSPEL.—St. Luke is supposed to have been one of the seventy disciples, and as mention is made of Luke the beloved physician, he is said to have practised medicine, besides which tradition ascribes to him no small proficiency in the art of painting. If he was a native of Antioch, a place celebrated for its luxury and refinement, it is not impossible that this tradition may be true though it rests on a basis which can claim but little credit. After leaving St. Paul, he is supposed to have travelled into Egypt, and subsequently through several parts of Greece, at last ending a life spent in labours in every way profitable to the Church by martyrdom. Jerome, as quoted by Dr. Lardner, says, “ Luke, a physician of Antioch, not unskilful in the Greek language, a disciple of the Apostle Paul, and the constant companion of his travels, wrote a Gospel, and another excellent volume, entitled the Acts of the Apostles. It is supposed that Luke did not learn his Gospel from the Apostle Paul only, who had not conversed with the Lord in the flesh, but also from other Apostles. Therefore he wrote the Gospel from the information of others: but the Acts he composed from his own knowledge.” Theophylact, another of the fathers, says, “ There are four Evangelists, two of which, Matthew and John, were of the choir of the twelve Apostles: the other two, Mark and Luke, were of the number of the Seventy. Mark was a disciple and companion of Peter, Luke of Paul. Luke wrote fifteen years after Christ’s ascension.” Most of what is here said, and almost all the popular traditions respecting St. Luke, are rejected by Lardner as very suspicious. He doubts the account given of his being a Syrian, and a native of Antioch. “ We do not,” he says, “ find it in Irenæus, nor Clement of Alexandria, nor Tertullian, nor Origen, nor in any other writer before Eusebius. Probably, therefore, it is not founded on any general or well-attested tradition; but was the invention of some conjectural writer, who, having first imagined, out of his own head, that Luke was originally a Gentile, at length determined that he was converted by Paul at Antioch. But all this was taken up without any good ground, or sufficient authority; and Luke may have been a believer before either Paul or Barnabas went to Antioch.” So little is the confidence which can be placed on any information merely traditional.

*Saint Simon and Saint Jude, Apostles.*



*The Collect.*

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

**THE COLLECT.**—God was pleased at the beginning, and has ever since exercised a similar mercy, to raise up a sufficient number of holy men to communicate the truth to all who were willing to receive it. Jesus Christ was the appointed corner-stone of the living temple. Apostles and prophets were filled with the spirit of holiness that they might lay the foundation in words of living and substantial power. If on this foundation we are ourselves to be built up, the unity of the Spirit must bind us together in one common bond of harmony with all God's people. By this alone can we become a holy temple, acceptable to the Lord, through the Saviour Christ.

## SAINT SIMON AND SAINT JUDE.

### *The Epistle.* St. Jude 1.



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

THE EPISTLE.—Jude, surnamed Thaddæus, or Lebbaeus, was the brother of James the Less. He attached himself to Christ at an early period of the Saviour's labours, and continued faithful unto the end. If tradition can be depended upon, he remained in Palestine some time after our Lord's ascension. Having finished his task in the provinces nearer home, he is said to have travelled into Arabia, and then into Syria and Mesopotamia, continuing to preach the word of God, as at first delivered to the saints. It has been reported by some writers that he died a martyr in Persia; but the more general belief is that he spent his last days at Edessa, where he was allowed to end his life in the uninterrupted preaching of the Gospel. It is reported, on the authority of Jerome, that it was Jude who was sent to preach the Gospel to Agbarus, king of Osroene; but Eusebius says that Thomas sent to Edessa Thaddæus, one of Christ's seventy disciples, to preach the Gospel there.

## SAINT SIMON AND SAINT JUDE.

*The Gospel.* St. John xv. 17.



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

THE GOSPEL.—Simon was surnamed the Canaanite, or Zelotes, to distinguish him from Simon Peter. The former of these names has the same meaning in Hebrew which the latter has in Greek, and was the characteristic title of those who belonged to the sect of the Zealots. When the other Apostles left Jerusalem, Simon, it is said, went to Egypt, and thence into Libya. How long he continued there we have no certain means of learning; but tradition reports that on his leaving those parts he came to Britain, where, after preaching the Gospel for some time, he was put to death by crucifixion. Thus did our Lord's words, "If they have persecuted me, they will also persecute you," find a fulfilment in the case of all who devoted themselves to the early preaching of His Gospel. Surely we ought frequently to ask ourselves whether the perfect freedom we enjoy while professing the Gospel, may not spring as much from the laxity of our principles and our morals, as from the favourable circumstances in which we are apparently placed.

*All Saints' Day.*



*The Collect.*

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

THE COLLECT.—Any strong and deep-seated feeling, shared by many in common, is a sure bond of union, so long as its intensity remains undiminished. Hopes and opinions form severally a foundation for society, the permanency of which depends more upon the sympathies thus engendered, than upon law itself. But while the family of God is the noblest of all societies, so is it established on the best and most permanent of these binding and concentrating principles. One spirit and one faith animate the souls of its members; if one suffer, all partake in his sufferings; if any rejoice, all rejoice. The triumph of a part over particular temptations, is the triumph of the whole body against the common enemy, sin; and thus he who is made fit, by Divine grace, to become a member of this happy communion, is carried forward by the power of love to the possession of everlasting joy.

ALL SAINTS' DAY.

*For the Epistle.* Rev. vii. 2.



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

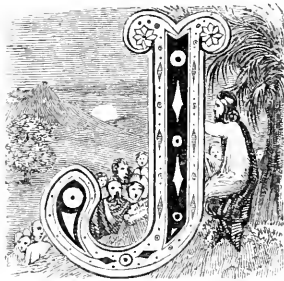
- Of the tribe of Juda were sealed twelve thousand.
  - Of the tribe of Reuben were sealed twelve thousand.
  - Of the tribe of Gad were sealed twelve thousand.
  - Of the tribe of Aser were sealed twelve thousand.
  - Of the tribe of Nephthali were sealed twelve thousand.
  - Of the tribe of Manasses were sealed twelve thousand.
  - Of the tribe of Symeon were sealed twelve thousand.
  - Of the tribe of Levi were sealed twelve thousand.
  - Of the tribe of Isachar were sealed twelve thousand.
  - Of the tribe of Zabulon were sealed twelve thousand.
  - Of the tribe of Joseph were sealed twelve thousand.
  - Of the tribe of Benjamin were sealed twelve thousand.
- After this I beheld, and lo, a great multitude, which

THE EPISTLE.—This sublime representation of the gathering together of the redeemed at the last day, is equally animating to the heart and profitable to the soul. Death has been obliged to shrink even from his own peculiar territory—the grave; and sin is pursued to its remotest hiding places. The universal world has heard the message of salvation; the Spirit of life and holiness has poured its light into the dark souls of men; and everywhere the earth teems with the promise of an everlasting spring. God waits till the converting power of love has completed its promise, and now the word goes forth; the regenerate children of Jehovah are signed with the name which Christ has imparted, and await in deep tranquillity the final signal that shall set them free from earth and from time. Happy and exhilarating is the prospect before us. The powers of number are tried to the uttermost to express how many will be saved; and yet how solemn the reflection—how replete with warnings which take a deeper tone from the exceeding diffusiveness of Divine mercy, that not one in the vast multitudes here represented as delivered from destruction has been saved, unless sanctified and made wholly conformable to the image of Christ!

ALL SAINTS' DAY.

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

*The Gospel.* St. Matth. v. 1.



ESUS, seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted.

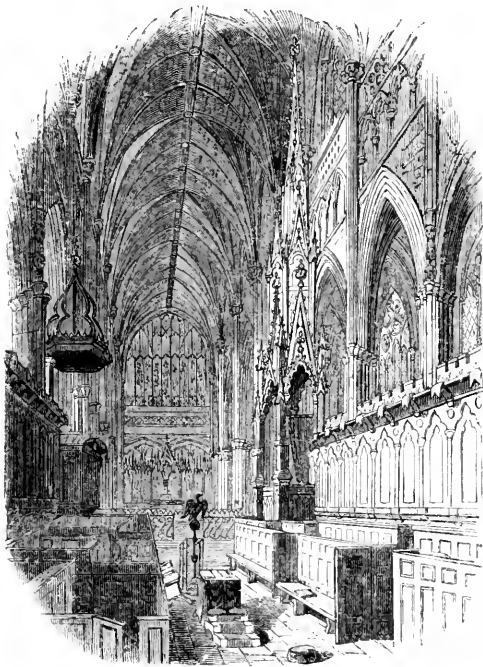
Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness'

THE GOSPEL.—The beatitudes form a fitting subject for the daily contemplation of those who seek to become members of the household of God. Our Lord opened the principles of His system with a tender and benignant spirit. He might have stated them in the stern manner of a law-giver, leaving men to determine by their fears merely whether they would venture to disobey Him. But He mercifully shews, in the first place, that each of the principles to which He claimed obedience was in itself a good; for the beatitudes might be read, and would be found true, without the addition which He has made to them of a positive and evangelical blessing. And, in the second place, He has given a promise to those who fulfil them, which shall add infinitely to the happiness naturally derivable from laws so essential to the good of creatures situated as we now are. The poor in spirit are happy in themselves: but they have also an immensity of glory in reserve.

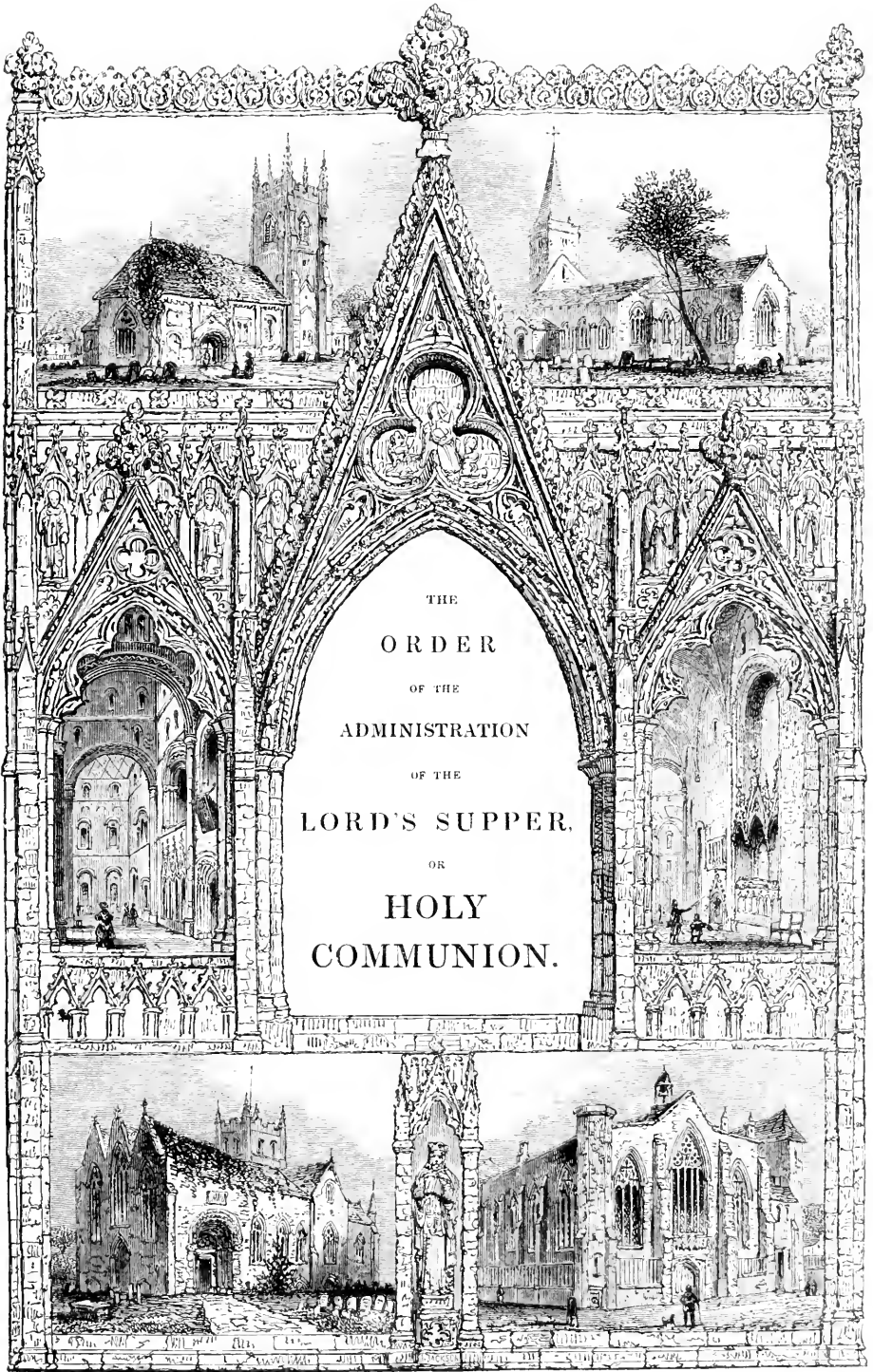


ALL SAINTS' DAY.

sake : for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad ; for great is your reward in heaven : for so persecuted they the prophets which were before you.

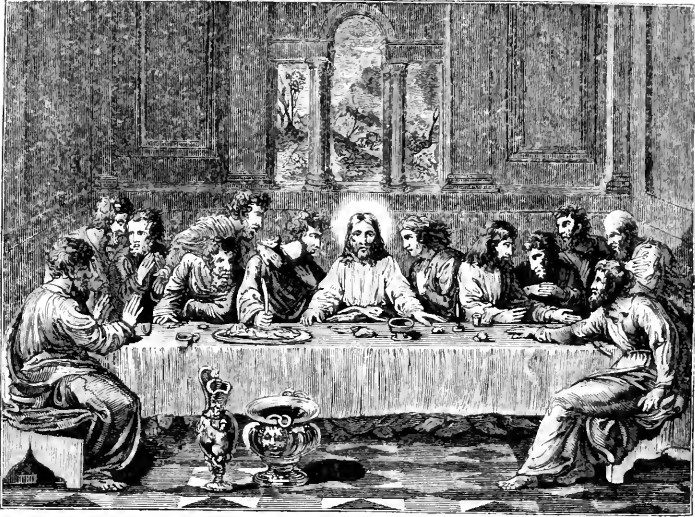






THE  
ORDER  
OF THE  
ADMINISTRATION  
OF THE  
LORD'S SUPPER.  
OR  
HOLY  
COMMUNION.





- ¶ So many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.
- ¶ And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.
- ¶ The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending Person according to the Canon.
- ¶ The Table, at the Communion-time, having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.

## THE COMMUNION.



OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

### *The Collect.*



ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

¶ Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

### *Minister.*



GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the

## THE COMMUNION.

fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt do no murder.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not commit adultery.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not steal.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not bear false witness against thy neighbour.

THE COMMUNION.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

*People.* Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

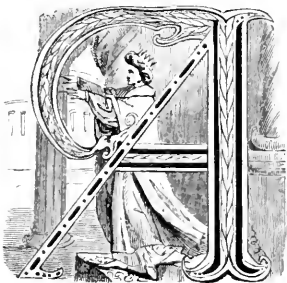
¶ Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,

Let us pray.



ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen Servant *VICTORIA*, our Queen and Governour, that she (knowing whose minister she is) may above all things seek thy honour and glory: and that we, and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth ever one God, world without end. *Amen.*

*Or,*



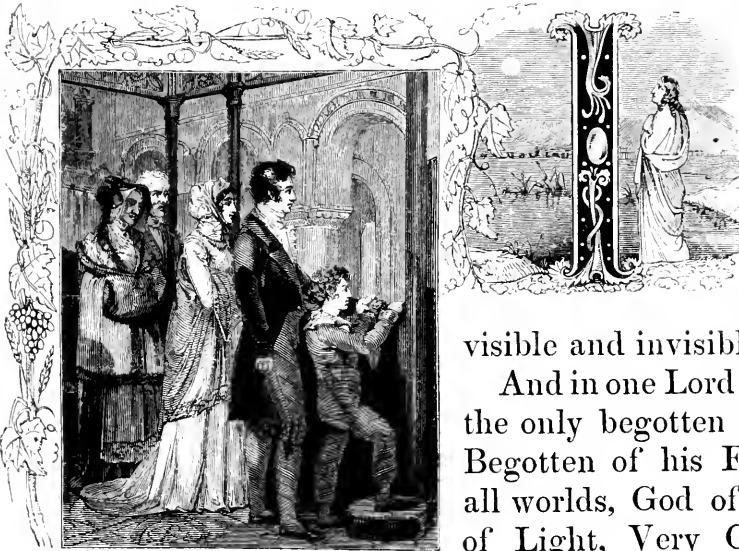
ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *VICTORIA* thy Servant, our Queen and Governour, that, in all her thoughts, words, and works, she may ever seek



## THE COMMUNION.

thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle, [or, The portion of Scripture appointed for the Epistle] is written in the—Chapter of—beginning at the—Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel (the people all standing up), saying, The holy Gospel is written in the—Chapter of—beginning at the—Verse. And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*



**BELIEVE**  
in one God  
the Father  
Almighty,  
Maker of  
heaven and  
earth, And  
of all things

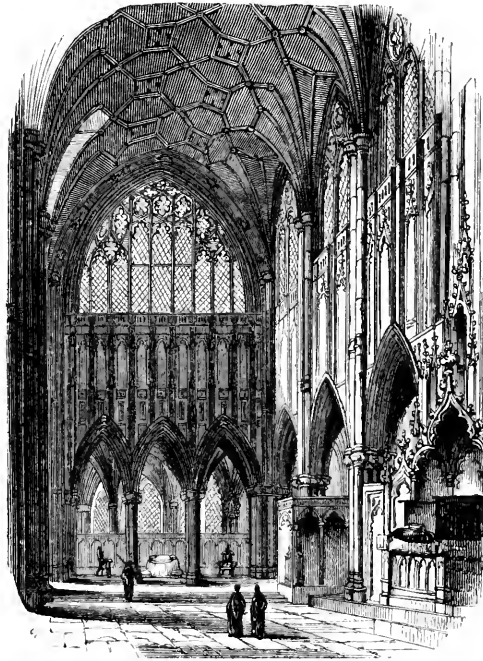
visible and invisible :

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father ; By whom all things were made, Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead : Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver

## THE COMMUNION.

of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.



## THE COMMUNION.

- ¶ Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.
- ¶ Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.
- ¶ Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

**L**ET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matth. v.*

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matth. vi.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matth. vii.*

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matth. vii.*

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *St. Luke xix.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. ix.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. ix.*

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. *1 Cor. ix.*

He that soweth little shall reap little; and he that soweth plentifully shall reap plentifully. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. ix.*

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal. vi.*

## THE COMMUNION.

While we have time, let us do good unto all men ; and specially unto them that are of the household of faith. *Gal. vi.*

Godliness is great riches, if a man be content with that he hath : for we brought nothing into the world, neither may we carry any thing out. *1 Tim. vi.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute ; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. vi.*

God is not unrighteous, that he will forget your works, and labour that proceedeth of love ; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb. vi.*

To do good, and to distribute, forget not ; for with such sacrifices God is well pleased. *Heb. xiii.*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him ? *1 St. John iii.*

Give alms of thy goods, and never turn thy face from any poor man ; and then the face of the Lord shall not be turned away from thee. *Tob. iv.*

Be merciful after thy power. If thou hast much, give plenteously : if thou hast little, do thy diligence gladly to give of that little : for so gatherest thou thyself a good reward in the day of necessity. *Tob. iv.*

He that hath pity upon the poor lendeth unto the Lord : and look, what he layeth out, it shall be paid him again. *Prov. xix.*

Blessed be the man that provideth for the sick and needy : the Lord shall deliver him in the time of trouble. *Psal. xli.*

¶ *Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose ; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient.*

*After which done, the Priest shall say,*

Let us pray for the whole state of Christ's Church militant here in earth.

**A**Lmighty and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men ; We humbly beseech thee most mercifully

## THE COMMUNION.

[*to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governours; and specially thy servant *VICTORIA* our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.*

**D**EARLY beloved, on ——— day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to

## THE COMMUNION.

be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemers of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

## THE COMMUNION.

¶ *Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

**D**EARLY beloved brethren, on ——— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

## THE COMMUNION.



¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

**D**EARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases,



## THE COMMUNION.

and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the holy Communion,*

**Y**E that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,*

**A**Lmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord

## THE COMMUNION.

Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.*

**A**Lmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

**C**OME unto me all that travail and are heavy laden, and I will refresh you. *St. Matth. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John iii. 16.*

Hear also what St. Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what St. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. *1 St. John ii. 1.*

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

*Answer.* We lift them up unto the Lord.

*Priest.* Let us give thanks unto our Lord God.

*Answer.* It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

**I**T is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

*These words [Holy Father] must be omitted on Trinity-Sunday.*

## THE COMMUNION.

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

**T**HEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

### *Proper Prefaces.*

*Upon Christmas-day, and seven days after.*

**B**ECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

*Upon Easter-day, and seven days after.*

**B**UT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

*Upon Ascension-day, and seven days after.*

**T**HROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

*Upon Whit-sunday, and six days after.*

**T**HROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

## THE COMMUNION.

*Upon the Feast of Trinity only.*

**W**HO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *After each of which Prefaces shall immediately be sung or said,* .

**T**HEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

**W**E do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

**A**Lmighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most

## THE COMMUNION.

blessed Body and Blood : who, in the same night that he was betrayed,

*\* Here the Priest is to take the Paten into his hands :*

*† And here to break the Bread :*

*‡ And here to lay his hand upon all the Bread.*

*§ Here he is to take the Cup into his hand :*

*|| And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

\* took Bread ; and, when he had given thanks, † he brake it, and gave it to his disciples, saying, Take, eat, ‡ this is my body which is given for you : Do this in remembrance of me. Likewise after supper he § took the Cup ; and, when he had given thanks, he gave it to them, saying, Drink ye all of this ; for this || is my Blood of the New Testament, which is shed for you and for many for the remission of sins : Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,*

**T**HE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say,*

**T**HE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed ; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread ; and at [Likewise after Supper, &c.] for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition,*



**U**R Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For thine is the kingdom, The power, and the glory, For ever and ever. *Amen.*

## THE COMMUNION.

¶ *After shall be said as followeth.*

**O** LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

*Or this.*

**A**Lmighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,*

**G**LORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of

## THE COMMUNION.

the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.*

**T**HE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

**A**SSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

**O** ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

**G**RANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

**P**REVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

## THE COMMUNION.

**A**Lmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

**A**Lmighty God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

- ¶ *Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the whole state of Christ's Church militant here in earth], together with one or more of these Collects last before rehearsed, concluding with the Blessing.*
- ¶ *And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.*
- ¶ *And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.*
- ¶ *And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.*
- ¶ *And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.*
- ¶ *And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.*
- ¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish.*
- ¶ *And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies: and pay to them or him all Ecclesiastical Duties, accustomedly due, then and at that time to be paid.*
- ¶ *After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*



## THE COMMUNION.

“ **W**HEREAS it is ordained in this Office for the Administration of the Lord’s Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue;) yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is hereby declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ’s natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here: it being against the truth of Christ’s natural Body to be at one time in more places than one.”

## NOTES

### ON THE ORDER OF THE ADMINISTRATION OF THE LORD’S SUPPER, OR HOLY COMMUNION.

#### *Rubrics.*

THE Lord’s Supper was instituted under the most affecting circumstances, and appeals to every feeling which ought to animate the believer’s heart. But it is not a memorial only; it is a Sacrament, and as such seals the promises of grace; and, when rightly received, exhibits them as fulfilled. It is a melancholy instance of the inconsistency of the world, that so many of those who hope to be saved by the Cross of Christ should reject His body and blood. But we may trace this separation of the different parts of Christianity—the dismembering of the system—to the gradual decrease of inquiry into the essentials of the profession. The acknowledgment of the Gospel became a safe and easy matter for the world after the fourth century; but entering into communion with Christ remained as hard or impossible as ever to a worldly spirit. A compromise, therefore, began to be made. Men adopted the Creed without the faith, and bowed to the image while they avoided the Divine reality; and this because the image had no voice for the conscience, while the reality was not a form, but a living and sanctifying Word. But ages passed away before the professors of Christianity became blind to the importance or necessity of the Communion. The least spiritual of mankind dare not look for peace without the Sacraments, and thus the Church in elder times could scarcely inflict a heavier penalty than formally prohibiting their approach to the Lord’s table. To recover the privilege of joining the congregation in this act of comforting and sublime worship the severest penance was willingly endured, and a humility evinced which, whether really spiritual or not, proved the deep sense that was entertained of the value of the sacred feast. It is greatly to be lamented that Christians should ever have been led to separate things so essentially united as a profession of faith in the atonement, and the communion of the body and blood of Christ. But melancholy as is the prospect thus presented, it is less afflicting than that in which the table of the Lord is seen surrounded by mere formalists, or by those whose sins are known to be unrepented of and unconfessed. Our Church, taking into consideration the state of the world in both these respects, has wisely provided for the due warning of the negligent, the encouragement of the humble, and the instruction of the ignorant; but it has also given power to its ministers to repress the presumption of impenitent sinners, and to refuse to all such as are wanting in faith or holiness the seal of Communion with Christ.

The first of the above Rubrics was inserted to enable the minister to consider the character and preparation of those who offer themselves, and also that he might know how to provide a proper quantity of bread and wine for the occasion. The next is founded on the direct command of our Lord (Matth. v. 23, 24), and cannot be violated without a resistance to the spirit of love and holiness, approaching to sin of the most deadly character. But while due authority is thus given to the minister, the people are with equal care protected against any capriciousness or improper severity of judgment. The character of the Church may be rightly considered through the medium of directions like this. In the first book of the Reformed Church, the third Rubric simply stated that “The priest, standing humbly before the middle of the altar, shall say the Lord’s Prayer.”

## NOTES ON THE COMMUNION.

The word *altar* having excited the suspicions of the more zealous Protestants, who were cautioned as to this point by Bishop Hooper, it was changed, by a wise, gentle, and charitable spirit, into that of *table*, which certainly better expresses the real intention of the board spread for a feast where Christ is present. The officiating priest is directed to take the north side of the table because it is the right hand, and the white cloth for the covering of the table is a becoming decency to which no reasonable objection could be made, were it even not supported by the general custom of antiquity.

“¶ *Then shall the Priest, turning to the people,*” &c.

An address to the Almighty Father in the words of the Saviour Himself, followed by a prayer for perfect holiness of heart and spirit, and the delivery of the divine law, from an introduction to the service of the Communion, as full and edifying as could by any means be devised by human wisdom. For some time after the establishment of the Reformation, the Morning Prayers, the Litany, and Communion, were separate services. While the Litany was being read, preparations were made for the Communion, and, a short time intervening between the several services, the people came to each with fresh and ready attention. Custom, for there is no other authority for our departure from the original practice, at length led to the blending of all in one. But amid all the disadvantages resulting from this change of plan, this good has followed, one part of the Communion Service is every Sabbath and Holy-day read to the whole congregation, and the people are thereby reminded of their duty, and warned, though indirectly, yet in the most solemn manner, to prepare for participating in the heavenly mysteries. St. Jerome says that the Lord's Prayer was taught the Apostles especially for use in the Communion. The prayer for sanctification is equally needed for those who would keep God's commandments, and those who desire to feed on the bread of life; and the delivery of the law, which is peculiar to the Communion Service of our Church, is highly acceptable to people who desire not only to be roused to the better performance of their duty, but to be reminded of their sins and imperfections, a deep sense of which so strongly urges the soul to seek for mercy through the righteousness of Christ. The priest is directed to turn towards the people, and deliver the law standing, in token of the authority by which he speaks; while the congregation by kneeling expresses the awe and humility proper for those who acknowledge the invisible presence of the great Lawgiver Himself.

### *Prayer for the Queen.*

While it was the constant custom of the Ancient Churches, as already mentioned, to pray for the sovereign in their general public services, so also were particular petitions offered up for princes in the service of the Communion. These were sometimes introduced into the prayer before the oblation, and at others in those which followed.

“¶ *Then shall be said the Collect,*” &c.

By repeating the Collect of the day, and the reading of the corresponding Epistle and Gospel, the congregation is reminded of whatever is interesting and affecting in the season of the year. Their devotions are thus rendered more intense and direct, their faith gathering fresh strength from the word of God, and the open display of His power and goodness. The year is said by old authors to be divided into two parts, the former being employed in the consideration of our Lord's life, His sufferings, and triumphs; the latter in the application of His lessons and examples to our own edification. The Epistle is read first as the word, though inspired, spoken by man, and therefore, as proper to introduce the Lord speaking in His own person. Anciently, the people always stood when any part of Scripture was read; but this practice being found oppressive, it has since been confined to the reading of the Gospel in the Communion Service. The introduction of an Epistle and Gospel before the administration of the Eucharist is of very ancient use, and that both in the Greek and Latin Churches. The “glory” also before the Gospel is of similar antiquity, and was mentioned particularly in the first book of King Edward.

### *Note to the Nicene Creed.*

A confession of faith may rightly be required of all persons who wish to become partakers in the most solemn of Divine mysteries. It has been in every age demanded of those who desire to be admitted to baptism, when capable of making such a confession; and the same reasons may to a great extent be urged for a similar practice in the administration of this Sacrament, which, received without faith, can only lead to the condemnation of the unbelieving and presumptuous intruder. The Nicene Creed was drawn by the General Council held at Nice, a city of Bithynia, in the year 325, as far as the words “Holy Ghost.” Soon after this a heresy began to be prevalent respecting the personality of the Holy Spirit, and the Council of Constantinople, held in 381

## NOTES ON THE COMMUNION.

added what follows, with the exception of the words describing the procession of the Spirit from the Son as well as the Father, which were introduced in 447 by the bishops of Spain. This last addition was not acknowledged in the Latin church till the tenth century, and has never been admitted by the Greek church.

“¶ *While these Sentences are in reading,*” &c.

The celebration of an ordinance which is to unite us with the Saviour of the world ought surely to be attended not only with holy thoughts and purposes, but with whatever exercises of holiness are possible in the house of God. Happily for us, Charity may there perform many parts of her work; and our alms, as well as our prayers, may ascend as a memorial before God. From the earliest ages His people have been accustomed to present offerings on His altar—first, in acknowledgment of His sovereignty, and, secondly, as testifying their love and gratitude. The one sufficient oblation and satisfaction has been made for us by Christ. Every attempt to conciliate or appease eternal justice by any other offering is now worse than vain; it is an abomination in the sight of God. But we are “created in Christ Jesus unto good works,” and whatever we do towards His people He will be pleased to receive as homage paid to Himself. These sentences, therefore, exhorting us, in the words of the Holy Spirit, to deeds of charity, are admirably calculated to awaken the mind to a just sense of duty when preparing for the Communion. If, “without charity,” we are “nothing worth” at any time, how little prepared can we be without it to unite ourselves to Him who so proved His charity to mankind, that while they were yet sinners He shed His blood for their redemption! An anthem formerly occupied the time now employed in reading these sentences. Few serious-minded Christians can fail of seeing that we gain much by the change.

In the Rubric which immediately follows, the priest is directed to place on the table at this part of the service the bread and wine, to which may then properly be applied, it is supposed, the term *Oblation* as used in the accompanying prayer. A more particular direction was given on this point in the first edition of the Liturgy, and a small side-table was placed by the altar, on which the bread and wine stood till the priest took them, and with his own hands presented them as an oblation. This practice was done away with as superstitious, as well as the mingling of the wine with water, mentioned in the original Rubric. But so much of it was afterwards restored as enjoins the priest himself to place the bread and wine on the table, and not to leave it to be done by the attendants.

### *Note to Prayer for Church Militant.*

As the forgiveness of our enemies, and a loving readiness to assist those around us, form an essential part of our preparation for the Communion, so in this noble prayer we exercise our love, in Jesus Christ, towards all mankind, and more especially in supplicating the Divine blessing on that vast body of our fellow-beings who are seeking pardon and salvation at the same mercy-seat. We pray for the universal reign of truth, unity, and concord; thus putting aside our own pride and jealousies, and striving for the influence of the same grace in others. Having in this manner manifested the charity which ought, if not perfected before, to be rapidly gaining its full growth and stature as the service proceeds, the duty which we owe to our own Church and country, and to those with whom we are now bound in the nearest bonds of brotherhood, engages our thoughts, and we put up hearty prayers for a blessing on the sovereign, on the ministers of the law and of religion, and on our fellow-worshippers. The next division of the prayer, which formerly alluded more particularly to the dead, brings our hearts into communion with the saints which are above; and, while we rejoice in their joy, we learn to pray with more earnestness than ever that our souls may be illuminated with the light whereby they walked, and at last obtained an abundant entrance into the kingdom of Heaven.

“¶ *When the Minister,*” &c.

This affectionate address of the minister to the congregation ought to be received with earnest and thoughtful attention. It is an invitation to a feast, to be present at which is essentially the highest honour to which man, in his present state, can aspire. This feast, moreover, has been made at an expense, awful, and most incomparably, greater than that which it can cost to spread any other table. The tree of life in heaven furnishes the repast of Angels, and they rejoice everlastingly in the fulness of Divine beneficence. Neither toil nor suffering ministers to their enjoyment; but love, in the almighty energy of its power, supplies them with perpetual delights. That which is the source of being is felt and known also to be the source of joy and happiness. Our earthly feasts cost labour, and the life of many things; and somewhat of melancholy thought would attend most festivals, were the mind to dwell long upon the means whereby they have been produced. But how has this divine feast, to which we are invited in the house of God, been prepared?

## NOTES ON THE COMMUNION.

Who here has paid the cost,—who performed the labour,—who suffered to supply the nourishment? The bread and wine could not be placed before us till the Son of God humbled Himself to the form of a servant, and the death of the Cross. It is as His own body and blood that they become available to the satisfying of every desire of our nature, and endowing us with immortality. “Man did eat angels’ food,” it was said by those who lived under the Law. Under the Gospel he eats a yet nobler food, and becomes one with the Ruler of angels. It would be strange for us, under any circumstances, to reject an invitation to such a feast as this—to a table provided with such food. But how inconceivable is it that we should disregard it when there is no other means of life, and when our sinful and corrupt state ought rather to lead us to expect an everlasting banishment from God than a call to the guest-chamber of His Son! The former only of the exhortations was published in the Liturgy of 1549; but the addition made is of great value, and communicants would do well if they very seriously considered both these addresses in their private exercises of devotion. Let it be always remembered, that frequent communion is the duty of every servant of God. In early times it was as usual to receive the Eucharist weekly as to keep a weekly Sabbath. For some time it was administered twice and thrice a-week, and, in some places, every day. When the disinclination to communicate became more and more visible, a law was passed obliging persons to attend three times a-year, those who neglected to come being threatened with excommunication. But a law is at best a weak support for piety; and in the Council of Lateran, held at the close of the twelfth century, once a-year was admitted to be sufficient to avoid the threatened penalty. The great body of professing Christians considered that it was enough to obey the law, and thus the most important of sacred ordinances, the most comforting and salutary, fell into general neglect. A vast change followed the Reformation. The people were roused to a clearer understanding of the nature of their duty in this respect; and, though it is still the case that but a small proportion of those who call themselves believers act consistently with their duty in respect to the Communion, the warnings and invitations of the Church are, it may be hoped, daily working a healthful and blessed improvement. The second exhortation was added in 1552, and was at first read just before the celebration of the Communion, it being then the custom for persons not receiving it to remain in the church.

“¶ *At the time of the celebration;*” &c.

This address, which was formerly read in conjunction with the preceding exhortation, is not less necessary than either of the others; for it would be far better for an unprepared person to refrain from receiving the Sacrament, though he had come for the purpose of doing so, than to venture on partaking of such a mystery in an unsanctified state of mind. Many persons are deterred by the expression which warns us lest “we eat and drink our own damnation;” and great pains are taken to lower the awful force of these words. But we apprehend that no really humble, spiritual penitent, deeply affected with a sense of his own unworthiness, and of the perfections of Christ, is likely to be kept from the table by this warning. And as for those who have not repented of their sins, or who are destitute of the graces of a renewed mind, we know not what will be the weight of their punishment, if they tread the blood of the Covenant under foot, count it as an unholy thing, and put Christ to open shame, by coming with light and corrupt hearts to this most holy mystery.

“¶ *Then shall the Priest say;*”

This short address of invitation is intended to strengthen the resolution and confirm the hopes of those who, humble and penitent, and trusting to no merit of their own, but only to the righteousness of Christ, stand meekly listening for this call to His heavenly feast. The requisites of preparation are briefly but fully stated:—repentance, charity, the purpose of a new life and faith. He who has these may gladly accept the call, though as yet he be but a babe either in strength or knowledge.

*Note to the Confession, Absolution, and Sentences.*

Confession has always formed a part of the worship of Christians. Various circumstances will naturally lead to different modes of exercising this duty. The glory of God and the consolation of the sinner are both concerned in its performance. Sometimes peace is found in a very particular disburdening of the heart, and in the private acknowledgment of offences. At others, the conscience is satisfied with the feeling of sorrow which accompanies the general confession of sin, and regards the sincere affliction of the soul, reviewing and weeping over the past, as giving a particularity to the confession better than language that can be heard. But an open general confession in the Church is a necessary part of Christian duty, and is neither supplied nor rendered valueless by confession of any other kind. And while this is the case in all our services, so must it be especially requisite in that of the Communion,—by which we hope to cast away both our sins

## NOTES ON THE COMMUNION.

and our sinfulness, and to clothe ourselves with the righteousness of Christ. To a sincere acknowledgment of guilt, accompanied by a lively faith, forgiveness is distinctly promised in the Covenant of the Gospel. The sentence of remission is intrusted to Christ's ministers. It is their happy privilege to pronounce it in favour of all who have faithfully confessed their sins, and are now seeking a nearer intercourse with Christ. And the absolution thus pronounced is followed by the most comfortable and encouraging assurances, given by the Saviour Himself and His Apostles, that, poor and miserable as we are, we shall be acceptable at His table. Well, therefore, may we answer the priest's exhortation, "Lift up your hearts," and pour them out in thankfulness and love.

“¶ *Then shall the Priest turn to the Lord's Table, and say.*”

In the earlier Liturgies a much larger space was allowed for thanksgiving in the Communion than in our present office. The word Eucharist, by which the whole service is frequently called, signifies a thanksgiving, thankfulness being the proper sentiment of every penitent who looks for pardon through the merits of Christ. It is probable that the compilers of our Liturgy, regarding the feeling of devout gratitude as implied in the act of communion, did not think it necessary to insert distinct prayers of thanksgiving. The doxology, however, used in ancient times, and which was called the great doxology, or the Trisagium, is retained, and brings the whole family of heaven to join in the celebration of Divine mercy. In the proper prefaces, we are led, as in other parts of the service, to particularize our recollection of God's goodness, and so deepen the impressions which it ought to make upon our hearts.

“¶ *Then shall the Priest, kneeling.*”

Prepared by these acts of a humble and spiritual devotion, the minister and the congregation now come, as it were, into the very presence of Christ, and expect, with thankful hearts, their share in the great and solemn feast. But the nearer they approach the mystery, the more deeply do they feel impressed with the feeling of their unworthiness to partake in the rite. They know that they have no claim even to the crumbs which fall from the table of the Lord. All they can do, therefore, is to trust solely to the mercy which has brought them to the banquet, and to pray that they may indeed be partakers of the precious food thus spread before them.

“¶ *When the Priest, standing before,*” &c.

The whole of this truly evangelical service is emulative of primitive simplicity. In the doctrines connected with the Communion, the growing spirit of corruption found, from an early period, the readiest field for its exercise. The minds of people were open to strong appeals on the subject. Their hearts, whether warmed by true piety or inflamed by superstition, could easily be persuaded to adopt any means which, it was said, would increase the glory or the efficacy of the Sacrament. Thus imperceptibly the primitive rite became overburdened with human additions, and the holy influences and Divine consolations to be sought from communion with Christ were vainly expected from the use of multiplied signs and emblems. Wisely throwing off the load of these traditional usages, our reformers have left to the Church all that is assuredly Apostolic, and all that can be required by those who are in a fit state to partake of the ordinance to render it truly and permanently impressive. Whatever may be said in favour of ceremonies in other parts of religious worship, in this most solemn of all its divisions their use can hardly be supported on like grounds. A desire to come to the communion of Christ's body and blood implies great advancement in seriousness; spirituality is the first requisite in a communicant, and this must be at a low ebb indeed, if, in the solemn moments spent at the table, attention requires to be kept awake by the use of signs or ceremonies. The present form of Consecration is that given us by Christ Himself; and that which it is evident, from St. Paul's account, the Apostles desired the churches which they founded simply and religiously to adopt. Let the Divine mystery be still conveyed to our spirits in the living words of the Saviour. Let us believe that the bread and the wine consecrated by Him, and received by faith, do verily become to us His body and His blood. Nothing can add to the efficacy of Christ's words, and nothing can give faith but the vivifying grace of the Holy Ghost.

“¶ *Then shall the Minister first receive,*” &c.

The mode of delivering the bread and wine here directed was that which prevailed in the primitive Church, and only ceased when religion began to be changed into superstition, and piety to manifest itself rather in signs of mysterious dread than in the happy feelings of genuine devotion and love. When the doctrine of transubstantiation became established, many new observances were introduced as necessary to the reverential celebration of the ordinance. It was then thought improper that the people should touch the bread with their hands; it was, therefore, put into

## NOTES ON THE COMMUNION.

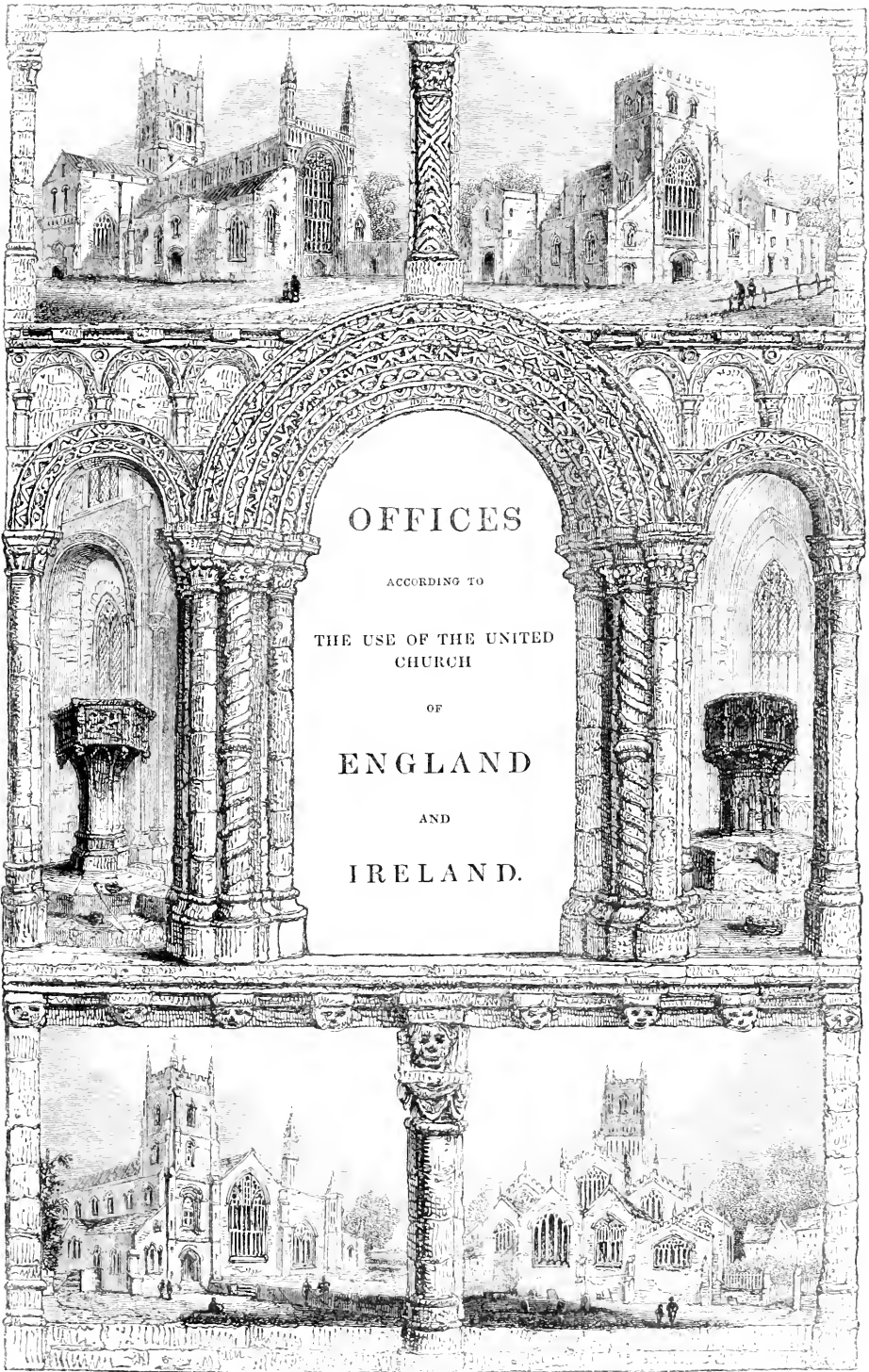
their mouths by the priest, and this custom was retained for some time after the reformation of the English church. At other times it was received in small plates provided for the purpose. The wine was regarded with similar awe; and this led to the people's being denied the cup altogether. In administering the bread and wine, the minister anciently said nothing more than "The body of Christ" and "The blood of Christ," the people answering "Amen." The words "Preserve thy body and soul unto everlasting life" were added by Gregory the Great. This form was retained in the first book of King Edward; but it was modified in the second as favouring the doctrine of transubstantiation. By this change, however, there appeared to be a departure from all primitive example, and the form at present used was adopted to the satisfaction of all parties.

### *Note to the Post-Communion.*

It was customary in the ancient Church for the deacons immediately after the Communion to exhort the people to return thanks for the benefits of which they had partaken. He then desired them to rise and commend themselves to God by Jesus Christ; upon which the bishop offered up the prayer of thanksgiving, and solemnly pronounced the blessing. A short prayer was then offered up by the deacon, and the people were dismissed with the words, "Peace be with you!" Our own Post-Communion answers sufficiently to this ancient example. It consists of those supplications for grace, and those earnest praises, which every worthy communicant will be most ready to pour forth from the abundance of his heart. The *Gloria in excelsis*, or, "Glory be to God on high" has been used in the Christian Church from the earliest ages; and is considered as answering to the hymn of praise which was sung by our Lord and His Apostles at the Paschal Feast.

The Rubrics here added are well adapted to secure the order and decency so necessary to the proper administration of this blessed ordinance. Due attention has been paid throughout to the feelings of those who may fear either the intrusion of superstition on the one hand, or the appearance of neglect on the other. The protestation respecting kneeling results from the same cautious spirit, and affords another interesting illustration of the tenderness and moderation of our Apostolic Church.





OFFICES

ACCORDING TO

THE USE OF THE UNITED  
CHURCH

OF

ENGLAND

AND

IRELAND.





THE MINISTRATION OF  
PUBLICK BAPTISM OF INFANTS,  
TO BE USED IN THE CHURCH.



- ¶ *The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of people come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants every Man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless, (if necessity so require,) Children may be baptized upon any other day.*
- ¶ *And note, that there shall be for every Male-child to be baptized two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.*
- ¶ *When there are Children to be baptized, the Parents shall give knowledge thereof over night or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the people with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,*

## PUBLICK BAPTISM OF INFANTS.

HATH this Child been already baptized, or no?

¶ *If they answer, No: Then shall the Priest proceed as followeth.*

**D**EARLY beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with Water and the holy Ghost, and received into Christ's holy Church, and be made *a lively member* of the same.

¶ *Then shall the Priest say,*

Let us pray.

**A**Lmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child*; wash *him* and sanctify *him* with the holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

**A**Lmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he*, coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint *Mark*, in the tenth Chapter, at the thirteenth Verse.

**T**HEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

## PUBLICK BAPTISM OF INFANTS.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

**B**ELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of our's in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

**A**LMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

**D**EARLY beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctify *him* with the holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, *this Infant* must also faithfully, for *his* part, promise by you that are *his* sureties, (until *he* come of age to take it upon *himself*;) that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

I demand therefore,

**D**OST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

*Answer.* I renounce them all.

*Minister.*

**D**OST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary: that he suffered

PUBLICK BAPTISM OF INFANTS.

under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

*Answer.* All this I stedfastly believe.

*Minister.*

**W**ILT thou be baptized in this faith?

*Answer.* That is my desire.

*Minister.*

**W**ILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Answer.* I will.

¶ *Then shall the Priest say,*

**O** MERCIFUL God grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

**A**LMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. *Amen.*

¶ *Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,*  
Name this Child.

¶ *And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,*

**N**• I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *But if they certify that the Child is weak, it shall suffice to pour Water upon it, saying the foresaid words,*

**N**• I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

## PUBLICK BAPTISM OF INFANTS.

¶ Then the Priest shall say,

**WE** receive this Child into the congregation of Christ's flock, \*and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

\* Here the Priest shall make a Cross upon the Child's forehead.

¶ Then shall the Priest say,

**SEEING** now, dearly beloved brethren, that *this Child is* regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

¶ Then shall be said, all kneeling;

**OUR** Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then shall the Priest say,

**WE** yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Christ our Lord. Amen.

¶ Then all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.

**FORASMUCH** as *this Child* hath promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die

## PUBLIC BAPTISM OF INFANTS.

from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add and say,*

**Y**E are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

IT is certain by God's Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.

To take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the Year MDCIV.

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## NOTES ON PUBLIC BAPTISM OF INFANTS.

BAPTISM is the Sacrament which introduces us into covenant with God through, and in, Christ. As a rite, though not as a sacrament, it was known from the earliest ages. Under certain forms it existed in the time of the patriarchs (Gen. xxxv. 2), and it was among the means of sanctification employed by Moses when the people were about to approach the holy Mount. Some of the most solemn incidents of sacred history were typical of baptism, as the flood (1 Pet. iii. 21) and the passage through the Red Sea, and under the cloud in the wilderness (1 Cor. x. 1—3). The Jewish writer Maimonides says, "By three things Israel entered into covenant—namely, by circumcision, baptism, and sacrifice." Lightfoot says that a tradition exists which states, that in the times of David and Solomon, when vast numbers of the heathen were converted to Judaism, baptism was the only rite of admission used. Another states, that a person is not a proselyte till he is both circumcised and baptized. Still further, it was generally believed that the converts in the time of the Messiah would be so numerous that they must be admitted by baptism, and not by circumcision, "a tradition," it is observed, "which proved true, but not for the reason assigned." The Messiah was, indeed, looked for as one that should cleanse His people by a baptism the most eminently efficacious. This was the interpretation given to the words of Ezekiel (xxxvi. 25), "Then will I sprinkle clean water upon you, and ye shall be clean." The forerunner of our Lord, therefore, in adopting baptism as a sign of purification by repentance, used a rite to which the Jews were well accustomed. Their question was, by what authority he did it, the privilege of performing such an ordinance being properly confined to those who had a Divine commission. The baptism which he gave was not a sacrament. It was reserved for the Author of life and salvation to give to the cleansing waters a sacramental efficacy. His blessing and promise have made them, as the passage of the Red Sea, a way from bondage to liberty; or, as the waters of the Flood, from an old world steeped in corruption to a new world of holiness and hope. The authors of antiquity speak of this Sacrament under the most striking and pathetic terms, sometimes calling it "the laver of regeneration"—"the sacrament of grace, or absolution"—"the garment of immortality"—"unction and illumination."

### *The Rubrics.*

The Rubrics at the head of this service are less attended to than is consistent with due respect to the ordinances of the Church. Attention to the first would tend greatly to the benefit of congregations at large, and ought to be rendered as due to the great authority and vast importance of the rite. In former ages there were two seasons for public baptism—Easter and Whitsuntide, and, in the Greek Church, the Epiphany was added. But the increase of the Church, and the consequent change in the number of infants and adults baptized, have rendered it expedient that any season of public worship should be allowed as a proper time for admitting believers, or their children, into covenant with Christ.

It was the custom of the Church in earliest times for persons coming to baptism to have witnesses, or sponsors. A similar practice had prevailed among the Jews; and, when the nature of the custom is properly understood, and attended to with a conscientious spirit, it is calculated to produce great

## NOTES ON PUBLIC BAPTISM OF INFANTS.

practical advantages. In the case of children, we may conceive the existence of a will, and that will, whenever brought into action, must dispose them to seek the good of their being. The promises made for them at baptism are given in the full understanding that the highest of blessings are thereby secured to them for ever. There can be no doubt, it may be fairly argued, that a being unprejudiced, unperverted, undarkened by sin, would not refuse to enter into covenant with a God and Saviour who, in return for the greatest benefits, requires but obedience to laws in themselves essentially good. In the ancient Church, parents were allowed to be godfathers and godmothers; but a canon of our own prohibits this, in order that children may have the advantage of instructors who are not already obliged by nature to provide for their religious education. The children to be baptized are directed to be brought to the font, which is so called from its answering to the fountain, or streams of running water, in which the disciples of Christ were at first made partakers of this divine ordinance. The length of our service only can have led to the violation of the other part of this Rubric.

### *Note to end of Prayer after the Gospel.*

As baptism is a sacrament of admission, it is by its very nature to be administered but once. (Ephes. iv. 5.) Sins committed after baptism are not to be washed away by a repetition of this sacrament, but only by the blood of Christ, repentance and faith seeking mercy through his atoning merits. The exhortation and prayers following carry our thoughts at once both to the origin and the spiritual efficacy of baptism. After the first of the prayers, the Rubric, as originally published, directed the priest to ask the name of the child, and to cross its breast and forehead, with words similar to those used now at a later part of the service. At the conclusion of the second prayer, the evil spirit was exorcised in a set form, which commenced with these words, "I command thee, unclean spirit, in the name of the Father, and of the Son, and of the Holy Ghost, that thou come out and depart from these children." The Gospel, Exhortation, and Prayer which follow, are so full of plain instruction, that the most simple worshipper may learn therefrom much of his duty and his privileges. Nor is it possible that the greatest monarch on the earth could ask or obtain for his child more noble gifts than those which the poorest of Christ's people may here seek for his.

"¶ *Then shall the Priest.*"

The address to the godfathers and godmothers, with the accompanying inquiry into their faith, is founded on the first principles of the Christian covenant. We are taught that the promise is to us and to our children,—that is, to us as believers, and to our offspring as children of believers; and St. Paul tells the Corinthians (1 Cor. vii. 14) that, were it not for the faith of at least one of the parents, the children would be unclean. It is highly necessary, therefore, that they who bring children to be baptized should themselves be in communion with Christ; and hence this inquiry into their faith; and the excellent provision of the 29th Canon, already alluded to, that persons ought not to be received as sponsors till they have received the Communion. There is also another, and equally obvious reason, for this examination:—Persons surely cannot be fit to take upon themselves the charge of instructing others when they themselves are ignorant of the elements of their faith and duty. It is much to be lamented that the ministers of the Church should have ever yielded to the careless or presumptuous spirit of the world, and so allowed this valuable part of the service to become in most cases nothing better than a form. In the first edition of the Liturgy, these questions were directed to the child. The last of the four was not added till the reign of Charles II. How earnest ought the *Amen* to be which follows the supplications of the priest, when, at the end of this brief examination, he asks for the power and blessing of the Spirit on the child!

### *Prayer of Consecration, &c.*

The Consecration Prayer was placed originally at the end of the Office, there being formerly four times of the year for consecrating the water in the font, and no form of the kind being used in the baptismal service itself. In the second edition the form of consecration was left out, or the prayer so altered that it had no longer the nature of a form. At the last review these words were restored, "Sanctify this water to the mystical washing away of sin."

The giving of a name at baptism is derived from the ancient Jewish custom of naming children at the time of their circumcision. It is a custom likely to be highly useful when its origin and design are recollected. We are called by a new name because engrafted into a new family, brought into new relationships, and made responsible for new duties. In one of the decrees of the Nicene Council it is especially recommended that the names of Apostles, or Saints, be chosen in preference to any others; and in the thirteenth century, a Synod held in England ordered that, if an

## NOTES ON PUBLIC BAPTISM OF INFANTS.

improper name had been given at baptism, it should be changed when the person came to be confirmed.

“¶ *And then naming it, he shall dip.*” &c.

Immersion was the ancient mode of administering baptism, but even in the earliest times the manner of administration was not thought so essential to the service that it would lose its value by being modified according to circumstances. There were cases in which sufficient water could not be obtained for the immersion of the whole body, and others in which sickness prevented its being done. The mystical signification of baptism, moreover, may be regarded as preserved under both the forms of administration. In immersion, the dying unto sin, and being buried, and rising again is more significantly shown; but by the sprinkling of the water we signify the sprinkling of the blood of Christ, and, as some think, the throwing of earth upon our bodies at burial. In the first edition of the Liturgy, the Rubric directed that the priest should dip the child in the water, and that three times—first on the right side, then on the left, and lastly with its face downwards. As this was thought to savour of superstition, one immersion only was directed in subsequent alterations of the service; and many of the reformers regarding sprinkling as fully answering the design of baptism, it soon became common to use only that mode of administration. But, whatever custom has done in this matter, our Church has abided by the primitive example; and though she allow the liberty of choice to scrupulous persons, yet, evidently by the wording of the Rubric, would lead us to follow the rule which has the argument both of antiquity and impressiveness on its side. The words used are those of Christ Himself, and the person over whom they are used is thereby baptized not merely in the name, but *into* the name of the Father, the Son, and the Holy Ghost.

“¶ *Then shall the Priest say.*”

Among the ancient practices retained in the original Liturgy of King Edward was that of placing a white robe on the newly-baptized person at this part of the service. This was done with a form of words, declaring it to be as a sign of the innocency acquired in baptism; and immediately after the priest poured ointment on the person's head. The simply signing with the sign of the Cross was afterwards regarded as sufficient to declare the state and duties of the newly baptized. This is so plain and significant a sign that antiquity need scarcely be pleaded in favour of its being retained. But, unwilling to let it be supposed that any superstitious notions are connected with this use of the Cross, our Church declares expressly in the 30th Canon, that it is a thing indifferent, except as established by the constitutions of the Church. The short exhortation, the Lord's Prayer, and that which follows, were not added till the second edition of the Liturgy was prepared. In the concluding address, godfathers and godmothers, and all who are responsible for the Christian education of children, are taught an invaluable lesson of diligence and caution. Would that it were laid up in the hearts both of those who ought to teach, and of those who have been taught!





THE MINISTRATION OF  
PRIVATE BAPTISM OF CHILDREN  
IN HOUSES.

- ¶ *The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.*
- ¶ *And also they shall warn them, that without like great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion :*
- ¶ *First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with them that are present call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words ;*

**N**. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then, all kneeling down, the Minister shall give thanks unto God, and say,*

**W**E yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he is* now made *partaker* of the death of thy Son, so *he* may be also of his resurrection ; and that finally, with the residue of thy Saints, *he* may inherit thine everlasting kingdom ; through the same thy Son Jesus Christ our Lord. Amen.

¶ *And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that, if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used : In which case he shall say thus,*

**I** CERTIFY you, that according to the due and prescribed Order of the Church, *at such a time, and at such a place,* before divers witnesses I baptized this Child.

¶ *But if the Child were baptized by any other lawful Minister, then the Minister of the Parish, where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no. In which case, if those that bring any Child to the Church do answer, that the same Child is already baptized, then shall the Minister examine them further, saying,*

**B**Y whom was this Child baptized ?  
Who was present when this Child was baptized ?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity ; therefore I demand further of you,

With what matter was this Child baptized ?

With what words was this Child baptized ?

## PRIVATE BAPTISM OF INFANTS.

¶ *And if the Minister shall find by the answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen the Child again, but shall receive him as one of the flock of true christian people, saying thus,*

**I** CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now, by the laver of Regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

St. *Mark* x. 13.

**T**HEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

**B**ELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by this outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this present Infant*; that he hath embraced *him* with the arms of his mercy; and (as he hath promised in his holy Word) will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards *this Infant*, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us:

**O**UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

**A**Lmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* being born again, and being made *an heir* of everlasting salvation, through our Lord

## PRIVATE BAPTISM OF INFANTS.

Jesus Christ, may continue thy *servant*, and attain thy promise; through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ Then shall the Priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,

**D**OST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

*Answer.* I renounce them all.

*Minister.*

**D**OST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

*Answer.* All this I stedfastly believe.

*Minister.*

**W**ILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Answer.* I will.

¶ Then the Priest shall say,

**W**E receive this Child into the congregation of Christ's flock, \*and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

\* Here the Priest shall make a Cross upon the Child's forehead.

¶ Then shall the Priest say,

**S**EEING now, dearly beloved brethren, that *this Child* is by Baptism regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

¶ Then shall the Priest say,

**W**E yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy

## PRIVATE BAPTISM OF INFANTS.

Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

¶ *Then, all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers.*

**F**ORASMUCH as *this Child* hath promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he hath* made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a christian life; remembering alway, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as *he* died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *But if they which bring the Infant to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism,) then let the Priest baptize it in the form before appointed for Publick Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this form of words.*

**I**F thou art not already baptized, *N.* I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

### NOTE ON PRIVATE BAPTISM OF INFANTS.

As baptism is the divinely-appointed means of admission into covenant with Christ, no Christian parent will hazard his child's losing the benefit of such an ordinance. Our Church, therefore, with a corresponding tenderness, gives great liberty, as to the administration of this sacrament. In former times, a dangerous laxity prevailed; persons who had no pretensions to the ministerial office, and even midwives, being allowed to baptize. To prevent the continuance of such an abuse, the Convocation which assembled in 1575 directed that none but "a lawful minister or deacon, called to be present for that purpose," should administer the rite. Liberty, however, is given by the Rubric to "any lawful minister that can be procured;" and thus there is little danger that any infant can be left to die without baptism, except through the neglect of the parents. But the child, having been baptized in private, is to be brought, as soon as may be, into the Church, there to be acknowledged as a member of God's family, and to become responsible for the fulfilment of its part in the heavenly covenant.

THE MINISTRATION OF  
**BAPTISM TO SUCH AS ARE OF RIPER YEARS,**  
 AND ABLE TO ANSWER FOR THEMSELVES.

- ¶ *When any such persons, as are of riper years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.*
- ¶ *And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.*
- ¶ *And standing there, the Priest shall ask, whether any of the persons here presented be baptized, or no: If they shall answer, No: then shall the Priest say thus,*

**D**EARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with Water and the holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

¶ *Then shall the Priest say,*

Let us pray.

(¶ *And here all the Congregation shall kneel.*)

**A**Lmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the River Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants*; wash *them* and sanctify *them* with the holy Ghost, that *they*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

**A**Lmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they*, coming to thy holy Baptism, may receive remission of *their* sins by spiritual

## PUBLICK BAPTISM OF SUCH

regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint *John*, in the third Chapter, beginning at the first Verse.

**T**HERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *After which he shall say this Exhortation following.*

**B**ELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will

AS ARE OF RIPER YEARS.

favourably receive *these present persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

**A**LMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then the Priest shall speak to the persons to be baptized on this wise:*

**W**ELL-beloved, who are come hither desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. *Ye* have heard also, that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully, for your part, promise in the presence of these your Witnesses, and this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

¶ *Then shall the Priest demand of each of the persons to be baptized, severally, these Questions following:*

*Question.*

**D**OST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

*Answer.* I renounce them all.

*Question.*

**D**OST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

*Answer.* All this I stedfastly believe.

## PUBLICK BAPTISM OF SUCH

*Question.*

**W**ILT thou be baptized in this faith?

*Answer.* That is my desire.

*Question.*

**W**ILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Answer.* I will endeavour so to do, God being my helper.

¶ *Then shall the Priest say,*

**O** MERCIFUL God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them.* *Amen.*

Grant that all carnal affections may die in *them,* and that all things belonging to the Spirit may live and grow in *them.* *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that *they,* being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

**A**LMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctify this Water to the mystical washing away of sin; and grant that the *persons* now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest take each Person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,*

**N** I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then shall the Priest say,*

**W**E receive this person into the congregation of Christ's flock; \*and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

\* *Here the Priest shall make a Cross upon the person's forehead.*

¶ *Then shall the Priest say,*

**S**EEING now, dearly beloved brethren, that *these persons are* regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.



## AS ARE OF RIPER YEARS.

¶ *Then shall be said the Lord's Prayer, all kneeling.*

**O**UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

**W**E yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons*; that, being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. Amen.

¶ *Then, all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.*

**F**ORASMUCH as *these persons* have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they have* now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

(¶ *And then, speaking to the new baptized persons, he shall proceed, and say,)*

**A**ND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *It is expedient that every person, thus baptized, should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.*

¶ *If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism; only changing the word [Infant] for [Child or Person] as occasion requireth.*

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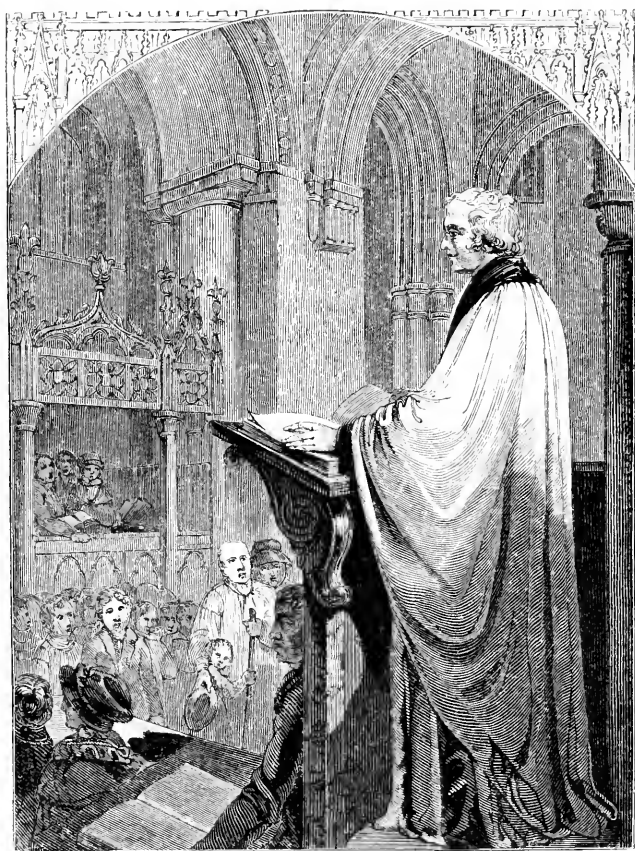
### NOTE.

THE Office for the Baptism of such as are of Riper Years did not exist in any of the early editions of the Liturgy, and was only introduced when large numbers of persons who had been brought up as Quakers or Anabaptists began to return into the bosom of the Church. This was chiefly the case after the Restoration, and the Office was, therefore, added at the last review. The few points in which it differs from the preceding services are merely such as difference of age renders evidently necessary or expedient.

# A CATECHISM,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE HE BE  
BROUGHT TO BE CONFIRMED BY THE BISHOP.



*Question.*

**W**HAT is your Name?

*Answer.* N. or M.

*Question.* Who gave you this Name?

*Answer.* My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

*Question.* What did your Godfathers and Godmothers then for you?

*Answer.* They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I

## A CATECHISM.

should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

*Question.* Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

*Answer.* Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

*Catechist.*

Rehearse the Articles of thy Belief.

*Answer.*

**I** BELIEVE in God the Father Almighty, Maker of heaven and earth : And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; the Resurrection of the Body; And the Life everlasting. Amen.

*Question.* What dost thou chiefly learn in these Articles of thy Belief?

*Answer.* First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

*Question.*

You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be?

*Answer.* Ten.

*Question.* Which be they?

*Answer.*

**T**HE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

## A CATECHISM.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

### *Question.*

What dost thou chiefly learn by these Commandments?

*Answer.* I learn two things: my duty towards God, and my duty towards my Neighbour.

*Question.* What is thy duty towards God?

*Answer.* My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

*Question.* What is thy duty towards thy Neighbour?

*Answer.* My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the King, and all that are put in authority under him: To submit myself to all my govèrnours, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt no body by word nor deed: To be true and just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

### *Catechist.*

My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer.

## A CATECHISM.

*Answer.*

**O**UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*Question.* What desirest thou of God in this Prayer?

*Answer.* I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

*Question.*

**H**OW many Sacraments hath Christ ordained in his Church?

*Answer.* Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

*Question.* What meanest thou by this word *Sacrament*?

*Answer.* I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

*Question.* How many parts are there in a Sacrament?

*Answer.* Two; the outward visible sign, and the inward spiritual grace.

*Question.* What is the outward visible sign or form in Baptism?

*Answer.* Water; wherein the person is baptized *In the Name of the Father, and of the Son, and of the Holy Ghost.*

*Question.* What is the inward and spiritual grace?

*Answer.* A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

*Question.* What is required of persons to be baptized?

*Answer.* Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

*Question.* Why then are Infants baptized, when by reason of their tender age they cannot perform them?

*Answer.* Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

*Question.* Why was the Sacrament of the Lord's Supper ordained?

*Answer.* For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

*Question.* What is the outward part or sign of the Lord's Supper?

## A CATECHISM.

*Answer.* Bread and Wine, which the Lord hath commanded to be received.

*Question.* What is the inward part, or thing signified?

*Answer.* The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

*Question.* What are the benefits whereof we are partakers thereby?

*Answer.* The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

*Question.* What is required of them who come to the Lord's Supper?

*Answer.* To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

- ¶ *The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.*
- ¶ *And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*
- ¶ *So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.*
- ¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in manner following.*

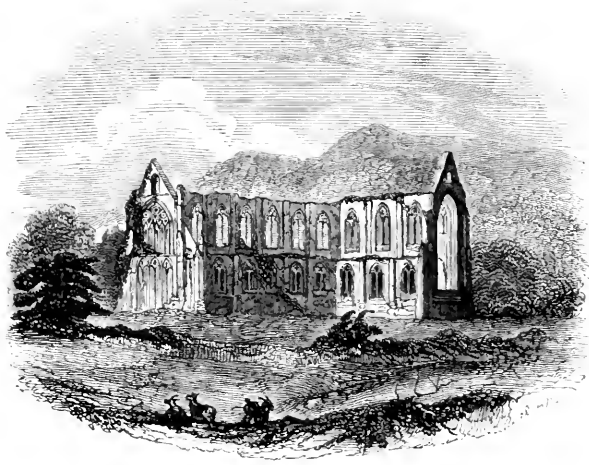
### NOTE.

THE knowledge of religion is not to be acquired without an attention proportioned to the importance of the subject. In all ages, therefore, it has been a prime duty with conscientious ministers of the Gospel to excite the people to a careful study of the principles of their faith. The primitive churches had a class of teachers employed entirely in imparting the elements of knowledge to the ignorant or inexperienced. They obtained the name of Catechists; and the candidates for baptism, whom they chiefly instructed, were called Catechumens. The celebrated Origen was made a catechist in the Church of Alexandria in the eighteenth year of his age, and consequently before he could hold the sacred office of deacon, or priest; but Chrysostom, it is said, was a catechist at Antioch when he enjoyed the rank of Presbyter. In a comparison made by an ancient writer, in which the Church is represented under the figure of a ship; the bishop is compared to the pilot, the Presbyters are spoken of as the mariners, the deacons as the chief rowers, and the catechists as the persons employed in receiving passengers into the vessel. The catechumens, or candidates for baptism, were admitted to the advantages of Christian instruction, with a solemnity which proved to them the value of the privilege. Their probation continued in ordinary circumstances for two years; and as they were commonly persons of mature age, it is easy to perceive how large a portion of religious knowledge they must have enjoyed before they were admitted into the Church of Christ, or made partakers of its ordinances. The general profession of Christianity, and the consequent prevalence of infant baptism, led to the gradual discontinuance of this careful and direct method of instruction; but few circumstances have conducted more to the injury of religious feeling than its having been taken for granted by the Church and its members, that the system of strict catechizing might be safely dispensed with. Such a provision, seemingly, was made by the founders of the Reformation for the general instruction of the people, that if the Church of this and other countries had continued to act according to their spirit, the

## NOTE ON CATECHISM.

people would not have been left so long in a state of dangerous ignorance. Our own Catechism is among the shortest devised, but it abounds in the instruction most necessary to a person anxious to know the principles of Scripture truth. It was not compiled merely for the use of children, nor is it intended to supply the place of a more explanatory instruction, which it was expected every minister would give his people, drawing his topics from the Catechism itself, and dilating on its questions and answers till the whole of its several heads became familiar to his hearers. In the primitive times the Creed, the Ten Commandments, and the Lord's Prayer, were all that the catechumens were obliged to commit to memory. These also formed the substance of our own Catechism at the commencement of the Reformation. In the reign of James I. the part concerning the Sacraments was added by Bishop Overal at the request of the king and the other prelates.

The Rubrics at the end of the Catechism teach both ministers and people their duty in respect to the instruction of the ignorant. Different circumstances may necessarily occasion some variety as to the times of public catechizing. But it is plain, not only from these Rubrics, but from the 59th Canon, that our Church requires its frequent repetition, and considers it as an essential part of its institutions. Such vast benefits have been found to result from a diligent attention to this mode of instruction, that every faithful and consistent Christian most earnestly desire to see the time arrive when it shall again be practised with all the earnestness and wisdom which its importance demands. No churchman ought to be ignorant that it is expressly enjoined in the Canon mentioned above, that the clergyman of every parish "shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish in the Ten Commandments, the Articles of the Belief, and in the Lord's Prayer; and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer." To this it is added, "And all fathers, mothers, masters, and mistresses, shall cause their children, servants, and apprentices, which have not learned the Catechism, to come to the Church at the time appointed, obediently to hear, and to be ordered by the minister, until they have learned the same. And if any minister neglect his duty herein, let him be sharply reprov'd upon the first complaint, and true notice thereof given to the bishop, or ordinary of the place." Again, "And likewise if any of the said fathers, mothers, masters, or mistresses, children, servants, or apprentices, shall neglect their duties, as the one sort in not causing them to come, and the other in refusing to learn, as aforesaid; let them be suspended by their ordinaries, if they be not children, and if they so persist by the space of a month, then let them be excommunicated." The practice of catechising in schools is highly to be applauded and valued; but a dangerous error is committed if it be supposed to lessen the necessity of catechising in churches, whereby a greater degree of seriousness is secured, and the more advanced in age are assisted in acquiring a knowledge of the Gospel and of their duty.



THE ORDER OF  
CONFIRMATION,

OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED AND COME  
TO YEARS OF DISCRETION.



¶ Upon the day appointed, all that are to be then Confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.

**T**O the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end, that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own



## THE ORDER OF CONFIRMATION.

mouth and consent, openly before the Church, ratify and confirm the same ; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

¶ *Then shall the Bishop say,*

**D**O ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism ; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you ?

¶ *And every one shall audibly answer,*

I do.

*The Bishop.*

**O**UR help is in the name of the Lord ;  
*Answer.* Who hath made heaven and earth.

*Bishop.* Blessed be the name of the Lord ;

*Answer.* Henceforth, world without end.

*Bishop.* Lord, hear our prayers.

*Answer.* And let our cry come unto thee.

*The Bishop.* Let us pray.

**A**LMMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the holy Ghost, and hast given unto them forgiveness of all their sins ; Strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace ; the spirit of wisdom and understanding ; the spirit of counsel and ghostly strength ; the spirit of knowledge and true godliness ; and fill them, O Lord, with the spirit of thy holy fear, now and for ever.  
*Amen.*

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,*

**D**EFEND, O Lord, this thy Child [or *this thy Servant*] with thy heavenly grace, that *he* may continue thine for ever ; and daily increase in thy holy Spirit more and more, until *he* come unto thy everlasting kingdom.  
*Amen.*

¶ *Then shall the Bishop say,*

The Lord be with you.

*Answer.* And with thy spirit.

¶ *And (all kneeling down) the Bishop shall add,*

Let us pray.

**O**UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. *Amen.*

## THE ORDER OF CONFIRMATION.

*And this Collect.*

**A**LMIGHTY and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty ; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them ; let thy Holy Spirit ever be with them ; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life ; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

**O**ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments ; that, through thy most mighty protection both here and ever, we may be preserved in body and soul ; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus,*

**T**HE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

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### NOTE.

CONFIRMATION in the primitive Church was usually administered immediately after baptism, and consisted in the bishop's giving his blessing to the newly-baptized persons, which was accompanied by a second anointing, by imposition of hands, and signing with the Cross. Even infants were thus confirmed in ancient times, and the rite was evidently regarded in no other light than as an appendage to baptism. It continued to be viewed in this manner for many hundred years, and during this period—that is, till about the close of the eighth century, even the Communion was administered to children of the tenderest age. As the circumstances of the Church have changed, it has been thought expedient to regard this rite not simply as a confirmation of the blessing given at baptism, but as a confirmation of faith to which the person receiving it becomes himself a party. Hence it is properly deferred till he is of an age to understand the principles of his faith, and the duties for which he becomes responsible by the profession of belief.

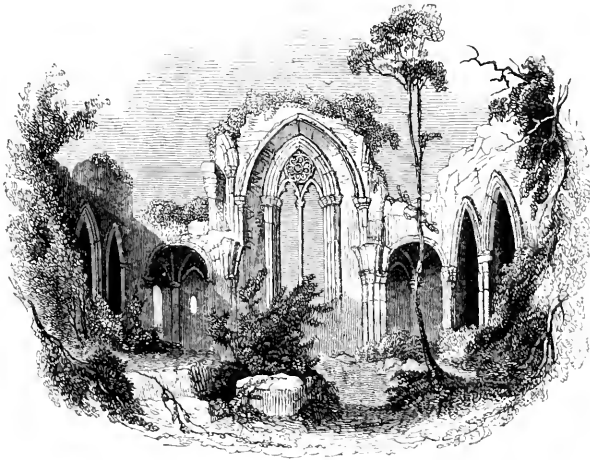
Imposition of hands is a part of the rite for which there is the plain authority of Apostolic example. St. Paul speaks of the “laying on of hands” in immediate connexion with the doctrine of baptism. (Heb. vi. 3.) When Peter and John had preached to the Samaritans, “they laid their hands on them, and they received the Holy Ghost.” (Acts viii. 14.) In the same manner St. Paul laid his hands on the disciples at Ephesus ; and innumerable allusions to this rite, in accounts of the early Church, plainly show that it continued to be regarded as a custom which ought to be observed in conformity with these primitive sanctions. But however venerable it may be as an Apostolic and significant form of blessing, it possesses not the characteristics which are deemed necessary to constitute a Sacrament. Our Church, therefore, while it retains Confirmation as a useful and important ceremony, numbers it not with the Sacraments ; and insists upon its being received, not as resting on a direct command of Christ, but as an ordinance of the Church, acting by the example of the Apostles, and of Apostolic men and churches in the purest times of the Gospel.

The short address with which the service commences was not inserted till the last review in 1661. Before that, there was a Rubric which spoke of Confirmation as a means of grace and strength to

## NOTE ON THE ORDER OF CONFIRMATION.

be bestowed on children when about to enter the world ; but not with any clearness of its nature as an ordinance for the declaration of faith. The accompanying question was also introduced at the last review, the original service having commenced with the succeeding ejaculations, taken from the Psalms. (Psalms cxxiv. 8 ; cxliii. 2 ; cii. 1.) The prayer which follows is founded on Isaiah xi. 2, and was used in the most ancient churches. To those who come rightly prepared for the ordinance, it will afford inexpressible satisfaction, as will the blessing and the confirmatory sign of their being admitted, in the assembly of the faithful, to all the enjoyments of Church Communion. The imposition of hands was almost universally confined to bishops in the early churches. Some cases appear to have occurred in which Presbyters performed the ceremony ; but it seems to have been either under remarkable circumstances, or with certain limitations, that they were permitted to exercise this highest of the functions of the Church. According to the first book of King Edward, the imposition of hands “ was to be accompanied with the sign of the Cross ; ” and the words of the prayer were somewhat different, referring both to this practice and to that of anointing, which had only lately been discontinued. The salutation of “ Peace be with you, ” in the original service, followed the imposition of hands. This at the last review was changed into the present form ; and at the same time the Lord’s Prayer was introduced, which had not before a place in the Office. The concluding Collect from the Communion Service was added at the Restoration.

It is greatly to be hoped that this edifying and impressive ordinance may be regarded with more seriousness than it seems to have been in our Church during late years. A much longer preparation than is usually given is necessary to effect this important object—more reading, more catechising, more thought, and more prayer.



THE FORM OF  
SOLEMNIZATION OF MATRIMONY.



¶ *First the Banns of all that are to be married together must be published in the Church three several Sundays, during the time of Morning Service, or of Evening Service, (if there be no Morning Service,) immediately after the second Lesson; the Curate saying after the accustomed manner,*

**I** PUBLISH the Banns of Marriage between *M.* of — and *N.* of ——. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [*second, or third*] time of asking.

¶ *And if the persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.*

¶ *At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours: and there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,*

## SOLEMNIZATION OF MATRIMONY.

**D**EARLY beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity. Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also, speaking unto the persons that shall be married, he shall say,*

**I** REQUIRE and charge you both, as ye will answer at the dreadful day of judgement when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their Matrimony lawful.

¶ *At which day of Marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm; and will be bound, and sufficient sureties with him, to the parties; or else put in a Caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation; then the solemnization must be deferred, until such time as the truth be tried.*

¶ *If no impediment be alledged, then shall the Curate say unto the Man,*

**M.** **W**ILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ *The Man shall answer,*

I will.

¶ *Then shall the Priest say unto the Woman,*

**N.** **W**ILT thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and

## SOLEMNIZATION OF MATRIMONY.

in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,*

I will.

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this Man?

¶ *Then shall they give their troth to each other in this manner. The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.*

**I** *M.* take thee *N.* to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ *Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister,*

**I** *N.* take thee *M.* to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands; and the Man shall give unto the Woman a Ring, laying the same upon the book with the accustomed duty to the Priest and Clerk. And the Priest, taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Priest, shall say,*

**W**ITH this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down; and the Minister shall say,*

Let us pray.

**O** ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest join their right hands together, and say,*

Those whom God hath joined together let no man put asunder.

¶ *Then shall the Minister speak unto the people.*

**F**ORASMUCH as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same

## SOLEMNIZATION OF MATRIMONY.

by giving and receiving of a Ring, and by joining of hands. I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And the Minister shall add this Blessing.*

**G**OD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

¶ *Then the Minister or Clerks, going to the Lord's Table, shall say or sing this Psalm following.*

*Beati omnes.* Psal. cxxviii.

**B**LESSED are all they that fear the Lord: and walk in his ways.  
For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house;

Thy children like the olive-branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy children's children: and peace upon Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end.  
Amen.

¶ *Or this Psalm.*

*Deus misereatur.* Psal. lxxvii.

**G**OD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end.  
Amen.

¶ *The Psalm ended, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall say,*

Lord, have mercy upon us.

*Answer.* Christ, have mercy upon us.

*Minister.* Lord, have mercy upon us.

## SOLEMNIZATION OF MATRIMONY.

**O**UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*Minister.* O Lord, save thy servant, and thy handmaid;

*Answer.* Who put their trust in thee.

*Minister.* O Lord, send them help from thy holy place;

*Answer.* And evermore defend them.

*Minister.* Be unto them a tower of strength,

*Answer.* From the face of their enemy.

*Minister.* O Lord, hear our prayer.

*Answer.* And let our cry come unto thee.

*Minister.*

**O** GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessing upon these thy servants; that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives' end; through Jesus Christ our Lord. Amen.

¶ *This Prayer next following shall be omitted, where the Woman is past child-bearing.*

**O** MERCIFUL Lord, and heavenly Father, by whose gracious gift mankind is increased; We beseech thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. Amen.

**O** GOD, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning; and, knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quiet-



## SOLEMNIZATION OF MATRIMONY.

ness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say.*

**A**L MIGHTY God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

¶ *After which, if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth.*

**A**LL ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men; Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforementioned Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is

## SOLEMNIZATION OF MATRIMONY.

subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ *It is convenient that the new-married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

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### NOTE.

As the Gospel itself has respect to all the relations of life, so the Church, by which it is preached to the world, and which ought to watch over its members with parental care, has authority to confirm with Divine sanctions the unions which nature and reason have previously justified. In all ages of the world, and in countries where scarcely any other restraint upon the lowest passions of men exist, religion has been appealed to as necessary to the confirmation of conjugal vows. But under every system established by the law of God, this has been a subject of particular attention; and the Gospel, as the most directly intended to secure the interests of holiness and the happiness of mankind, has led to a proportionable degree of care in this matter, so important to the welfare of our race. The early Christians made it a law, that when parties had proposed to become united in marriage, they should acquaint the ministers of the Church with their design. Thus Ignatius says, "that it becomes those who marry, and those who are given in marriage, to enter upon this state with the consent of the bishop, that the marriage may be according to God, and not according to unholiness." And, "How can I describe," says Tertullian, "the happiness of that marriage which the Church allows and the oblation confirms? Which angels proclaim as signed and the Father as ratified?" This intimation, which the early Church required respecting intended marriages, answers to the notice, and the publication of banns, at present demanded in our own; both being alike justified by prudence and religion. The whole of the service is now performed at the altar; but formerly the joining of hands, and the chief part of the ceremony, took place at the entrance of the church.

The exhortations respecting the due consideration of the objects for which marriage was ordained, and the danger of entering upon it while there is some known impediment to its just celebration, form a becoming introduction to the ceremony; and, together with the questions and answers following, occupy the place of the ancient service of espousals. This in former times was performed some weeks or months, and sometimes two years, before the marriage. The ceremonies observed were similar to those which now enter into our complete service, and the breach of the engagement was visited with heavy censures and penalties. But the experience of antiquity was not sufficiently in favour of this custom to preserve it long in the Christian Church. The two services, therefore, became blended into one; and it is a melancholy trifling with happiness and religion, when the

## NOTE ON SOLEMNIZATION OF MATRIMONY.

serious nature of the admonitions, and of the inquiry which precede the actual marriage, is not duly weighed. Peace of heart—all the prospects of the present life, and, perhaps, those of eternity, may be depending on the religious feeling with which the promises here set down are made. The Church is in this instance the especial guardian of both private and public happiness—of the rights of both sexes—of the affections of the heart—and of the noblest ends of existence.

“¶ *Then shall the Minister say, Who giveth,*” &c.

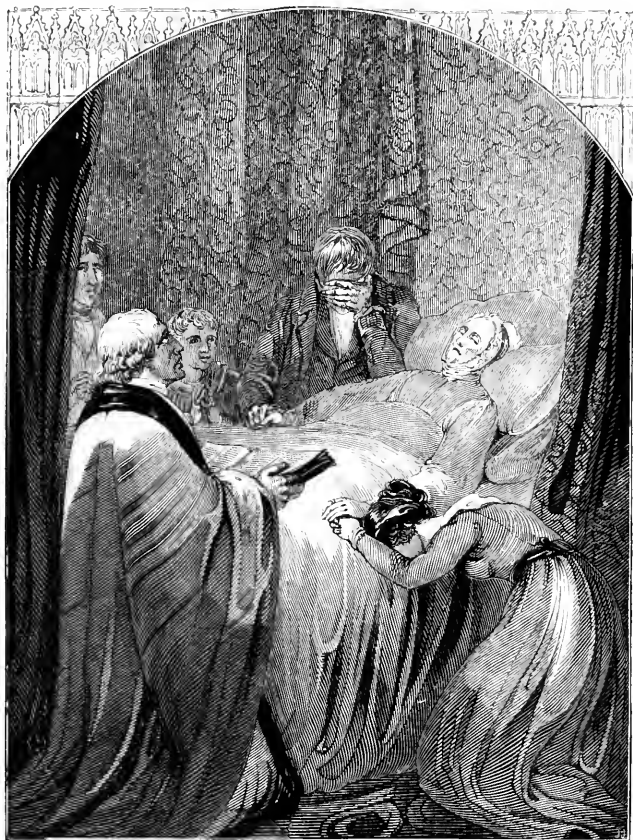
It is here, strictly speaking, that the rite of marriage commences; and it has been the general custom of all ages for the woman to be given away by her father, or some one representing him. According to the spiritual nature of the service, the woman is received by the minister of the Church, and by him bestowed on the man, who in accepting her declares both his inalienable right to her as a possession, and the duty which that claim involves. The man in like manner resigns himself to the Church, and is then given to the woman, who also receives him as her own, and professes her knowledge of the principles on which she is “to have and to hold him.”

The giving of a ring at marriage prevailed among the ancient heathens, as well as Jews and Christians. It is supposed to have originally signified the dowry which the husband had engaged to pay, and, as rings had usually a seal upon them, it is also supposed to have indicated the admission of the wife to a full participation of the husband's rights and property. Several allegorical meanings have been subsequently added, but these appear to have been the first intentions of the use of the ring in marriage. The fourth finger is named in the Rubric, because it was formerly supposed that a vein ran from that finger to the heart, a notion now sufficiently exploded, but not without a moral which it would be always well to retain. By the words with which the giving of the ring is accompanied, the man enters into a most solemn covenant. “With my body I thee worship,” that is, honour, for which word the former, considered ambiguous even at that time, was to have been changed at the Restoration. “And with all my worldly goods I thee endow.” In former times, the husband at these words presented the wife with gold and silver, but the giving of the ring may be considered as sufficiently significant of the investing of her with a claim on his property. The whole of this solemn contract is sealed by an appeal to the adorable and Almighty Trinity, by a devout prayer for the heavenly blessing, and a solemn proclamation to the Church, and to the world at large, that the union is completed.

Custom has led to an abridgment of the service equally injudicious and unjustifiable. Till late times, the newly-married persons received the Communion before the close of the service, but now the service itself is scarcely allowed to be finished. It ought to be deeply impressed on the minds of parties about to enter into an engagement which God's blessing alone can render permanently prosperous, that the more earnestly they seek His favour, the better they secure their happiness both in this world and the next.



THE ORDER FOR  
THE VISITATION OF THE SICK.



¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's house, shall say,*

**PEACE** be to this house, and to all that dwell in it.

¶ *When he cometh into the sick man's presence he shall say, kneeling down,*

**R**EMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

*Answer.* Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

## THE VISITATION OF THE SICK.

**O**UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*Minister.* O Lord, save thy servant;

*Answer.* Which putteth *his* trust in thee.

*Minister.* Send *him* help from thy holy place;

*Answer.* And evermore mightily defend *him*.

*Minister.* Let the enemy have no advantage of *him*

*Answer.* Nor the wicked approach to hurt *him*.

*Minister.* Be unto *him*, O Lord, a strong tower,

*Answer.* From the face of *his* enemy.

*Minister.* O Lord, hear our prayers.

*Answer.* And let our cry come unto thee.

*Minister.*

**O** LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. Amen.

**H**EAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: That, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else, give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. Amen.

¶ *Then shall the Minister exhort the sick person after this form, or other like.*

**D**EARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

## THE VISITATION OF THE SICK.

¶ *If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.*

**T**AKE therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgement. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus,*

**D**OST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

¶ *The sick person shall answer,*

All this I stedfastly believe.

## THE VISITATION OF THE SICK.

- ¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*
- ¶ *These words before rehearsed may be said before the Minister begin his Prayer, as he shall see cause.*
- ¶ *The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor.*
- ¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

**O**UR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following.*

Let us pray.

**O** MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him* *his* former sins, but strengthen *him* with thy blessed Spirit; and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

¶ *Then shall the Minister say this Psalm.*

*In te, Domine, speravi.* Psal. lxxi.

**I**N thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may always resort: thou hast promised to help me; for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall always be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

## THE VISITATION OF THE SICK.

O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age : forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying : God hath forsaken him, persecute him, and take him ; for there is none to deliver him.

Go not far from me, O God : my God, haste thee to help me.

Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway : and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done : O God, who is like unto thee ?

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Adding this.*

**O** SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

**T**HE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence ; and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ *And after that shall say,*

**U**NTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

*A Prayer for a sick child.*

**O** ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death ; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of



## THE VISITATION OF THE SICK.

sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake: That, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

*A Prayer for a sick person, when there appeareth small hope of recovery.*

**O** FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. *Amen.*

*A commendatory Prayer for a sick person at the point of departure.*

**O** ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

## THE VISITATION OF THE SICK.

*A Prayer for persons troubled in mind or in conscience.*

**O** BLESSED Lord, the Father of mercies, and the God of all comforts ; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities ; thy wrath lieth hard upon *him*, and *his* soul is full of trouble : But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope ; give *him* a right understanding of *himself*, and of thy threats and promises ; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure ; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

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## THE COMMUNION OF THE SICK.

¶ *Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life ; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church ; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house ; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least,) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.*

*The Collect.*

**A** LMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive ; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health. (if it be thy gracious will ;) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee ; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Heb. xii. 5.

**M**Y son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth ; and scourgeth every son whom he receiveth.

*The Gospel.* St. John v. 24.

**V**ERILY, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life.

## THE COMMUNION OF THE SICK.

- ¶ *After which the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words [Ye that do truly, &c.]*
- ¶ *At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.*
- ¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.*
- ¶ *When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm [In thee, O Lord, have I put my trust, &c.] and go straight to the Communion.*
- ¶ *In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.*

### NOTE ON THE ORDER FOR THE VISITATION OF THE SICK AND THE COMMUNION OF THE SICK.

If religion be professed with any degree of earnestness, its supports and consolations will naturally be sought for in seasons of calamity. The love of God is a fountain of health—His name is a strong tower; and when the heart is fainting under the weight of bodily afflictions, to what source of comfort can it turn, with so confident an expectation of relief, as to the mercy of the Almighty Father! There are, moreover, the positive invitations of Jesus Christ. Himself a man of sorrows, and acquainted with grief, He says, "Come unto me all ye that travail and are heavy laden, and I will refresh you." The appellation of the Holy Spirit as the Comforter has a signification of wide extent, and the balm of His grace is sufficient to give ease, whatever be the nature of the sorrows under which we grieve.

It is the direction of St. James that if any be sick he should call for the elders of the Church. In all ages it has been regarded by thoughtful persons as no less a privilege than a duty to obey this injunction. The visitation of the sick, therefore, is an important part of ministerial engagements, and the present office was provided by the compilers of the Liturgy as an aid to the performance of this important duty. Though considered by many as defective, it is not wanting in the chief characters which should distinguish such a service. Our reformers, however, wisely judging that particular cases might occur in which the minister had better be left to his own discretion, gave liberty to those who are licensed preachers to follow such a method as they may deem best suited to the condition of the person visited.

In the first edition of the Liturgy the 143rd Psalm was inserted before the supplications, but was left out in the next. The prayers and exhortations breathe a most devout and affectionate spirit, and the rehearsal of the Apostles' Creed, that pure summary of evangelical truth, fixes the mind on the firm foundations of heavenly knowledge. "Without faith it is impossible to please God;" "By grace are ye saved through faith;" and, "Being justified by faith, we have peace with God, through our Lord Jesus Christ." If the sick person, therefore, can with earnestness and sincerity declare his faith in the Gospel, the way is open to the throne of grace, and all the blessings which attend Divine peace.

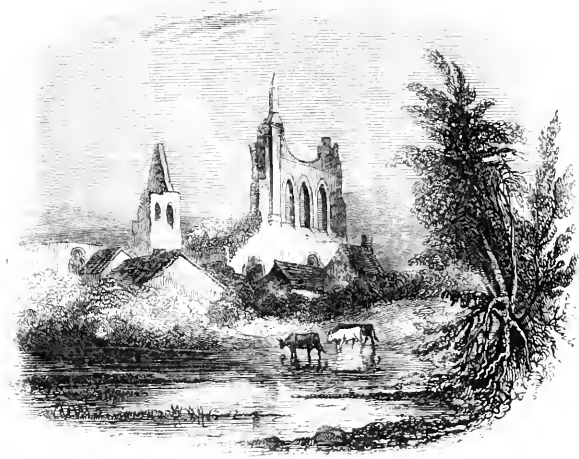
The declaration of faith is followed by an inquiry highly necessary in most instances to the comfort of the sick man's mind, and to the efficacy of his prayers, but the manner of conducting which must depend greatly upon the circumstances, character, and disposition of the individual. It is to consist, however, of particulars to which every man, whatever be his condition, is bound to give heed, if he would make due preparation for appearing at the throne of Christ. A particular confession of sins is often of great use, and, if the heart, after it has thus disburthened itself, seeks for further consolation, the minister is authorized to pronounce its absolution, and to declare it free from the penalties of its transgressions. As the form here inserted is expressed in strong and direct language, it is a question whether anything more be meant than an absolution from those offences which the church has power to punish, and the penalties of which, therefore, it may remit. That it ought to be viewed in this manner seems indicated by the prayer which follows.

## NOTE ON THE VISITATION OF THE SICK.

in which the penitent still entreats God to pardon him, as one who can only be actually absolved from his iniquities by the Majesty of Heaven. The expression, however, "I absolve thee from all thy sins," is so comprehensive that it can scarcely be reconciled with this interpretation. The subject is, therefore, one of doubt and difficulty, but the interpretation must, at all events, be that given to the words in which our Lord told His disciples that, what they should bind or unloose on earth, should be bound or unloosed in heaven. (Matth. xvi. 19.)

This form of absolution was originally directed to be used in all private confessions, but in the review of the first edition of the Liturgy the order was modified, and a sentence was inserted in the Rubric, intimating that the absolution was only to be pronounced when the sick person "humbly and heartily desired it." The 71st Psalm is found in offices for the Visitation of the Sick wherever used. In the first edition of the Liturgy the Rubric directed that the sick person might be anointed with oil if he desired. As this was an observance which, though ancient, had led to many superstitions, and could only be traced to the particular customs of eastern countries, it was discontinued, as many other trifling usages had been, at the instigation of the Swiss Reformer, Martin Bucer.

The administration of the Communion in private houses is only allowed from a great sense of the importance of the Sacrament to the health of men's souls. Sickness alone authorizes this departure from the general directions of the canons. The permission to receive it, therefore, ought to be regarded as a privilege. At the same time, let no one suppose that, if the heart be not sanctified by repentance and faith, the ordinance will avail to salvation.



THE ORDER FOR  
THE BURIAL OF THE DEAD.



¶ Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

¶ The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,

**I** AM the resurrection and the life, saith the Lord : he that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me shall never die. *St. John xi. 25, 26.*

**I** KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another. *Job xix. 25, 26, 27.*

**W**E brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord. *1 Tim. vi. 7. Job i. 21.*

## AT THE BURIAL OF THE DEAD.

¶ *After they are come into the Church, shall be read one or both of these Psalms following.*

*Dixi, Custodiam.* Psal. xxxix.

**I** SAID, I will take heed to my ways : that I offend not in my tongue.  
I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

I held my tongue and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled : and at the last I spake with my tongue ;

Lord, let me know mine end, and the number of my days : that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee ; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope : truly my hope is even in thee.

Deliver me from all mine offences : and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth : for it was thy doing.

Take thy plague away from me : I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

For I am a stranger with thee : and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end.  
Amen.

*Domine, refugium.* Psal. xc.

**L** ORD, thou hast been our refuge : from one generation to another.  
Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep : and fade away suddenly like the grass.

In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

## AT THE BURIAL OF THE DEAD.

For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten ; and though men be so strong, that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

O teach us to number our days : that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last : and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

Shew thy servants thy work : and their children thy glory.

And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.*

I Cor. xv. 20.

**N**OW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits ; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantage it me, if the dead rise not? Let us eat and drink, for to morrow we die. Be not deceived ; evil communications corrupt good manners. Awake

## AT THE BURIAL OF THE DEAD.

to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing:*

**M**AN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death; of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeas'd?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.



## AT THE BURIAL OF THE DEAD.

Thou knowest, Lord, the secrets of our hearts ; shut not thy merciful ears to our prayer ; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then while the earth shall be cast upon the Body by some standing by, the Priest shall say.*

**F**ORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground ; earth to earth, ashes to ashes, dust to dust ; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung,*

**I** HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord : even so saith the Spirit ; for they rest from their labours.

¶ *Then the Priest shall say.*

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

**O**UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

*Priest.*

**A**Lmighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity ; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world ; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom ; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory ; through Jesus Christ our Lord. *Amen.*

*The Collect.*

**O**MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life ; in whom whosoever believeth shall live, though he die ; and whosoever liveth, and believeth in him, shall not die eternally ; who also hath taught us, by his holy Apostle Saint Paul, not to

## AT THE BURIAL OF THE DEAD.

be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother* doth; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

**T**HE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

### NOTE.

FUNERAL rites have formed a part of the religious services of all ages and nations. Nature and religion unite in prompting mankind to pay this respect to the remains of the dead. Among the ancient heathens, funeral ceremonies were performed with the most costly splendour. The Jews paid the most solemn respect to the departed, committing the body to the tomb with long processions and every display of sorrow. To be deprived of sepulture was regarded as the height of misfortune (Psalm lxxix. 2; Jer. xxxvi. 30), and to see it performed with becoming pomp and solemnity a mark of the greatest affection. (Gen. xxiii. 3, 4, 7.) The respect paid to the body of our crucified Lord was imitated by the early Christians in the care with which they sought the remains of martyred saints, and committed them to the grave, assembling around the place of sepulture in considerable numbers, and uniting in solemn prayer and praise to the Author of their faith. In the services first used, the principal feature was psalmody. To this was usually added a discourse referring to the life and character of the deceased, the reading of some appropriate portion of Scripture, and occasionally the Communion. Other observances were gradually introduced, and with them many superstitions. The office of our own Church is decent, edifying, and pathetic. The only objections which can be made to it owe their whole force to the degeneracy of the times. When Christians paid due regard to the holiness of their calling, and discipline came to the assistance of example, every word of this service had its applicability and pathos. But now that so many bear the name, who are known to live in open enmity to God, and whose deaths are unattended with any sign of spiritual repentance, the indiscriminate or unmodified use of this service has often been considered by thoughtful-minded men as of doubtful propriety. The prohibitions of the Rubric are a defence against the more obvious inconsistencies: but now that excommunication is almost unknown as a part of Church discipline, the persons who, when this office was compiled, would have been regarded as separated from Communion, and, therefore, not entitled to the privileges and honours which it bestows, are confounded with the most spiritual, and spoken of in the same language. These objections, however, rest chiefly on two or three short passages in the service; and as the expressions alluded to are only rendered objectionable by the decline of discipline, the real value and excellence of the office itself admit of no dispute.

As faith is the victory which overcometh sorrows of every kind, as well as the world, the triumphs of Jesus Christ over death are announced at the beginning of the service. The expectation of His approach has been the comfort of holy men in all ages; and they who now own His sway, feel when they hear His words that it is not for them to sorrow as men without hope. The Psalms which follow are pathetic and supplicatory. In the first edition of the Liturgy, the 116th, 139th, and 146th were used. They were left out in the next edition, and no others inserted till the Restoration. The sublime discourse of St. Paul on the mystery of the resurrection is so animating—so noble in its appeals to both faith and reason, that it can hardly fail to inspire the most sorrowful heart with hope.

In the first edition of the Liturgy, supplications for the dead followed the lesson, and similar prayers were inserted in other parts of the service, but they were expunged in the revised edition.

Originally the whole of the service was performed in the open air; but as this often subjected

## NOTE ON THE BURIAL OF THE DEAD.

the persons attending to great inconvenience, it was thought better to have the former part read in the church. The service at the grave begins very appropriately with admonitions to the mourners to remember the universal mortality of man. These are followed by a solemn consigning of the body to its parent earth, and that by a simple usage of very ancient origin. But this also is accompanied with a declaration of fervent hope; and the prayers which succeed teach the hearts of all present to place their trust in the power of Christ—to look forward to the days of refreshment and restoration—to keep themselves in the purifying communion of the Holy Spirit, that they may surely follow their departed brother to the blessed abodes which they trust he has already entered.

Thus there is a tone of earnest joy in the whole of this beautiful and sublime service. Thanks are rendered to God for His having removed the departed from this world of sin and sorrow. The heart is awakened to the voice from heaven, declaring the blessedness of them that die in the Lord; and it responds to the call by praying that the Almighty may shortly accomplish, or complete, the number of His chosen people, and hasten the longed-for glories of His kingdom. This cheerful spirit characterised all the ancient funeral services. "Precious," it was remembered, "in the sight of the Lord is the death of His saints;" and St. Chrysostom therefore says, "What mean our hymns? Do we not glorify God, and give Him thanks, that He hath crowned him that is departed,—that He hath delivered him from trouble,—that He hath set him free from all fear?" But how evident it is, that, if we would thus convert the day of sorrow into a season of triumph, and express ourselves in the language of thankfulness and hope, it ought to be our constant effort to secure the diffusion of pure Christianity,—to imbue those we love with its living truths,—to drink deep of its truths ourselves; so that, whether we mourn, or are mourned over, the movements of natural grief may speedily give way,—not to the distractions of the world, nor to a presumptuous and ill-founded expectation of safety, but to the conscious possession of Divine peace.



THE  
THANKSGIVING OF WOMEN AFTER CHILD-BIRTH,  
COMMONLY CALLED,  
THE CHURCHING OF WOMEN.

¶ *The Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,*

**F**ORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth; you shall therefore give hearty thanks unto God, and say,

(¶ *Then shall the Priest say the cxvith Psalm,*)

*Dilexi quoniam.*

**I** AM well pleased: that the Lord hath heard the voice of my prayer;  
That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord:  
O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before, the Lord: in the land of the living.

I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

*Or, Psal. cxxvii. Nisi Dominus.*

**E**XCEPT the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

## THE CHURCHING OF WOMEN.

Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant : even so are the young children.

Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

**O**UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

*Minister.* O Lord, save this woman thy servant ;

*Answer.* Who putteth her trust in thee.

*Minister.* Be thou to her a strong tower ;

*Answer.* From the face of her enemy.

*Minister.* Lord, hear our prayer.

*Answer.* And let our cry come unto thee.

*Minister.* Let us pray.

**O** ALMIGHTY God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live, and walk according to thy will, in this life present; and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. Amen.

¶ *The Woman, that cometh to give her Thanks, must offer accustomed Offerings; and, if there be a Communion, it is convenient that she receive the holy Communion.*

### NOTE.

THIS Office is commonly regarded as answering to the rite of purification in the ceremonies of the Law. But such a view of it is neither correct nor necessary. It is simply a service of thanksgiving, and contains no allusion to any of the analogies even which might be discovered between the two rites. The Greek Church favoured the notion of its answering to the Jewish ordinance by appointing the woman to appear in the Church the fortieth day after her delivery. It was called "The Purification" in the old English service-books before the Reformation; and in the first edition of the Liturgy the office was entitled "The Order of the Purification of Women."

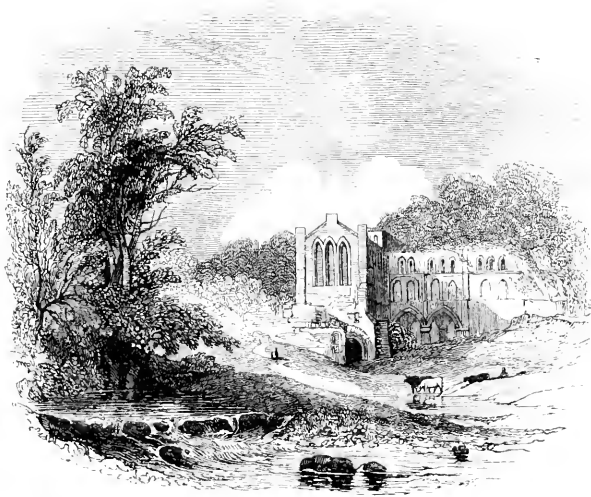
The arguments for the devout performance of this service are obvious to the least thoughtful minds. If we owe deliverance from danger—the recovery of health and strength after sickness—

## NOTE ON THE CHURCHING OF WOMEN.

to God's mercy, it is to His house we ought to direct our steps with the first efforts of our strength, and there make our offerings of praise in the presence of His Church. The only sacrifice He asks is this. He is full of tenderness; and He rejoices in the thanksgivings of the daughters of His people. The Church is edified by their example of gratitude. It derives a new theme of thankfulness from their deliverance, thus openly ascribed to Divine mercy, and it blesses and sanctifies them with its prayers. Private churchings are the invention of modern times, and manifest both ignorance of the nature of the service, and want of Christian piety and earnestness.

In the first edition of the Liturgy, the woman was directed to appear covered with a white veil, and to kneel "in some convenient place, nigh unto the Quire door;" or "nigh unto the place where the Table standeth." The short address to her is weighty, and well calculated to direct attention to the duty which she owes to God. In the last edition of the Liturgy the present Psalms were introduced in place of the 121st and 128th, which had for many ages formed part of the service. The supplications, or short Litany, following, and the concluding prayer, are such as every humble and thankful mind may gladly join in at the throne of grace.

According to ancient custom the woman was directed by the Rubric, in the first edition of the Liturgy, to "offer her chrisom, and other accustomed offerings;" at the close of the service. The chrisom was the white garment put upon the infant at baptism, and for this purpose was laid up in the Church to be ready for the christening. When the use of the chrisom ceased, which it did soon after the publication of the Liturgy, the Rubric was altered to the form in which it now stands.



## A COMMINATION,

OR DENOUNCING OF GOD'S ANGER AND JUDGEMENTS AGAINST SINNERS,

WITH CERTAIN PRAYERS, TO BE USED ON THE FIRST DAY OF LENT, AND AT OTHER TIMES, AS THE ORDINARY SHALL APPOINT.

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¶ *After Morning Prayer, the Litaney ended according to the accustomed manner, the Priest shall, in the Reading-Pew or Pulpit, say,*

**B**RETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

Instead whereof, (until the said discipline may be restored again, which is much to be wished,) it is thought good, that at this time (in the presence of you all) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, *Amen*: To the intent that, being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

**C**URSED is the man that maketh any carved or molten image, to worship it.

¶ *And the people shall answer and say, Amen.*

*Minister.* Cursed is he that curseth his father or mother.

*Answer.* Amen.

*Minister.* Cursed is he that removeth his neighbour's land-mark.

*Answer.* Amen.

*Minister.* Cursed is he that maketh the blind to go out of his way.

*Answer.* Amen.

*Minister.* Cursed is he that perverteth the judgement of the stranger, the fatherless, and widow.

*Answer.* Amen.

*Minister.* Cursed is he that smiteth his neighbour secretly.

*Answer.* Amen.

*Minister.* Cursed is he that lieth with his neighbour's wife.

*Answer.* Amen.

*Minister.* Cursed is he that taketh reward to slay the innocent.

*Answer.* Amen.

*Minister.* Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

*Answer.* Amen.

## A COMMINATION.

*Minister.* Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.

*Answer.* Amen.

*Minister.*

**N**OW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God; let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, so that every tree that bringeth not forth good fruit is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: he shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-sufferance of God, when he calleth them continually to repentance. Then shall they call upon me, (saith the Lord,) but I will not hear; they shall seek me early, but they shall not find me; and that, because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh, when none can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction: Cast away from you all your ungodliness that ye have done: Make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no



## A COMMINATION.

pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving: This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: Unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

¶ Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.

*Miserere mei, Deus.* Psal. li.

**H**AVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face away from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

## A COMMINATION.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

Glory be to the Father, &c.

*Answer.* As it was in the beginning, &c.

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

**O**UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

*Minister.* O Lord, save thy servants ;

*Answer.* That put their trust in thee.

*Minister.* Send unto them help from above.

*Answer.* And evermore mightily defend them.

*Minister.* Help us, O God our Saviour.

*Answer.* And for the glory of thy Name deliver us ; be merciful to us sinners, for thy Name's sake.

*Minister.* O Lord, hear our prayer.

*Answer.* And let our cry come unto thee.

*Minister.* Let us pray.

**O** LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee ; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved ; through Christ our Lord. Amen.

**O** MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made ; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved ; Mercifully forgive us our trespasses ; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy ; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed ; enter not into judgement with thy servants, who are vile earth, and miserable sinners ; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world,

## A COMMINATION.

that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the people say this that followeth, after the Minister.*

**T**URN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. *Amen.*

¶ *Then the Minister alone shall say,*

**T**HE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. *Amen.*

### NOTE.

THE discipline of the early Church was founded on the most necessary and obvious principles of Christian purity. A society had been formed which owed its existence to the call of the Gospel, and the power of the Holy Spirit. It was the proper duty of this society to endeavour to impart its knowledge and maxims to the world at large, and to draw within its bosom as many as were prepared to obey the Spirit which gave it life. But as those who joined it would be distinguished by various degrees of strength and holiness, and as the very imperfection of human nature itself would still leave them open to temptation, the Church was obliged, from the first, to institute a system of discipline, which should enable it to reprove the careless, to correct the erring, and expel the obstinate offender from its communion.

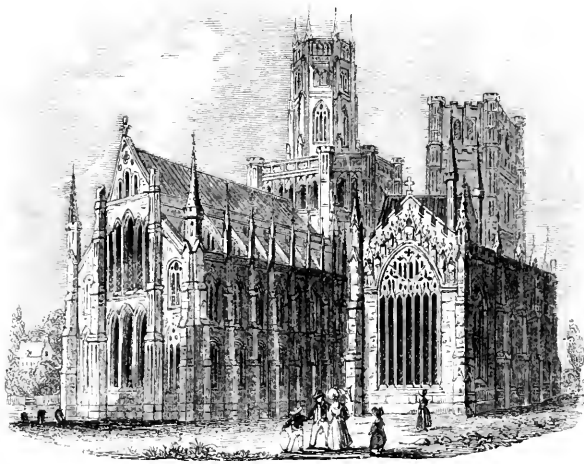
Such was the value set upon the blessings of Church communion in former times, that the chastisements inflicted for sin were usually submitted to with deep humility. The penitent thankfully accepted the offer of restoration on any terms; and thus the Church was enabled to repress the wantonness of error, and by a salutary severity preserve to its children the invaluable advantages of a holy, consistent, and tranquil character. As sin is a scandal to the Christian profession, it was rightly judged that he who had dishonoured the Church, ought in the presence of the Church to confess his error. In the early ages penitents were admitted publicly to their course of penance on the first day of Lent. They appeared barefoot, and clothed in sackcloth, at the door of the Church. There they were received by the clergy, who gave them directions respecting their duty in their present state of humiliation, and as to what was demanded of them by the Church. They were then brought into the aisle, where the seven penitential psalms were repeated; and the bishop, having laid his hands upon them, sprinkled them with water, and put ashes on their heads, directed them to be expelled the Church, as Adam was driven out of paradise.

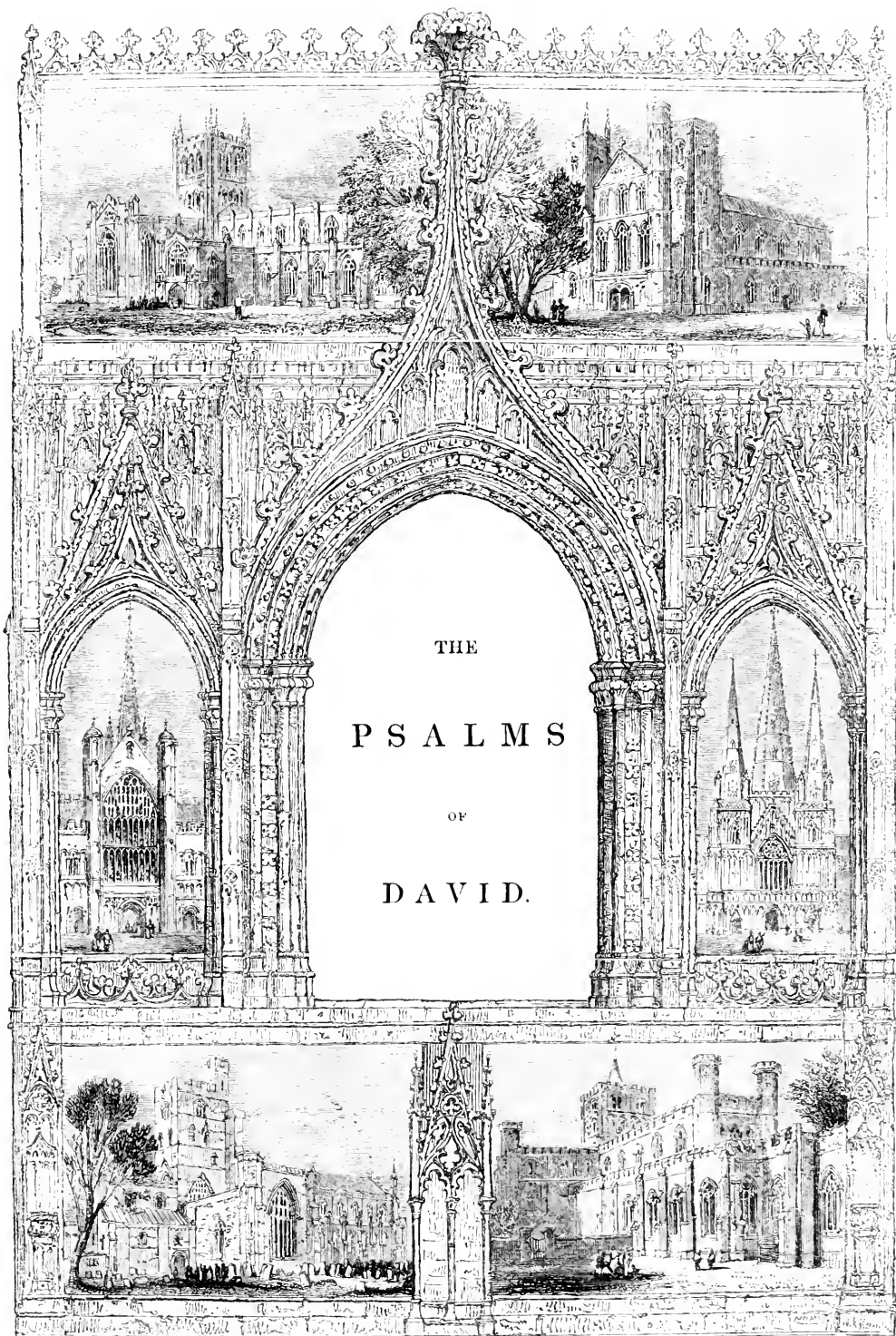
With the decline of primitive simplicity and earnestness, these things degenerated into useless forms, or were changed for indulgences which might be purchased by all who could command sufficient money for the purpose. The corruption of the world at large favoured every step in the decline of discipline; and our reformers saw how vain it would be to attempt the restoration of a system which could only have force under the almost universal revival of faith, and evangelical piety. But, not to leave sinners unwarmed by the solemn denunciations of the Church, they introduced this form of Communion, desiring thereby to inspire that terror of the divine law which may be followed by a saving repentance.

The use of this form was originally confined to Ash-Wednesday, but according to the present Rubric it may be read at any time appointed by the Ordinary. In pronouncing the curses of the law upon

## NOTE ON COMMINATION.

the offenders named in the denunciations, the Church does nothing more than declare their state. It does not pray that the sinner may be cursed, but merely states that he is so. Nor do the people confirm a curse when they say "Amen," but simply acknowledge the truth of what has been stated, and which must be true, if both the Law and the Gospel be not false. The following address, with the accompanying prayer, is strikingly pathetic, as well as most edifying. It brings to the alarmed and penitent sinner the merciful tidings, the good message, that the way to peace is open to him, and that, however dark and multiplied his offences, however fearful the denunciations against them, they will all be pardoned, if he humble himself before the throne of grace. This service, therefore, which at the first view seems to delight only in the awful severity of the law, is in reality a ministration of mercy, and one in which they who utter the sentences of heavenly wrath are taking a part, as confessing sinners entreating for mercy, and not as judges of their fellow-men. The concluding blessing, which is taken from Numbers vi. 24, was not added till the last Review.







INTRODUCTORY NOTE  
TO THE  
PSALMS OF DAVID.

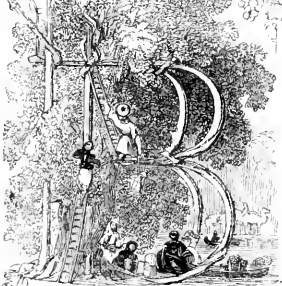
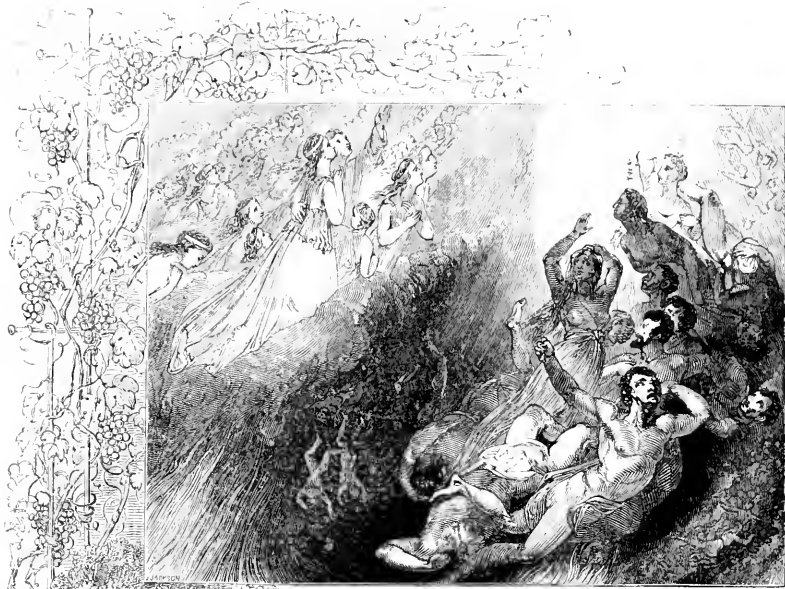
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THE use of these divine compositions in the service of the Church is as old as the Church itself. Christians found them a sort of liturgy ready formed for their purpose, admirably adapted to their condition, and for the expression of their innermost sentiments and desires. Abounding in spiritual delineations of the state of believers in all periods of the Church, they afforded them comfort under the bitterest persecutions, and when times of tranquillity arrived, furnished them with songs of thanksgiving, which they gladly interwove with those of confession for sin, of prayers for grace, necessary in every period to the propriety of Christian worship. The Psalms were especially recommended to the first believers by the quotations made from them by Christ. They could, moreover, easily be committed to memory, and while they had the seal of inspiration, the authority of the law, the illumination of prophecy, upon them, they were the portion of Scripture with which a familiar acquaintance might most readily be obtained. Hence they formed the principal part of the ancient services, which, however much modified in subsequent periods, still retained the Psalms as the most important feature of public worship.

It was by the example of the purest times, therefore, that the compilers of our Liturgy acted, when they established the daily use of the Psalms in the reformed Church. The most spiritual minds rejoice at their introduction, as a means of keeping alive the elevated piety of an apostolic era; and those of a humbler degree of faith, when once awakened to inquiry, see that they are able to gather from them the most edifying precepts, examples the most affecting, and the most encouraging promises.

The translation used in the Liturgy is that of Tyndal and Miles Coverdale, as published in the Great English Bible. This version was revised by Archbishop Cranmer; and though of a more ancient date than that of the received translation of the Scriptures, is considered valuable for its elegance and general correctness. As in former times, the Psalms are to be repeated in alternate verses by the minister and the people. St. Ambrose, when comparing the Church to the sea, observes that, "from the responsories of the Psalms, and singing of men, women, virgins, and children, there results an harmonious noise, like the waves of the ocean." The ecclesiastical historian Theodoret says, that this mode of repeating the Psalms was introduced in the reign of the Emperor Constantine; but the earlier historian, Eusebius, traces it to the age of the apostolic fathers. In the Greek Church the "Gloria" was repeated at the end of the last psalm only. The Roman Church followed this custom, but in the other churches of the West it gradually became usual to repeat it at the close of every psalm. Anciently a great number of psalms were repeated in succession, and afterwards so many were appointed for each canonical hour. It was always left, however, to the bishop to name any particular psalm for remarkable occasions, and thus psalmody was made a part not only of the ordinary, but of every, service of the Church. The coldness with which this important portion of public worship is at present performed, can only be attributed to a want of due consideration respecting the nature and meaning of the Psalms themselves. It is to be hoped, therefore, that in a day of reviving piety, the members of our national Church will endeavour to obtain that acquaintance with the interpretation of the Psalms, which will enable them thereby to make to their heavenly Father an acceptable offering of prayer and thanksgiving. The reader should likewise always bear in mind, that while he is praising God in the Psalms, he is also contemplating prophecies fulfilled in Christ and the Church; and that as it is with mankind and the world, viewed in close relation to God's designs, that he has here to do, he will have the most necessary of all helps to the understanding of this part of revelation.

THE FIRST DAY.  
MORNING PRAYER.



Psal. i. *Beatus vir, qui non abiit, &c.*

**LESSED** is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord : and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.

4 His leaf also shall not wither : and look, whatsoever he doeth, it shall prosper.

PSALM I.—This psalm may be regarded as an introduction to the whole book. It describes the blessedness of a holy life, and the miserable consequences of sin. This it does in the most striking and picturesque language, showing, first the negative, and then the positive virtues of the heirs of salvation. They take no part with the wicked, even in thought;—they are not found on the broad path with them;—they frequent not their assemblies,—they judge not where they judge. While they thus avoid every occasion of sin, their hearts are cheered and strengthened by the contemplation of heavenly truth. This occupies all the channels and faculties of their souls; and thus their habitual state of being is that of genial thoughtfulness. In answer to their mental condition, is that of their general conduct. As their delight is in the law, so are they constantly exercised in the fulfilment of its precepts. The permanence and results of their existence correspond to the glory of the rule which they follow; while the ungodly, with all their possessions and boasted means of pleasure, are swept away into everlasting darkness.



5 As for the ungodly, it is not so with them : but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment : neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous : and the way of the ungodly shall perish.

Psal. ii. *Quare fremuerunt gentes?*



HY do the heathen so furiously rage together : and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together : against the Lord, and against his Anointed.

3 Let us break their bonds asunder : and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn : the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath : and vex them in his sore displeasure.

6 Yet have I set my King : upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me : Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance : and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron : and break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings : be learned, ye that are judges of the earth.

11 Serve the Lord in fear : and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way : if his wrath be kindled, (yea, but a little,) blessed are all they that put their trust in him.

PSALM II.—The application of this psalm (in Acts iv. 25; xiii. 33; and Heb. i. 5.) to Jesus Christ plainly declares its prophetic character. In its literal sense, it represents David on the throne of Israel, proclaiming his trust in the power which placed him there, and in the strength of that faith defying the rage of his innumerable enemies. Its spiritual meaning sets Christ before us,—ruling in His kingdom—enthroned in the midst of His Church, on the Zion of the heavenly Jerusalem, but still exposed to the vain threats of the kings and nations of the earth. It is by the eternal decree of the Almighty that He reigns. Their blasphemous efforts, therefore, are vain. Persevered in, they can but end in the destruction of the offenders. Hence the concluding exhortation to the kings and judges of the earth;—hence the persuasive call to the world at large, “Kiss the Son, lest He be angry;” that is—seek His peace and favour as your appointed Lord, and your all-sufficient Redeemer!

Psal. iii. *Domine, quid multiplicati?*

ORD, how are they increased that trouble me : many are they that rise against me.

2 Many one there be that say of my soul : There is no help for him in his God.

3 But thou, O Lord, art my defender : thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice : and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again : for the Lord sustained me.

6 I will not be afraid for ten thousands of the people : that have set themselves against me round about.

7 Up, Lord, and help me, O my God : for thou smitest all mine enemies upon the cheek-bone ; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord : and thy blessing is upon thy people.

Psal. iv. *Cum invocarem.*

HEAR me when I call, O God of my righteousness : thou hast set me at liberty when I was in trouble ; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and seek after leasing ?

3 Know this also, that the Lord hath chosen to himself the man that is godly : when I call upon the Lord, he will hear me.

PSALM III.—This psalm, which is generally supposed to have been composed by David when he fled from his rebellious son, is spiritually descriptive of the Church when under persecution, or of the individual believer, hated and oppressed in the world for his fidelity to God. The number of his enemies daily increases, but his faith enlarges with his dangers. The name of the Lord is his strong tower, and he rests secure in the midst of his most desperate foes. Nor does he look for safety only from the arm of his Saviour: he knows that the time will come when salvation and blessing shall crown the people of the Lord with everlasting glory.

PSALM IV.—The injustice of the world has ever made it the enemy of truth and holiness. Despised because they reprove its vices, and oppressed because they seem to offer an easy conquest, the faithful servants of God have in all ages stood exposed to its persevering malevolence. But they appeal from its cruelty and unjust decisions to Him whose most gracious title is that of the Justifier of His people. The Lord is their righteousness,—the free source of their holiness; a willing listener to their prayers,—a present help in the hour of danger, and the fountain of life.

4 Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness : and put your trust in the Lord.

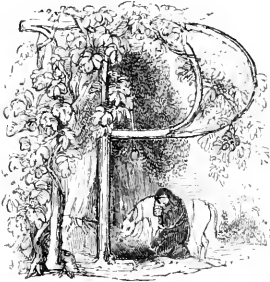
6 There be many that say : Who will shew us any good ?

7 Lord, lift thou up : the light of thy countenance upon us.

8 Thou hast put gladness in my heart : since the time that their corn, and wine, and oil, increased.

9 I will lay me down in peace, and take my rest : for it is thou, Lord, only, that makest me dwell in safety.

Psal. v. *Verba mea auribus.*



ONDER my words, O Lord : consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God : for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord : early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing : the Lord will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy : and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies : make thy way plain before my face.

9 For there is no faithfulness in his mouth : their inward parts are very wickedness.

10 Their throat is an open sepulchre : they flatter with their tongue.

PSALM V.—This psalm, it is conjectured, was used by pious priests and Levites when worshipping in the inner court of the temple. It beautifully expresses those sentiments of earnest delight which fill the souls of believers when holding communion with God. The prayer of faith is mingled with the voice of adoration; and here, as in almost every one of these divine compositions, the hostility of the world is spoken of, and comfort is sought in heavenly mercy, as the only sufficient safeguard against the enemy.

11 Destroy thou them, O God; let them perish through their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice: they shall ever be giving of thanks, because thou defendest them; they that love thy Name shall be joyful in thee;

13 For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

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## EVENING PRAYER.

Psal. vi. *Domine, ne in furore.*



LORD, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled: but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercy's sake.

5 For in death no man remembereth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning; every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

PSALM VI.—The language of this psalm is that of deep affliction and repentance. It was probably composed by David when bowed down by sickness, or when his heart was stricken by the sorrow of recollected sins. The agony of his soul, in itself awful, taught him to tremble at the prospect of a still more dreadful punishment. He cries, therefore, for mercy, and in the depths of his grief and suffering feels that his prayer is heard.

Psal. vii. *Domine, Deus meus.*



LORD my God, in thee have I put my trust : save me from all them that persecute me, and deliver me ;

2 Lest he devour my soul, like a lion, and tear it in pieces : while there is none to help.

3 O Lord my God, if I have done any such thing : or if there be any wickedness in my hands ;

4 If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy ;

5 Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies : arise up for me in the judgement that thou hast commanded.

7 And so shall the congregation of the people come about thee : for their sakes therefore lift up thyself again.

8 The Lord shall judge the people ; give sentence with me, O Lord : according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end : but guide thou the just.

10 For the righteous God : trieth the very hearts and reins.

11 My help cometh of God : who preserveth them that are true of heart.

12 God is a righteous Judge, strong, and patient : and God is provoked every day.

13 If a man will not turn, he will whet his sword : he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death : he ordaineth his arrows against the persecutors.

PSALM VII.—This psalm is supposed to have been composed by David when he fled from Saul, or from Absalom. He still cries for help to God, and declares his innocence of any crime against his cruel persecutors. If they repent not, the Divine anger is imprecated ; and, by a noble stroke of inspired poetry, the unjust and daring sinner is represented as digging a pit for the faithful, while God, unseen, in the everlasting recesses of heaven, is whetting His sword and bending His bow to sweep away the ungodly from the earth. How forcible is the whole of this psalm when applied to the persecutions of our Lord !

15 Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit : and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head : and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness : and I will praise the Name of the Lord most High.

Psal. viii. *Domine, Dominus noster.*



**LORD** our Governour, how excellent is thy Name in all the world : thou that hast set thy glory above the heavens !

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies : that thou mightest still the enemy, and the avenger.

3 For I will consider thy heavens, even the works of thy fingers : the moon and the stars, which thou hast ordained.

4 What is man, that thou art mindful of him : and the son of man, that thou visitest him ?

5 Thou madest him lower than the angels : to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands : and thou hast put all things in subjection under his feet ;

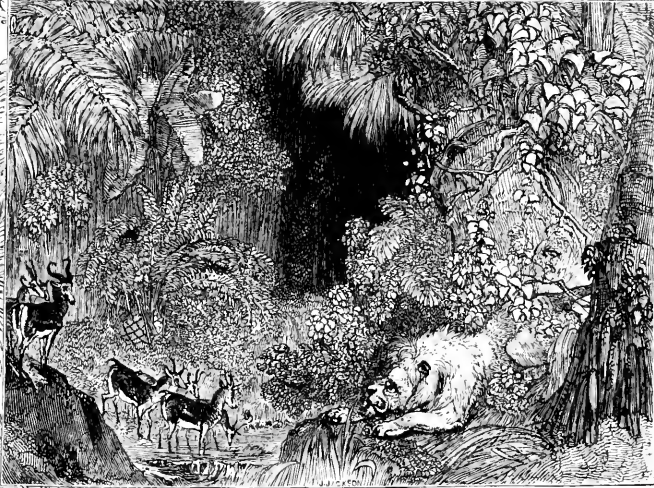
7 All sheep and oxen : yea, and the beasts of the field ;

8 The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

9 O Lord our Governour : how excellent is thy Name in all the world !

PSALM VIII.—This psalm, which is one of those appointed for Ascension Day, is quoted in Hebrews ii. 6, as prophetically describing the triumph of humanity in the glorification of Christ. The Majesty of God is contemplated till the soul shrinks from the ever-increasing brightness of the scene ; it begins to doubt the possibility of its being an object of regard to a Deity so awful in the sublimity of His power,—so far apart from this low and miserable world. Neither nature nor the law answers the doubt. The grace given to the Psalmist, in the exercise of his prophetic office, could alone enable him to catch a glimpse of the mystery of godliness and love. In Adam the race is earthly, and cannot look beyond the visible heavens. In Christ it is spiritual and divine : only for a little time to be lower than the angels, and after its day of trial to be crowned with glory and honour. Hence it is, that “ the earnest expectation of the creature waiteth for the manifestation of the sons of God.” Till then, nature must remain subject to vanity, to sin, and death ; but when the second head of the race shall proclaim His design finished, the universe will recover its primal beauty, and glory and worship shall be the meed of all who are found in the Saviour.

THE SECOND DAY.  
MORNING PRAYER.



Psal. ix. *Confitebor tibi.*

**WILL** give thanks unto thee, O Lord,  
with my whole heart : I will speak of all  
thy marvellous works.

2 I will be glad and rejoice in thee :  
yea, my songs will I make of thy Name,  
O thou most Highest.

3 While mine enemies are driven back :  
they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause : thou art  
set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the un-  
godly : thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end : even

PSALM IX.—The prayers of God's people are never unanswered, nor are their enemies at any time allowed to prevail against them, except for the purposes of final good. Their souls are in His hand—their cause is His; and, when they triumph, they know it is by His power and goodness that their adversaries have been obliged to retreat. The present and immediate success is but a sign of the Almighty's prevailing love. They learn from the particular instance the force of the everlasting rule. Hence their rejoicing in Him;—their grand and lofty faith that “destructions are come to a perpetual end,”—and their comforting assurance that the Lord will ever be a “defence for the oppressed, even a refuge in due time of trouble.” But thanksgiving and songs of triumph must ever, in this state of things, be mingled with the consciousness that times of danger and difficulty will return. The Psalmist, therefore, sets an example to the Church, and to every believer in Christ, to seek the Lord with prayers for mercy, even in the midst of success and happiness.

as the cities which thou hast destroyed ; their memorial is perished with them.

7 But the Lord shall endure for ever : he hath also prepared his seat for judgement.

8 For he shall judge the world in righteousness : and minister true judgement unto the people.

9 The Lord also will be a defence for the oppressed : even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee : for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion : shew the people of his doings.

12 For, when he maketh inquisition for blood, he remembereth them : and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord ; consider the trouble which I suffer of them that hate me : thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion : I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made : in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement : the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell : and all the people that forget God.

18 For the poor shall not always be forgotten : the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand : let the heathen be judged in thy sight.

20 Put them in fear, O Lord : that the heathen may know themselves to be but men.

Psal. x. *Ut quid, Domine?*



HY standest thou so far off, O Lord : and hidest thy face in the needful time of trouble ?

2 The ungodly for his own lust doth persecute the poor : let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire : and speaketh good of the covetous, whom God abhorreth.



\* 4 The ungodly is so proud, that he careth not for God : neither is God in all his thoughts.

5 His ways are alway grievous : thy judgements are far above out of his sight, and therefore defieth he all his enemies.

+ 6 For he hath said in his heart, Tush, I shall never be cast down : there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud : under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets : and privily in his lurking dens doth he murder the innocent ; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den : that he may ravish the poor.

10 He doth ravish the poor : when he getteth him into his net.

11 He falleth down, and humbleth himself : that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten : he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand : forget not the poor.

14 Wherefore should the wicked blaspheme God : while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it : for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thine hand : the poor committeth himself unto thee ; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious : take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever : and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor : thou preparest their heart, and thine ear hearkeneth thereto ;

20 To help the fatherless and poor unto their right : that the man of the earth be no more exalted against them.

PSALM X.—How pathetic a moral is conveyed even by the arrangement of the Psalms, the song of triumph being so quickly succeeded by lamentations, confessions of sin, and prayers for pity ! Every hour of darkness that we suffer is dark because God turns away His face, or veils it in displeasure. The most fruitful season of happiness would become barren if deprived of the Divine blessing ; what then must be the condition of man under the most afflicting misfortunes if deprived of all consolation from the Father of mercies ? The prosperity of the wicked fills the mind with doubt and perplexity, till it begin to rest with confidence on the justice, wisdom, and benevolence of God. It then appeals to Him for help ; it declares its wants and apprehensions, and in its very prayer feels that the heavenly Father hath prepared the way for its consolation and final safety.

Psal. xi. *In Domino confido.*



IN the Lord put I my trust : how say ye then to my soul, that she should flee as a bird unto the hill ?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver : that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down : and what hath the righteous done ?

4 The Lord is in his holy temple : the Lord's seat is in heaven.

5 His eyes consider the poor : and his eye-lids try the children of men.

6 The Lord alloweth the righteous : but the ungodly, and him that delighteth in wickedness doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest : this shall be their portion to drink.

8 For the righteous Lord loveth righteousness : his countenance will behold the thing that is just.

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## EVENING PRAYER.

Psal. xii. *Salvum me fac.*



ELP me, Lord, for there is not one godly man left : for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour : they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips : and the tongue that speaketh proud things ;

4 Which have said, With our tongue will we prevail : we are they that ought to speak, who is lord over us ?

5 Now for the comfortless troubles' sake of the needy : and because of the deep sighing of the poor,

PSALM XI.—It is the privilege of God's people to know that He hears their prayers. However the world may be agitated, they have always a place of refuge, and the light of divine love sheds

6 I will up, saith the Lord : and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words : even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord : thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side : when they are exalted, the children of men are put to rebuke.

Psal. xiii. *Usque quo, Domine?*



OW long wilt thou forget me, O Lord, for ever : how long wilt thou hide thy face from me ?

2 How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me ?

3 Consider, and hear me, O Lord my God : lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy : and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me : yea, I will praise the Name of the Lord most Highest.

its radiance on their path when vexed with the fiercest storms. Everything is changing around them. The wicked gain a momentary ascendancy ; it is impossible by the very nature of things that they should keep it ; confusion attends their downfall, and the perpetual alternations of the scene fill the natural heart with dismay ; but in all these changes “the foundation of God standeth sure, having this seal, the Lord knoweth them that are His.” 2 Tim. ii. 19.

PSALM XIII.—The depravity of the world presents a melancholy prospect to the believer, whether he consider the fate of mankind, the state of the Church, or the glory of God’s name. Anxious for the conversion of the wicked, and ever praying that the great designs of salvation may be speedily fulfilled, he cries to God for help, in the deeply-felt conviction that He alone can stem the floods of iniquity, and snatch perishing souls from the overwhelming torrent.

PSALM XIII.—Affliction, when the result of sin and folly, convinces the heart, if not dead to reflection, of God’s severe displeasure. When repentance follows, and the soul humbles itself under the burden of its sorrows, it is taught to feel that, so long as God refuses His wonted mercy, and hides His face from it in anger, it cannot cease to be miserable. It matters not from what cause the suffering arises, whether from circumstances apparently natural, or from the persecution of enemies. God’s returning mercy alone can bring peace again to the heart. Happy they, then, who, having deeply lamented their sins, and cried for help, are able to say, “We will be joyful, O Lord, in thy salvation, for we have trusted in thy mercy.”

Psal. xiv. *Dixit insipiens.*

HE fool hath said in his heart : There is no God.

2 They are corrupt, and become abominable in their doings : there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived : the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known : there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief : eating up my people as it were bread, and call not upon the Lord ?

9 There were they brought in great fear, even where no fear was : for God is in the generation of the righteous.

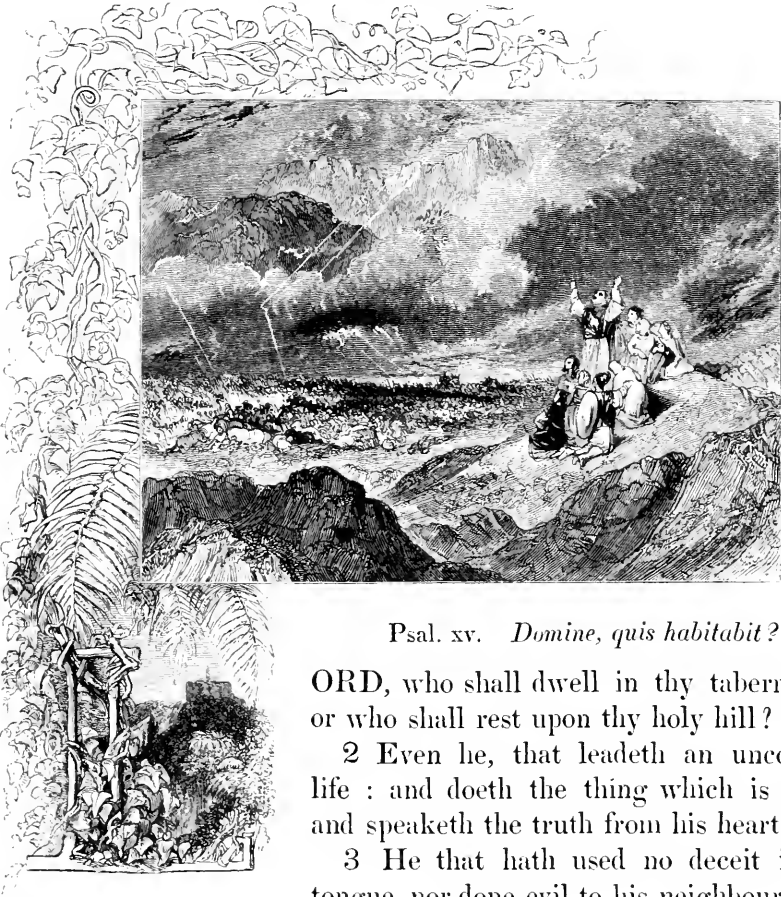
10 As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion ? When the Lord turneth the captivity of his people : then shall Jacob rejoice, and Israel shall be glad.

PSALM XIV.—St. Paul has taught us to apply this melancholy description of the wicked in the days of David to the state of mankind at large when the Gospel was first published to the world. Universal ignorance and vice are but the necessary consequences of universal depravity. The former can never cease till the latter is eradicated, and this can only be effected in proportion as the Divine Spirit of the Gospel is diffused and obeyed. Folly and iniquity must at length inevitably yield to the sentence passed upon them; but the power that subdues them may be either that of grace, or of justice. Whatever to them the consequences of the divine government, the righteous shall regain their liberty, God will turn their captivity, and they shall rejoice in His goodness for evermore. The 5th, 6th, and 7th verses are not in the original Hebrew, but were introduced into the old version from some copies of the Septuagint, and on the authority of Rom. iii. 13—18.

THE THIRD DAY.

## MORNING PRAYER.



Psal. xv. *Domine, quis habitabit?*

ORD, who shall dwell in thy tabernacle :  
or who shall rest upon thy holy hill ?

2 Even he, that leadeth an uncorrupt  
life : and doeth the thing which is right,  
and speaketh the truth from his heart.

3 He that hath used no deceit in his  
tongue, nor done evil to his neighbour : and

hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes :  
and maketh much of them that fear the Lord.

PSALM XV.—The house of God on earth is His Church ; His tabernacle, the innermost circle of His faithful people. Peace which passeth understanding fills the souls of those admitted to the spiritual Zion ; but how inconceivably glorious must be the state of those to whom an entrance is abundantly ministered into the courts of heaven, into the habitations prepared by Christ for His disciples in His Father's house ! The conditions of character necessary to this state of blessedness are those which God's law universally demands, and upon the principles of which all moral and spiritual good must eternally depend. Were it possible for the proud and the deceitful to prosper finally, it would be impossible for the virtuous to call God, Almighty.

5 He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

6 He that hath not given his money upon usury : nor taken reward against the innocent.

7 Whoso doeth these things : shall never fall.

Psal. xvi. *Conserve me, Domine.*



RESERVE me, O God : for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord : Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints, that are in the earth : and upon such as excel in virtue.

4 But they that run after another god : shall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning : my reins also chasten me in the night-season.

9 I have set God always before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell : neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt shew me the path of life ; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

PSALM XVI.—Trust in God is allowed to form a claim upon His mercy. This is beautifully demonstrated in most of the Psalms, and in other prayers of God's people. Even in their worst afflictions, they know Him as a benefactor and a Saviour. They rejoice in Him, and in His word: bless Him for His warnings,—for the privileges and graces with which He has enriched them; and, beholding the horrible crimes of the world, separate themselves wholly from its assemblies. The concluding verses of the psalm are a prophecy, which has been fulfilled in the everlasting triumph of Christ Himself, and of His mystical body, over sin and death. (Acts ii. 24, xiii. 35.)

Psal. xvii. *Exaudi, Domine.*

EAR the right, O Lord, consider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence : and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season ; thou hast tried me, and shalt find no wickedness in me :

for I am utterly purposed that my mouth shall not offend.

4 Because of men's works, that are done against the words of thy lips : I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths : that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me : incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee : from such as resist thy right hand.

8 Keep me as the apple of an eye : hide me under the shadow of thy wings,

9 From the ungodly that trouble me : mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat : and their mouth speaketh proud things.

11 They lie waiting in our way on every side : turning their eyes down to the ground ;

12 Like as a lion that is greedy of his prey : and as it were a lion's whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down : deliver my soul from the ungodly, which is a sword of thine ;

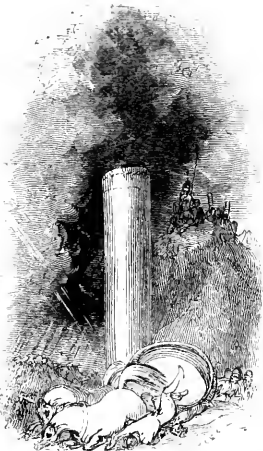
14 From the men of thy hand, O Lord, from the men, I say, and from the evil world : which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire : and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness : and when I awake up after thy likeness, I shall be satisfied with it.

PSALM XVII.—“The just shall live by faith :” this has been known to the children of God in all ages ; and David would have been the last to dispute a doctrine so necessary to the hopes which he cherished. When he speaks, therefore, in this and other psalms, respecting his freedom from

## EVENING PRAYER.

Psal. xviii. *Diligam te, Domine.*

WILL love thee, O Lord, my strength ; the Lord is my stony rock, and my defence : my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised : so shall I be safe from mine enemies.

3 The sorrows of death compassed me : and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me : the snares of death overtook me.

5 In my trouble I will call upon the Lord : and complain unto my God.

6 So shall he hear my voice out of his holy temple : and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked : the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence : and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down : and it was dark under his feet.

10 He rode upon the cherubims, and did fly : he came flying upon the wings of the wind.

wickedness, he either alludes to his conduct towards those by whom he was persecuted, or employs the language of one who had been sanctified by God's free Spirit, and justified by God's free grace. The character of the wicked, their injustice, violence, and treachery, are powerfully described in this psalm. From hosts of such enemies, with Satan at their head, who should set the righteous free but He who experienced their malice, and overcame by the power of His perfect holiness ?

PSALM XVIII.—This magnificent psalm was composed by David when he saw himself victorious over Saul and all his other enemies. (2 Sam. xxii. 1.) The recollection of the Divine goodness, as manifested in his deliverance, mingled with the contemplation of the power which gave it such might against the legions of darkness. Hence love and gratitude breathe the sublime spirit of awe ; and the wonders of the Almighty's reign bear away the mind for a moment from the particular instance of His mercy. But the Psalmist returns to the consideration of his own deliverance, as if he had received a new and wonderful lesson of humility from the elevation of his soul in that heavenly contemplation. He beholds his helplessness ; he ascribes the holiness which he enjoys to the same Source as his prosperity, and in this faith he looks forward to still further triumphs and increasing glory. But it was not to David that the language of the psalm could be most literally applied. It is in the history of Christ and His Church that we see its proper application ; and when the people of God now sing it, it has a force and clearness of meaning which it could never have under the Law. (Rom. xv. 9.)



11 He made darkness his secret place : his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed : hail-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder : hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them : he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered, at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

19 He brought me forth also into a place of liberty : he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord : and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.

23 I was also uncorrupt before him : and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing : and according unto the cleanness of my hands in his eyesight.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle : the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord

also is tried in the fire ; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord : or who hath any strength, except our God ?

32 It is God, that girdeth me with strength of war : and maketh my way perfect.

33 He maketh my feet like harts' feet : and setteth me up on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation : thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go : that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them : neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand : but fall under my feet.

39 Thou hast girded me with strength unto the battle : thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen.

44 A people whom I have not known : shall serve me.

45 As soon as they hear of me, they shall obey me : but the strange children shall dissemble with me.

46 The strange children shall fail : and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper : and praised be the God of my salvation.

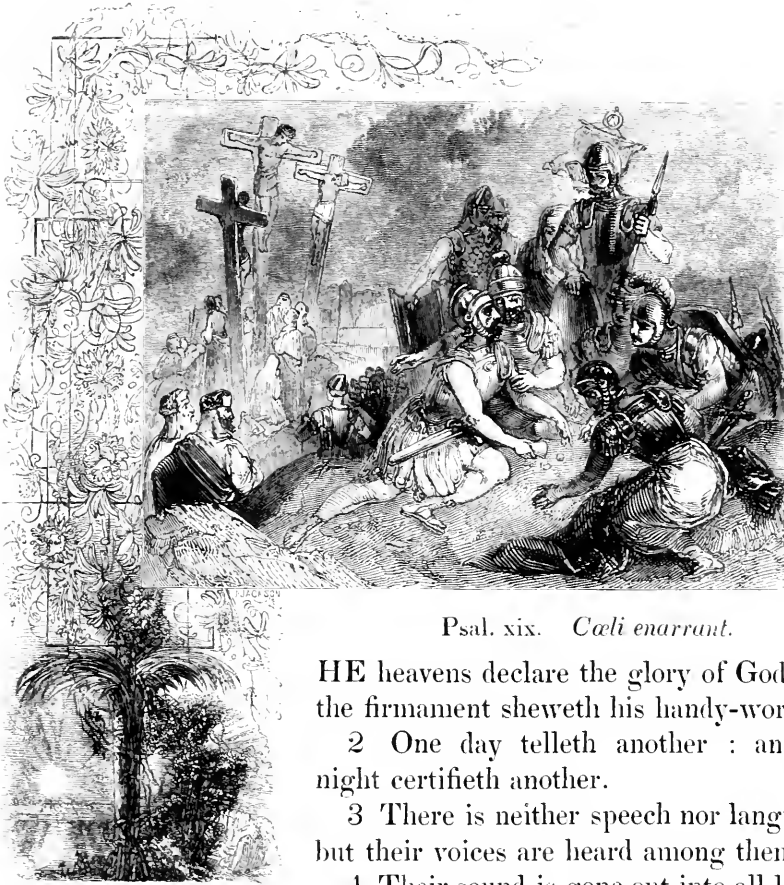
48 Even the God that seeth that I be avenged : and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries : thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles : and sing praises unto thy Name.

51 Great prosperity giveth he unto his King : and sheweth loving-kindness unto David his Anointed, and unto his seed for evermore.

THE FOURTH DAY.  
MORNING PRAYER.



Psal. xix. *Celi enarrant.*

HE heavens declare the glory of God : and the firmament sheweth his handy-work.

2 One day telleth another : and one night certifieth another.

3 There is neither speech nor language : but their voices are heard among them.

4 Their sound is gone out into all lands : and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

PSALM XIX.—The contemplative mind is here conducted to the two great volumes of Divine wisdom, the one of nature, the other of the law; each being a revelation of God's power and goodness, while both are bound up in the circling bands of heavenly grace. It is a happy thing for the heart to be enabled to hear the heavens declaring the glory of God,—to find that the circling days have a voice, and that the sun is instinct with wisdom. But only half is done, and that the inferior part, when the mind confines itself to the revelations of nature. Nothing is there said respecting the soul which observes; but the law of God, that is, the declaration of His will,—the unsealed volume of His decrees, “converts the soul,” and “giveth wisdom unto the simple.” It is this, therefore, which every understanding mind will chiefly seek. Filled with the heavenly intelligence which it gives, it becomes humble and disposed to prayer; it asks continually for the grace that cleanses, and for the holiness which may render every thought of the heart acceptable in the sight of God.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.

11 Moreover, by them is thy servant taught : and in keeping of them there is great reward.

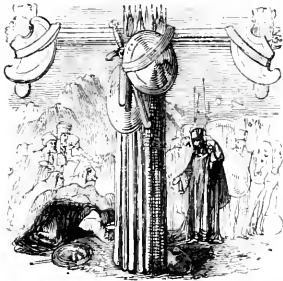
12 Who can tell how oft he offendeth : O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight,

15 O Lord : my strength, and my redeemer.

Psal. xx. *Exaudiat te Dominus.*



1 HE Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee ;

2 Send thee help from the sanctuary : and strengthen thee out of Sion ;

3 Remember all thy offerings : and accept thy burnt-sacrifice ;

4 Grant thee thy heart's desire : and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

PSALM XX.—This was a prayer of Israel's faithful people for the success of their persecuted king. Spiritually considered, it is the prayer of the Church for the coming of Christ's kingdom, by His victories over all the opposing powers of the world and of hell. There is a sentiment of assurance intermixed with the supplications of this psalm. Ages back the believer might say,—“ Now know I that the Lord helpeth His anointed.” How much more may he thus exclaim in these latter times of the Gospel!

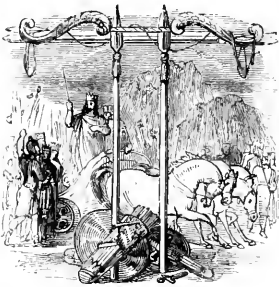
6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven : even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses : but we will remember the Name of the Lord our God.

8 They are brought down, and fallen : but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven : when we call upon thee.

Psal. xxi. *Domine, in virtute tua.*



HE King shall rejoice in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire : and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life : even for ever and ever.

5 His honour is great in thy salvation : glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord : and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

PSALM XXI.—God upholds the ministers of His righteousness through all their struggles, and at length brings them to glory. As this is true of His dealings with the humblest of His servants, much more evidently is it so in respect to His own beloved Son, whose whole object it ever was to do His will, and by combined obedience and suffering to become the Author of eternal salvation to all penitent sinners. The language of the Psalmist therefore may be closely applied to Christ in His capacity of Redeemer, and head of the Church. It is by the power of the Father and of the Holy Spirit that He has triumphed. He exercised all the virtues of resignation towards eternal justice, and His honour became great in the Almighty's salvation.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power.

## EVENING PRAYER.

Psal. xxii. *Deus, Deus meus.*



Y God, my God, look upon me ; why hast thou forsaken me : and art so far from my health, and from the words of my complaint ?

2 O my God, I cry in the day-time, but thou hearest not : and in the night-season also I take no rest.

3 And thou continuest holy : O thou worship of Israel.

4 Our fathers hoped in thee : they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen : they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man : a very scorn of men, and the outcast of the people.

7 All they that see me laugh me to scorn : they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him : let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb : thou wast my hope, when I hanged yet upon my mother's breasts.

PSALM XXII.—There is so awful a solemnity in this psalm that it fills the mind with a feeling of mysterious melancholy,—with a sense of the Cross and passion. Our blessed Lord's own application of it to Himself has consecrated it to the services of Christian meditation in all ages. The wonderful fulfilment of the minute prophecies which it contains renders it as valuable as evidence as it is fitted by its pathos to move and deepen the affections. On reading the 17th chapter of St. John, with the account of the Agony and the Crucifixion in the other Gospels, we perceive at once the unity of spirit in which the language of the psalm was conceived, and in which Christ poured out His soul an offering for the sins of His people. Rendered capable of suffering by the very perfection of His humanity, He employed the language of humanity to express His sorrows. There is no particular alluded to in the psalm, or which is required to perfect affliction, which He did not endure. Woe be to the heart that can feel no sympathy with a suffering Redeemer !

10 I have been left unto thee ever since I was born : thou art my God even from my mother's womb.

11 O go not from me, for trouble is hard at hand : and there is none to help me.

12 Many oxen are come about me : fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths : as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.

16 For many dogs are come about me : and the council of the wicked layeth siege against me.

17 They pierced my hands and my feet ; I may tell all my bones : they stand staring and looking upon me.

18 They part my garments among them : and cast lots upon my vesture.

19 But be not thou far from me, O Lord : thou art my succour, haste thee to help me.

20 Deliver my soul from the sword : my darling from the power of the dog.

21 Save me from the lion's mouth : thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren : in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him : magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel ;

24 For he hath not despised, nor abhorred, the low estate of the poor : he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied : they that seek after the Lord shall praise him ; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's : and he is the Governour among the people.

29 All such as be fat upon earth : have eaten, and worshipped.

30 All they that go down into the dust shall kneel before him : and no man hath quickened his own soul.

31 My seed shall serve him : they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness : unto a people that shall be born, whom the Lord hath made.

Psal. xxiii. *Dominus regit me.*



HE Lord is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

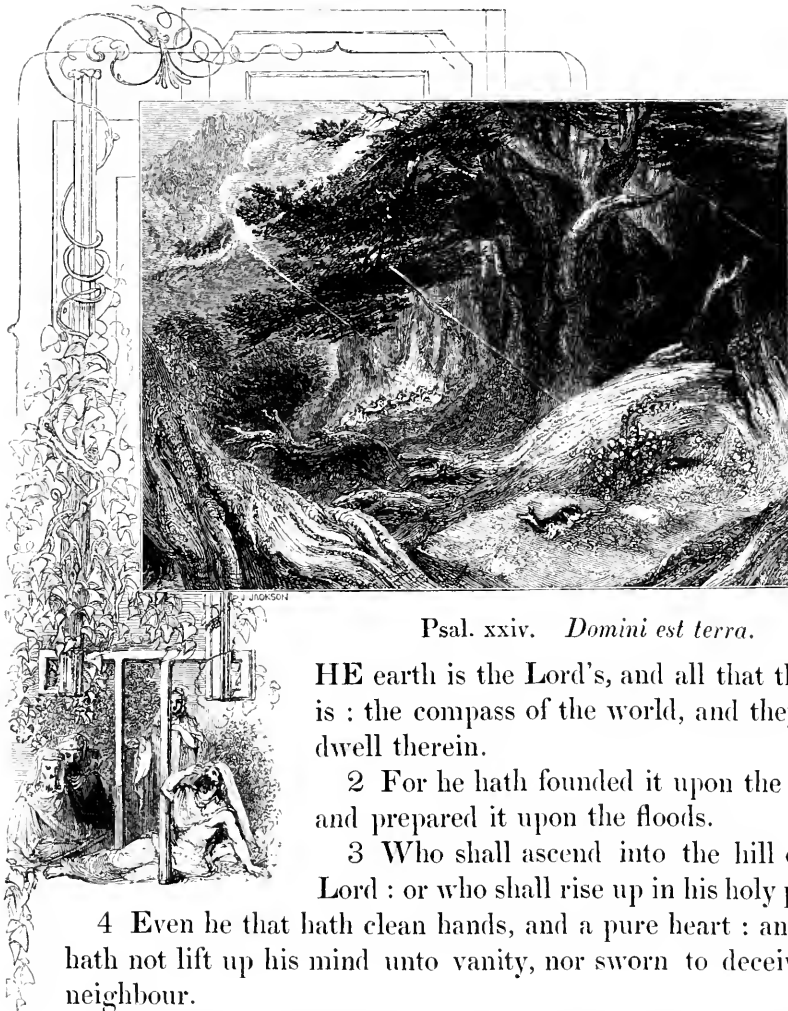
5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

PSALM XXIII.—How refreshing is this short, but exquisitely beautiful psalm, after the melancholy strains of that which precede it ! The Lord is indeed the Shepherd of His people. He has given His life for the sheep. The food wherewith He feeds them is heavenly, and the waters of which they drink are waters of life as well as of comfort. He meets them at the moment when they are about to enter the valley of the shadow of death ; and keeping with them till they are safely through, conducts them to the home which He has prepared for them in His Father's house. Who would not wish to be able to adopt the language and sentiments of this psalm ? The least observant of mankind discover the dissatisfaction of the worldly with the world which they worship. It is not the unfortunate and the care-worn only that are miserable in the turmoil of life. The most independent, the richest, and the most powerful, share alike with the poorest in the discomfitures of a mere earthly existence. Perseverance in a course of worldly ambition or folly, or even too close an occupation of the mind in the ordinary pursuits of life, leaves us, at the last, a prey to every species of uneasy feeling. We rebuke ourselves for our want of penetration and wisdom ; and hate every thing around us, because it is incapable, by its very nature, of bestowing the pleasure which we expected to derive from its possession. How different the state of the man who can use, as the language of his heart, the words of this psalm !—who feels that the Lord is his Shepherd ;—that it is He who spreads his table, and fills his cup ;—that, when his strength fails him, He will be his support ;—and that, at the last, He will anoint him with the gladness of His own Spirit ! To such a man, no place will be so abounding in comfort as the sanctuary of God,—no employment so redolent of satisfaction as the worship of His name. While with the Psalmist, therefore, he rejoices to say, “Thy loving-kindness and mercy shall follow me all the days of my life,”—with the Psalmist also he will say, “I will dwell in the house of the Lord for ever.”



THE FIFTH DAY.  
MORNING PRAYER.



Psal. xxiv. *Domini est terra.*

HE earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas : and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord : or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord : and righteousness from the God of his salvation.

PSALM XXIV.—This psalm is supposed to be one of those which were used when the Ark of God was carried in solemn procession up Mount Zion. (1 Chron. xv.) Priests and Levites, and the fathers of Israel, joined in the lofty choros; exhorting each other to holiness, and magnifying the righteousness of Jehovah. The Church of Christ has adopted it as nobly commemorating His ascension into heaven. Viewed in this light, it has an echo in the heart of every one who knows the value of redemption, or rejoices in the hope of everlasting life. The King of Glory is the Saviour of the world, and the gates of heaven opening to Him, are open also to all who have been washed in His blood.

6 This is the generation of them that seek him : even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8 Who is the King of glory : it is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10 Who is the King of glory : even the Lord of hosts, he is the King of glory.

Psalm xxv. *Ad te, Domine, levavi.*



NTO thee, O Lord, will I lift up my soul ; my God, I have put my trust in thee : O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed : but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord : and teach me thy paths.

4 Lead me forth in thy truth, and learn me : for thou art the God of my salvation ; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies : and thy loving-kindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth : but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord : therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgement : and such as are gentle, them shall he learn his way.

PSALM XXV.—The style of this psalm adapts it to the use of the Church, and of its members, in all periods of their course. Satan is unwearied in his efforts to destroy them, and the season of tranquillity, therefore, is not without its difficulties and dangers. From these, and from the more apparent perils of persecution and distress, the grace of God is the only sufficient protection. For this, then, they pray ; they supplicate Him for knowledge and salvation, and in the assurance of His love tread the paths of life with joy. But the happiness of the Christian is not secured by a few casual and long intermitted efforts. Repentance, faith, the experience of mercy, with corresponding gratitude, blend together in the work of softening and sanctifying the heart. “ Call to remembrance, O Lord, thy tender mercies, and thy loving kindnesses, which have been ever of old.” This is the prayer of the children of God. They know that He will be merciful unto them for His Name’s sake ; and, in their desolateness, they turn unto Him with a hope which of itself almost conquers sorrow.

9 All the paths of the Lord are mercy and truth : unto such as keep his covenant, and his testimonies.

10 For thy Name's sake, O Lord : be merciful unto my sin, for it is great.

11 What man is he, that feareth the Lord : him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease : and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him : and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord : for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me : for I am desolate, and in misery.

16 The sorrows of my heart are enlarged : O bring thou me out of my troubles.

17 Look upon my adversity and misery : and forgive me all my sin.

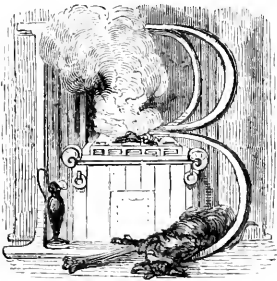
18 Consider mine enemies, how many they are : and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me : let me not be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me : for my hope hath been in thee.

21 Deliver Israel, O God : out of all his troubles.

Psal. xxvi. *Judica me, Domine.*



E thou my Judge, O Lord, for I have walked innocently : my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me : try out my reins and my heart.

3 For thy loving-kindness is ever before mine eyes : and I will walk in thy truth.

4 I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

PSALM XXVI.—The consciousness of integrity affords the mind equal comfort and support in its appeal from man to God ; but should the same comfort be sought by an appeal from the righteousness of God to human merits, discomfiture here, and misery hereafter, can be the only result. “ If we say that we have not sinned, we make Him a liar, and His word is not in us.” This is so evident on a comparison of the Divine law with the corruptions and infirmities of mankind, that the blinding influences of sin are never more clearly seen than when we endeavour to plead our innocence before the judgment seat of God. “ The natural man receiveth not the things of the Spirit of God,” and “ they that are in the flesh cannot please God.” So that if there be either

5 I have hated the congregation of the wicked : and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord : and so will I go to thine altar ;

7 That I may shew the voice of thanksgiving : and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners : nor my life with the blood-thirsty ;

10 In whose hands is wickedness : and their right hand is full of gifts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the Lord in the congregations.

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## EVENING PRAYER.

Psal. xxvii. *Dominus illuminatio.*



HE Lord is my light, and my salvation ; whom then shall I fear : the Lord is the strength of my life ; of whom then shall I be afraid ?

2 When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh : they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

righteousness or holiness in us, it must be the gift of God Himself, His mercy finding an atonement for our sins, and His Spirit supplying the fountains of sanctification. David, therefore, speaks of his innocency, as one who had not committed the offences laid to his charge by the world ; and of his love of holiness,—of his delight in the law of God, as one who had been converted and purified by the grace which He had given him.

5 For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head : above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness : I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face : Thy face, Lord, will I seek.

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me : the Lord taketh me up.

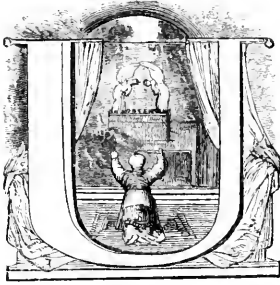
13 Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart ; and put thou thy trust in the Lord.

PSALM XXVII.—Most men acknowledge the Almighty power of God ; but it is His children only that feel His power to be their salvation and their glory. The first verse of this psalm is full of spiritual beauty, and breathes more of the Gospel than of the law. It is the apprehension of God in this manner which sheds so blessed a calm over the soul of the believer. What are a host of enemies to him, if he be sure that God is for him ? What cares he for the world, or that all doors be shut against him, if the sanctuary of his Lord and his Saviour be ever open to receive him ? In the silent communings of his heart, he has listened to the voice of God and obeyed it. The experience of life confirms the wisdom of his solitary thoughts ; and he is strengthened for all the trials and all the duties of life. Exhortations founded on the long experience of holy men, impress thoughtful minds with the most serious convictions of what is due to religion. The characters with which we become acquainted in Scripture, manifest, under every variety of circumstance, the power of the Divine Spirit. But the value of example must always greatly depend upon similarity of condition ; and hence the inestimable worth of a history which exhibits human nature itself, with all its modifications, governed by a power which can give beauty and sanctity to the least promising of its attributes. It was in the fulness of an experience, gained by constant observation of God's providence, that the Psalmist uttered the admonition, containing so much of comfort and of wisdom, "O tarry thou the Lord's leisure: be strong, and He shall comfort thine heart; and put thou thy trust in the Lord." The patience of which he speaks has been ever found by the people of God a harbinger of peace and happiness. As soon as they have been really satisfied of the goodness of the Lord, they have begun to see the dawning of the day of redemption.

Psal. xxviii. *Ad te, Domine.*

UNTO thee will I cry, O Lord my strength : think no scorn of me ; lest, if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee : when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers : which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds : and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands : pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands : therefore shall he break them down, and not build them up.

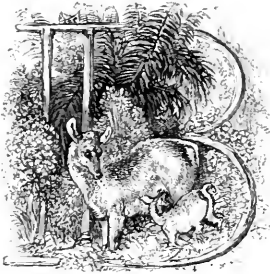
7 Praised be the Lord : for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield ; my heart hath trusted in him, and I am helped : therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength : and he is the wholesome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance : feed them, and set them up for ever.

PSALM XXVIII.—The continued exercise of faith is as necessary to the increase of holiness as to the success of our prayers. Thus, when God withdraws for a season the light of His countenance, it is the part of the believer still to trust in His promises, and to look for the cause in his sins or deficiencies, rather than in any change of purpose with the good and gracious God. The prayer of faith is therefore eminently efficacious to the afflicted soul ; and few have ever mourned over lost hopes with any degree of earnestness, who have not, in the midst of their entreaties, felt a stirring at the heart, which inclined them to exclaim, “ Blessed be the Lord, because he has heard the voice of my supplications.” This psalm is supposed by some to have been composed by David when in exile. If he was the author of it, we find him rejoicing, as Daniel in later times, in stretching forth his hands towards the distant mercy-seat. But it is more probable that the psalm was written during the Babylonish captivity, and formed one of the plaintive melodies with which the more spiritual of the exiles delighted to soothe their sorrows. Happy are the people of Christ ! Though they may have many trials, they can never be subject to those which so often afflicted the pious Israelite. The mercy-seat of the Saviour is to be found everywhere. They dwell in His presence, and they enjoy the revelations of His living oracles, though banished to the uttermost parts of the earth.

Psal. xxix. *Afferte Domino.*

RING unto the Lord, O ye mighty, bring young rams unto the Lord : ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name : worship the Lord with holy worship.

3 It is the Lord, that commandeth the waters : it is the glorious God, that maketh the thunder.

4 It is the Lord, that ruleth the sea ; the voice of the Lord is mighty in operation : the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees : yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf : Libanus also, and Sirion, like a young unicorn.

7 The voice of the Lord divideth the flames of fire ; the voice of the Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades.

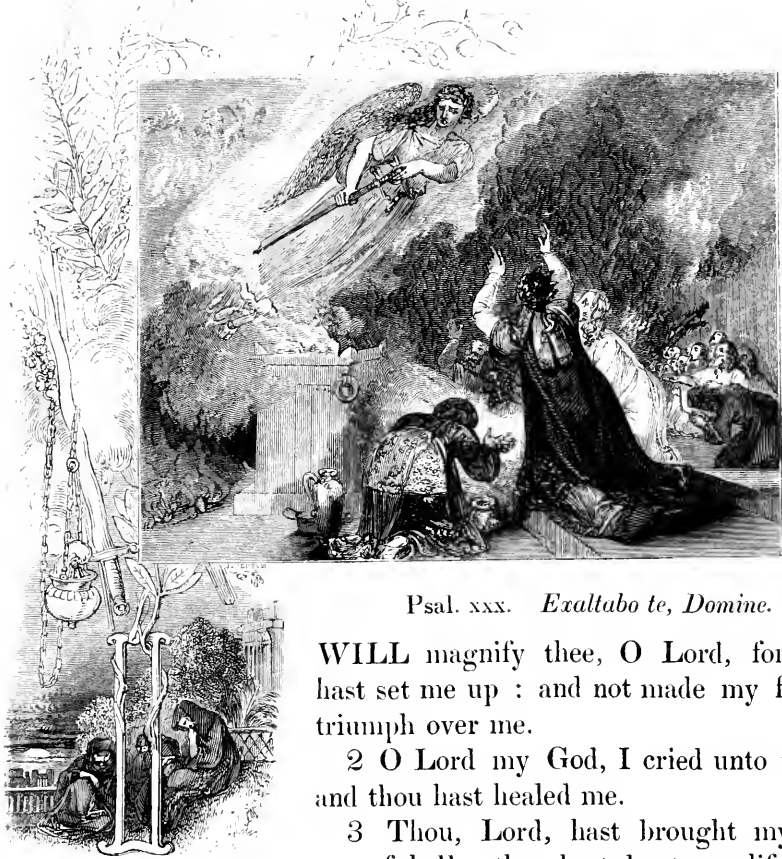
8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood : and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people : the Lord shall give his people the blessing of peace.

PSALM XXIX.—This noble and triumphant song ascribes to the Almighty the honours of universal lordship. But it is in the beauty of holiness that He is to be worshipped, even when praised for His dominion over the visible creation. The God of nature can only be rightly honoured as a God of truth and love ; the most unlimited power having no beauty or excellence in itself, but owing all its sublimity and splendour to the spiritual attributes which direct its operations, making for everlasting the invincible means of good. To such a Being as this the purest worship is due:—a worship that shall express our sense of His power ; for “ It is the Lord that commandeth the waters : it is the glorious God that maketh the thunder:”—a worship that shall declare our knowledge of His universal mercy ; for “The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes:”—a worship that shall speak of His sovereignty over a peculiar people, and of the greatness of the wisdom which He exercises in their behalf ; for “The Lord sitteth above the water-flood : and the Lord remaineth a King for ever ! The Lord shall give strength unto His people : the Lord shall give His people the blessing of peace.” The precept, therefore, “Give the Lord the honour due unto His Name : worship the Lord with holy worship,” requires us to meditate on the mingling wonders of His goodness and His power;—on the operations of His providence, and the manifestations of His grace—purifying, comforting, and enlightening, whenever it is bestowed.

THE SIXTH DAY.  
MORNING PRAYER.



Psal. xxx. *Exaltabo te, Domine.*

WILL magnify thee, O Lord, for thou hast set me up : and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee : and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell : thou hast kept my life from

them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his : and give thanks unto him for a remembrance of his holiness.

PSALM xxx.—The goodness of God may be traced in all His works; but it is never more distinctly seen than in His answers to His people. They cry unto Him for help, and their afflictions are removed, or their hearts rendered stronger to bear them. It is not to any fortuitous circumstance that they can attribute the peace which constantly succeeds the exercise of earnest and patient devotion. Their humility suppresses the excitement of enthusiasm; but as they find themselves aided in their sorrows if they seek God, but perplexed with unexpected troubles, in the midst of prosperity, when they neglect His service, they gladly conclude that He is the sure and ever-active cause of good, and that, in His wonderful mercy, He allows Himself to be moved by the prayers of the penitent; so that when they plead with Him, He pardons and turns their heaviness into joy, and girds them with gladness. The Psalmist alludes to deliverances from the severest kind of affliction when he speaks of his soul being brought out of hell,—that is, in Scripture language, out of the grave, the dark and gloomy abyss of helplessness.



5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed : thou, Lord, of thy goodness hast made my hill so strong.

7 Thou didst turn thy face from me : and I was troubled.

8 Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

9 What profit is there in my blood : when I go down to the pit ?

10 Shall the dust give thanks unto thee : or shall it declare thy truth ?

11 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

12 Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

Psal. xxxi. *In te, Domine, speravi.*



N thee, O Lord, have I put my trust : let me never be put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to me : make haste to deliver me.

3 And be thou my strong rock, and house of defence : that thou mayest save me.

4 For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net, that they have laid privily for me : for thou art my strength.

PSALM XXXI.—Faith and experience have an equal share in strengthening the heart of the believer. The one brought him to God in the first instance, the other has given to it all the sweetness of love. “Into Thy hands I commend my spirit,” were words uttered by our Saviour on the cross; and hence we are authorised in spiritually interpreting the description of David’s sorrows and triumphs as applying to those of Christ. But this can only be done by our constantly bearing in mind, not only the humanity of the Redeemer, but His responsibility as the representative sacrifice for sin. “My strength faileth me because of mine iniquity,” might be said by David with a most melancholy recollection of his guilt; but when the same words are referred to Christ, they must be coupled with those of Isaiah,—“He was wounded for our transgressions, He was bruised for our iniquities.” “He bare the sins of many.”

6 Into thy hands I commend my spirit : for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness ; yea, my soul and my body.

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me ; and they that did see me without conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord : I have said, Thou art my God.

17 My time is in thy hand ; deliver me from the hand of mine enemies : and from them that persecute me.

18 Shew thy servant the light of thy countenance : and save me for thy mercy's sake.

19 Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and spitefully, speak against the righteous.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men !

22 Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord : for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said : I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer : when I cried unto thee.

26 O love the Lord, all ye his saints : for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart : all ye that put your trust in the Lord.

## EVENING PRAYER.

Psal. xxxii. *Beati, quorum.*



**BLESSED** is he whose unrighteousness is forgiven : and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

3 For while I held my tongue : my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto

PSALM XXXII.—Sin in the heart is a burden and disease which will never allow of its enjoying repose. It blights whatever comes near it : and the faculties of the soul lie dormant beneath its influence, while by its touch the lower passions of our nature are converted into the most active of tormentors. The state of a man, with sin infecting all the issues of his being, is as degrading as it is afflictive ; and when the light of heaven has awakened him to a sense of his real condition, and he beholds the peace and felicity of those who have escaped the tyranny of sin, how can he help exclaiming, “Blessed is he whose unrighteousness is forgiven, and whose sin is covered!” Confession is the first work of a repentant heart. Till this is performed, it feels its misery daily increasing. “While I held my tongue my bones consumed away through my daily complaining :” But sin acknowledged, the humble appeal having been made to the Almighty’s mercy, the immediate retrospect is one of joy and thankfulness—“I said, I will confess my sins unto the Lord ; and so thou forgavest the wickedness of my sin.” God thenceforward is a place of refuge to the soul ; and His blessings surround it on every side.

thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

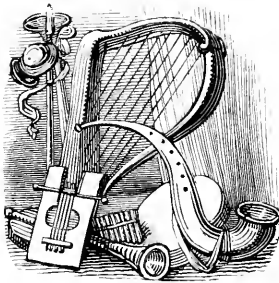
9 I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

Psal. xxxiii. *Exultate, justi.*



**EJOICE** in the Lord, O ye righteous : for it becometh well the just to be thankful.

2 Praise the Lord with harp : sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song : sing praises lustily unto him with a good courage.

4 For the word of the Lord is true : and all his works are faithful.

5 He loveth righteousness and judgement : the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made : and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done : he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought : and

PSALM XXXIII.—As sin shuts us out from the vision of God, so holiness reveals Him to us. The knowledge of His nature when thus contemplated fills the heart with satisfaction and delight ; and it is then its best employment to pour out itself in songs of thanksgiving. God being known in the perfection of His power, justice and mercy, the soul looks around the various provinces of the universe for exemplifications of His attributes in operation. This it sees in the heavens, made by His word ; in the earth, and in the waters ; and yet more clearly in those workings of providence whereby the power of the wicked is brought to nought, and the counsels of wisdom and mercy established for ever. The soul which thus rejoices in the Lord can wholly put its trust in Him.

maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12 Blessed are the people, whose God is the Lord Jehovah : and blessed are the folk, that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : and understandeth all their works.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy ;

18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord : for he is our help, and our shield.

20 For our heart shall rejoice in him : because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

Psal. xxxiv. *Benedicam Domino.*



**WILL** always give thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3 O praise the Lord with me : and let us magnify his Name together.

4 I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him : and delivereth them.

8 O taste, and see, how gracious the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints : for they that fear him lack nothing.

10 The lions do lack, and suffer hunger : but they who seek the Lord shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12 What man is he that lusteth to live : and would fain see good days ?

13 Keep thy tongue from evil : and thy lips, that they speak no guile.

14 Eschew evil, and do good : seek peace, and ensue it.

15 The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the righteous : but the Lord delivereth him out of all.

20 He keepeth all his bones : so that not one of them is broken.

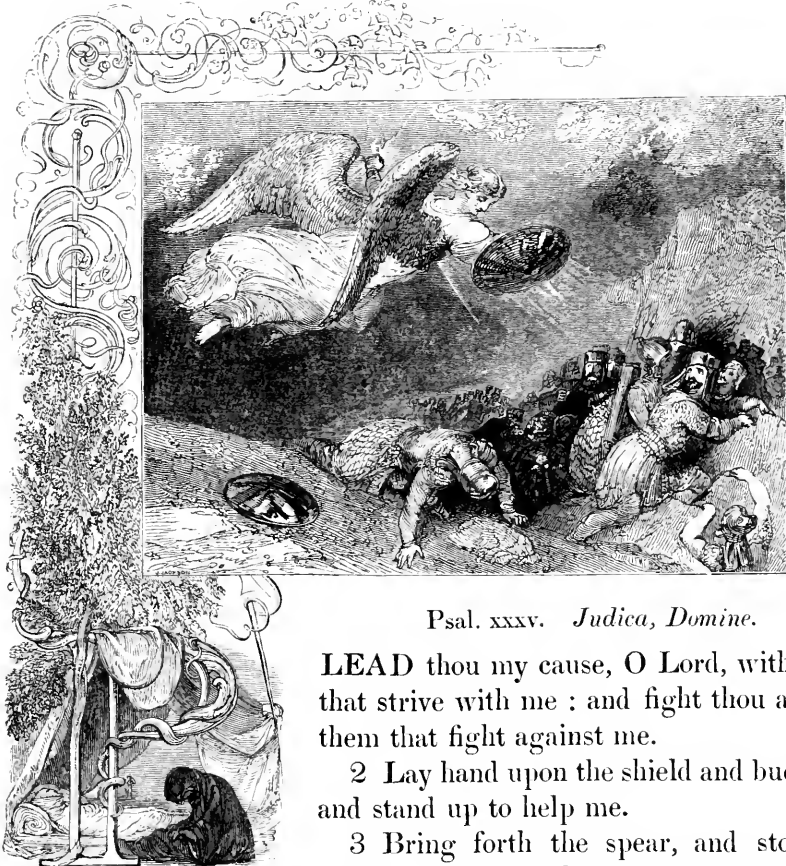
21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.

PSALM XXXIV.—The deliverances which God effects for us are so wonderful, that we remember but the smaller part of His mercies when the mind rests in the consideration of natural blessings. For these the gratitude and services of a life would be but a poor return ; but what ought to be our efforts to acknowledge the goodness of the Creator when redemption has been added to creation, and the gift of the eternal Spirit to the natural endowments of reason ! Yet great as is the argument to be hence advanced, it admits of being rendered stronger by the appeal to individual observation. “ I sought the Lord, and He heard me.” The man who can say this has “ the witness in himself ;” and it is his noblest pleasure to have the praises of the Lord ever in his mouth, as the recollection of His goodness is ever filling the depths of his soul. From the experimental knowledge of these things, the psalmist draws a practical lesson of corresponding importance. The holy alone can enjoy the blessing of the Lord ; His countenance is against those who do evil, and they will cry in vain for deliverance when the day of their trial comes.

THE SEVENTH DAY.

MORNING PRAYER.



Psal. xxxv. *Judica, Domine.*

LEAD thou my cause, O Lord, with them that strive with me : and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say

unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

PSALM xxxv.—It is to the righteous power of God that believers look in all their dangers and afflictions. The present psalm, like the twenty-second, exhibits the Representative of the Church, in His hour of trial, struggling with the power of evil,—with the world in all its wrath and perverseness,—with the false witnesses which it summons,—with the cruelty and ingratitude which characterise its ruling spirit. Mighty as is the strength of evil, it is altogether helpless when brought into direct collision with the grace of God. This is an article in the creed of every one who is willing to suffer in His cause. Hence the prayer that He would judge the wicked;—that He would consider their pride and baseness, and prevent their finally gaining that triumph which seems promised them by the subtlety or daring iniquity that marks their course.

5 Let them be as the dust before the wind : and the angel of the Lord scattering them.

6 Let their way be dark and slippery : and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net, that he hath laid privily, catch himself : that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord : it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him ?

11 False witnesses did rise up : they laid to my charge things that I knew not.

12 They rewarded me evil for good : to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting : and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend, or my brother : I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together : yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers : who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation : I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly : neither let them wink with their eyes that hate me without a cause.

20 And why? their communing is not for peace : but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said : Fie on thee, fie on thee, we saw it with our eyes.



22 This thou hast seen, O Lord : hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel : avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness : and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it : neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoice at my trouble : let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteous dealing : yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness : and of thy praise all the day long.

Psal. xxxvi. *Dixit injustus.*



Y heart sheweth me the wickedness of the ungodly : that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight : until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit : he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way : neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens : and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains : thy judgements are like the great deep.

PSALM XXXVI.—The contemplation of the world—the knowledge of the real nature of sin—would be sufficient to teach any mind, not resisting the Spirit of God, the necessity of holiness as a means of good. Still more evident must it be, that the observation of the state of mankind is sufficient to demonstrate the enmity of the world to God ; and that every wicked man is wanting in the discretion which might warn him in time to escape eternal ruin. This melancholy view of the state of the enemies of God teaches His children to rejoice more and more in the blessed security which they enjoy. In His light they see light, and from the fulness of His love they “drink of pleasures as out of a river.” Well, therefore, may they pray for the continuance of His favour, and cherish the grace which preserves them from the power of the ungodly!

7 Thou, Lord, shalt save both man and beast ; How excellent is thy mercy, O God : and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house : and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life : and in thy light shall we see light.

10 O continue forth thy loving-kindness unto them that know thee : and thy righteousness unto them that are true of heart.

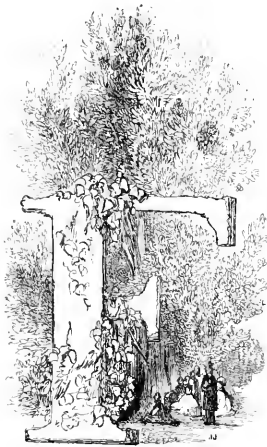
11 O let not the foot of pride come against me : and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.

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## EVENING PRAYER.

Psal. xxxvii. *Noli æmulari.*



RET not thyself because of the ungodly : neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass : and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord : and he shall give thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in him : and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

PSALM XXXVII.—It is on the eternal distinctions between right and wrong—the true and the false—that the mind, enlightened by the Divine Spirit, may most confidently insist in its controversy with the world. The proudest triumphs of wickedness can be but for a season. Were it possible that they should establish themselves in the possession of pleasure, it would also be possible that things should change their nature, or assume properties which contradict their fundamental essence ; that discord should remain discord, but have the beauty of harmony ; and that darkness should still be darkness but yet bestow light. The circumstances under which

7 Hold thee still in the Lord, and abide patiently upon him : but grieve not thyself at him, whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure : fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn : for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart : and their bow shall be broken.

16 A small thing that the righteous hath : is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken : and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly : and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish ; and the enemies of the Lord shall consume as the fat of lambs : yea, even as the smoke, shall they consume away.

21 The ungodly borroweth, and payeth not again : but the righteous is merciful, and liberal.

22 Such as are blessed of God shall possess the land : and they that are cursed of him shall be rooted out.

mankind have been placed by the common fall have rendered the temporary prevalence of evil one of the necessary conditions of their state. Hence the continual struggle between the higher and the lower faculties of man ; and the painful trials to which, in this world, those who are endowed by Heaven with the principles of good are perpetually exposed. But the conflict has its appointed end ; and the outer darkness must finally swallow up whatever now exalts itself against the sovereignty of good.

23 The Lord ordereth a good man's going : and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away : for the Lord upholdeth him with his hand.

25 I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth : and his seed is blessed.

27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the Lord loveth the thing that is right : he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished : as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgement.

32 The law of his God is in his heart : and his goings shall not slide.

33 The ungodly seeth the righteous : and seeketh occasion to slay him.

34 The Lord will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power : and flourishing like a green bay-tree.

37 I went by, and lo, he was gone : I sought him, but his place could no where be found.

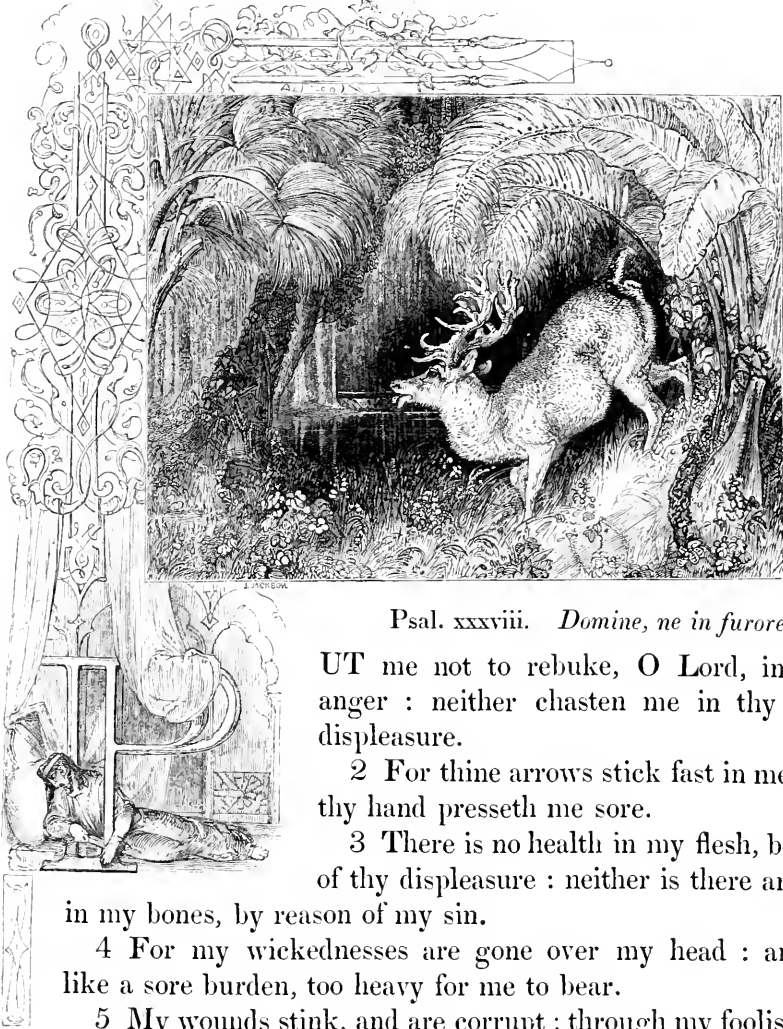
38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord : who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

THE EIGHTH DAY.  
MORNING PRAYER.



Psal. xxxviii. *Domine, ne in furore.*

UT me not to rebuke, O Lord, in thine anger : neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me : and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt : through my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

PSALM XXXVIII.—Repentance, in its saddest hour of confession, can find no stronger language than that here employed by the Psalmist. We feel awe-struck at the spectacle which a heart presents thus unfolding the secrets of its corruption. Yet, melancholy as the contemplation is when the sinfulness of our nature forms the sole object of our thoughts, if we continue to pursue the same train of reflection as the Psalmist, feelings of consolation arise from our very sadness ; for the merciful Spirit of God comes to our aid : we are taught that there is a fountain opened for the washing away of sins ; and that, sad as our case is, we may still be enriched with the glories of a Divine inheritance.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

8 I am feeble, and sore smitten : I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

17 And I, truly, am set in the plague : and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are mighty : and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me : because I follow the thing that good is.

21 Forsake me not, O Lord my God : be not thou far from me.

22 Haste thee to help me : O Lord God of my salvation.

Psal. xxxix. *Dixi, custodiam.*



SAID, I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

4 My heart was hot within me, and while

I was thus musing the fire kindled : and at the last I spake with my tongue ;

5 Lord, let me know mine end, and the number of my days : that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee ; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

14 For I am a stranger with thee : and a sojourner, as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Psal. xl. *Expectans expectavi.*



WAITED patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth : even a thanksgiving unto our God.

PSALM XXXIX.—The consciousness of our own infirmities and sins should never fail to teach us the necessity of a humble mind. It is in the frequent recollection of our weakness that we find the best reasons for perseverance in the use of the means of grace. By the same exercise also we learn to avoid all the provocations to pride, and whatever other dispositions may be contrary to the state of one who has to “work out his salvation with fear and trembling.” The sacrifice of temper which this may require will be more than repaid by the consolations that will follow ; for the Lord will not refuse to hear the mournings of a heart thus subdued ; nor will He leave it to itself, or alone with its sorrows, but will come unto it with the comforts of the heavenly Spirit.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts which are to us-ward : and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them : they should be more than I am able to express.

8 Sacrifice, and meat-offering, thou wouldest not : but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin, hast thou not required : then said I, Lo, I come,

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it ; yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart : my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth : from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let thy loving-kindness and thy truth always preserve me.

15 For innumerable troubles are come about me ; my sins have taken such hold upon me that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that wish me evil.

PSALM XL.—This noble psalm has been interpreted prophetically by St. Paul himself. (Heb. x. 7, 9.) The believer, in applying it to his own case even, finds it beautifully descriptive of his experiences and his desires. He has waited patiently for the Lord, and been blessed by His answer to prayer. A new song has been put into his mouth, and he feels that his state is one of peace and blessedness. The anointed Saviour was to enter into glory through much tribulation. His sorrows were to be proofs of His willingness to endure the full weight of the burden which sin had imposed upon mankind. He waited patiently for the hour of deliverance ;—it came, and brought Him glory : and that which was pre-eminently true in Christ is true also in His people. Let them do God's work, or suffer in His cause, and He will not fail to hear and deliver them. The application of the psalm to Christ, made by the Apostle, teaches us, first, the inefficacy of the sacrifices of the Law ; for the Son of God alone could offer up a sufficient atonement, and, therefore, a body was prepared Him : and, secondly, the necessity of obedience, implied in the expression, " Mine ears hast thou opened." St. Paul has taken only the more striking parts of the psalm, and has quoted it simply as a general illustration of his argument.



18 Let them be desolate, and rewarded with shame : that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee be joyful and glad in thee : and let such as love thy salvation say always, The Lord be praised.

20 As for me, I am poor and needy : but the Lord careth for me.

21 Thou art my helper and redeemer : make no long tarrying, O my God.

## EVENING PRAYER.

Psal. xli. *Beatus qui intelligit.*



**LESSED** is he that considereth the poor and needy : the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth : and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed : make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me : heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me : When shall he die, and his name perish ?

6 And if he come to see me, he speaketh vanity : and his heart conceiveth falshood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me : even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

**PSALM XLII.**—If we admire benevolence wherever practised with zeal and sincerity, why should we not admire it in Christ? And if to the consideration of His mercy to others we add that of His goodness in our own case, the fruits to be looked for are love, praise, and obedience. A man who had spent his life in doing good, and at last been persecuted and betrayed by those whom he had most benefited, would be an object of our sincerest sympathy. As such, our blessed Redeemer is pointed out to us in this psalm; for the ninth verse He applied to His own sorrows, when, at the Last Supper, he that had lifted up his heel against Him was eating of the bread which He had blessed. (John xiii. 18.)

9 Yea, even mine own familiar friend, whom I trusted : who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord : raise thou me up again, and I shall reward them.

11 By this I know thou favourest me : that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me : and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel : world without end. Amen.

Psal. xlii. *Quemadmodum.*



**I**KE as the hart desireth the water-brooks : so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God ?

3 My tears have been my meat day and night : while they daily say unto me, Where is now thy God ?

4 Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of God ;

5 In the voice of praise and thanksgiving : among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me ?

7 Put thy trust in God : for I will yet give him thanks for the help of his countenance.

PSALM XLII.—This pathetic psalm is supposed to have been composed by David when he fled from Absalom, and took refuge in the country beyond Jordan. Sorrow-stricken by the ingratitude of his child, and exposed, as he was, to all the dangers and hardships of exile, his deepest sense of affliction arose from the loss of those spiritual comforts which he enjoyed when worshipping in the house of God with his faithful and loving people. The images with which he describes his feelings are the most beautiful and natural that could be chosen. They were presented to him by the objects which arose on his path as he traversed the solitudes of the wilderness. Grief had penetrated his soul, and rendered it alive to every circumstance that could increase the sentiment of sadness. But trust in Divine mercy overcame every other feeling, and shed a ray of light over the darkness and the water-floods. Many as were the sources of affliction, he could question himself as to the reasonableness of his grief. “Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me ?” The answer brought peace:—“O put thy trust in God, for I will yet thank Him, which is the help of my countenance, and my God.” The sorrows of David, as here described, typified the persecutions of the Church, and the distresses which its members have, from time to time, had to endure at the hands of the world. These afflictions may weigh heavily upon them, but they can never break their spirits, or deprive them of their consolations, so long as they can look, with the Psalmist, for the fulfilment of God’s promises.

8 My God, my soul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes : all thy waves and storms are gone over me.

10 The Lord hath granted his loving-kindness in the day-time : and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me : why go I thus heavily, while the enemy oppresseth me ?

12 My bones are smitten asunder as with a sword : while mine enemies that trouble me cast me in the teeth ;

13 Namely, while they say daily unto me : Where is now thy God ?

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me ?

15 O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

Psal. xliii. *Judica me, Deus.*



IVE sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily, while the enemy oppresseth me ?

3 O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me ?

6 O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

PSALM XLIII.—The sentiment of this psalm is the same as that of the former. But in the third verse a petition is added, which expresses the most anxious desire of believers in all ages. Wherever they may be, the light and truth which their heavenly Father gives can alone lead them to His sanctuary and His dwelling.

THE NINTH DAY.  
MORNING PRAYER.



Psal. xlv. *Deus, auribus.*

WE have heard with our ears, O God, our fathers have told us : what thou hast done in their time of old ;

2 How thou hast driven out the heathen with thy hand, and planted them in : how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword : neither was it their own arm that helped them ;

4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour unto them.

PSALM XLIV.—This psalm is an address of the assembled Church of the people of God united together in a time of trial. They sing praises to their Maker for past instances of mercy, and declare their faith in His power still to deliver them from the oppressions of the enemy. But the Lord, either for the special purposes of His providence, or for the correcting of sin and error, secretly creeping in among them, has been pleased to withdraw, for a while, the invincible defences of His power. They are left to themselves : the adversary heaps daily scorn upon them, and they seem ready to perish. But there is still remaining one sign of the Divine favour ; that which is least likely to be recognised, but which in reality is the best and surest of all. “ Though all this be come upon us, yet do we not forget thee, nor behave ourselves frowardly in thy covenant.” The grace, which yet kept them in covenant with God, was equally a seal on the promises that He would never forsake them, and in itself an actual blessing, a means of comfort and of glory.

5 Thou art my King, O God : send help unto Jacob.

6 Through thee will we overthrow our enemies : and in thy Name will we tread them under, that rise up against us.

7 For I will not trust in my bow : it is not my sword that shall help me ;

8 But it is thou that savest us from our enemies : and puttest them to confusion that hate us.

9 We make our boast of God all day long : and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion : and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies : so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep : and hast scattered us among the heathen.

13 Thou sellest thy people for nought : and takest no money for them.

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen : and that the people shake their heads at us.

16 My confusion is daily before me : and the shame of my face hath covered me ;

17 For the voice of the slanderer and blasphemer : for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee : nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned back : neither our steps gone out of thy way ;

20 No, not when thou hast smitten us into the place of dragons : and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god : shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long : and are counted as sheep appointed to be slain.

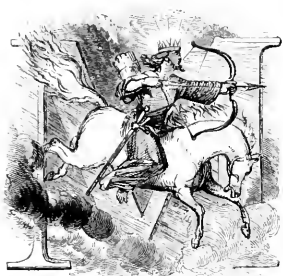
23 Up, Lord, why sleepest thou : awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face : and forgettest our misery and trouble ?

25 For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

26 Arise, and help us : and deliver us for thy mercy's sake.

Psal. xlv. *Eructavit cor meum.*



Y heart is inditing of a good matter : I speak of the things which I have made unto the King.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer than the children of men : full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most Mighty : according to thy worship and renown.

5 Good luck have thou with thine honour : ride on, because of the word of truth, of meekness, and righteousness ; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee : even in the midst among the King's enemies.

7 Thy seat, O God, endureth for ever : the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia : out of the ivory palaces, whereby they have made thee glad.

10 Kings' daughters were among thy honourable women : upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear : forget also thine own people, and thy father's house.

PSALM XLV.—This psalm is said to have been composed in honour of Solomon's marriage with the daughter of Pharaoh. It is applied, in the literal sense, therefore, to the glory of the youthful sovereign, and of his consort. But prophetically and spiritually it describes the majesty of Christ as the King of heaven, and His marriage with the Church. Many of the expressions in the psalm are far too sublime to be interpreted in any other sense. It may, therefore, be conjectured that in this, as in other instances, the writer purposely described the events immediately occurring in language which, according to the spirit of the times, might be at once understood as prophetic, and as intended to carry the thoughts of those who heard it from the present to the future,—from the literal to the spiritual,—from the earthly to the heavenly. See Heb. i. 8, 9, where the sublimer parts of the psalm are directly interpreted as referring to Christ.

12 So shall the King have pleasure in thy beauty : for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift : like as the rich also among the people shall make their supplication before thee.

14 The King's daughter is all glorious within : her clothing is of wrought gold.

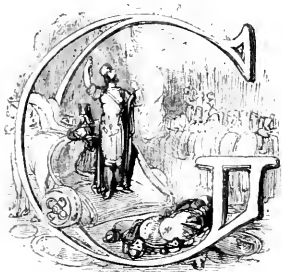
15 She shall be brought unto the King in raiment of needlework : the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought : and shall enter into the King's palace.

17 Instead of thy fathers thou shalt have children : whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another : therefore shall the people give thanks unto thee, world without end.

Psal. xli. *Deus noster refugium.*



OD is our hope and strength : a very present help in trouble.

2 Therefore will we not fear, though the earth be moved : and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell : and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God : the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved : but God hath shewed his voice, and the earth shall melt away.

PSALM XLV.—In the forty-fifth psalm the people of God pray to Him for help against their enemies; but they lament the withdrawal of His favour as the great cause of their calamities. In this psalm also they speak of their troubles; but it is with a cheerful and triumphant voice. What is it which gives such a different tone to expressions uttered under circumstances in all, but one respect, the same. In the one instance God was not present with His people. “But now thou art far off; and puttest us to confusion, and goest not forth with our armies.” In the other they could exclaim, “The Lord of hosts is with us: the God of Jacob is our refuge.” And this it is which must ever make a vast distinction between the positive amount of sorrows suffered by the servants of God at different periods. He may be pleased to try them with many outward reverses, but if they be careful to keep true to His Spirit, they will but rarely suffer the grief which bows down and breaks the heart.

7 The Lord of hosts is with us : the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord : what destruction he hath brought upon the earth.

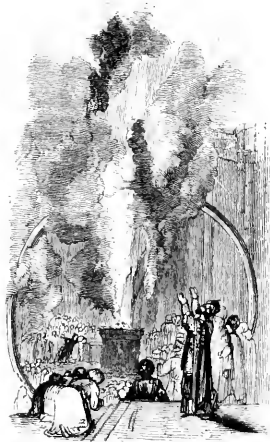
9 He maketh wars to cease in all the world : he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us : the God of Jacob is our refuge.

## EVENING PRAYER.

Psal. xlvii. *Omnes gentes, plaudite.*



CLAP your hands together, all ye people :  
O sing unto God with the voice of melody.

2 For the Lord is high and to be feared :  
he is the great King upon all the earth.

3 He shall subdue the people under us :  
and the nations under our feet.

4 He shall choose out an heritage for  
us : even the worship of Jacob, whom he  
loved.

5 God is gone up with a merry noise :  
and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our  
God : O sing praises, sing praises unto  
our King.

7 For God is the King of all the earth : sing ye praises with  
understanding.

8 God reigneth over the heathen : God sitteth upon his holy seat.

9 The princes of the people are joined unto the people of the God  
of Abraham : for God, which is very high exalted, doth defend the  
earth, as it were with a shield.

PSALM XLVII.—This psalm is supposed to have been written in celebration of the removal of the ark into the temple ; but it might, with equal probability, be composed on any other occasion of triumph or festivity. It is considered by some commentators as having been composed, with the 46th and the 48th, immediately after Cyrus had terminated, by his proclamation, the Babylonian captivity. Our Church uses it on Ascension Day ; and by ascribing the glory of which it speaks to the triumphant Saviour, teaches us its true interpretation. His victory gives joy to all the tribes of the earth ; it has deprived every enemy that can assail us of his strength ; and by it the remotest nations of the world will at length be gathered together, and united to the first that He chose and blessed.



Psal. xlviii. *Magnus Dominus.*



REAT is the Lord, and highly to be praised : in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north-side lieth the city of the great King ; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth : are gathered, and gone by together.

4 They marvelled to see such things : they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow : as upon a woman in her travail.

6 Thou shalt break the ships of the sea : through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God : God upholdeth the same for ever.

8 We wait for thy loving-kindness, O God : in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the world's end : thy right hand is full of righteousness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad : because of thy judgements.

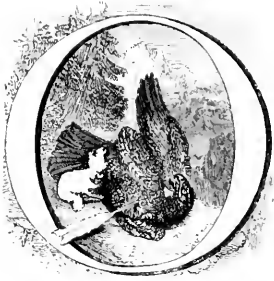
11 Walk about Sion, and go round about her : and tell the towers thereof.

12 Mark well her bulwarks, set up her houses : that ye may tell them that come after.

13 For this God is our God for ever and ever : he shall be our guide unto death.

PSALM XLVIII.—The Church God, established on the rock that can never be moved, excites equally the wonder and the envy of the world. It presents an aspect of tranquillity and hope that speaks to all hearts. The moral lustre which surrounds it now is noble and attractive in itself; but it is felt to be the forerunner of a continually increasing grandeur, power, happiness, and sublime good. Hating it for its happiness, but refusing to accept of a share of its blessings on the terms on which it enjoys them itself, the powers of the world press around it as besiegers; but convinced of its indestructible stability, they pass away terrified at their guilty folly and presumption.

PSALM XLIX.—The Psalmist here assumes the lofty style of a preacher of righteousness. This he was authorised to do by the anointing of the heavenly Spirit; and love to mankind and the experience which he had had of the power of holiness, prompted his discourse. His lesson teaches us to question the wisdom of our hearts when we place any confidence in the possessions of the world. It proves their worthlessness, by reminding us that they cannot help to redeem our souls from the penalties of sin. Even friendship itself cannot do this. And thus the mass of mankind, vainly trusting to their goods, sink at last in utter helplessness, and lie in the depths of the grave like slaughtered sheep. Happy they who, with the Psalmist, have received from the heavenly Spirit a revelation of the true sources of life and glory! The counsel which he gives is prophecy as well as precept. By the energy of the grace that wrought within him, he foresaw and foretold the day in which Death should be obliged to resign his empire to the Lord of Life.

Psal. xlix. *Audite hæc, omnes.*

HEAR ye this, all ye people : ponder it with your ears, all ye that dwell in the world ;

2 High and low, rich and poor : one with another.

3 My mouth shall speak of wisdom : and my heart shall muse of understanding.

4 I will incline mine ear to the parable : and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness : and when the wickedness of my heels compasseth me round about ?

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliver his brother : nor make agreement unto God for him ;

8 For it cost more to redeem their souls : so that he must let that alone for ever ;

9 Yea, though he live long : and see not the grave.

10 For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever : and that their dwelling-places shall endure from one generation to another ; and call the lands after their own names.

12 Nevertheless, man will not abide in honour : seeing he may be compared unto the beasts that perish ; this is the way of them.

13 This is their foolishness : and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning : their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell : for he shall receive me.

16 Be not thou afraid, though one be made rich : or if the glory of his house be increased ;

17 For he shall carry nothing away with him when he dieth : neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man : and so long as thou doest well unto thyself, men will speak good of thee.

19 He shall follow the generation of his fathers : and shall never see light.

20 Man being in honour hath no understanding : but is compared unto the beasts that perish.

THE TENTH DAY.  
MORNING PRAYER.

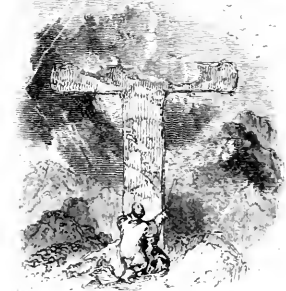


Psal. i. *Deus deorum.*

HE Lord, even the most mighty God, hath spoken : and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared : in perfect beauty.

3 Our God shall come, and shall not keep silence : there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.



PSALM I.—The Almighty is represented in this psalm as calling His creatures into His presence, and declaring, as well by His voice as by the numerous signs of His presence, the spiritual nature of His law, and of the obedience thereto which is alone acceptable in His sight. It is easy to offer the sacrifice of bulls and of goats ; but it is the pure heart which God loves to receive, and it is that which man is least willing or least prepared to give. The pretensions to holiness, so frequent in the world, but increase its guilt in the sight of God. This has been shown by St. Paul, who has alluded to the words of the Psalmist (Rom. ii. 19—23). The warning given is one of such importance, that it behoves every professor of religion to weigh it seriously in his heart. “O consider this, ye that forget God!” Consider it—ye that boldly despise His laws! His power was sufficient to drive a host of mighty angels from their ancient dwelling-places, and shall He not be able to punish the inhabitants of the earth? Consider—ye that hope to conceal the iniquities of your hearts,—the licentiousness of your lives,—from the decisions of His justice, that every thought is manifest in His sight, and that His eye is too pure to suffer the pollutions of sin to remain unpurged by fire, even though it be to the destruction of the sinner!

4 He shall call the heaven from above : and the earth, that he may judge his people.

5 Gather my saints together unto me : those that have made a covenant with me with sacrifice.

6 And the heaven shall declare his righteousness : for God is Judge himself.

7 Hear, O my people, and I will speak : I myself will testify against thee, O Israel ; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings : because they were not alway before me.

9 I will take no bullock out of thine house : nor he-goat out of thy folds.

10 For all the beasts of the forest are mine : and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains : and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls' flesh : and drink the blood of goats ?

14 Offer unto God thanksgiving : and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble : so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God : Why dost thou preach my laws, and takest my covenant in thy mouth ;

17 Whereas thou hatest to be reformed : and hast cast my words behind thee ?

18 When thou sawest a thief, thou consentedst unto him : and hast been partaker with the adulterers.

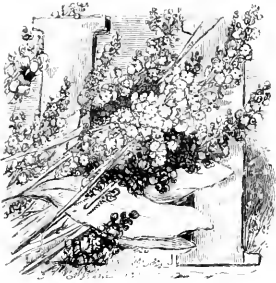
19 Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.

20 Thou satest, and spakest against thy brother : yea, and hast slandered thine own mother's son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself : but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God : lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me : and to him that ordereth his conversation right will I shew the salvation of God.

Psal. li. *Miserere mei, Deus.*

AVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

2 Wash me thoroughly from my wickedness : and cleanse me from my sin.

3 For I acknowledge my faults : and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O God : and renew a right spirit within me.

11 Cast me not away from thy presence : and take not thy holy Spirit from me.

12 O give me the comfort of thy help again : and stablish me with thy free Spirit.

PSALM LI.—It is highly interesting and profitable to trace in the writings published under the Law, the veiled, or not yet clearly developed, features of the Gospel. In the present psalm, the acknowledgment of original sin is full and distinct:—"I was shapen in wickedness." On this is founded those confessions of infirmity,—of the tendencies to evil (otherwise unaccountable),—of melancholy resistances to offers of grace, and the benign influences of the Divine Spirit, which most men are willing to make when they begin to consider narrowly the movements of their hearts. God's law throws a startling light upon the wastes and stormy seas of human nature. When once it has made itself known to the understanding, the mind in vain strives to escape from a consciousness of danger. The law remains unchangeable, like its Author; and the soul, to be at peace, must be purified by the spirit of the law's holiness. "Thou shalt purge me with hyssop, and I shall be clean;"—that is, I shall be cleansed from my otherwise incurable disease when Thou dost sprinkle me with the blood of the atoning sacrifice, and wash me with the waters of purification:—Christ's blood the one, and Christ's baptism the other. But the types of the law were not sufficiently clear for minds yearning after the assurance of Divine peace. The very Gospel itself, therefore, seems anticipated in the prayer of the Psalmist; for leaving every shadow and figure, he hastens to the sublime reality, and exclaims, "Make me a clean heart, and renew a right spirit within me." This was said by David when suffering under the most appalling sense of his natural weakness and corruption.

13 Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

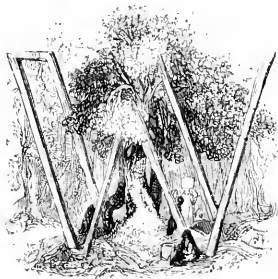
16 For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

Psal. lii. *Quid gloriaris?*



HY boastest thou thyself, thou tyrant : that thou canst do mischief ;

2 Whereas the goodness of God : endureth yet daily ?

3 Thy tongue imagineth wickedness : and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more than goodness : and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt : O thou false tongue.

6 Therefore shall God destroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear : and shall laugh him to scorn ;

8 Lo, this is the man that took not God for his strength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

PSALM LII.—This psalm, it is supposed, was composed immediately after the events recorded in 1 Sam. xxii., when Doeg, at the command of Saul, slew the priests of the Lord. It expresses the indignation of a virtuous mind at the sight of cruelty and injustice, and its noble confidence in the goodness of God, which shall inevitably, at the last, destroy the wicked, however fierce and mighty in their power, and enrich the meek with blessings and eternal glory, though now obliged to suffer for awhile the oppression of the world.

9 As for me, I am like a green olive-tree in the house of God : my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done : and I will hope in thy Name, for thy saints like it well.

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## EVENING PRAYER.

Psal. liii. *Dixit insipiens.*



HE foolish body hath said in his heart : There is no God.

2 Corrupt are they, and become abominable in their wickedness : there is none that doeth good.

3 God looked down from heaven upon the children of men : to see if there were any, that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no not one.

5 Are not they without understanding that work wickedness : eating up my people as if they would eat bread ? they have not called upon God.

6 They were afraid where no fear was : for God hath broken the bones of him that besieged thee ; thou hast put them to confusion, because God hath despised them.

7 Oh, that the salvation were given unto Israel out of Sion : Oh, that the Lord would deliver his people out of captivity !

8 Then should Jacob rejoice : and Israel should be right glad.

PSALM LIII.—The only material difference between this psalm and the fourteenth is found in verse 6, and in the omission of the passage cited by St. Paul, Rom. iii. 13.

PSALM LIV.—The subject of this psalm is said to have been derived from the occurrences described in 1 Sam. xxiii. 19. David persecuted, at the same time, by those who used open force, and by those whose only hope was in their treachery, saw himself wonderfully delivered from both by the answer which God rendered to his earnest prayers.

PSALM LV.—This psalm is supposed to be one of those composed by David when he fled from before Absalom. In his hour of trial he had none on earth to comfort him. God, therefore, was his sole refuge ; and he poured out his heart as one who felt that, unless his supplications were heard, he must be wholly overwhelmed. The recollection of sins committed in the day of prosperity against this his only friend, doubtlessly prevented him from enjoying that deep calm

Psal. liv. *Deus, in nomine.*

AVE me, O God, for thy Name's sake :  
and avenge me in thy strength.

2 Hear my prayer, O God : and hearken  
unto the words of my mouth.

3 For strangers are risen up against me :  
and tyrants, which have not God before  
their eyes, seek after my soul.

4 Behold, God is my helper : the Lord  
is with them that uphold my soul.

5 He shall reward evil unto mine enemies : destroy thou them in  
thy truth.

6 An offering of a free heart will I give thee, and praise thy  
Name, O Lord : because it is so comfortable.

7 For he hath delivered me out of all my trouble : and mine eye  
hath seen his desire upon mine enemies.

Psal. lv. *Exaudi, Deus.*

EAR my prayer, O God : and hide not  
thyself from my petition.

2 Take heed unto me, and hear me : how  
I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly  
cometh on so fast : for they are minded to  
do me some mischief ; so maliciously are  
they set against me.

4 My heart is disquieted within me : and  
the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me : and an horrible  
dread hath overwhelmed me.

6 And I said, O that I had wings like a dove : for then would  
I flee away, and be at rest.

which would otherwise have filled his soul. "My heart is disquieted within me, and the fear of death is fallen upon me." Conscious repentance alone subdued the incursions of despair, and the known mercy of God restored comfort to the spirit. The treachery of Abithopbel, alluded to in verses 12—15, was strikingly typical of that of Judas. David's assurance that the Lord would deliver him was fully realized ; the glory of Christ was vindicated against the treachery of Judas ; and in the triumphs of David and Christ every child of God sees prefigured his own happy deliverance from the power of the adversary.



7 Lo, then would I get me away far off : and remain in the wilderness.

8 I would make haste to escape : because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them : for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof : mischief also and sorrow are in the midst of it.

11 Wickedness is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy, that hath done me this dishonour : for then I could have borne it.

13 Neither was it mine adversary, that did magnify himself against me : for then peradventure I would have hid myself from him.

14 But it was even thou, my companion : my guide, and mine own familiar friend.

15 We took sweet counsel together : and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God : and the Lord shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly : and he shall hear my voice.

19 It is he that hath delivered my soul in peace from the battle that was against me : for there were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down : for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him : and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart : his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee : and shall not suffer the righteous to fall for ever.

24 And as for them : thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days : nevertheless, my trust shall be in thee, O Lord.

MORNING PRAYER.



Psal. lvi. *Miserere mei, Deus.*

**E** merciful unto me, O God, for man goeth about to devour me : he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up : for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid : yet put I my trust in thee.

4 I will praise God, because of his word : I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words : all that they imagine is to do me evil.

**PSALM LVI.**—This is another of the psalms said to have been composed by David, when he was continually in danger of being destroyed by Saul or the Philistines. The former hated him with a maddening jealousy, perverting his words, and misrepresenting the intention of his most virtuous designs; the latter sought him with a common enmity against holiness, and were resolved to destroy him because he was a servant of God. But the Lord saw his humility,—heard his prayers; and compassionating his griefs, so revealed to him the designs of His providence, that he could exclaim, even in the midst of his troubles, that his soul was delivered from death, and his feet from falling.

6 They hold all together, and keep themselves close : and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness : thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings ; put my tears into thy bottle : are not these things noted in thy book ?

9 Whosoever I call upon thee, then shall mine enemies be put to flight : this I know ; for God is on my side.

10 In God's word will I rejoice : in the Lord's word will I comfort me.

11 Yea, in God have I put my trust : I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows : unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling : that I may walk before God in the light of the living.

Psal. lvii. *Miserere mei, Deus.*



**B**E merciful unto me, O God, be merciful unto me, for my soul trusteth in thee : and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

2 I will call unto the most high God : even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven : and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth : my soul is among lions.

5 And I lie even among the children of men, that are set on fire : whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens : and thy glory above all the earth.

PSALM LVII.—David was probably in the cave of Engedi when he composed this pathetic psalm. The firm and loving trust of a being in his God is, under any circumstances, a sublime and animating subject of contemplation. But the grandeur of the subject is greatly increased when the believer is, at the moment, exposed to the severest trials, and all the energies of faith, and whatever graces he may possess, have to be exerted to the uttermost. Such was David's case when he uttered the petitions contained in this psalm. His example ought to animate us to fresh exertions in the work of righteousness. Full of peace and satisfaction, the saints of old went on their way rejoicing, though the pit and the snare were ever before them. How sadly deficient must they be in faith who cannot rejoice in the blessings of the Almighty's love, when there is scarcely any drawback to the comforts and the tranquillity which it bestows !

7 They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed : I will sing, and give praise.

9 Awake up, my glory ; awake, lute and harp : I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens : and thy glory above all the earth.

Psal. lviii. *Si vere utique.*



RE your minds set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sons of men ?

2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.

3 The ungodly are froward, even from their mother's womb : as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder that stoppeth her ears ;

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 Break their teeth, O God, in their mouths ; smite the jaw-bones of the lions, O Lord : let them fall away like water that runneth apace ; and when they shoot their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman : and let them not see the sun.

PSALM LVIII.—Saul and his ministers are still supposed to be the theme of the Psalmist's complaints. David spoke from a full knowledge of their enormous wickedness,—but not merely of them. As he alludes prophetically to the Church when he speaks of the righteous of his own times, so does he allude to the wicked of all ages when he describes the baseness of a Doeg or a Abithophel. The very prayer which he offers up for their destruction is also prophetic and general, rather than a particular imprecation of vengeance on individuals. He knew that God would at length oblige all men to own that His judgments are right, and that there is a reward for His persecuted people.

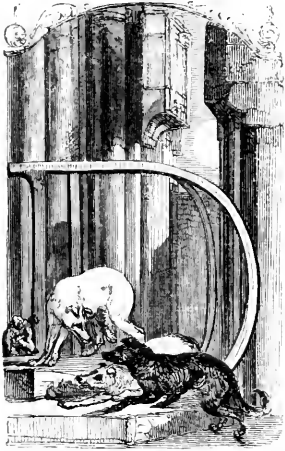
8 Or ever your pots be made hot with thorns : so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous : doubtless there is a God that judgeth the earth.

## EVENING PRAYER.

Psal. lix. *Eripe me de inimicis.*



**DELIVER** me from mine enemies, O God : defend me from them that rise up against me.

2 O deliver me from the wicked doers : and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul : the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault : arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips : for who doth hear ?

8 But thou, O Lord, shalt have them in derision : and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee : for thou art the God of my refuge.

**PSALM LIX.**—It is conjectured that this psalm was composed by David on the occasion described 1 Sam. xix. 11, that is, when Saul “Sent messengers unto David’s house to watch him, and to slay him in the morning.” But it applies equally to any of those occasions on which the enemies of God’s people, unable to effect their purposes immediately, lie in wait for their victims with a stern and gloomy patience which shows how implacable is their revenge,—how insatiable their thirst for blood. Against no class of mankind have such cruelties been exercised as those which it has often fallen to the lot of God’s faithful worshippers to suffer. The world is the executioner of Satan’s will; and it is against it, in this character, that the Psalmist prays.

10 God sheweth me his goodness plenteously : and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

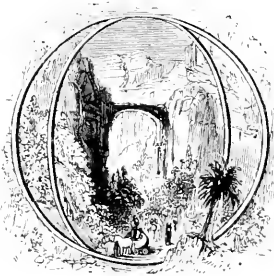
14 And in the evening they will return : grin like a dog, and will go about the city.

15 They will run here and there for meat : and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing : for thou, O God, art my refuge, and my merciful God.

Psal. lx. *Deus, repulisti nos.*



GOD, thou hast cast us out, and scattered us abroad : thou hast also been displeased ; O turn thee unto us again.

2 Thou hast moved the land, and divided it : heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things : thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee : that they may triumph because of the truth.

PSALM LX.—This is supposed by some to be one of those national songs in which David celebrated his triumphs over the enemies of his throne, and brought first one people, and then another, to acknowledge his righteous rule. (See 2 Sam. v. and viii.) Others attribute it to the reign of Jehoshaphat, and suppose that it refers to the season when he was preparing to reduce the rebellious Edomites. The Psalmist describes Ephraim and Judah according to their particular characteristics, the one abounding in men of war, the other enjoying the privilege spoken of in Genesis xlix. 10. —“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.” By Gilead is to be understood the tribes of Gad and Reuben; and the expressions applied to Moab and Edom indicate the contempt which they would reap as the fruit of their hostility to God and His people. Philistia is exhorted to rejoice as being set free from the ravages of idolatry and wickedness. This gladdening anticipation of approaching conquests is properly the Christian’s enjoyment at all periods. He knows that, sooner or later, all the kingdoms of the earth will become the kingdoms of the Lord and of his Christ.

5 Therefore were thy beloved delivered : help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice, and divide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head ; Judah is my law-giver ;

8 Moab is my wash-pot ; over Edom will I cast out my shoe : Philistia, be thou glad of me.

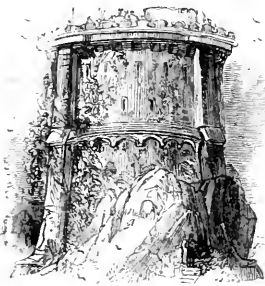
9 Who will lead me into the strong city : who will bring me into Edom ?

10 Hast not thou cast us out, O God : wilt not thou, O God, go out with our hosts ?

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that shall tread down our enemies.

Psal. lxi. *Exaudi, Deus.*



EAR my crying, O God : give ear unto my prayer.

2 From the ends of the earth will I call upon thee : when my heart is in heaviness.

3 O set me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life : that his years may endure throughout all generations.

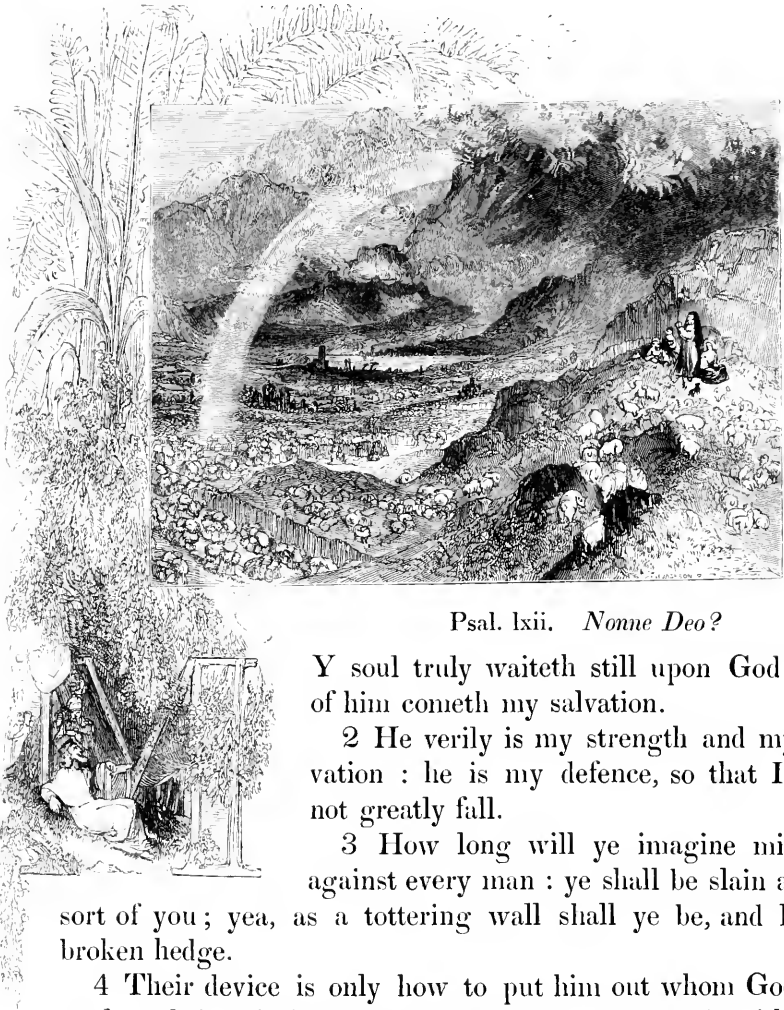
7 He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name : that I may daily perform my vows.

PSALM LXI.—This is another of the psalms said to have been composed by David in his flight from Absalom. Wherever he was, or however his heart might be oppressed with heaviness, he could find comfort in God. The rock of salvation was nigh at hand because God was with him. His presence was the tabernacle in which he could still dwell, though far from Jerusalem ; and His blessing an everlasting heritage of which no enemy could deprive him. The whole is eminently true of Christ, contemplated as the King of the spiritual Israel, and struggling against the powers of darkness.

THE TWELFTH DAY.

## MORNING PRAYER.



Psal. lxii. *Nonne Deo?*

Y soul truly waiteth still upon God : for of him cometh my salvation.

2 He verily is my strength and my salvation : he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man : ye shall be slain all the

sort of you ; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt : their delight is in lies ; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God : for my hope is in him.

PSALM LXII.—Trust in God is still the happy theme of the Psalmist ; and it is that upon which we have the greatest of all reasons to wish to be able to fix our thoughts. The heart finds in the knowledge of Divine love a source of perpetual delight. Doubts are resolved in the fervent assurance of the power of good ; and temptations to wrong are resisted by the conviction that this power belongs to God alone, and is but the exercise of His beneficent will.



6 He truly is my strength and my salvation : he is my defence, so that I shall not fall.

7 In God is my health, and my glory : the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people : pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity : the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery, give not yourselves unto vanity : if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same : that power belongeth unto God ;

12 And that thou, Lord, art merciful : for thou rewardest every man according to his work.

Psal. lxxiii. *Deus, Deus meus.*



GOD, thou art my God : early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee : in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness : that I might behold thy power and glory.

4 For thy loving-kindness is better than the life itself : my lips shall praise thee.

5 As long as I live will I magnify thee on this manner : and lift up my hands in thy Name.

6 My soul shall be satisfied, even as it were with marrow and fatness : when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed : and thought upon thee when I was waking ?

PSALM LXXIII.—To know God is not the same thing as to have Him dwelling in the soul by the Holy Spirit. David knew God at all times, or he could not have sought Him with such earnest prayers and crying, and that even in seasons of direst temptation. But he desired to feel the inexpressible consolations of His presence;—to experience the gracious power of His mighty working in the heart :—to feel that He was enlightened with the light of His living truth, and changed and reanimated by His Spirit. Hence the beautiful and passionate expressions,—"O God! thou art my God: early will I seek thee! My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is!" and "Thy loving-kindness is better than life itself!" How sad must be our state when, instead of being able thus to address God, we feel that we scarcely care to know Him!

8 Because thou hast been my helper : therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth upon thee : thy right hand hath upholden me.

10 These also that seek the hurt of my soul : they shall go under the earth.

11 Let them fall upon the edge of the sword : that they may be a portion for foxes.

12 But the King shall rejoice in God ; all they also that swear by him shall be commended : for the mouth of them that speak lies shall be stopped.

Psal. lxiv. *Exaudi, Deus.*



EAR my voice, O God, in my prayer : preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward : and from the insurrection of wicked doers ;

3 Who have whet their tongue like a sword : and shoot out their arrows, even bitter words ;

4 That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.

5 They encourage themselves in mischief : and commune among themselves how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it : that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow : that they shall be wounded.

8 Yea, their own tongues shall make them fall : insomuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it shall say, This hath God done : for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in him : and all they that are true of heart shall be glad.

PSALM LXIV.—The Psalmist here complains not so much of open violence, and of the dangers resulting from the persecutions of the powerful, as of the distresses borne by an upright mind when assailed by base and venomous falsehood. In this species of calamity, the God of truth must ever be the best and readiest refuge.

## EVENING PRAYER.

Psal. lxxv. *Te decet hymnus.*



HOU, O God, art praised in Sion : and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer : unto thee shall all flesh come.

3 My misdeeds prevail against me : O be thou merciful unto our sins.

4 Blessed is the man, whom thou choosest, and receivest unto thee : he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation : thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea : and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens : thou that makest the outgoings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it : thou makest it very plenteous.

10 The river of God is full of water : thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof : thou makest it soft with the drops of rain, and blessest the increase of it.

PSALM LXXV.—This psalm was evidently composed in a period of gladness and festivity, and was sung at the Feast of Tabernacles ; yet it begins with a confession of sin and helplessness. The heart of the worshipper was thereby lightened of a burden, under the pressure of which it could have responded to no song of praise. Nothing can be more refreshing than the contemplation of nature as the domain of the God of grace. Viewed as under His continual governance, every gleam of sunshine conveys tidings of mercy to the heart. The fruitful seasons—the operations of the elements—the streams and dews that do the work of Heaven—are signs that every child of God is taught, from the very infancy of his new life, to study and interpret.

12 Thou crownest the year with thy goodness : and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice on every side.

14 The folds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing.

Psal. lxxvi. *Jubilate Deo.*



BE joyful in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee : sing of thee, and praise thy Name.

4 O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land : so that they went through the water on foot ; there did we rejoice thereof.

6 He ruleth with his power for ever ; his eyes behold the people . and such as will not believe shall not be able to exalt themselves.

7 O praise our God, ye people : and make the voice of his praise to be heard ;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare : and laidest trouble upon our loins.

PSALM LXXVI.—The various nations of the earth are here called upon to join in the praises of the Universal and Almighty Father. As an argument for their obeying the summons, they are reminded of His wonderful doings. On His hand rests the whole weight of the universe ; and at His will the most wonderful of its laws become suspended. The providence of this Eternal Ruler bows everything to its purposes ; and while nations are moved to and fro at His bidding, not one of the innumerable creatures that exist escapes His separate notice, or is left without His particularizing mercy. Called to worship such a God, what people, or who, would refuse to go into His house, and offer Him the grateful sacrifice of their hearts ? The hour, we may hope, is coming when the psalm will have its noblest interpretation in the prophetic conversion of all the nations of the earth.

11 Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

15 I called unto him with my mouth : and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart : the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised be God who hath not cast out my prayer : nor turned his mercy from me.

Psal. lxxvii. *Deus misereatur.*



1 **OD** be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us ;

2 That thy way may be known upon earth : thy saving health among all nations.

3 Let the people praise thee, O God : yea, let all the people praise thee.

4 O let the nations rejoice and be glad : for thou shalt judge the folk righteously,

and govern the nations upon earth.

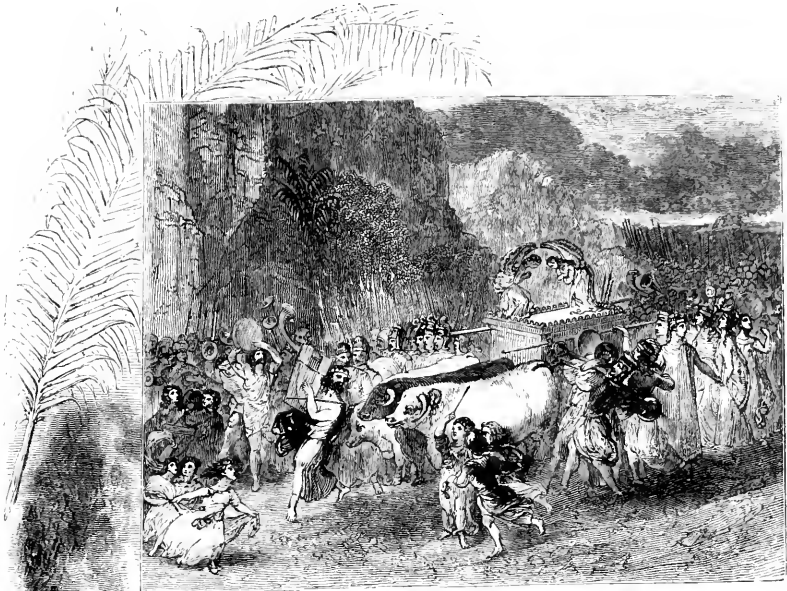
5 Let the people praise thee, O God : let all the people praise thee.

6 Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

7 God shall bless us : and all the ends of the world shall fear him.

**PSALM LXXVII.**—This short but beautiful psalm was one of those used at the Feast of Tabernacles, and directed the hearts and thoughts of the worshippers to the times of refreshing when God should be everywhere worshipped, and the reign of the long-desired Messiah established in peace and blessedness. For the evangelical interpretation of this and similar psalms, St. Paul has given us a sublime example in Rom. viii. 18—23, where the emancipation of universal nature is represented as awaiting that of the human soul.

THE THIRTEENTH DAY.  
MORNING PRAYER.



Psal. lxxviii. *Exurgat Deus.*

ET God arise, and let his enemies be scattered : let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away : and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoice before God : let them also be merry and joyful.



PSALM LXXVIII.—The language of this psalm is equally mysterious and sublime. On whatever occasion it was composed, whether on the removal of the ark to Mount Sion, or when the people were looking for approaching deliverance from captivity, it is one of those magnificent songs of national joy which can only be equalled by the other hymns of God's own chosen people. The praise here rendered Him has respect to His incommunicable glory as Jah, or Jehovah, the self-existent Eternal One ; but it represents Him in all the gentle operations of tenderness and love, as well as in the manifestations of power. Israel conquered under His banners ; and its triumphs and its laws were proclaimed by multitudes of heralds to the surrounding nations. Though its people had lain among the pots, that is, in the clay-pits of Egypt, they were henceforth to be resplendent in glory. Captivity was carried captive by the power and Majesty of God, and, endowed by Him with the most precious gifts of wisdom, was to rule over His enemies with a sceptre of His own bestowing. St. Paul has taught us to apply the whole prophetically to the triumphs of Christ, and the consequent deliverance of His people from the worse than Egyptian bondage—the servitude of sin and the world. (See Ephes. iv. 8.)

4 O sing unto God, and sing praises unto his Name : magnify him that rideth upon the heavens, as it were upon an horse ; praise him in his Name **JAH**, and rejoice before him.

5 He is a Father of the fatherless, and defendeth the cause of the widows : even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity : but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people : when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God : even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance : and refreshedst it when it was weary.

10 Thy congregation shall dwell therein : for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word : great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited : and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake : then were they as white as snow in Salmon.

15 As the hill of Basan, so is God's hill : even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills ? this is God's hill, in the which it pleaseth him to dwell : yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels : and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation : God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies : and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan : mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest : how thou, my God and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after : in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counsel : the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee : stablish the thing, O God, that thou hast wrought in us,

29 For thy temple's sake at Jerusalem : so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver : and when he hath scattered the people that delight in war ;

31 Then shall the princes come out of Egypt : the Morians' land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth : O sing praises unto the Lord ;

33 Who sitteth in the heavens over all from the beginning : lo, he doth send out his voice, yea, and that a mighty voice.

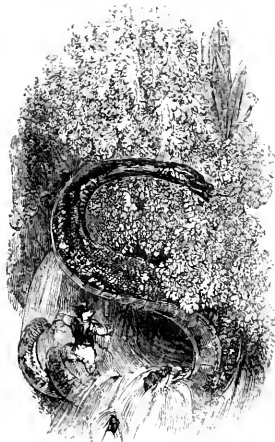
34 Ascribe ye the power to God over Israel : his worship, and strength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Israel ; he will give strength and power unto his people ; blessed be God.

PSALM LXIX.—This psalm is of the same character as the twenty-second, and is descriptive of the sufferings of our Lord. The most pathetic complaints made by a being conscious of individual sin became far more sad when used by One who did no sin, and in whose mouth there was no guile. If David could complain because things were laid to his charge which he had never done, yet he could not plead that he had not committed many other offences—he could not pretend that he was free from corruption : but Christ had never felt the tainting touch of sin, and, when accused of wrong, could plead a perfect and unchangeable righteousness. It is a subject of melancholy reflection that the sorrows described by the Psalmist, both in his own case and prophetically in respect to Christ, are such as arise only from the world's hatred to holiness. "They hate me without a cause," is the sad exclamation of the servant of God ; and when passing from the view of what pertains to himself, and looking for reasons to explain their enmity in things beyond him, he makes the yet more distressing discovery, that it is only because he loves and serves God with



## EVENING PRAYER.

Psal. lxi. *Salvum me fac.*

AVE me, O God : for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying ; my throat is dry : my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took : God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause : let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why ? for thy sake have I suffered reproof : shame hath covered my face.

8 I am become a stranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee are fallen upon me.

10 I wept, and chastened myself with fasting : and that was turned to my reproof.

11 I put on sackcloth also : and they jested upon me.

12 They that sit in the gate speak against me : and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee : in an acceptable time.

an untiring spirit that they desire his death. "The zeal of thine house hath even eaten me:" that is, "the cause of all my afflictions is the fervent zeal with which I am seeking to promote the spiritual worship of God." The applications of this psalm to Christ are frequent, and clearly indicate its prophetic character. (See John i. 11, ix. 29, viii. 48. John ii. 17. Rom. xv. 3. Matth. xxvii. 34. Acts i. 20.) It is allowed by several learned commentators that the imprecations from verse 23 to verse 29, and those in other psalms, may be properly translated as predictions rather than as curses.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

15 Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable : turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble : O haste thee and hear me.

19 Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart ; I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat : and when I was thirsty they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal : and let the things that should have been for their wealth be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not : and ever bow thou down their backs.

25 Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another : and not come into thy righteousness.

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

31 I will praise the Name of God with a song : and magnify it with thanksgiving.

32 This also shall please the Lord : better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

34 For the Lord heareth the poor : and despiseth not his prisoners.

35 Let heaven and earth praise him : the sea, and all that moveth therein.

36 For God will save Sion, and build the cities of Judah : that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it : and they that love his Name shall dwell therein.

Psal. lxx. *Deus in adjutorium.*



ASTE thee, O God, to deliver me : make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul : let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame : that cry over me, There, there.

4 But let all those that seek thee be joyful and glad in thee : and let all such as delight in thy salvation say always, The Lord be praised.

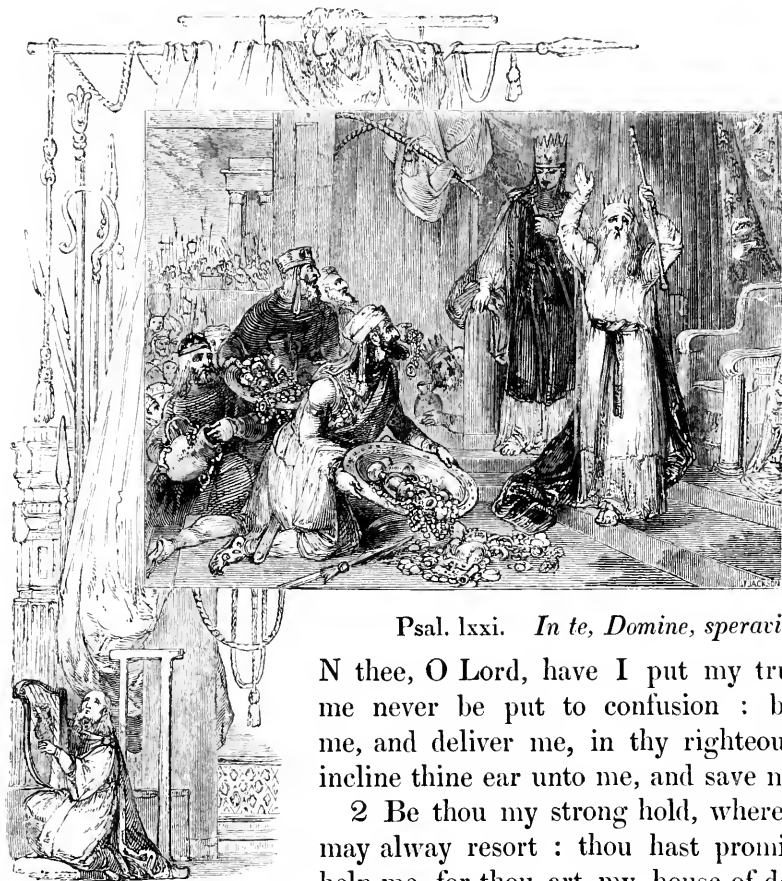
5 As for me, I am poor and in misery : haste thee unto me, O God.

6 Thou art my helper, and my redeemer : O Lord, make no long tarrying.

PSALM LXX.—This psalm, with slight variations, forms the conclusion of the fortieth psalm. It is a prayer for deliverance from no ordinary enemies. Literally, the life of the supplicant was sought: spiritually, the soul is the prey desired; and God, in either case, is the only sufficient help. The anxiety expressed by the Psalmist may be traced in the language of the world when there is any prospect of temporal danger. It is then instinctively felt that the Almighty could afford protection; and in the first moment of surprise, the heart pours out repeated cries for mercy. “Haste thee, O God, to deliver me!” may be heard from lips which in calm and prosperity never breathed a prayer; and, for the instant, the supplicant might be mistaken for one who had learned to cling with all his heart to God. But even in matters of worldly anxiety, this impulse, which suddenly raises the thoughts to heaven, soon loses its force: the mind speedily resumes its ordinary habit of resting on the visible only, and God and His power are virtually forgotten. If this be the case in the season of earthly calamity, how little reason have we to look for signs of any deep or influential regard to God when the soul only is concerned, or those interests only are in view which relate to a future, and to a world unknown! The soul itself is forgotten; and it can be no wonder, therefore, if God be not sought to save it.

THE FOURTEENTH DAY.

## MORNING PRAYER.



*Psal. lxxi. In te, Domine, speravi.*

**I**N thee, O Lord, have I put my trust, let me never be put to confusion : but rid me, and deliver me, in thy righteousness ; incline thine ear unto me, and save me.

**2** Be thou my strong hold, whereunto I may always resort : thou hast promised to help me, for thou art my house of defence, and my castle.

**PSALM LXXI.**—David composed this psalm in his old age, and even then did he still experience the sad effects of the sins which he had committed in the earlier part of his reign. Repentance had not saved him from the temporal chastisements of error. The cup of life was embittered by sin to the last drop of the draught. But, though the sanctifying influence of godly sorrow had not saved him from suffering, it had secured him the blessed consolations of inward peace. Afflicted by the ingratitude of those from whom he had a right to expect the tenderest love, and kept in perpetual fear of the loss of his dignity and life, he had yet pleasures in reserve which satisfied his soul, and of which the world could not deprive him. His only anxiety now was to obtain more divine grace, and plainer indications of the Almighty's presence. He needed such mercies for the support of his faith ; but even in this respect he breathed forth the true spirit of humility :—" As for me, I will patiently abide away ; and will praise thee more and more." The Lord did not forsake him in his old age. Happy they who, though, like David, punished for the sins of their youth, can find, like him, as they approach the grave, a firm assurance of support in the graces of a humbled but believing soul !

3 Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for : thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born : thou art he that took me out of my mother's womb ; my praise shall be always of thee.

6 I am become as it were a monster unto many : but my sure trust is in thee.

7 O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age : forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying : God hath forsaken him ; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God : my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway : and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

14 I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high : and great things are they that thou hast done ; O God, who is like unto thee ?

18 O what great troubles and adversities hast thou shewed me ! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick : unto thee will I sing upon the harp, O thou Holy One of Israel.

21 My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame that seek to do me evil.

Psal. lxxii. *Deus, judicium.*



IVE the King thy judgements, O God : and thy righteousness unto the King's son.

2 Then shall he judge thy people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong doer.

5 They shall fear thee, as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

PSALM LXXII.—Solomon having ascended the throne of Israel, David composed this psalm as a prayer for the prosperity of his reign. The same person is meant by the king, and the king's son ; the youthful monarch, it has been observed, having been the first of Israel's rulers who was the son of a king as well as a king himself. Parental affection, and the common use of Oriental imagery, might be sufficient, in the first instance, to account for the language employed ; but the closer interpretation of the expressions used carries us to the contemplation of the reign of the Messiah, to which, like the prophecies of Isaiah, they more manifestly refer. The prospect presented in the psalm is the illustration of the sublime mystery of a renovation of all things by the power of righteousness. History teaches us the melancholy fact, that at no period hitherto known has the idea of the Psalmist been realized ; and philosophy teaches us, with equal certainty, that we ought not to look for its realization till some vital change have taken place in the general constitution of the human character. If the happiness, therefore, is to be hoped for, the change must also be expected, and this change, it is evident, can only be produced by some mighty spiritual agency. Here, then, we arrive at some notion respecting the necessity of a system like that of the Gospel ; and, on examining that which has really been proposed to us by the Redeemer of the World, we find it embodying every element that can tend to the working out of the hoped-for blessings. (See, in respect to Solomon's glory, 2 Chron. ix., 1 Kings x. 22 ; and, for the prophetic illustration of the psalm, Isaiah xxiv. xlix. lx., and Zech. ix. 9, 10.)

10 The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him : all nations shall do him service.

12 For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14 He shall deliver their souls from falshood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever ; his Name shall remain under the sun among the posterities : which shall be blessed through him ; and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel : which only doeth wondrous things ;

19 And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

## EVENING PRAYER.

Psal. lxxiii. *Quam bonus Israel!*



**RULY** God is loving unto Israel : even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone : my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked : I do also see the ungodly in such prosperity.

4 For they are in no peril of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

7 Their eyes swell with fatness : and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the most High.

9 For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it : is there knowledge in the most High ?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished : and chastened every morning.

14 Yea, and I had almost said even as they : but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this : but it was too hard for me,

16 Until I went into the sanctuary of God : then understood I the end of these men ;

17 Namely, how thou dost set them in slippery places : and castest them down, and destroyest them.

18 Oh, how suddenly do they consume : perish, and come to a fearful end !

19 Yea, even like as a dream when one awaketh : so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved : and it went even through my reins.

21 So foolish was I, and ignorant : even as it were a beast before thee.

PSALM LXXIII.—God is pleased to try the faith of His people in many ways. The most difficult of their trials, perhaps, is that alluded to in the present psalm. They see the wicked succeeding in their projects, amassing wealth, and obtaining the praises of the world. For an instant, they feel inclined to question the providence, the justice, or the wisdom of God ; but, in most cases, it requires but a short time to convince them of the error of their doubt. The prosperity of the wicked vanishes like a dream ; and it is then seen, or it may have been discovered before by earnest meditation on God's ways with men, that they are only allowed to triumph for a season, that their final discomfiture may be the more signal and appalling. Yet natural as is the feeling alluded to, and quickly as it was overcome, in the mind of the Psalmist, by united faith and reason, he regarded the very admission of the doubt as an indication of gross and wicked folly. Holiness has respect to the movements of the mind as well as to the dispositions of the heart, and true spiritual repentance views the wrong tendencies of both with an equal degree of sorrow.



22 Nevertheless, I am always by thee : for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel : and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish : thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God : and to speak of all thy works in the gates of the daughter of Zion.

Psal. lxxiv. *Ut quid, Deus?*



GOD, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture ?

2 O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance : and mount Zion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

PSALM LXXIV.—This pathetic psalm is supposed to have been composed when Jerusalem was entered and laid waste by the armies of Babylon. It describes with melancholy force the ravages of the barbarous enemy. No friend appeared to solace the unfortunate sufferers. The voice of God and of prophecy was mute. But one consolation was open to the desolate people. They could remember how God in old time delivered them from the power of the Egyptian king—how they had been led through the wilderness, and enabled to overcome the many nations by whom they were opposed. To this God they could still appeal, and the knowledge of His past mercies taught them to look with hope to a future deliverance. The alternate struggles and triumphs of the chosen nation were not more various than those which have been endured by the Christian Church. This would be evident to most persons were it not that, in the one case, a nation was identical with the Church ; whereas, in the other, the Church exists scattered through many nations, assuming nowhere so distinct a form that the rise or fall of any one of the nations in which it so exists could be taken as a certain index of the state of the Church itself. In contemplating the sorrows of Israel, we have a clearly defined and palpable object before us : in endeavouring to trace those of the Church of Christ, no slight effort is required to gather together the particulars, the combination of which is to bring the Church, in its life and unity, clearly into view. But when this is done, there is scarcely a passage in the devotions of the Old Testament fathers which may not be applied, with a slight accommodation, to the illustration of evangelical history. Thus, as in the present psalm, the record of God's early dealings with His people was the ground of hope that He would never forsake them ; so, in the prayers of Christians, does the experience of His frequent interference in their favour make itself manifest as the foundation of their trust in a final salvation.

5 Thine adversaries roar in the midst of thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name, for ever ?

12 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy ?

13 For God is my King of old : the help that is done upon the earth he doeth it himself.

14 Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks : thou driedst up mighty waters.

17 The day is thine, and the night is thine : thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth : thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more.

THE FIFTEENTH DAY.

MORNING PRAYER.



Psal. lxxv. *Confitebimur tibi.*

**I**NTO thee, O God, do we give thanks :  
yea, unto thee do we give thanks.

2 Thy Name also is so nigh : and that  
do thy wondrous works declare.

3 When I receive the congregation :  
I shall judge according unto right.

4 The earth is weak, and all the inha-  
biters thereof : I bear up the pillars of it.

5 I said unto the fools, Deal not so madly : and to the  
ungodly, Set not up your horn.

6 Set not up your horn on high : and speak not with a  
stiff neck.

7 For promotion cometh neither from the east, nor from the  
west : nor yet from the south.

PSALM LXXV.—It appears that this psalm was written to be sung in parts, the first two verses being used as a chorus, and the rest as expressing the answer of Israel, or the Messiah, when triumphant over the enemies of the chosen people. Commentators suppose that it was composed in the time of the Babylonish captivity.

8 And why? God is the Judge : he putteth down one, and setteth up another.

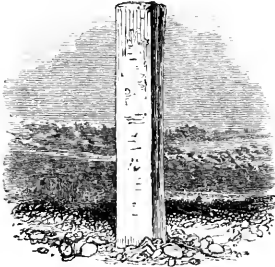
9 For in the hand of the Lord there is a cup, and the wine is red : it is full mixed, and he poureth out of the same.

10 As for the dregs thereof : all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob : and praise him for ever.

12 All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

Psal. lxxvi. *Notus in Judaea.*



1 N Jewry is God known : his Name is great in Israel.

2 At Salem is his tabernacle : and his dwelling in Sion.

3 There brake he the arrows of the bow : the shield, the sword, and the battle.

4 Thou art of more honour and might : than the hills of the robbers.

5 The proud are robbed, they have slept their sleep : and all the men whose hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob : both the chariot and horse are fallen.

7 Thou, even thou art to be feared : and who may stand in thy sight when thou art angry?

8 Thou didst cause thy judgement to be heard from heaven : the earth trembled, and was still,

9 When God arose to judgement : and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise : and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him : bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes : and is wonderful among the kings of the earth.

PSALM LXXVI.—From the general character of this psalm it is conjectured to have been written immediately after the miraculous overthrow of the army of Sennacherib. Animating as such strains must have been to the delivered nation, they speak still more forcibly when, interpreted of the defeat of our spiritual enemies, they remind the believer of his victories in Christ.

Psal. lxxvii. *Voce mea ad Dominum.*



**WILL** cry unto God with my voice : even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord : my sore ran, and ceased not in the night-season ; my soul refused comfort.

3 When I am in heaviness, I will think upon God : when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking : I am so feeble, that I cannot speak.

5 I have considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever : and will he be no more intreated ?

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore ?

9 Hath God forgotten to be gracious : and will he shut up his loving-kindness in displeasure ?

10 And I said, It is mine own infirmity : but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will think also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God as our God ?

14 Thou art the God that doeth wonders : and hast declared thy power among the people.

15 Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters see thee, and were afraid : the depths also were troubled.

PSALM LXXVII.—This is another of the psalms said to have been composed during the Captivity. It was the plaintive song of one of the faithful men in whom the Holy Spirit kept alive a devout love of God, and a tender recollection of the clouded glories of Zion. To such a one, sadness of heart is but as the forerunner of a deeper and holier kind of thought. "When I am in heaviness I will think upon God." Faith and hope simultaneously revive when the heart thus turns to God, and the series of past wonders reflects a radiant promise of glory on the clouds in the horizon

17 The clouds poured out water, the air thundered : and thine arrows went abroad.

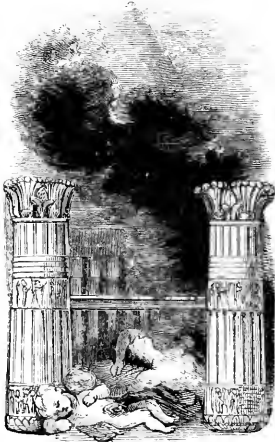
18 The voice of thy thunder was heard round about : the lightnings shone upon the ground ; the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.

20 Thou leddest thy people like sheep : by the hand of Moses and Aaron.

## EVENING PRAYER.

Psal. lxxviii. *Attendite, popule.*



EAR my law, O my people : incline your ears unto the words of my mouth.

2 I will open my mouth in a parable : I will declare hard sentences of old ;

3 Which we have heard and known : and such as our fathers have told us ;

4 That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law : which he commanded our forefathers to teach their children ;

6 That their posterity might know it : and the children which were yet unborn ,

PSALM LXXVIII.—This noble historical psalm presents in rapid succession those dealings of God with His people whereby they were brought from the infancy of the chosen family to the highest state of wealth and honour. The second verse of the psalm is applied by St. Matthew (xiii. 35) to our Lord ; and the word parable is, therefore, to be taken in the widest signification, that is, as describing not only narratives invented to illustrate moral doctrine, but those also of real events when applied by way of type, example, or spiritual application. In every passage, therefore, of this psalm, the meditative mind of the believer may find some typical trace of the Gospel. St. Paul himself has taught us this method of studying that which at first seems only history. Thus he shows (1 Cor. x. 1—4) that the people of God were, from the first, baptized into Christ, and did eat of Christ ; and in Hebrews iii. and iv. that faith was then, as now, the means of safety,—the want of it, a sure forerunner of disgrace and death. By thus connecting history with prophecy, and bringing the light of the Gospel to illustrate the progress of the Law, we make, according to the apostolic precept, all things written aforetime conduce to our increase in evangelical knowledge.

7 To the intent that when they came up : they might show their children the same ;

8 That they might put their trust in God : and not to forget the works of God, but to keep his commandments ;

9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God ;

10 Like as the children of Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God : and would not walk in his law ;

12 But forgot what he had done : and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.

14 He divided the sea, and let them go through : he made the waters to stand on an heap.

A general view of the course of Divine Providence may fill the mind with wonder, and elevate it in the same manner as the contemplation of Nature, when displaying, in the most striking manner, the operation of her beneficent laws. But while wonder may be thus excited, it requires a far closer and more minute observation of the ways of God to awaken the feelings of love and thankfulness, which have their principles deeper in the heart, and require the more lively and impressive workings of thought to bring them into action. The Psalmist begins his song with an allusion to the original covenant between God and His people. On this rested the whole superstructure of the nation: from this it derived the rights which exalted it above all others in the world; and by this it became responsible for the preservation of that knowledge out of which were to arise the grand safeguards of civilization for the world at large. To forget this covenant was to abandon the charter of the nation's happiness, and therefore the Psalmist reminds his people, with paternal earnestness, to keep it in their memories by constant and solemn exercises of meditation. The covenant itself forming a basis for the excursive range of thought, proposed by the Psalmist, he next leads his fellow worshippers to the contemplation of the events by which God proved the stedfastness of His promises, and the hateful folly of those who broke a covenant so sealed and confirmed on the part of the Most High. Doubt and rebellion were the companions of Israel in the journey which was to lead him, by the mercies of God, to everlasting peace. Neither loving-kindness nor chastisements expelled the spirit of pride that dwelt within the heart of the people, and the Psalmist, in depicting their conduct at this early period of their national existence, seems describing prophetically their character and conduct to the end. The repeated mercies of God are strikingly contrasted with their obstinate iniquity. It was a theme which the devout spirit of the Psalmist dwelt on with a melancholy interest. He knew that the glory of Israel still depended on the penitent, humble, and thankful spirit which the recollection of these things might happily inspire. He appealed to the testimony of ages—to all that was recorded in the venerable annals of the nation—against whatever tended to darken the souls of the people. There was also another argument to obedience. It was derived from the manifestation afforded of God's determining will in the election of Judah. The one nation had been selected by the free and omnipotent wisdom of Jehovah from all other nations, to be the depository of His revelations; and the one tribe was chosen from all the rest to bring into effect the sublime determinations of His mercy. Here was unlimited power, and an inscrutable Providence which made the questioning wisdom of men foolishness. The designs of God could only be known to this extent, that they were all intended to establish holiness; and the awful mysteries in which they were, in every other respect wrapped, taught this one grand lesson to the human soul, that upon the single object which the Lord of heaven and earth had been pleased to make known, the whole of man's moral and spiritual energies ought to be perpetually and entirely employed.

15 In the day-time also he led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more against him : and provoked the most Highest in the wilderness.

19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God also, saying : Shall God prepare a table in the wilderness ?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people ?

22 When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel ;

23 Because they believed not in God : and put not their trust in his help.

24 So he commanded the clouds above : and opened the doors of heaven.

25 He rained down manna also upon them for to eat : and gave them food from heaven.

26 So man did eat angels' food : for he sent them meat enough.

27 He caused the east-wind to blow under heaven : and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were well filled ; for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more : and believed not his wondrous works.

33 Therefore their days did he consume in vanity : and their years in trouble.

34 When he slew them, they sought him : and turned them early, and enquired after God.



35 And they remembered that God was their strength : and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

37 For their heart was not whole with him : neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds : and destroyed them not.

39 Yea, many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness : and grieved him in the desert.

42 They turned back, and tempted God : and moved the Holy One in Israel.

43 They thought not of his hand : and of the day when he delivered them from the hand of the enemy ;

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood : so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up : and frogs to destroy them.

47 He gave their fruit unto the caterpillar : and their labour unto the grasshopper.

48 He destroyed their vines with hailstones : and their mulberry-trees with the frost.

49 He smote their cattle also with hailstones : and their flocks with hot thunderbolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble : and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death : but gave their life over to the pestilence ;

52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary : even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted, and displeased the most high God : and kept not his testimonies ;

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

60 When God heard this, he was wroth : and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Silo : even the tent that he had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemy's hand.

63 He gave his people over also unto the sword : and was wroth with his inheritance.

64 The fire consumed their young men : and their maidens were not given to marriage.

65 Their priests were slain with the sword : and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep : and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts : and put them to a perpetual shame.

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim ;

69 But chose the tribe of Judah : even the hill of Sion which he loved.

70 And there he built his temple on high : and laid the foundation of it like the ground which he hath made continually.

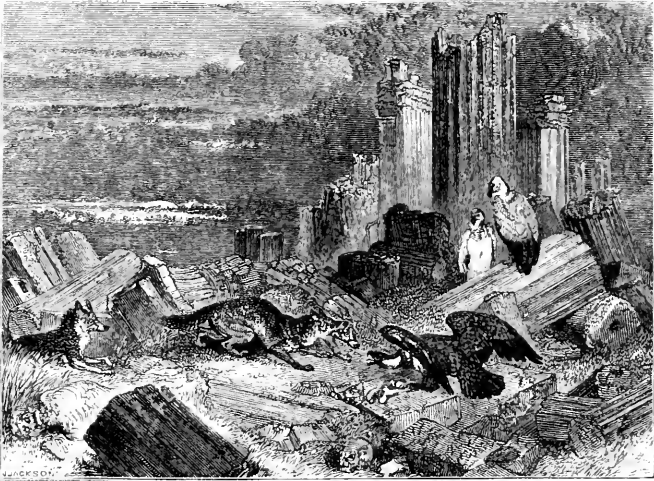
71 He chose David also his servant : and took him away from the sheep-folds.

72 As he was following the ewes great with young ones he took him : that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart : and ruled them prudently with all his power.

THE SIXTEENTH DAY.

MORNING PRAYER.



Psal. lxxix. *Deus, venerunt.*

**GOD**, the heathen are come into thine inheritance : thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

**PSALM LXXIX.**—The prophet Jeremiah has spoken in the same language as this psalm, and it was therefore probably composed in the melancholy season which immediately preceded the Captivity. (Jer. x. 25., 2 Chron. xxxiii. 11., and 1 Mac. vii. 17.) No calamities can be greater than those which God's people have to endure when driven from His presence. Their former grandeur was of a nobler kind than the proudest glories of the world ; and the loss of such an exaltation throws the sufferers into a state of misery from which nothing can give relief but the Power which originally exalted them. The sorrows spoken of in the psalm were literally endured by the Jews at the time of the Babylonish captivity, and still more lamentably so at the final destruction of Jerusalem. But terrible as is the view of a people afflicted as they were, subjected to all the miseries of exile and servitude, the mind may derive from the contemplation of their afflictions, considered as types of a spiritual ruin and desolation, still more awful warnings against sin. The Church of Christ apostatizing, as it would be a more fearful instance of man's depravity, so would it, in all ways, be productive of more terrible woes.

4 We are become an open shame to our enemies : a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry : shall thy jealousy burn like fire for ever ?

6 Pour out thine indignation upon the heathen that have not known thee : and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob : and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon : for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name : O deliver us and be merciful unto our sins, for thy Name's sake.

10 Wherefore do the heathen say : Where is now their God ?

11 O let the vengeance of thy servants' blood that is shed : be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee : according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee : reward thou them, O Lord, seven-fold into their bosom.

14 So we, that are thy people, and sheep of thy pasture, shall give thee thanks for ever : and will always be shewing forth thy praise from generation to generation.

Psal. lxxx. *Qui regis Israel.*



EAR, O thou Shepherd of Israel, thou that leadest Joseph like a sheep : shew thyself also, thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses : stir up thy strength, and come, and help us.

3 Turn us again, O God : shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts : how long wilt thou be angry with thy people that prayeth ?

PSALM LXXX.—This psalm, like the preceding, is also supposed by some to have been written about the time of the Captivity, but others ascribe it to an earlier period. Ephraim, Benjamin, and Manasses, are named as a part for the whole, and as more immediately connected with Joseph. The writer describes with exquisite pathos the sorrows of Israel. Under the figure of a vine, a

5 Thou feedest them with the bread of tears : and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours : and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts : shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it.

9 Thou madest room for it : and when it had taken root it filled the land.

10 The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea : and her boughs unto the river.

12 Why hast thou then broken down her hedge : that all they that go by pluck off her grapes ?

13 The wild boar out of the wood doth root it up : and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven : behold, and visit this vine ;

15 And the place of the vineyard that thy right hand hath planted : and the branch that thou madest so strong for thyself.

16 It is burnt with fire, and cut down : and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand : and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee : O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts : shew the light of thy countenance, and we shall be whole.

favourite metaphor with the prophets (See Isaiah v. ; Ezek. xv., xvii., and xix., and employed by our blessed Lord Himself), he sets before us the glory of the nation when it flourished under the fostering care and the continual blessings of God. The melancholy reverse is shown with equal force ; and the people of Christ find in the whole a striking commentary on their Lord's words :—“If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned.” (John xv. 6.)

PSALM LXXXI.—From the expression in the fifth verse, “this he ordained in Joseph for a testimony,” it is supposed that the present psalm was composed at a very early period, that is, before Judah was chosen as the chief of the tribes, and while the tabernacle was still in Ephraim. It is evidently a song for some great festival, and was probably used at the Feast of Trumpets (See Num. xxxix. 1 ; Levit. xxiii. 25.) and at the Feast of Tabernacles. The deliverance of Israel, from his low condition in Egypt, was contemplated by spiritual minds with mingled triumph and humility. He owed all his power to God ; but this was his glory so long as he continued faithful. He did not wish to forget how he had once laboured as a slave in the clay-pits of Egypt, because

Psal. lxxxii. *Exultate Deo.*

ING we merrily unto God our strength :  
make a cheerful noise unto the God of  
Jacob.

2 Take the psalm, bring hither the  
tabret : the merry harp with the lute.

3 Blow up the trumpet in the new-  
moon : even in the time appointed, and  
upon our solemn feast-day.

4 For this was made a statute for Israel :  
and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony : when he came  
out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden : and his hands were  
delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee : and  
heard thee what time as the storm fell upon thee.

8 I proved thee also : at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel : if thou  
wilt hearken unto me,

10 There shall no strange god be in thee : neither shalt thou  
worship any other god.

11 I am the Lord thy God, who brought thee out of the land of  
Egypt : open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice : and Israel would  
not obey me.

13 So I gave them up unto their own hearts' lusts : and let them  
follow their own imaginations.

14 O that my people would have hearkened unto me : for if Israel  
had walked in my ways,

15 I should soon have put down their enemies : and turned my  
hand against their adversaries.

16 The haters of the Lord should have been found liars : but their  
time should have endured for ever.

17 He should have fed them also with the finest wheat-flour : and  
with honey out of the stony rock should I have satisfied thee.

the greater his original misery, the greater the mercy of God in raising him to so much honour. By the same reasoning the Christian learns to exalt the glory of his Saviour's mercy. He remembers what he once was—the slave of sin—the bondman of death; and the freedom which he now enjoys is rendered of greater value by this its contrast with his former state.

## EVENING PRAYER.

Psal. lxxxii. *Deus stetit.*

OD standeth in the congregation of princes :  
he is a Judge among gods.

2 How long will ye give wrong judgement :  
and accept the persons of the ungodly ?

3 Defend the poor and fatherless : see  
that such as are in need and necessity have  
right.

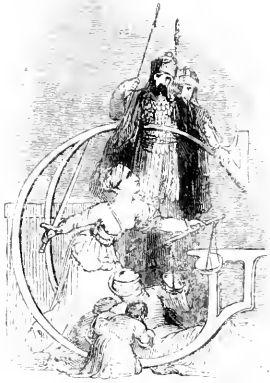
4 Deliver the out-cast and poor : save  
them from the hand of the ungodly.

5 They will not be learned nor understand,  
but walk on still in darkness : all the  
foundations of the earth are out of course.

6 I have said, Ye are gods : and ye are all the  
children of the most Highest.

7 But ye shall die like men : and fall like one  
of the princes.

8 Arise, O God, and judge thou the earth :  
for thou shalt take all heathen to thine  
inheritance.

Psal. lxxxiii. *Deus, quis similis ?*

OLD not thy tongue, O God, keep not  
still silence : refrain not thyself, O God.

2 For lo, thine enemies make a murmuring :  
and they that hate thee have lift up  
their head.

3 They have imagined craftily against  
thy people : and taken counsel against thy  
secret ones.

4 They have said, Come, and let us root  
them out, that they be no more a people :  
and that the name of Israel may be no  
more in remembrance.



PSALM LXXXII.—It is the security of mankind at large, and more especially of the righteous, that God exercises a supreme judgment over the affairs of men. For their sins, He allows them sometimes to be bowed down by the oppression of the wicked; but He always reasserts the rightfulness of His original decrees; and whether they be princes, or the meanest of the people, that break the rules of justice, He shows by the vengeance which He at length takes, that “He standeth in the congregation of princes:” that “He is a judge among gods.” Our blessed Lord alludes to the expressions used in this psalm—John x. 34—36.

5 For they have cast their heads together with one consent : and are confederate against thee ;

6 The tabernacles of the Edomites, and the Ismaelites : the Moabites, and Hagarens ;

7 Gebal, and Ammon, and Amalek : the Philistines, with them that dwell at Tyre.

8 Assur also is joined with them : and have holpen the children of Lot.

9 But do thou to them as unto the Madianites : unto Sisera, and unto Jabin at the brook of Kison ;

10 Who perished at Endor : and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Salmana ;

12 Who say, Let us take to ourselves : the houses of God in possession.

13 O my God, make them like unto a wheel : and as the stubble before the wind ;

14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest : and make them afraid with thy storm.

16 Make their faces ashamed, O Lord : that they may seek thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to shame, and perish.

18 And they shall know that thou, whose Name is Jehovah : art only the most Highest over all the earth.

PSALM LXXXIII.—It is conjectured that this psalm was composed on the occasion of the victory which Jehoshaphat gained over the nations banded against him, as recorded in 2 Chron. xx. As a song of triumph, it is bold and elevated; and the picturesque language in which it speaks brings before us the proud array of the enemies of Israel, with all the barbaric pomp of ancient days. The host which had to be encountered was composed not only of the people who hated Israel from the beginning, but of the Assyrians also, whose power was sufficient of itself to overthrow any nation not especially protected by the arm of God. The enemy of Israel was the enemy of God; and thus it must ever be. Divine Providence has graciously prevented mankind from working their will in the destruction of all knowledge, and the establishment of one universal despotism for the power of evil. This has been effected by the constant existence of a people who, through all times and all revolutions, have obtained the privilege of knowing God and God's will, by the communications of His Spirit. The author of evil has viewed the people thus elected, to be a barrier against his conquests, with unceasing hatred. Inspired by him, the world has done the same; and in all its struggles to overcome the power of God's righteousness, it has made the fiercest assaults on the chosen ministers of His word. It is not for themselves only, therefore, that God's people pray: they know that, should the enemy be allowed finally to prevail against them, the hope of the human race would be lost for ever. (For the allusions to the Midianites, &c., see Judges vii. and viii.)



Psal. lxxxiv. *Quam dilecta!*

HOW amiable are thy dwellings : thou Lord of hosts !

2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will be always praising thee.

5 Blessed is the man whose strength is in thee : in whose heart are thy ways.

6 Who going through the vale of misery use it for a well : and the pools are filled with water.

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine Anointed.

10 For one day in thy courts : is better than a thousand.

11 I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts : blessed is the man that putteth his trust in thee.

PSALM LXXXIV.—This beautiful psalm describes the feelings of every child of God when prevented from enjoying, in His tabernacle, the wonted comforts of devotion. The promised presence of His Spirit,—the assurance of an answer to prayer offered up in His house,—pours around its courts a visible beauty, and the heart of the worshipper therein is filled with inexpressible tranquillity and delight. Longing to renew his blessed enjoyments in the service of the Lord's temple, the poor and weary exile has no sooner been set free than he begins his journey towards the sanctuary. The vale of misery, or, as it is in the original, the vale of Baca, lies on his way. To others it is a sad and desert path, like the valley of the shadow of death; but to him it offers fountains of life: the wells of salvation are unexpectedly opened to him: and refreshed, even in that melancholy valley, he passes on with renewed strength till he reach the object of all his wishes—the house of God,—here a tabernacle—in heaven a mansion.

Psal. lxxxv. *Benedixisti, Domine.*

ORD, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people : and covered all their sins.

3 Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour : and let thine anger cease from us.

5 Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another ?

6 Wilt thou not turn again, and quicken us : that thy people may rejoice in thee ?

7 Shew us thy mercy, O Lord : and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me : for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him : that glory may dwell in our land.

10 Mercy and truth are met together : righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving-kindness : and our land shall give her increase.

13 Righteousness shall go before him : and he shall direct his going in the way.

PSALM LXXXV.—This psalm appears to have been composed at a time when God had already delivered His people from the oppression of proud and insulting enemies, but still left them with sufficient to endure to oblige them to entreat His further compassion and assistance. “Thou art become gracious unto thy land,” was the expression of thankful hearts, relieved of a load of misery. “Turn us, O God our Saviour, and let thine anger cease from us,” was the expression of the same hearts, anxious for a complete deliverance from danger, and trembling lest the anger of the Almighty Father might not yet have ceased. A sublime declaration of faith follows this prayer. The Psalmist saw in the workings of God’s providence what the Christian knows by the working of His grace, and by the Gospel of Jesus Christ, that the attributes of God,—those which demand the most severe justice, and those which rejoice in the profoundest love,—are by His own plans completely and eternally reconciled.

THE SEVENTEENTH DAY.

## MORNING PRAYER.



Psal. lxxxvi. *Inclina, Domine.*

OW down thine ear, O Lord, and hear me : for I am poor, and in misery.

2 Preserve thou my soul, for I am holy : my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord : for I will call daily upon thee.

4 Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

PSALM LXXXVI.—At whatever period this psalm was composed, whether, as some suppose, in the time of the captivity, or by David himself, it expresses the sentiments of a soul conscious of God's mercy and righteousness in the midst of His severest judgments. "Godly sorrow worketh repentance, not to be repented of," says the Apostle; and the Psalmist illustrates this sentiment by the humility,—the tenderness of spirit,—the faithful acknowledgments of Divine compassion, that breathe through this beautiful hymn. The prayers of God's children may often be deeply melancholy; but they always exhibit an under current of hope. "Preserve thou my soul, for I am holy," that is, consecrated unto thee,—sanctified by thy grace: "a living sacrifice," one of those who, having been redeemed by thee, shall not be plucked out of thy hand. This source of confidence keeps the heart steadfast in the hope of mercy: and afflictions are borne with meek resignation to the Divine will.

6 Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee : for thou hearest me.

8 Among the gods there is none like unto thee, O Lord : there is not one that can do as thou doest.

9 All nations whom thou hast made shall come and worship thee, O Lord, and shall glorify thy Name.

10 For thou art great, and doest wondrous things : thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.

13 For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it, and be ashamed : because thou, Lord, hast holpen me, and comforted me.

Psal. lxxxvii. *Fundamenta ejus.*



HER foundations are upon the holy hills : the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee : thou city of God.

3 I will think upon Rahab and Babylon with them that know me.

4 Behold ye the Philistines also : and they of Tyre, with the Morians ; lo, there was he born.

PSALM LXXXVII.—This remarkable psalm describes in figurative language the stability of the Church,—its grandeur,—the prospect of its continual enlargement,—and the glory which it shall finally derive from the blessing of the Most High. By Rahab is meant Egypt, which, with Babylon and all other heathen nations—once the bitterest enemies of the Church—shall be seen gathering

5 And of Sion it shall be reported that he was born in her : and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people : that he was born there.

7 The singers also and trumpeters shall he rehearse : All my fresh springs shall be in thee.

Psal. lxxxviii. *Domine Deus.*



LORD God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble : and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am so fast in prison : that I cannot get forth.

around Zion, and exclaiming, as they rejoice in the tidings of a Saviour, "Lo, there was He born!" This their song shall be answered by fresh assurances on the part of the Almighty Father, that they shall find salvation in Zion,—that the fresh springs of life are in its courts.

PSALM LXXXVIII.—This solemn and affecting psalm corresponds with the 22nd and 59th. Whether composed by David, or by some sorrowing believer during the captivity, it is conceived in language which the Church regards as that of the Redeemer, when pouring out His soul in agony before His Father. He supplicated for mercy as the representative of sinners;—He spoke as one upon whom the whole burden of the world's sorrows had to rest. His life was quickly drawing nigh unto hell,—the invisible dwelling-place of the dead; and He was free among them, that is, counted as belonging to them, as a denizen of the world which has nothing to do with this. No expression seems omitted which may best describe the affliction of a soul wholly bowed down, though not overwhelmed, with grief; and yet when we reflect on the Saviour's sufferings,—the mental terrors,—the bodily agonies,—the wounds inflicted on His tender spirit by man's sin and ingratitude,—we feel that no language can convey to the mind an adequate conception of His griefs. His prayer against death, and for deliverance from all His other sorrows, was heard in such a sense that both He was delivered and the world with Him. He a captive, for a season, led captivity captive.

9 My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead : or shall the dead rise up again, and praise thee ?

11 Shall thy loving-kindness be shewed in the grave : or thy faithfulness in destruction ?

12 Shall thy wondrous works be known in the dark : and thy righteousness in the land where all things are forgotten ?

13 Unto thee have I cried, O Lord : and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul : and hidest thou thy face from me ?

15 I am in misery, and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water : and compassed me together on every side.

18 My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

## EVENING PRAYER.

Psal. lxxxix. *Misericordias Domini.*



Y song shall be alway of the loving-kindness of the Lord : with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever : thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen : I have sworn unto David my servant ;

4 Thy seed will I stablish for ever : and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works : and thy truth in the congregation of the saints.

6 For who is he among the clouds : that shall be compared unto the Lord ?

7 And what is he among the gods : that shall be like unto the Lord ?

8 God is very greatly to be feared in the council of the saints : and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee : thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea : thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it : thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine : thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south : Tabor and Hermon shall rejoice in thy Name.

14 Thou hast a mighty arm : strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat : mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoice in thee : they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name : and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength : and in thy loving-kindness thou shalt lift up our horns.

19 For the Lord is our defence : the Holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is mighty ; I have exalted one chosen out of the people.

21 I have found David my servant : with my holy oil have I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and my mercy shall be with him : and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea : and his right hand in the floods.

27 He shall call me, Thou art my Father : my God, and my strong salvation.

28 And I will make him my first-born : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever : and his throne as the days of heaven.

31 But if his children forsake my law : and walk not in my judgements ;

32 If they break my statutes, and keep not my commandments : I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take from him : nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips : I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever : and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon : and as the faithful witness in heaven.

37 But thou hast abhorred and forsaken thine Anointed : and art displeased at him.

38 Thou hast broken the covenant of thy servant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges : and broken down his strong holds.

40 All they that go by spoil him : and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies : and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword : and givest him not victory in the battle.

43 Thou hast put out his glory : and cast his throne down to the ground.

44 The days of his youth hast thou shortened : and covered him with dishonour.

45 Lord, how long wilt thou hide thyself, for ever : and shall thy wrath burn like fire ?



46 O remember how short my time is : wherefore hast thou made all men for nought ?

47 What man is he that liveth, and shall not see death : and shall he deliver his soul from the hand of hell ?

48 Lord, where are thy old loving-kindnesses : which thou swarest unto David in thy truth ?

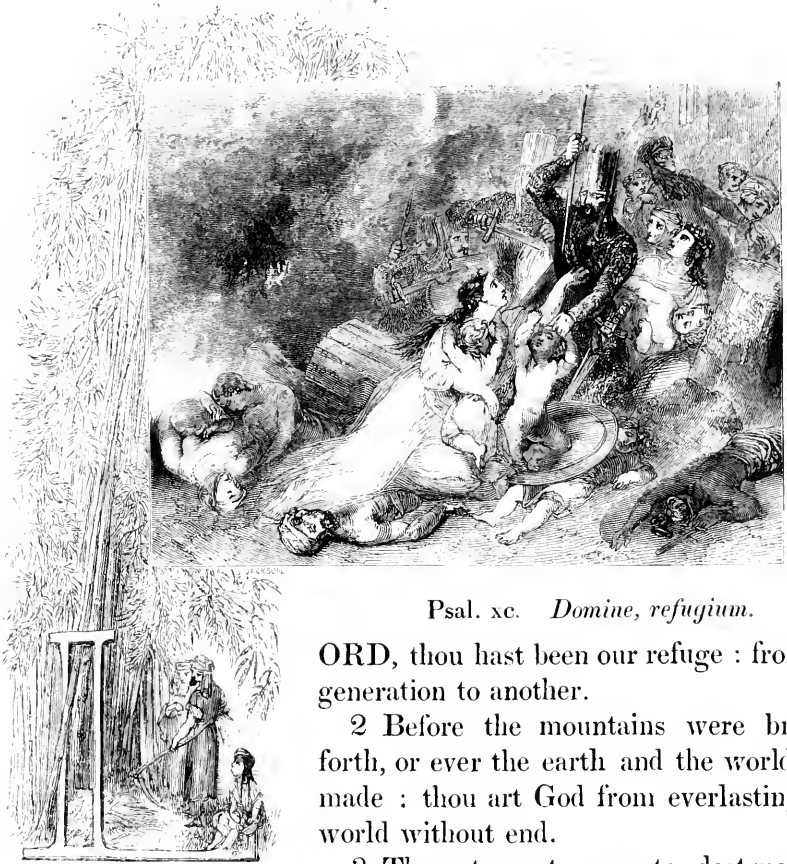
49 Remember, Lord, the rebuke that thy servants have : and how I do bear in my bosom the rebukes of many people ;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed : Praised be the Lord for evermore. Amen, and Amen.

PSALM LXXXIX.—It is uncertain when this psalm was composed. Some writers conjecture that it was the lamentation of the Jews after the defeat of Josiah, the commencement of that series of calamities under which they so long suffered. Others suppose that it was composed by Isaiah, at the time when Rezin and Pekah were preparing to attack Jerusalem. By whomever written, it expresses that feeling of confidence in God's power and readiness to deliver His people, mingled with that intense terror at the contemplation of His judgments, which forms a remarkable feature of all the psalms composed in times of calamity. The present psalm affords a striking specimen of the intimate communion which the saints of old held with their God. Praise, the most devout, is ascribed to the Lord, and the Lord's voice is heard answering the thanksgivings and prayers of His people, either in new revelations of His will, or in records of past mercies. "I have made a covenant with my chosen," is the announcement from heaven. To this the Psalmist replies in the language of holy gratitude, "O Lord, the very heavens shall praise thy wondrous works." "I have found David my servant," is again heard from the Divine oracle; and the heavenly voice continues to proclaim the glory of God's mercy, till it is met by the sad complaints of the humbled believer, who, not denying the goodness of the Lord, only speaks of the sorrows, which he tacitly acknowledges to be the result of his own errors and disobedience. The prayer for compassion is founded on the consideration of man's weakness and mortality. God is so glorious and perfect a Being, that it seems wonderful He should have given existence to a creature so poor and miserable, and so conscious of his misery, as man. And this feeling would be permanent in every mind, were it not for the views which revelation opens, and which explain the mysteries of Divine power, so as to show that the strength of God "is made perfect in weakness." When sin has deprived us of His favour, and we sink under the burden of our sorrows and infirmities, the reality of our entire dependence upon His mercy is brought home to the heart with arguments of irresistible force; and were there no provision for our recovery, or should we fail of rightly seeking the means of grace, man, in our instance, would have been "made for nought." But the purposes of God stand fast. "All men," or the race, have brighter prospects; and, notwithstanding the sorrows to which they may be subject, may rest secure that the Divine attributes are interested in their final recovery and victory over evil. Hence the prayer, "O remember how short my time is: wherefore hast thou made all men for nought?" when offered in the spirit of humility and faith, is an appeal to the mercy of God that will not remain unanswered. "Come and let us reason together, saith the Lord:" by this invitation man is permitted to use the language of argument with God: he may plead with Him that the perfection of His wisdom and mercy is concerned in the deliverance of the race from everlasting ruin; and the reasoning thus employed partaking of all the characters of a yearning faith in God's goodness, will be allowed to prevail, and illustrate the heavenly sentence that "the kingdom of heaven suffereth violence, and the violent take it by storm." But in this the groundwork of hope,—the means of power,—the substance of the argument,—are derived entirely from the relation in which the supplicant stands to God by covenant. "Lord, where are thy old loving-kindnesses; which thou swarest unto David in thy truth?" Sorrow, when prompting the heart to cry for mercy, must either be able to fasten its claim upon some previous assurance, some mercifully-allowed right; or it must labour to create such a right, by seeking for admission into that state of reconciliation in which the Divine promises are imparted, and fulfilled by the free Spirit of love.

THE EIGHTEENTH DAY.

MORNING PRAYER.



Psal. xc. *Domine, refugium.*

ORD, thou hast been our refuge : from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

3 Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

5 As soon as thou scatterest them they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

PSALM XC.—This psalm, which is entitled, a prayer of Moses, is supposed to have been composed either after the event recorded in Numbers xiv., or after some other of the occurrences which awakened in the souls of God's servants of old, convictions of the vanity of human life, and of the desolateness even of the people of the Lord, if left for a season without His grace to comfort and support them.

7 For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten ; and though men be so strong that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

12 O teach us to number our days : that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last : and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

16 Shew thy servants thy work : and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

Psal. xci. *Qui habitat.*



**HOSO** dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold : my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day ;

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9 For thou, Lord, art my hope : thou hast set thine house of defence very high.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee : to keep thee in all thy ways.

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

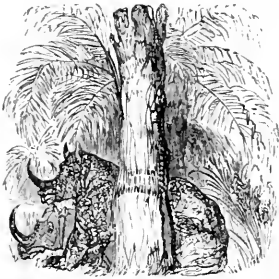
13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

16 With long life will I satisfy him : and shew him my salvation.

PSALM XCI.—As in the preceding psalm, the first speaker is represented as holding communion with God, and receiving blessed assurance of His protection. In the former part of the psalm, the answer seems given by those appointed to minister the consolation ; but in the latter, the Lord Himself is heard replying, “ Because he hath set his love upon me, therefore will I deliver him.” The highest spiritual interpretation given to this psalm supposes that the Messiah and His Almighty Father are the speakers. But though this view be adopted, still it is applicable to every true believer in Christ, through whom we have access to the throne of grace by the one sanctifying and eternal Spirit. That which God promised to Christ, and fulfilled in Him, He promises and fulfils in His people. The prophecies of this psalm were repeated in substance by the Saviour Himself to His disciples. They were fulfilled in their preservation amid countless dangers ; the followers of Christ still enjoy their fulfilment ; and in the end they will behold His salvation fully established in the eternal glories of the heavenly kingdom. Viewing the Divine promises thus set forth with a particular application to our individual state, they are eminently calculated to strengthen the heart, and establish it in the steady pursuit of the highest species of good. Assured that God is engaged to preserve us from harm, the anxieties which will perplex the strongest minds not thus supported, assail us in vain. The whole power of the soul can, therefore, be employed in the direction of its original purpose ; and the energy of its hope will bear it sublimely over the loftiest waves of worldly turmoil. In the ordinary pursuits of life, this will bestow the surest means of success ; and, in the business of salvation, who can ever hope to succeed without it ? Every man, when he becomes a disciple of Jesus Christ, stands immediately exposed to the efforts of Satan for his ruin. The opposition of the adversary may be manifested in a vast variety of ways ; but it is always carried on with no less a design than that of the utter destruction of the soul. At one time the raging lion, at another the venomous adder, may represent the enemy, or the evils to be met ; and against either the one or the other there is no sufficient defence but the power of God, brought into action, on our side, by the prayer of faith. But it is not safety only, it is honour and salvation for which we strive ; and these, too, are attainable by the very means which are absolutely necessary for our defence.

Psal. xcii. *Bonum est confiteri.*

It is a good thing to give thanks unto the Lord : and to sing praises unto thy Name, O most Highest ;

2 To tell of thy loving-kindness early in the morning : and of thy truth in the night-season ;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep.

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.

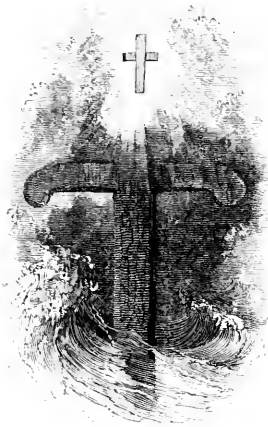
12 Such as are planted in the house of the Lord : shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age : and shall be fat and well-liking.

14 That they may shew how true the Lord my strength is : and that there is no unrighteousness in him.

PSALM XCII.—A psalm of thanksgiving awakens pleasurable emotions in the spiritual mind. It recalls the memory of former ages, when the hand of God was seen more visibly stretched forth from heaven to guide and bless His people. The recollection of former mercies and triumphs unites itself with the hope of coming glories. Praise nurtures faith, and faith is the elder sister of both hope and charity. This psalm is entitled 'A Song for the Sabbath Day:' happy are the people who can thus sing praises unto the righteousness and mercy of their God!

## EVENING PRAYER.

Psal. xciii. *Dominus regnavit.*

HE Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began hath thy seat been prepared : thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the Lord, who

dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

Psal. xciv. *Deus ultionem.*

LORD God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, shew thyself.

2 Arise, thou Judge of the world : and reward the proud after their deserving.

3 Lord, how long shall the ungodly : how long shall the ungodly triumph ?

4 How long shall all wicked doers speak so disdainfully : and make such proud boasting ?

5 They smite down thy people, O Lord : and trouble thine heritage.

PSALM XCIII.—This and the seven following psalms are regarded by the Jews themselves as clearly predicting the times of the Messiah. The present describes the Deliverer of the World, not as preparing to empty Himself of His glory, but in His Majesty as the Ruler of the Universe, and as making ready to reveal Himself to the nations whose pride He was to subdue, showing Himself mightier than the raging waves of their rebellious fury. It was the Messiah in His glory that Israel loved to contemplate. Now it is Christ on His Cross that the true believers in His power to save must delight to view. They know His greatness ; but His dominion would be to them only a source of terror, were it not for the knowledge that He has suffered to make them secure under the guardianship of His love.

6 They murder the widow, and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people : O ye fools, when will ye understand ?

9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see ?

10 Or he that nutureth the heathen : it is he that teacheth man knowledge, shall not he punish ?

11 The Lord knoweth the thoughts of man : that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord : and teachest him in thy law ;

13 That thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.

14 For the Lord will not fail his people : neither will he forsake his inheritance ;

15 Until righteousness turn again unto judgement : all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked : or who will take my part against the evil-doers ?

17 If the Lord had not helped me : it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipt : thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness : which imagineth mischief as a law ?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the Lord is my refuge : and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

PSALM XCIV.—When the people of God are filled with terror at approaching desolation, they find that His mercy is their sole resource. They then recognise Him as a Saviour and Redeemer; and, appealing from the injustice of the world to His sovereign truth, prepare a way for escape. An instinct of the human heart would incline it to seek the help of any mighty being in the hour of calamity; but the believer has revelation, calls, and boundless promises to encourage him. He sighs for the hour when salvation shall be proclaimed;—he warns the impenitent of the destruction with which they will be overwhelmed when God comes to judge the world: his own trials teach him wisdom: and he looks from the present scene of trouble to the days when wickedness shall have been utterly rooted out, and, with it, sin and death driven for ever from the earth.

THE NINETEENTH DAY.

## MORNING PRAYER.



Psal. xcvi. *Venite, exultemus.*

COME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.

3 For the Lord is a great God : and a great King above all gods.

4 In his hand are all the corners of the earth : and the strength of the hills is his also.

5 The sea is his, and he made it : and his hands prepared the dry land.

PSALM XCV.—This psalm, which is cited by St. Paul in the Epistle to the Hebrews, iii. and iv., is considered as forming the introduction to a prophetic song, consisting of five parts, this and the four psalms following, describing, it is supposed, successive periods of the Messiah's reign. The people of God are here exhorted to glorify the power whereby the heavens and earth are ruled, and which has prepared salvation for believers to the end of the world. It is an appeal equally solemn and pathetic, founded at once on past experience, and on the view of mercies which, even in their earliest development, fill the soul with wonder and delight. The hour is marked when the realization of these things is possible : the warning given (see Exod. xvii. 7) cannot be disputed. Thousands perished when an inferior salvation was despised. How many more will there not be lamenting the folly of despising Divine grace, when the accounts of Christianity are summed up, and the world is reminded of this often-rejected admonition !



6 O come, let us worship and fall down : and kneel before the Lord our Maker.

7 For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

8 To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

9 When your fathers tempted me : proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways ;

11 Unto whom I swear in my wrath : that they should not enter into my rest.

Psal. xcvi. *Cantate Domino.*



SING unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness . let the whole earth stand in awe of him.

PSALM XCVI.—This noble hymn has been regarded from the earliest times as referring to the reign of Christ. The Jews themselves have never looked for such times of rejoicing as here described, but through the conquering glories of Messiah. A new song is sung as He goes forth through the world, “travelling in the greatness of His strength.” The heathen hear His name of Lord and Saviour pronounced from a thousand messengers of mercy, and His power is shown by the successive overthrow of dynasties of false gods, and the breaking up of the whole reign of wickedness. Truth now pours forth its unveiled beams. Holiness is discovered as a fountain of light, shedding beauty on everything that comes near it; and the universe, in all its provinces, owns, with triumphant joy, the presence of its Lord.

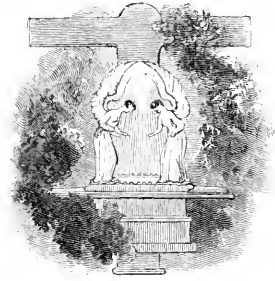
10 Tell it out among the heathen that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved ; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

Psal. xcvi. *Dominus regnavit.*



HE Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgement are the habitation of his seat.

3 There shall go a fire before him : and burn up his enemies on every side.

4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods : worship him, all ye gods.

8 Sion heard of it, and rejoiced : and the daughters of Judah were glad, because of thy judgements, O Lord.

PSALM XCVI.—The hour is arrived, says the Psalmist, when the triumph of the Lord is complete. He has won the victory, as He fought the fight, not by a sudden exercise of His almighty power, but by the operation of those Divine laws to which He gave, from the first, a living, benignant, and unconquerable energy. He now manifests Himself in His sovereignty. It is not to Him a new possession ; for how should the Creator of all things fail to be a king :—how should He need to gain dominion by conquest, if considered only in His own nature and decrees ? But He has determined every event according to the nature and capacity of His creatures to observe them. For their benefit, He has become a King by successive triumphs over the resistance of evil. The manifestations of His power have been various, in order that they might be observed and understood. “The Lord is King ; the earth may be glad thereof :” and “Sion heard it, and rejoiced :” are sentences pregnant with meaning ; for what can be a greater subject of admiration to the world than the victory of good over evil,—of truth over falsehood,—of life over death ? And this is the conquest of God in Christ over Satan in the world, which is the incarnation of the spirit of evil.

9 For thou, Lord, art higher than all that are in the earth : thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of his saints ; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

## EVENING PRAYER.

Psal. xcvi. *Cantate Domino.*



SING unto the Lord a new song : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

3 The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

6 Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

7 With trumpets also, and shawms : O shew yourselves joyful before the Lord the King.

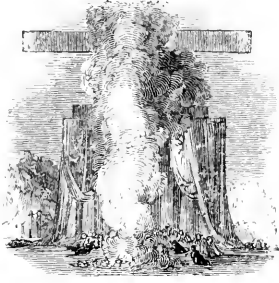
8 Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

PSALM XCVI.—There is a recurrence in this psalm to the victory of Divine power and justice, concentrated in the person of the Messiah, over the malice of Satan. The exhortation, “Sing unto the Lord a new song,” is repeated; and who can meditate on the mysteries of godliness, as they are gradually opened to view, without feeling inspired by new thoughts,—new emotions,—new principles? All nature—the sea—the floods—the everlasting hills—every province of humanity—is interested in the sublime mystery of God’s fighting and conquering for the salvation of fallen man. Melancholy is the state of the heart which, when God remembereth mercy, cannot remember God!

9 Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.

10 With righteousness shall he judge the world : and the people with equity.

Psal. xcix. *Dominus regnavit.*



HE Lord is King, be the people never so impatient : he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion : and high above all people.

3 They shall give thanks unto thy Name : which is great, wonderful, and holy.

4 The King's power loveth judgement ; thou hast prepared equity : thou hast executed judgement and righteousness in Jacob.

5 O magnify the Lord our God : and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

Psal. c. *Jubilate Deo.*



BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture.

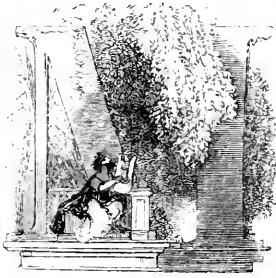
3 O go your way into his gates with

PSALM XCIX.—It is plain, from the character of this psalm, that the first object contemplated was the triumph of Jehovah in the establishment of His throne amid His people Israel. The nations of the earth opposed His electing grace, because they hated the holiness on which it acted. But sin is weak when contrasted with holiness, in proportion as it is mighty when striving

thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Psal. ci. *Misericordiam et judicium.*



Y song shall be of mercy and judgement : unto thee, O Lord, will I sing.

2 O let me have understanding : in the way of godliness.

3 When wilt thou come unto me : I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand ; I hate the sins of unfaithfulness : there shall no such cleave unto me.

5 A froward heart shall depart from me : I will not know a wicked person.

6 Whoso privily slandereth his neighbour : him will I destroy.

7 Whoso hath also a proud look and high stomach : I will not suffer him.

8 Mine eyes look upon such as are faithful in the land : that they may dwell with me.

9 Whoso leadeth a godly life : he shall be my servant.

10 There shall no deceitful person dwell in my house : he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.

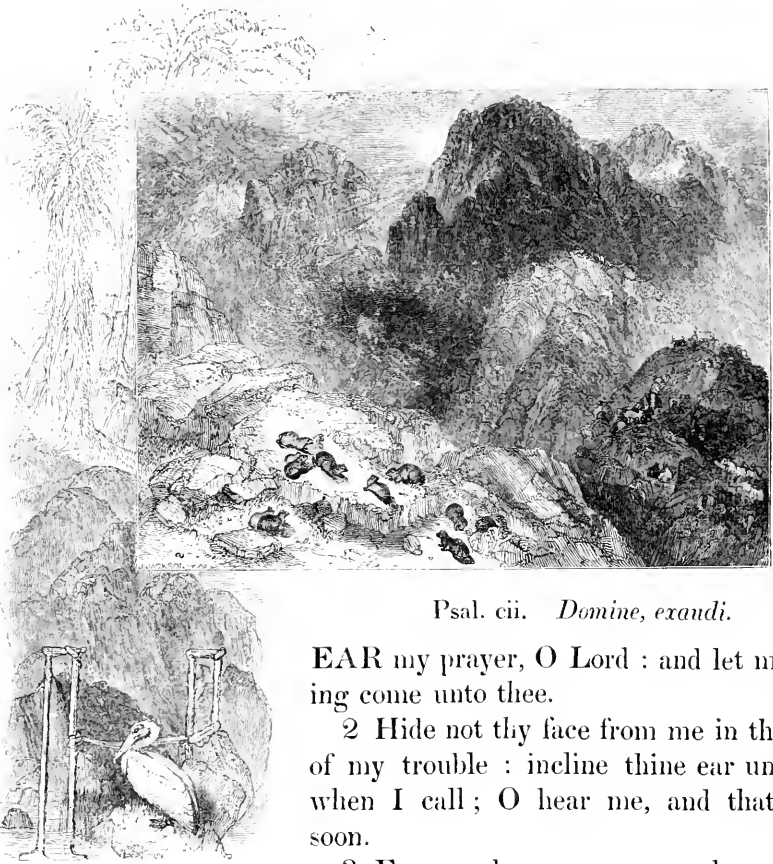
with corrupted natures. The Lord gained a great and glorious victory, putting forth no other power than that which is the inseparable attribute of truth. By this He confounded the adversaries of His mercy, and Israel saw his throne established upon Zion. This was a type of the triumphs of Messiah when establishing, according to the designs of the Father, a more universal dominion, and bringing to perfection those wonderful plans, the outline only of which was traced in these early dispensations.

PSALM C.—The reign of Christ commenced—the blessed results of His mercy seen in full operation—the Psalmist exhorts every nation of the earth,—every being that can rejoice in the beams of Divine love, to give praise unto the Almighty Saviour of the race ;—to glorify the Lord, whose inscrutable plans have thus terminated in the everlasting happiness of His creatures !

PSALM CI.—This psalm is said to have been the composition of David when he ascended the throne. Whether David himself or any other monarch used it on such an occasion, it is conceived in language especially fitted for those whose circumstances in life may give them influence, whether great or small, over their fellow-creatures. It is not kings only who are inaugurated : there is scarcely a being in the world who does not exercise an influence which has been solemnly given him by the Lord of all the earth, and which he is bound to use according to the principle spoken of in this psalm.

THE TWENTIETH DAY.

## MORNING PRAYER.



Psal. cii. *Domine, exaudi.*

**EAR** my prayer, O Lord : and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ear unto me when I call ; O hear me, and that right soon.

3 For my days are consumed away like smoke : and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5 For the voice of my groaning : my bones will scarce cleave to my flesh.

**PSALM CII.**—The language of this psalm has led to the conclusion that it was composed by one of the captives in Babylon. Whenever written, it suits the suffering heart at all times, if its grief arise from the persecution of unrighteous enemies. But in this, as in other psalms of a similar character, it is the chosen nation which may be supposed to pour forth its complaints ; or, at least, that portion of it which had not bowed the knee to Baal, and therefore composed the true Church of God. St. Paul (Heb. i. 10) gives an awfully sublime interpretation to the latter part of the psalm, representing it as the address of the Father to the Son, "Thou, Lord, in the beginning:" here the suffering people, in whose name the Psalmist speaks, uses these words as expressive of confidence in the power of the Messiah ; and the Apostle appears to have extracted them as the

6 I am become like a pelican in the wilderness : and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow : that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long : and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread : and mingled my drink with weeping ;

10 And that because of thine indignation and wrath : for thou hast taken me up, and cast me down.

11 My days are gone like a shadow : and I am withered like grass.

12 But thou, O Lord, shalt endure for ever : and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

14 And why ? thy servants think upon her stones : and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord : and all the kings of the earth thy Majesty ;

16 When the Lord shall build up Sion : and when his glory shall appear ;

17 When he turneth him unto the prayer of the poor destitute : and despiseth not their desire.

18 This shall be written for those that come after : and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth ;

20 That he might hear the mournings of such as are in captivity : and deliver the children appointed unto death ;

21 That they may declare the Name of the Lord in Sion : and his worship at Jerusalem ;

22 When the people are gathered together : and the kingdoms also, to serve the Lord.

23 He brought down my strength in my journey : and shortened my days.

well-known language of the Holy Spirit in ancient days, when revealing the mysteries of the Messiah's glory, and teaching the Church how it might appeal to Him in the force of the Father's promises. The only support of the people of God, under circumstances like those represented in this psalm, is the assurance that Christ remaineth the same "to-day, yesterday, and for ever." His power and love are equally invincible, and while faith instructs the Church to hold by Him as the rock that cannot be shaken, it will be enabled to endure, without harm to its vital principles, or to its prospects of felicity, the worst calamities that the world can inflict.

24 But I said, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment ;

27 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue : and their seed shall stand fast in thy sight.

Psal. ciii. *Benedic, anima mea.*



**RAISE** the Lord, O my soul : and all that is within me praise his holy Name.

2 Praise the Lord, O my soul : and forget not all his benefits ;

3 Who forgiveth all thy sin : and healeth all thine infirmities ;

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness ;

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgement : for all them that are oppressed with wrong.

7 He shewed his ways unto Moses : his works unto the children of Israel.

8 The Lord is full of compassion and mercy : long-suffering, and of great goodness.

9 He will not alway be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickedness.

**PSALM CIII.**—It is not determined whether this psalm was composed by David, or by some one who lived at the time of the captivity. By whomsoever written, it was evidently the product of a more hopeful season than that which led to the melancholy complaints of the preceding psalm. It is indeed a beautiful and interesting feature in the Book of God, that the saddest scenes which history can present to the mind are continually illuminated by some ray of light, which, breaking through the clouds of sorrow, gives promise of returning peace. “Grief may endure for a night, but joy cometh in the morning.” This is ever the language of believers. David, in his deepest afflictions, could look for a resurrection to life and happiness; and the captives in Babylon could turn towards Zion in the confidence that the day of return was coming.



11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west : so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made : he remembereth that we are but dust.

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon children's children ;

18 Even upon such as keep his covenant : and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

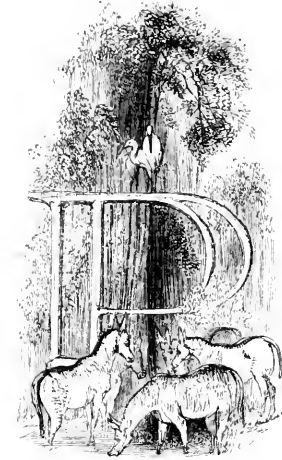
20 O praise the Lord, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

PSALM CIV.—This noble psalm is beautifully expressive of that fulness of love and gratitude which characterises a heart truly awake to the goodness of the Almighty. Reason teaches a thoughtful man that he ought to render praises to the Creator, and establishes it as a principle of duty to the understanding long before the heart feels a corresponding sentiment, and owns its power. Hence the address of the Psalmist to his own internal being—"Praise the Lord, O my soul!" which is a language that every man will readily use who knows that he ought to love God above all things, but cannot adore Him as he feels he should. The glory of God and the mercy of God are the twofold theme of the Psalmist's meditation. He first contemplates the Almighty Himself—"Thou deckest thyself with light;" but this, noble as it is, is surpassed by the language of the evangelist, which describes God as essential light and essential love. "God is light!"—"God is love!" He then traces His attributes in the beings to which He has given existence. His angels, or messengers, are spirits; His ministers are flaming fire. The earth is built up on everlasting foundations; and the might of the waters, which nought else can resist, yields to His simplest word. Every creature to which He has given life owes its sustenance to His protecting mercy. The provision is made with paternal care. It is suited to the necessity of the creature with an exact attention to its character; it is bestowed with a bounteous hand; and the result of this care for the wants of each individual class is universal beauty and universal good. The face of this loving Father turned away, all becomes sad and desolate; trouble first and then death invades the scene. Let His mercy revive, and again all becomes joy and delight; and thus the contemplative mind beholds in the revolutions of the present system a type of that which will

## EVENING PRAYER.

Psal. civ. *Benedic, anima mea.*

RAISE the Lord, O my soul : O Lord my God, thou art become exceeding glorious ; thou art clothed with majesty and honour.

2 Thou deckest thyself with light as it were with a garment : and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits : and his ministers a flaming fire.

5 He laid the foundations of the earth : that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment : the waters stand in the hills.

7 At thy rebuke they flee : at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath : even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass : neither turn again to cover the earth.

10 He sendeth the springs into the rivers : which run among the hills.

11 All beasts of the field drink thereof : and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle : and green herb for the service of men ;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and bread to strengthen man's heart.

take place at the final judgment, when sinners will be consumed, and the souls of the righteous admitted into a changeless and everlasting glory. It is supposed that this psalm was composed before the establishment of Israel under Moses.

16 The trees of the Lord also are full of sap : even the cedars of Libanus which he hath planted ;

17 Wherein the birds make their nests : and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons : and the sun knoweth his going down.

20 Thou makest darkness that it may be night : wherein all the beasts of the forest do move.

21 The lions roaring after their prey : do seek their meat from God.

22 The sun ariseth, and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and to his labour : until the evening.

24 O Lord, how manifold are thy works : in wisdom hast thou made them all ; the earth is full of thy riches.

25 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan : whom thou hast made to take his pastime therein.

27 These wait all upon thee : that thou mayest give them meat in due season.

28 When thou givest it them they gather it : and when thou openest thy hand they are filled with good.

29 When thou hidest thy face they are troubled : when thou takest away their breath they die, and are turned again to their dust.

30 When thou lettest thy breath go forth they shall be made : and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever : the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.

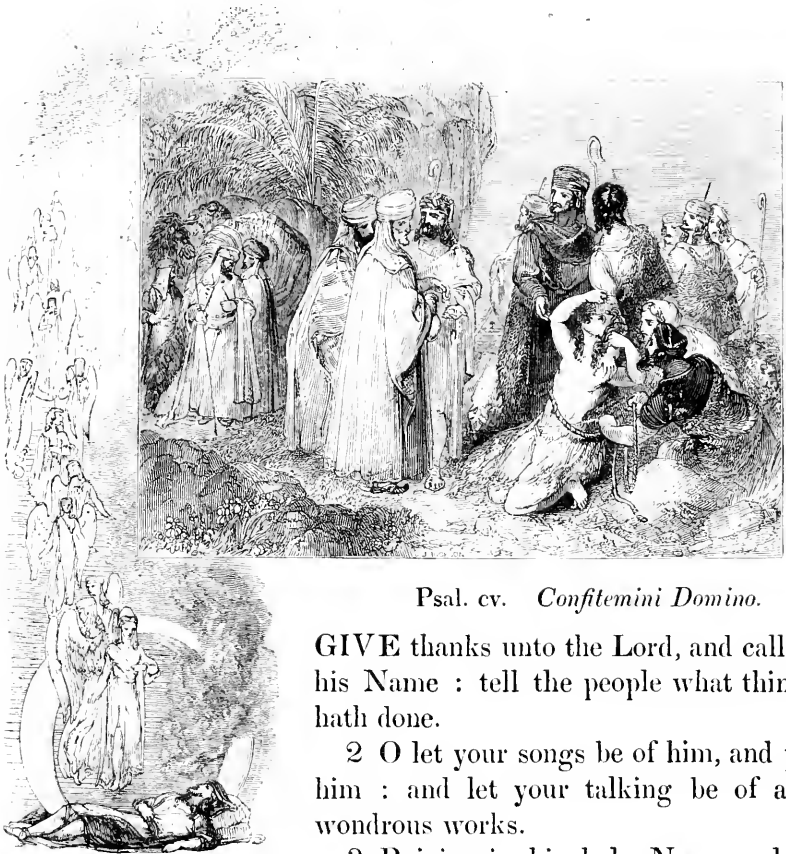
33 I will sing unto the Lord as long as I live : I will praise my God while I have my being.

34 And so shall my words please him : my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the Lord, O my soul, praise the Lord.

THE TWENTY-FIRST DAY.

## MORNING PRAYER.



Psal. cv. *Confitemini Domino.*

**GIVE** thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

2 O let your songs be of him, and praise him : and let your talking be of all his wondrous works.

3 Rejoice in his holy Name : let the heart of them rejoice that seek the Lord.

4 Seek the Lord and his strength : seek his face evermore.

PSALM CV.—If it be a happy exercise of mind to praise God as the beneficent Lord of Nature, it is yet more so to acknowledge, with a wise perception of His plans, the wisdom of His providence. David composed this psalm, at least as far as the fifteenth verse, when he placed the ark of God in the midst of the tabernacle on Mount Zion (1 Chron. xvi.); and it was afterwards used as a Passover hymn. The history of Israel afforded the most convincing proofs of the presence of God among His people; and this subject was the best fitted of all others to interest the nation when called upon to glorify the Lord in the beauty of holiness. From the calling of Abraham to the setting up of the tabernacle on Zion, the out-stretched hand of the Lord, or the secret workings of His grace, had continued to effect for Israel the most wonderful series of deliverances and triumphs. That which was done for the people of old has been done for the Church of Christ. Established, like the chosen nation, on a covenant, it has been carried forward by the protecting power of God,

5 Remember the marvellous works that he hath done : his wonders, and the judgements of his mouth,

6 O ye seed of Abraham his servant : ye children of Jacob his chosen.

7 He is the Lord our God : his judgements are in all the world.

8 He hath been alway mindful of his covenant and promise : that he made to a thousand generations ;

9 Even the covenant that he made with Abraham : and the oath that he sware unto Isaac ;

10 And appointed the same unto Jacob for a law : and to Israel for an everlasting testament ;

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance ;

12 When there were yet but a few of them : and they strangers in the land ;

13 What time as they went from one nation to another : from one kingdom to another people ;

14 He suffered no man to do them wrong : but reprov'd even kings for their sakes ;

15 Touch not mine Anointed : and do my prophets no harm.

16 Moreover, he called for a dearth upon the land : and destroyed all the provision of bread.

17 But he had sent a man before them : even Joseph, who was sold to be a bond-servant ;

18 Whose feet they hurt in the stocks : the iron entered into his soul ;

19 Until the time came that his cause was known : the word of the Lord tried him.

20 The king sent, and delivered him : the prince of the people let him go free.

21 He made him lord also of his house : and ruler of all his substance ;

22 That he might inform his princes after his will : and teach his senators wisdom.

23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.

increasing in extent, and acquiring, from age to age, fresh importance as the minister of Divine mercy to the world at large. The ark and the mercy-seat are now to be sought in the opened sanctuary of Heaven itself. Contemplating them placed there as they once were on Sion, the people of Christ rejoice to think of the events whereby they have been brought to their present happy condition,—a condition full of promise, abounding in privileges, and introductory to one of changeless perfection.

24 And he increased his people exceedingly : and made them stronger than their enemies ;

25 Whose heart turned so, that they hated his people : and dealt untruly with his servants.

26 Then sent he Moses his servant : and Aaron whom he had chosen.

27 And these shewed his tokens among them : and wonders in the land of Ham.

28 He sent darkness, and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood : and slew their fish.

30 Their land brought forth frogs : yea, even in their king's chambers.

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hail-stones for rain : and flames of fire in their land.

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

39 At their desire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

41 For why ? he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness ;

43 And gave them the lands of the heathen : and they took the labours of the people in possession ;

44 That they might keep his statutes : and observe his laws.

## EVENING PRAYER.

Psal. cvi. *Confitemini Domino.*

GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can express the noble acts of the Lord : or shew forth all his praise ?

3 Blessed are they that alway keep judgement : and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy salvation ;

5 That I may see the felicity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his Name's sake : that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up : so he led them through the deep, as through a wilderness.

10 And he saved them from the adversary's hand : and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and sang praise unto him.

13 But within a while they forgat his works : and would not abide his counsel.

14 But lust came upon them in the wilderness : and they tempted God in the desert.

15 And he gave them their desire : and sent leanness withal into their soul.

16 They angered Moses also in the tents : and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped the molten image.

20 Thus they turned their glory : into the similitude of a calf that eateth hay.

21 And they forgot God their Saviour : who had done so great things in Egypt ;

22 Wondrous works in the land of Ham : and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land : and gave no credence unto his word ;

25 But murmured in their tents : and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them : to overthrow them in the wilderness ;

27 To cast out their seed among the nations : and to scatter them in the lands.

28 They joined themselves unto Baalpeor : and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then stood up Phinees and prayed : and so the plague ceased.

31 And that was counted unto him for righteousness : among all posterities for evermore.

32 They angered him also at the waters of strife : so that he punished Moses for their sakes ;

33 Because they provoked his spirit : so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen : as the Lord commanded them ;

35 But were mingled among the heathen : and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils ;

37 And shed innocent blood, even the blood of their sons and of



their daughters : whom they offered unto the idols of Canaan ; and the land was defiled with blood.

38 Thus were they stained with their own works : and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people : insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen : and they that hated them were lords over them.

41 Their enemies oppressed them : and had them in subjection.

42 Many a time did he deliver them : but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity : he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies : yea, he made all those that led them away captive to pity them.

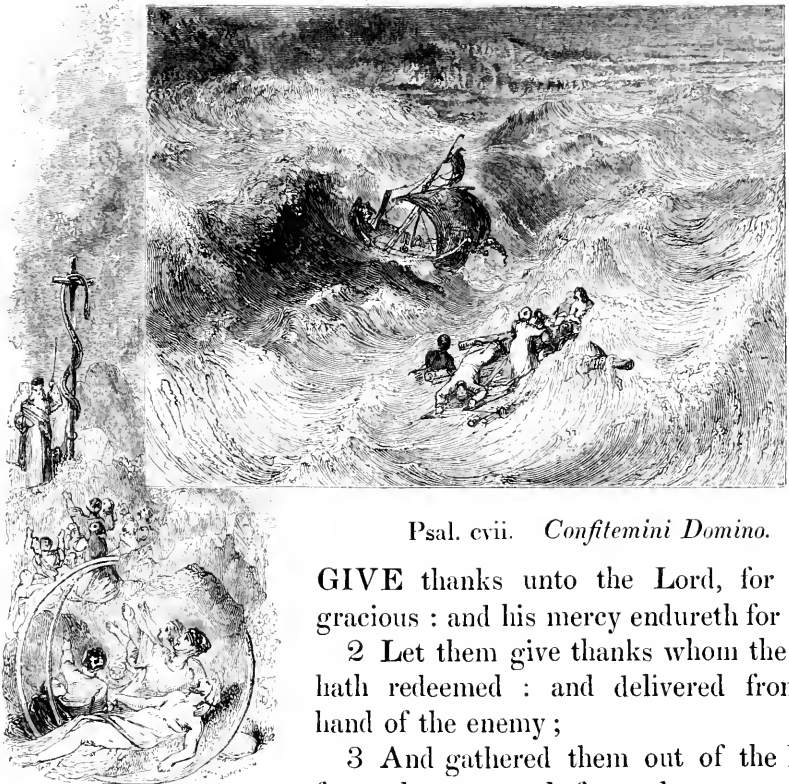
45 Deliver us, O Lord our God, and gather us from among the heathen : that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end : and let all the people say, Amen.

PSALM CVI.—This psalm is supposed to have been composed during the captivity of the ten tribes. It is penitential, and expressive of that sincere humility which evidently inspires the heart when, in the hour of suffering, it can delight to acknowledge both the righteousness and the goodness of God. A humility of this kind fosters hope better than the proudest spirit ; and thus the psalm begins with an expression of sure confidence in the enduring nature of Divine mercy, and with a prayer for favour and salvation, conceived in language which evinces the presence of a filial feeling,—the only state of mind or heart which gives true fervour to supplication. The instances of ingratitude towards God are numberless. This is acknowledged by the least spiritual ; and to the more faithful they present a spectacle which drives them back upon themselves, bowed down with grief at such a proof of the depravity of our common nature. The long-suffering of God in these earlier strivings of His people taught the captive tribes still to look for mercy. They found it ; but, presuming on the mercy of God to the insulting of His holiness and His justice, they at length fell, never to rise again, except through the efficacy of a covenant which put an end to that under which they had reigned and sinned,—triumphed and fallen. So manifest is the goodness of God in His dealings with Israel, that every nation might properly exclaim, “Blessed be the Lord God of Israel from everlasting, and world without end !” The mercy exercised towards the one had an intimate connexion with the prospects of the rest. Had the Almighty not treated Israel with so much compassion, the world at large would have been as great a sufferer as the chosen nation itself. The grace and knowledge of which it was the depository were given in trust for mankind at large ; and had they been taken away before the Gentiles were prepared to receive the intended mercy themselves, the world would have been deprived of all hope of regeneration, and would soon have exhibited melancholy proofs of lifelessness and utter desolation. Thus the fatherly goodness with which the Almighty fostered Israel was mercy to mankind at large ; and to the latest day of the world’s existence will the believer exclaim, “Blessed be the Lord God of Israel from everlasting, and world without end !”

THE TWENTY-SECOND DAY.

## MORNING PRAYER.



Psal. cvii. *Confitemini Domino.*

**GIVE** thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy ;

3 And gathered them out of the lands, from the east, and from the west : from

the north, and from the south.

4 They went astray in the wilderness out of the way : and found no city to dwell in ;

5 Hungry and thirsty : their soul fainted in them.

PSALM CVII.—As the preceding psalm was composed during the captivity of the ten tribes, and probably when the hope of deliverance was dawning, so was this written, it is conjectured, as a song of triumph, commemorating the long-looked for restoration. It is always delightful to contemplate mankind recovering peace and prosperity after a severe season of affliction ; but the circumstances under which the people of Israel were placed rendered their restoration a subject of deeper interest to the mind. Their reverses sprung not from the operation of causes ordinarily in action. They were placed under the immediate influence of God's Spirit, and under the more direct power of His providence. This was done not out of especial regard to them, considered independently of the great purposes of mercy, but that the working of those mighty elements of love might be distinctly seen, out of which the Almighty Father was willing to create a system for the salvation of the whole world. The rise and fall of Israel was an index whereby to study the

6 So they cried unto the Lord in their trouble : and he delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron ;

11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest ;

12 He also brought down their heart through heaviness : they fell down, and there was none to help them

13 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

16 For he hath broken the gates of brass : and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

20 He sent his word, and healed them : and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

22 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

23 They that go down to the sea in ships : and occupy their business in great waters ;

consequences, to be expected in all ages, from the manner in which Divine grace is employed. " Whoso is wise," says the Psalmist, " will ponder these things, and they shall understand the loving-kindness of the Lord." The present psalm is a noble lesson of gratitude to the souls of God's people. They have deliverances of which to sing. Their present freedom is a state that has succeeded to bondage ; and the blessings which it bestows are to be preserved by an unceasing communion with God in the way of faith and obedience.

24 These men see the works of the Lord : and his wonders in the deep.

25 For at his word the stormy wind ariseth : which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wit's end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

29 For he maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

33 Who turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitful land maketh he barren : for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

36 And there he setteth the hungry : that they may build them a city to dwell in ;

37 That they may sow their land, and plant vineyards : to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

39 And again, when they are minished, and brought low : through oppression, through any plague, or trouble ;

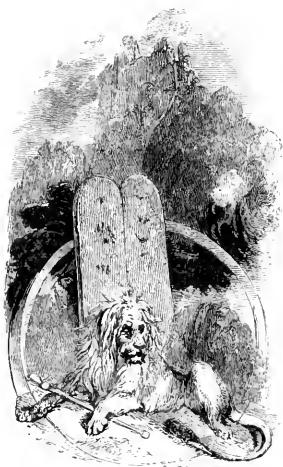
40 Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness ;

41 Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things : and they shall understand the loving-kindness of the Lord.

## EVENING PRAYER.

Psal. cviii. *Paratum cor meum.*

GOD, my heart is ready, my heart is ready :  
I will sing and give praise with the best  
member that I have.

2 Awake, thou lute, and harp : I myself  
will awake right early.

3 I will give thanks unto thee, O Lord,  
among the people : I will sing praises unto  
thee among the nations.

4 For thy mercy is greater than the  
heavens : and thy truth reacheth unto the  
clouds.

5 Set up thyself, O God, above the  
heavens : and thy glory above all the earth.

6 That thy beloved may be delivered :  
let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness : I will rejoice therefore, and  
divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine : Ephraim also is the  
strength of my head.

9 Judah is my law-giver, Moab is my wash-pot : over Edom will  
I cast out my shoe ; upon Philistia will I triumph.

10 Who will lead me into the strong city : and who will bring me  
into Edom ?

11 Hast not thou forsaken us, O God : and wilt not thou, O God,  
go forth with our hosts ?

12 O help us against the enemy : for vain is the help of man.

13 Through God we shall do great acts : and it is he that shall  
tread down our enemies.

PSALM CVIII.—This psalm is formed from the 57th and the 60th. The beginning of the latter psalm, in its original position, referred to a period of great trouble ; but the object of the Psalmist, in the present, was to glorify God for many and wonderful mercies. He speaks of his own victories, but by those victories he prophetically learned to view the triumphs of Messiah. The ninth verse is somewhat different to the corresponding passage in the 60th psalm. There the Psalmist says, “Philistia, be thou glad of me,” which has apparently a contrary sense to that here employed. It is supposed that in the former case the Psalmist spoke in the language of scornful irony ; while in the present he openly declares his confidence in the power which God had given him to beat down the proudest of his foes. The most interesting feature in the composition is derived from the mingled assurance and humility with which he was inspired. He had no trust in himself, or in man, but his faith in God filled him with heroic virtue.

Psal. cix. *Deus laudum.*

**OLD** not thy tongue, O God of my praise :  
for the mouth of the ungodly, yea, the  
mouth of the deceitful is opened upon me.

2 And they have spoken against me with  
false tongues : they compassed me about also  
with words of hatred, and fought against me  
without a cause.

3 For the love that I had unto them, lo,  
they take now my contrary part : but I give myself unto prayer.

4 Thus have they rewarded me evil for good : and hatred for my  
good will.

5 Set thou an ungodly man to be ruler over him : and let Satan  
stand at his right hand.

6 When sentence is given upon him, let him be condemned : and  
let his prayer be turned into sin.

7 Let his days be few : and let another take his office.

8 Let his children be fatherless : and his wife a widow :

9 Let his children be vagabonds, and beg their bread : let them  
seek it also out of desolate places.

10 Let the extortioner consume all that he hath : and let the  
stranger spoil his labour.

11 Let there be no man to pity him : nor to have compassion upon  
his fatherless children.

12 Let his posterity be destroyed : and in the next generation let  
his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in  
the sight of the Lord : and let not the sin of his mother be done  
away.

14 Let them alway be before the Lord : that he may root out the  
memorial of them from off the earth ;

15 And that, because his mind was not to do good : but persecuted  
the poor helpless man, that he might slay him that was vexed at  
the heart.

16 His delight was in cursing, and it shall happen unto him : he  
loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment : and it  
shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him : and as  
the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak through fasting : my flesh is dried up for want of fatness.

24 I became also a reproach unto them : they that looked upon me shaked their heads.

25 Help me, O Lord my God : O save me according to thy mercy ;

26 And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet bless thou : and let them be confounded that rise up against me ; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloke.

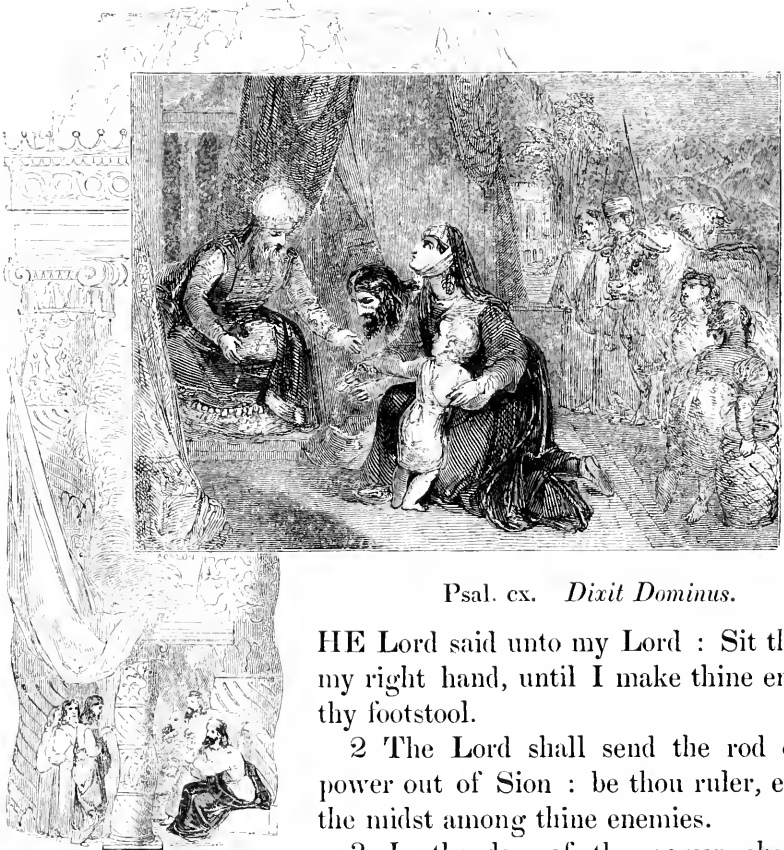
29 As for me, I will give great thanks unto the Lord with my mouth : and praise him among the multitude ;

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

PSALM CIX.—It is evident that this psalm was composed at some period of great suffering, most probably by David, at the time when he was in hourly danger of falling under the hand of Saul. The passages translated as imprecations might, as in other instances, be rendered with equal propriety in the future tense, so as to make them prophecies rather than curses. But, in whichever way taken, the psalm is considered as representing the sorrows of Christ rather than those of David. Viewed in this light, every expression acquires additional force. The afflictions of the Saviour were in all respects more terrible, and more real, than those of David. His enemies manifested a malice unexampled even in the annals of human wickedness ; and the means of sorrow seem to have been employed to the uttermost, that nothing might be left undone which could try the heart and spirit of the Saviour. The willing perpetrators of these cruelties were the enemies of humanity. All nature is interested in the defeat of the power under the impulse of which they acted ; the day of peace and joy cannot arrive till they are finally cast down ; and the punishment which will then attend them will in every point answer to the awful prophecies of this psalm. The Christian, in thinking upon his own trials, will find them lightened when faith and love dispose him to view them but as a part of the sufferings which the enemy of holiness still hopes to inflict on the body of Christ. In the Church and its members Satan beholds the Saviour still present on the earth. He rages against them as he did against the Lord Himself ; and to suffer with them for the sake of God, is to secure a share in the Redeemer's glory.

THE TWENTY-THIRD DAY.

## MORNING PRAYER.



Psal. cx. *Dixit Dominus.*

HE Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion : be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship : the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent : Thou art a Priest for ever after the order of Melchisedech.

PSALM cx.—Our Lord Himself alluded to this psalm in proof of His divinity (Matth. xxii. 43). The Jews appear to have acknowledged that the person addressed by the Father was the Messiah ; and as it was David who spoke of Him as His Lord, both the pre-existence and the divinity of the Saviour were plainly demonstrated. St. Peter cites it as a prophecy of our Lord's ascension (Acts ii. 34), and St. Paul in a similar manner (1 Cor. xv. 25 ; Heb. v. 6). Short as is the psalm, it is full of Divine mysteries. After it has alluded in so clear a manner to the godhead of Christ,



5 The Lord upon thy right hand : shall wound even kings in the day of his wrath.

6 He shall judge among the heathen ; he shall fill the places with the dead bodies : and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way : therefore shall he lift up his head.

Psal. cxi. *Confitebor tibi.*



**WILL** give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

2 The works of the Lord are great : sought out of all them that have pleasure therein.

3 His work is worthy to be praised, and had in honour : and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

5 He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement : all his commandments are true.

it speaks of His sovereignty, acquired by suffering, exercised in the midst of His enemies, but at length willingly acknowledged by the world at large. Commentators have doubted concerning the interpretation of the sentence, "The dew of thy birth is of the womb of the morning." By some it is supposed to refer to the eternal generation of Christ from the Father ; by others, to the rise, increase, and spiritual graces of His people. The next verse speaks of His priesthood, in which so many of those mysteries are involved that concern His offices of a Redeemer and a Mediator ; while, from the nature of that priesthood, it being after the order of Melchisedech, who was king and priest too, His royalty and dominion are again brought to view. In the combined attributes of these characters, He goes forth to conquer, His holiness and love subduing the willing hearts of those who look for salvation ; and the power of His arm, by successive providential or miraculous interferences, obliging the mightiest of His enemies to bow their heads. He drank of the brook in the way, humble and meek, and, therefore, is He exalted ; or, by another interpretation, He refreshed Himself with living waters, and then went on to conquer gloriously.

**PSALM CXI.**—This sweet and soothing hymn expresses the feelings of a devout heart when, free from pressing troubles, it is at liberty to meditate calmly on the perfection of God's works. His mercy supplies the wants of His people by the most wonderful provisions ; and they are delivered from their enemies by exercises of sovereign power no less awful than marvellous. Whatever He does is an illustration of His perfections ; and the fear of the Lord, nurtured by the consideration of His wondrous acts, is both the beginning, and the grandest exercise, of wisdom.

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto his people : he hath commanded his covenant for ever ; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter ; the praise of it endureth for ever.

Psal. cxii. *Beatus vir.*



**LESSED** is the man that feareth the Lord : he hath great delight in his commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth : and will guide his words with discretion.

6 For he shall never be moved : and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

8 His heart is established, and will not shrink : until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever ; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away ; the desire of the ungodly shall perish.

**PSALM CXII.**—The happy condition of the righteous, as contrasted with that of the wicked, is beautifully described in this psalm. The love of God's commandments is itself a delight, furnishing the mind with a succession of the most soothing thoughts, and filling the heart with peace. To this habitual comfort are added assurances of future good. The noblest species of prosperity may be looked for ; and out of the very darkness which will sometimes mark the course of human life, new light shall spring, as if it had been hoarded up in the cloud, to make the next day richer in hope and happiness. Evil tidings, therefore, terrify not the righteous. He knows in whom he has trusted ; and, fulfilling in tranquil steadfastness the duties of faith and mercy, he at length enters into everlasting peace.

Psal. cxiii. *Laudate, pueri.*

RAISE the Lord, ye servants : O praise the Name of the Lord.

2 Blessed be the Name of the Lord : from this time forth for evermore.

3 The Lord's Name is praised : from the rising up of the sun unto the going down of the same.

4 The Lord is high above all heathen : and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth ?

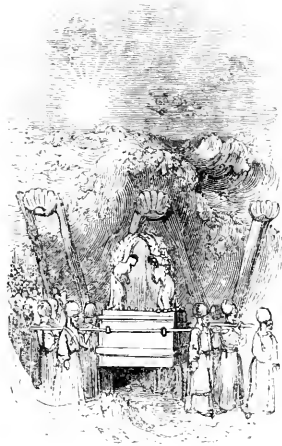
6 He taketh up the simple out of the dust : and lifteth the poor out of the mire ;

7 That he may set him with the princes : even with the princes of his people.

8 He maketh the barren woman to keep house : and to be a joyful mother of children.

PSALM CXIII.—The name of the Lord claims the homage of His creatures from one end of the earth to the other, and throughout all generations. This is a lesson taught by reason as well as revelation ; but the Psalmist adds an argument which awakens the heart to join in the sublime chorus :—God is merciful as He is mighty. The poorest of His creatures is enriched by His goodness ; and the most desolate can secure in the hour of oppression the hosts of heaven for his help. Revelation under the Law, as well as under the Gospel, affords us the most comforting view of the Divine attributes. Power and majesty are the qualities of Deity upon which the mind most naturally fixes its attention. There is nothing more awful than the name of God, and to appease His wrath, or conciliate His favour, by demonstrations of the terror with which His judgments are regarded, has always been the first object with mankind in listening to religion. Had we been left without a revelation, there is the greatest reason for believing that the feeling of dread in respect to God would have always continued too strong for the cherishing of any sentiment of love, or filial reverence. The Law was established to prove the sovereignty of God, and the grandeur of its ordinances—the severity of its penalties—the mysterious solemnity of its types and prophecies—impressed the hearts of those who were subject to its dictates with fear and trembling at the mention of the name Jehovah. “Ye are not come unto the Mount,” says the Apostle, in contrasting the Law with the Gospel, “that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest ; and the sound of a trumpet, and the voice of words ; which voice they that heard entreated that the word should not be spoken to them any more ; for they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart : and so terrible was the sight, that Moses said, I exceedingly fear and quake.” (Heb. xii. 18—21.) But awful as were the impressions thus left on the mind by the severity of the Law, the dispensation which it introduced was a medium of Divine mercy to mankind, and God was revealed not only as a mighty Sovereign, ready to defend His people by the exercise of His irresistible power, but as a loving Father : “They shall be my sons and daughters, saith the Lord Almighty” (2 Cor. vi. 18.) ; and, “Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy ; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” (Isaiah lvii. 15.) In the feeling with which passages like these were penned, the Psalmist spoke, and in this manner the Gospel was, as it were, “preached beforehand” unto all God's people.

## EVENING PRAYER.

Psal. cxiv. *In exitu Israel.*

HEN Israel came out of Egypt : and the house of Jacob from among the strange people,

2 Judah was his sanctuary : and Israel his dominion.

3 The sea saw that, and fled : Jordan was driven back.

4 The mountains skipped like rams : and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back ?

6 Ye mountains, that ye skipped like rams : and ye little hills, like young sheep ?

7 Tremble, thou earth, at the presence of the Lord : at the presence of the God of Jacob ;

8 Who turned the hard rock into a standing water : and the flint-stone into a springing well.

Psal. cxv. *Non nobis, Domine.*

OT unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truth's sake.

2 Wherefore shall the heathen say : Where is now their God ?

3 As for our God, he is in heaven : he hath done whatsoever pleased him.

4 Their idols are silver and gold : even the work of men's hands.

5 They have mouths, and speak not : eyes have they, and see not.

PSALM CXIV.—This hymn, which is numbered among those used at the Passover, describes the feeling of joy which the chosen people continued to experience at the recollection of their first great deliverance from Egypt. It was probably composed after the captivity in Babylon, their return from which was another instance of the power of God exercised in their favour ; but in the former it was like a rushing mighty wind,—in the latter like the secret breath of the air, working its purposes untraced.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not ; feet have they, and walk not : neither speak they through their throat.

8 They that make them are like unto them : and so are all such as put their trust in them.

9 But thou, house of Israel, trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

14 The Lord shall increase you more and more : you and your children.

15 Ye are the blessed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lord's : the earth hath he given to the children of men.

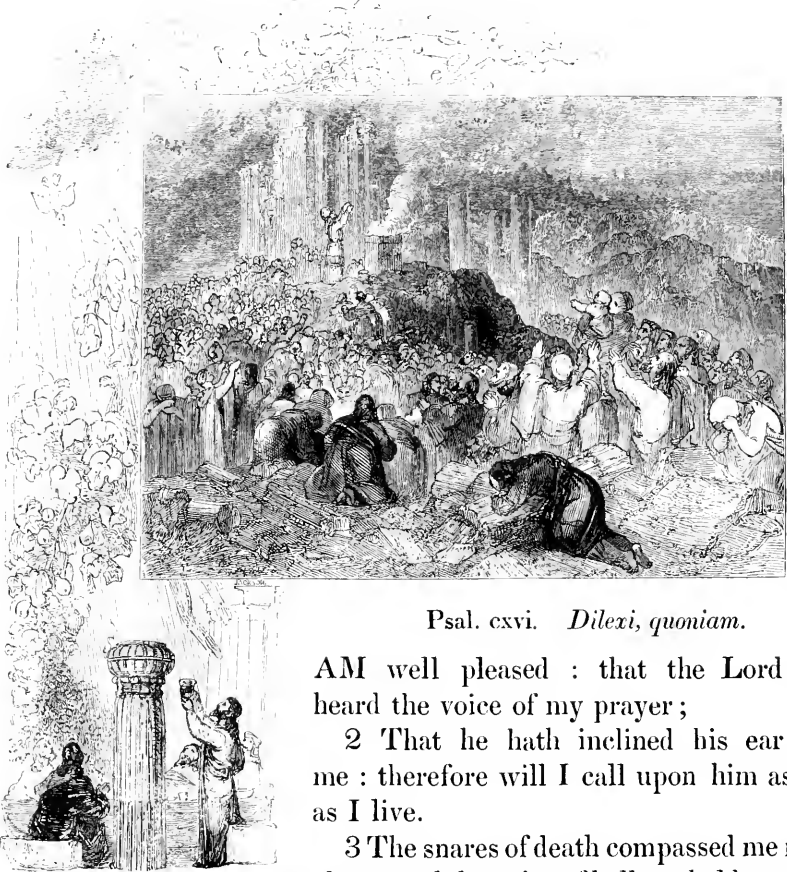
17 The dead praise not thee, O Lord : neither all they that go down into silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

PSALM cxv.—It is uncertain on what occasion this psalm was composed. Some commentators ascribe it to Moses, when on the shores of the Red Sea ; others attribute it to David, and some suppose it to have been written on the miraculous defeat of the army of Sennacherib. But it is not necessary, for its practical application, that we should know on what occasion it was written. To human strength or wisdom can be ascribed none of the more important deliverances of the people of God, or of mankind at large, from the calamities which threatened them with destruction. The worship of the mighty Being to whom they are indebted for whatever of good or freedom they enjoy, is a duty eminently consistent with the principles of our nature. In the grand contests for power which Satan has prompted the world to undertake, the Majesty of God's authority has been nobly vindicated against the ministers of fraud and darkness. With the sublime instances thus afforded of the superiority of the Almighty to Satan, the world, and its gods, how melancholy is the blindness of mankind when they strive to set up their idols on the throne of the Almighty ! “ The dead praise not thee, O Lord,” says the Psalmist. This is as true spiritually as it is literally ; and when the heart is full of grief and apprehension, lest it should not be properly alive to the claims of holiness, it may rightly use these words in its prayer for grace. God will not refuse to listen to the humble argument of the soul bowed down with sorrow because it cannot serve Him as it feels it ought. “ The dead cannot praise thee, O Lord ;” and Thou alone canst give life and light : bestow Thou, then, the quickening Spirit : say to me awake, and pour into the depths of my re-animated being the fulness of Thy grace. Then shall I be enabled to rise and serve Thee : then shalt Thou hear from my lips the joyful song of gratitude, and I will praise Thee for evermore as my Saviour and my God.

THE TWENTY-FOURTH DAY.

## MORNING PRAYER.



Psal. cxvi. *Dilexi, quoniam.*

AM well pleased : that the Lord hath heard the voice of my prayer ;

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous : yea, our God is merciful.

PSALM CXVI.—The recovery of Hezekiah may have furnished, it is supposed, the subject of this psalm. It is evidently the thanksgiving of a soul humbled by chastisement, and ascribing its recovery from overwhelming sorrow to Divine mercy. The language used is that of the deepest conviction—of the most earnest recognition of the goodness of God in all His ways. Trouble and sorrow had effected the purpose for which they were sent. The Lord had heard the prayers which they prompted, and His loving-kindness had poured consolation into the heart. Peace followed this correcting but fatherly disciplining of the heart. A moment before it had rejected every offer of counsel or sympathy,—now it was meek and submissive as a child. It bowed beneath the hand which had both chastened and healed it, and it was filled with a holy anxiety to glorify its Benefactor by taking the cup of salvation; that is, by adopting as the only means of good the whole system of God's laws and ordinances as combined with the workings of His grace. St. Paul has alluded to this psalm (2 Cor. iv. 13).

6 The Lord preserveth the simple : I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

9 I will walk before the Lord : in the land of the living.

10 I believed, and therefore will I speak ; but I was sore troubled : I said in my haste, All men are liars.

11 What reward shall I give unto the Lord : for all the benefits that he hath done unto me?

12 I will receive the cup of salvation : and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine handmaid ; thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving : and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Psal. cxvii. *Laudate Dominum.*



**PRAISE** the Lord, all ye heathen : praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us : and the truth of the Lord endureth for ever. Praise the Lord.

**PSALM CXVII.**—This psalm is considered as an introduction to that which follows. It summons the nations of the earth to join in the praises to be rendered to God for His ever-increasing mercy.

**PSALM CXVIII.**—It is generally supposed that this psalm was composed by David, either on the occasion of His inauguration, or on that of some of his great victories. The arrangement of its different parts favours the opinion that it was originally sung in chorus, the various changes being marked by the change of persons. Our blessed Lord Himself (Matth. xxi. 42; see also Acts iv. 11, Ephes. ii. 20, 1 Pet. ii. 4), by quoting the twenty-second verse, has taught us to apply the psalm to His own grand conquests over the world and Satan. David, therefore, is to be regarded as speaking typically in his own person of Christ, and of his victories as prophetic emblems of those of the Messiah. The multitudes that preceded Jesus on His last entrance into Jerusalem took up the words of this psalm, and hailed Him, in the language of the conquering David, as the

Psal. cxviii. *Confitemini Domino.*

**GIVE** thanks unto the Lord, for he is gracious : because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious : and that his mercy endureth for ever.

3 Let the house of Aaron now confess : that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess : that his mercy endureth for ever.

5 I called upon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my side : I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord : than to put any confidence in man.

9 It is better to trust in the Lord : than to put any confidence in princes.

10 All nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength, and my song : and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to pass.

Deliverer of their race (Matth. xxi. 9). From such expressions as "This is the gate of the Lord : the righteous shall enter into it," the psalm appears to have been sung in a procession towards the Temple; and, carrying on the spiritual interpretation of the language, Christ is thereby to be contemplated as approaching, after His victory over sin and death, the gates of His everlasting mansions, angels awaiting Him there to sing His glories through the whole expanse of heaven. But, lofty as are the notes of triumph, the voice of supplication mingles with them. Messiah has yet to go forth conquering and to conquer. He has entered into His glory, but the nations have still to be subdued to the power of His righteous sceptre.



17 I shall not die, but live : and declare the works of the Lord.

18 The Lord hath chastened and corrected me : but he hath not given me over unto death.

19 Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous shall enter into it.

21 I will thank thee, for thou hast heard me : and art become my salvation.

22 The same stone which the builders refused : is become the head-stone in the corner.

23 This is the Lord's doing : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : we will rejoice and be glad in it.

25 Help me now, O Lord : O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

## EVENING PRAYER.

Psal. cxix. *Beati immaculati.*



**LESSED** are those that are undefiled in the way : and walk in the law of the Lord.

2 Blessed are they that keep his testimonies : and seek him with their whole heart.

3 For they who do no wickedness : walk in his ways.

4 Thou hast charged : that we shall diligently keep thy commandments.

5 O that my ways were made so direct : that I might keep thy statutes !

6 So shall I not be confounded : while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart : when I shall have learned the judgements of thy righteousness.

8 I will keep thy ceremonies : O forsake me not utterly.

*In quo corriget ?*



HEREWITHAL shall a young man cleanse his way : even by ruling himself after thy word.

10 With my whole heart have I sought thee : O let me not go wrong out of thy commandments.

11 Thy words have I hid within my heart : that I should not sin against thee.

12 Blessed art thou, O Lord : O teach me thy statutes.

13 With my lips have I been telling : of all the judgements of thy mouth.

14 I have had as great delight in the way of thy testimonies : as in all manner of riches.

15 I will talk of thy commandments : and have respect unto thy ways.

16 My delight shall be in thy statutes : and I will not forget thy word.

PSALM C XIX.—So many precepts of holiness, blended with devotional thoughts, are contained in this noble psalm, that it has often been called an epitome of the whole psalter, and as such has been regarded with singular reverence by those who best know the value of the more experimental portions of the Divine word. In the original each division is marked by a letter of the Hebrew alphabet, and every verse in that division begins with the initial letter at the head of the section. This arrangement is supposed to have been adopted for the sake of assisting the memory : but it was also otherwise conformable to the character of Hebrew poetry. The commencement, like that of the first psalm, sets forth the fundamental and ruling principle of all religion, of all law, and all happiness,—obedience, that is, to the will of God. And this obedience is to have its beginning in the heart ; it is to be nurtured by prayer,—to be enlivened by thanksgiving,—and strengthened by holy resolutions.

“*Wherewithal shall,*” &c.—There is something very delightful in the Psalmist’s recurrence to remembered piety and obedience. Certain as the holiest servant of the Almighty is, that there is no good in him but that which he has received from the free grace of God, no sentiment is sweeter to the soul than the hope that that grace has not been bestowed in vain. “With my whole heart have I sought thee,” joined to the prayer for further help, expresses the true feeling of a mind deeply convinced of the value of Divine peace.

“*O do well,*” &c.—The mercies of God, considered as means of present enjoyment, are not undervalued even by the world ; and there is no blessing asked of Him with so much sincerity of prayer as the continuance of life. But, alas !—how few, like the Psalmist, connect the desire of a lengthened career on earth with that of glorifying God ! To the spiritual mind, the world is as a strange land, presenting vast tracts of desert, and abounding with enemies. The wondrous things of the Law are the only consolation of the soul during its sojourn in this hostile country. By them it is both guided and comforted.

“*My soul cleaveth,*” &c.—The life-giving power of God’s grace is known by the believer in his saddest state of trial. His soul, cleaving unto the dust, still rejoices in the promise that the Spirit

*Retribu servo tuo.*

DO well unto thy servant : that I may live, and keep thy word.

18 Open thou mine eyes : that I may see the wondrous things of thy law.

19 I am a stranger upon earth : O hide not thy commandments from me.

20 My soul breaketh out for the very fervent desire : that it hath always unto thy judgements.

21 Thou hast rebuked the proud : and cursed are they that do err from thy commandments.

22 O turn from me shame and rebuke : for I have kept thy testimonies.

23 Princes also did sit and speak against me : but thy servant is occupied in thy statutes.

24 For thy testimonies are my delight : and my counsellors.

*Adhasit pavimento.*

Y soul cleaveth to the dust : O quicken thou me, according to thy word.

26 I have acknowledged my ways, and thou heardest me : O teach me thy statutes.

27 Make me to understand the way of thy commandments : and so shall I talk of thy wondrous works.

28 My soul melteth away for very heaviness : comfort thou me according unto thy word.

29 Take from me the way of lying : and cause thou me to make much of thy law.

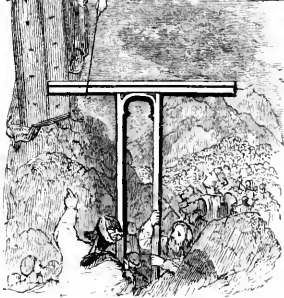
30 I have chosen the way of truth : and thy judgements have I laid before me.

31 I have stuck unto thy testimonies : O Lord, confound me not.

32 I will run the way of thy commandments : when thou hast set my heart at liberty.

of Life shall quicken it. "Take from me the way of lying" is its earnest prayer; for truth is the essence of everything that is holy, and of everything that is lovely. The way of lying is the pathway marked out by the father of evil,—sin, in all its varieties, being but some modification of falsehood. Riches have a false value—honour a false form—sensuality a false mirth; but the law of God shows things in their proper relations, and as they exist in themselves; and the heart set at liberty by the Spirit of grace turns from the pursuit of the imperfect to that of the perfect good, or from obedience to the law of death to the ennobling freedom of sanctifying love.

THE TWENTY-FIFTH DAY.  
MORNING PRAYER.



*Legem pone.*

**EACH** me, O Lord, the way of thy statutes : and I shall keep it unto the end.

34 Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole heart.

35 Make me to go in the path of thy commandments : for therein is my desire.

36 Incline my heart unto thy testimonies : and not to covetousness.

37 O turn away mine eyes, lest they behold vanity : and quicken thou me in thy way.

38 O stablish thy word in thy servant : that I may fear thee.

39 Take away the rebuke that I am afraid of : for thy judgements are good.

40 Behold, my delight is in thy commandments : O quicken me in thy righteousness.

*“Teach me.” &c.*—This is so earnest a prayer for Divine grace that the believer may adopt its language in every stage of his progress. The more he knows of Divine mysteries, the more anxious will he be for the light of the heavenly Spirit, and for its continual influence on his heart. Without an understanding given him from above, he could not have seen the excellency of the law ; without grace bestowed from the same source, he feels that he could not obey it. As the mind grows in wisdom, so ought the affections to become purer and more elevated. The desire to perfect this sublime object of true religion gives fervour to the prayer of faith ; the fear of missing it inspires a corresponding humility.

*Et veniat super me.*



**ET** thy loving mercy come also unto me,  
O Lord : even thy salvation, according unto  
thy word.

42 So shall I make answer unto my  
blasphemers : for my trust is in thy word.

43 O take not the word of thy truth  
utterly out of my mouth : for my hope is in  
thy judgements.

44 So shall I always keep thy law : yea, for ever and ever.

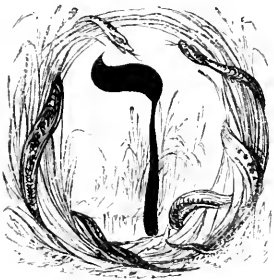
45 And I will walk at liberty : for I seek thy commandments.

46 I will speak of thy testimonies also, even before kings : and  
will not be ashamed.

47 And my delight shall be in thy commandments : which I have  
loved.

48 My hands also will I lift up unto thy commandments, which I  
have loved : and my study shall be in thy statutes.

*Memor esto servi tui.*



**THINK** upon thy servant, as concerning  
thy word : wherein thou hast caused me to  
put my trust.

50 The same is my comfort in my trou-  
ble : for thy word hath quickened me.

51 The proud have had me exceedingly  
in derision : yet have I not shrunk from  
thy law.

52 For I remembered thine everlasting  
judgements, O Lord : and received comfort.

53 I am horribly afraid : for the ungodly that forsake thy law.

*“ Let thy loving,” &c.*—The best source of confidence that any being can enjoy is the mercy of  
its Creator. “ If God be for us, who can be against us ? ” is a question which the common reason  
of mankind immediately answers. But to bring the favour of God upon the path or current of our  
lives is that for which worldly understandings strive in vain. Divine mercy acts on the affairs, as  
well as on the souls, of men, through the medium of dispensations accepted, venerated, and  
obeyed. Thus operating, it bestows strength for the greatest trials ; and the powers of the world  
hear with awe the testimonies of God’s servants to the truth of His promises and His judgments.

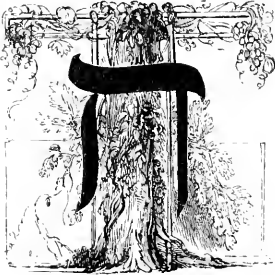
*“ O think upon,” &c.*—One of the noblest privileges of the child of God is spoken of in this  
psalm. Oppressed by the injustice of the world, the heart rejoices in the knowledge that it may  
appeal to God ; and that, while it is scorned by the proud and licentious multitude, it is justified  
by the wisdom, and guided by the Spirit, of the Most High.

54 Thy statutes have been my songs : in the house of my pilgrimage.

55 I have thought upon thy Name, O Lord, in the night-season : and have kept thy law.

56 This I had : because I kept thy commandments.

*Portio mea, Domine.*



HOU art my portion, O Lord : I have promised to keep thy law.

58 I made my humble petition in thy presence with my whole heart : O be merciful unto me, according to thy word.

59 I called mine own ways to remembrance : and turned my feet unto thy testimonies.

60 I made haste, and prolonged not the time : to keep thy commandments.

61 The congregations of the ungodly have robbed me : but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee : because of thy righteous judgements.

63 I am a companion of all them that fear thee : and keep thy commandments.

64 The earth, O Lord, is full of thy mercy : O teach me thy statutes.

*Bonitatem fecisti.*



LORD, thou hast dealt graciously with thy servant : according unto thy word.

66 O learn me true understanding and knowledge : for I have believed thy commandments.

67 Before I was troubled, I went wrong : but now have I kept thy word.

68 Thou art good and gracious : O teach me thy statutes.

*“Thou art my,” &c.*—The goodness of God is so perfect, that with Him for our portion we cannot fail of happiness. But a proper sense of our unworthiness will teach us that it is only with the most earnest humility that we ought to look for mercy. Faith, cherished by prayer and confession, brings the soul into that state in which it is susceptible to all the movements of Divine grace. Thence it derives it consolation, and thence its permanent trust in the fulfilment of the designs of mercy.

69 The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

70 Their heart is as fat as brawn : but my delight hath been in thy law.

71 It is good for me that I have been in trouble : that I may learn thy statutes.

72 The law of thy mouth is dearer unto me : than thousands of gold and silver.

## EVENING PRAYER.

*Manus tuæ fecerunt me.*

THY hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me : because I have put my trust in thy word.

75 I know, O Lord, that thy judgements are right : and that thou of very faithfulness hast caused me to be troubled.

76 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

77 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

78 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

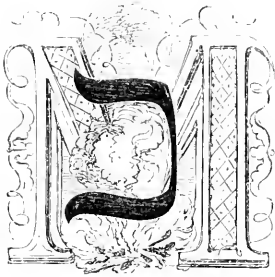
*“ O Lord, thou,” &c.*—Affliction is a teacher of wisdom. It explains to us the real nature of our condition here, and, convincing us of our helplessness, first sends us to God for aid, and then teaches us to acknowledge the source whence our comforts and consolations have arisen. “ Before I was troubled I went wrong,” is the language of many a saint in heaven. Blessed are they whose natural sorrow has been converted into “ the godly sorrow, which worketh repentance unto salvation.”

*“ Thy hands,” &c.* The knowledge that God is the author of our being, affords the trembling heart a powerful motive for trusting in His mercy. If the wise and benevolent Author of the Universe gave us the nature which inclines us to desire life, and its varied gratifications, we have reason to hope that whatever wish is truly consistent with this disposition of our being will be fulfilled. But we have wandered so far from the real path of nature, as well as grace, that we can scarcely claim the fulfilment of any part of the original covenant with man. All we can do is to pray that God would effect that for us by His mercy which we most earnestly desire, but which we can only hope for through grace.

79 Let such as fear thee, and have known thy testimonies : be turned unto me.

80 O let my heart be sound in thy statutes : that I be not ashamed.

*Defecit anima mea.*



Y soul hath longed for thy salvation : and I have a good hope because of thy word.

82 Mine eyes long sore for thy word : saying, O when wilt thou comfort me ?

83 For I am become like a bottle in the smoke : yet do I not forget thy statutes.

84 How many are the days of thy servant : when wilt thou be avenged of them that persecute me ?

85 The proud have digged pits for me : which are not after thy law.

86 All thy commandments are true : they persecute me falsly ; O be thou my help.

87 They had almost made an end of me upon earth : but I forsook not thy commandments.

88 O quicken me after thy loving-kindness : and so shall I keep the testimonies of thy mouth.

*In æternum, Domine.*



LORD, thy word : endureth for ever in heaven.

90 Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.

91 They continue this day according to thine ordinance : for all things serve thee.

92 If my delight had not been in thy law : I should have perished in my trouble.

93 I will never forget thy commandments : for with them thou hast quickened me.

“ *My soul hath,*” &c.—It is a blessed proof that the soul hath imbibed a new principle of life, when it begins to hunger and thirst after righteousness. The desire of salvation is happily answered by the promises of the Gospel, and the quickening graces of the Holy Spirit. These enable the soul to resist all the temptations of Satan, and to endure patiently the injuries of the world.



94 I am thine, O save me : for I have sought thy commandments.

95 The ungodly laid wait for me to destroy me : but I will consider thy testimonies.

96 I see that all things come to an end : but thy commandment is exceeding broad.

*Quomodo dilexi!*



ORD, what love have I unto thy law : all the day long is my study in it.

98 Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me.

99 I have more understanding than my teachers : for thy testimonies are my study.

100 I am wiser than the aged : because I keep thy commandments.

101 I have refrained my feet from every evil way : that I may keep thy word.

102 I have not shrunk from thy judgements : for thou teachest me.

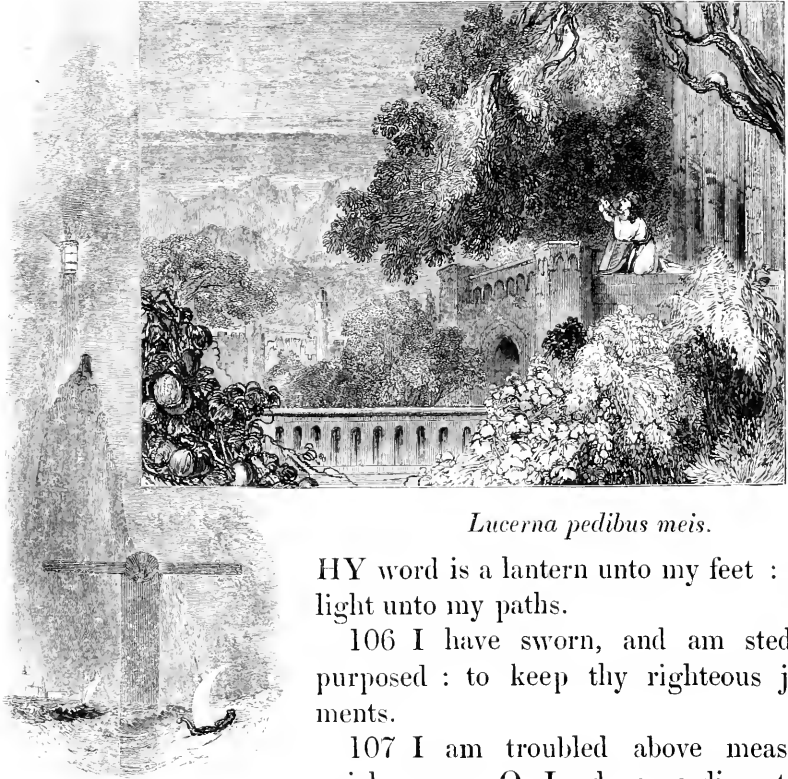
103 O how sweet are thy words unto my throat : yea, sweeter than honey unto my mouth.

104 Through thy commandments I get understanding : therefore I hate all evil ways.

*“ O Lord, thy,” &c.*—The steadfast perfection of God’s word, compared with the ever-changing temper of the world, is a theme full of comfort to the spiritual mind. However agitated by present afflictions, it escapes from the storm into the deep tranquillity of holy meditation. God has assured His people that they shall finally triumph over every enemy, and on His word they rest in unfailling peace. Nothing can speak plainer on the advantages of religious meditation than this psalm. “ If my delight had not been in thy law, I should have perished in my trouble.” As the world is generally the source of our distresses, it is surely not wise to suppose that it will be ready to afford us relief in the season of sorrow or anxiety. However promising its appearance in the day of prosperity, or however willing it may prove itself to sympathize with the brief distress which is likely to leave us as it found us, it knows of no remedy for the deeper afflictions of the soul, and has little or no sympathy with misfortunes that waste and humble till the pride of the human heart is altogether fled. As this is the case, how happy are they who, when troubles come, need not turn to the world for succour, but, looking to their God, can find in the promises of His word an unfailling fountain of consolations.

*“ Lord, what love,” &c.*—An experimental acquaintance with the Divine law presents it to the mind as an inexhaustible source of delight and wisdom. A mind well instructed in the word of God is superior both in light and strength to the most accomplished intellects that want this sanctifying culture. But it is not a knowledge even of Divine things that will thus elevate the soul, unless brought forth in practice. The Psalmist speaks of that love of truth which actuates the whole being, leaving neither the reason nor the affections unoccupied by its influence.

THE TWENTY-SIXTH DAY.  
MORNING PRAYER.



*Lucerna pedibus meis.*

MY word is a lantern unto my feet : and a light unto my paths.

106 I have sworn, and am stedfastly purposed : to keep thy righteous judgements.

107 I am troubled above measure : quicken me, O Lord, according to thy word.

108 Let the free-will offerings of my mouth please thee, O Lord : and teach me thy judgements.

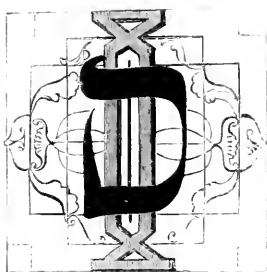
109 My soul is alway in my hand : yet do I not forget thy law.

110 The ungodly have laid a snare for me : but yet I swerved not from thy commandments.

111 Thy testimonies have I claimed as mine heritage for ever : and why? they are the very joy of my heart.

112 I have applied my heart to fulfil thy statutes alway : even unto the end.

*“ Thy word is,” &c.*—The clouds which either our own infirmities or the powers of the world raise to obscure our prospects, speedily give way before the penetrating rays of God’s Word. Let enemies beset us with snares, the light of heavenly wisdom is sufficient to direct our steps;—let trouble perplex us with a thousand doubts and anxieties, the same blessed beaçon will guide us to the haven of our rest.

*Iniquos odio habui.*

HATE them that imagine evil things :  
but thy law do I love.

114 Thou art my defence and shield :  
and my trust is in thy word.

115 Away from me, ye wicked : I will  
keep the commandments of my God.

116 O stablish me according to thy  
word, that I may live : and let me not be  
disappointed of my hope.

117 Hold thou me up, and I shall be safe : yea, my delight shall  
be ever in thy statutes.

118 Thou hast trodden down all them that depart from thy  
statutes : for they imagine but deceit.

119 Thou puttest away all the ungodly of the earth like dross :  
therefore I love thy testimonies.

120 My flesh trembleth for fear of thee : and I am afraid of thy  
judgements.

*Feci judicium.*

DEAL with the thing that is lawful and  
right : O give me not over unto mine  
oppressors.

122 Make thou thy servant to delight in  
that which is good : that the proud do me  
no wrong.

123 Mine eyes are wasted away with  
looking for thy health : and for the word of  
thy righteousness.

124 O deal with thy servant according unto thy loving mercy :  
and teach me thy statutes.

*“I hate them,”* &c.—A deep and vital conviction of the goodness of God cannot fail to render the heart anxious respecting the promotion of His glory. The enemies of His law will be considered as hostile to whatever is worthy of the highest regard ; and in the terror with which the mind contemplates the state and character of these enemies of God it will find a solemn lesson, the most affecting, perhaps, that it can receive, warning it against every sin that might tend to bring it into the same condition.

*“I deal with,”* &c.—Perseverance in holiness under trials and discouragements is a grand and convincing proof of the power of faith. When the eye is wasted with looking for health, and still the soul remains faithful to its vows, the truth of God’s promises is glorified in the noblest manner. He has assured the believer of the sufficiency of His grace, and of the purposes of His love, to bring to glory those whom He hath justified. This is enough for a firm and spiritual faith. It perseveres even under the privation of spiritual comforts.

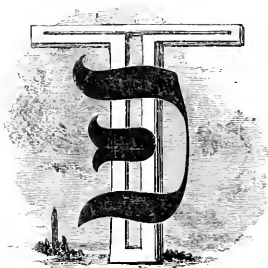
125 I am thy servant, O grant me understanding : that I may know thy testimonies.

126 It is time for thee, Lord, to lay to thine hand : for they have destroyed thy law.

127 For I love thy commandments : above gold and precious stone.

128 Therefore hold I straight all thy commandments : and all false ways I utterly abhor.

*Mirabilia.*



HY testimonies are wonderful : therefore doth my soul keep them.

130 When thy word goeth forth : it giveth light and understanding unto the simple.

131 I opened my mouth, and drew in my breath : for my delight was in thy commandments.

132 O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy Name.

133 Order my steps in thy word : and so shall no wickedness have dominion over me.

134 O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

135 Shew the light of thy countenance upon thy servant : and teach me thy statutes.

136 Mine eyes gush out with water : because men keep not thy law.

*Justus es, Domine.*



IGHTEOUS art thou, O Lord : and true is thy judgement.

138 The testimonies that thou hast commanded : are exceeding righteous and true.

139 My zeal hath even consumed me : because mine enemies have forgotten thy words.

140 Thy word is tried to the uttermost : and thy servant loveth it.

141 I am small, and of no reputation : yet do I not forget thy commandments.

142 Thy righteousness is an everlasting righteousness : and thy law is the truth.

143 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

144 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

## EVENING PRAYER.

*Clamavi in toto corde meo.*

CALL with my whole heart : hear me, O Lord, I will keep thy statutes.

146 Yea, even unto thee do I call : help me, and I shall keep thy testimonies.

147 Early in the morning do I cry unto thee : for in thy word is my trust.

148 Mine eyes prevent the night-watches : that I might be occupied in thy words.

149 Hear my voice, O Lord, according unto thy loving-kindness : quicken me, according as thou art wont.

150 They draw nigh that of malice persecute me : and are far from thy law.

151 Be thou nigh at hand, O Lord : for all thy commandments are true.

152 As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

*"Thy testimonies."* &c.—The beauty of holiness, the surpassing excellency of God's law, is powerfully set forth in the sentiments here expressed. It is the privilege of sanctified minds to be able to perceive its glory ; and the emanations of its light, strengthening their faculties, and throwing a radiance on the whole system of things around them, become to them a fountain of satisfaction, valuable above all the treasures of the earth.

*"Righteous."* &c.—The righteousness and purity of the Divine testimonies inspire the heart with a wisdom altogether new. Led by them to contemplate the decrees and works of God as perfectly good, it consents with a willing obedience to whatever it may be called upon to endure. The promotion of holiness is its first grand care. To further this, it readily encounters every danger, and sacrifices every selfish wish. "My zeal hath consumed me" (Psalm lxxix. 9, John ii 17) was the expression of God's faithful servant David. It was, in a far higher sense, applicable to Christ ; and in Him, and by His Spirit, it is the symbol of His people in all ages and countries.

*"I call with,"* &c.—Affliction prompts the heart to seek for help ; but, anxious as it may render us to attain the necessary aid, it can prompt no consolatory prayer,—no feeling of hope or trust,—unless the love of God have previously wrought upon our souls. Then, as in this psalm, the supplications which we pour forth will have a tone of gratitude and filial affection. The loving-kindness of the Lord will be appealed to ; and the voice of praise, and the prayer founded on the study of the heavenly oracles, will anticipate the dawn of day.

*Vide humilitatem.*

CONSIDER mine adversity, and deliver me : for I do not forget thy law.

154 Avenge thou my cause, and deliver me : quicken me, according to thy word.

155 Health is far from the ungodly : for they regard not thy statutes.

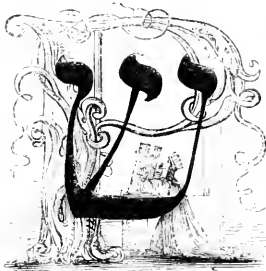
156 Great is thy mercy, O Lord : quicken me, as thou art wont.

157 Many there are that trouble me, and persecute me : yet do I not swerve from thy testimonies.

158 It grieveth me when I see the transgressors : because they keep not thy law.

159 Consider, O Lord, how I love thy commandments : O quicken me, according to thy loving-kindness.

160 Thy word is true from everlasting : all the judgements of thy righteousness endure for evermore.

*Principes persecuti sunt.*

PRINCIPES have persecuted me without a cause : but my heart standeth in awe of thy word.

162 I am as glad of thy word : as one that findeth great spoils.

163 As for lies, I hate and abhor them : but thy law do I love.

164 Seven times a day do I praise thee because of thy righteous judgements.

165 Great is the peace that they have who love thy law : and they are not offended at it.

“ *O consider,*” &c.—The sorrows of the righteous are transient. Deeply as they may penetrate the soul, it is known that they will have an end; and that the gloom of the present will be succeeded by an endless futurity of glory. The ungodly, on the contrary, cut asunder the very roots of life and happiness. Their momentary prosperity but adds a greater gloom to their approaching destruction; and, in the contrast which their lot thus presents to the reflecting mind, it sees one of the most powerful of arguments for continued obedience to the Divine law.

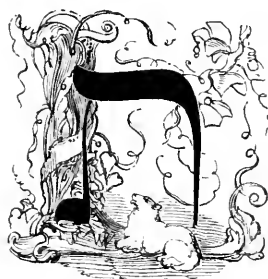
“ *Princes have,*” &c.—That which was true of David, when persecuted by Saul and his other enemies, was true also, in a more extensive and painful manner, of the Redeemer. A worldly man, if exposed to any trouble on account of religion, speedily satisfies his conscience that perseverance in such a course is not necessary. Piety, weak and ungrounded in spiritual dispositions, yields with almost equal facility. But the true child of God, however persecuted, however oppressed with grief on account of his holy devotion to the law of his heavenly Father, still urges forward, and makes the dangers with which he is encompassed a reason for more earnest prayer.

166 Lord, I have looked for thy saving health : and done after thy commandments.

167 My soul hath kept thy testimonies : and loved them exceedingly.

168 I have kept thy commandments and testimonies : for all my ways are before thee.

*Appropinquet deprecatio.*



ET my complaint come before thee, O Lord : give me understanding, according to thy word.

170 Let my supplication come before thee : deliver me, according to thy word.

171 My lips shall speak of thy praise : when thou hast taught me thy statutes.

172 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

173 Let thine hand help me : for I have chosen thy commandments.

174 I have longed for thy saving health, O Lord : and in thy law is my delight.

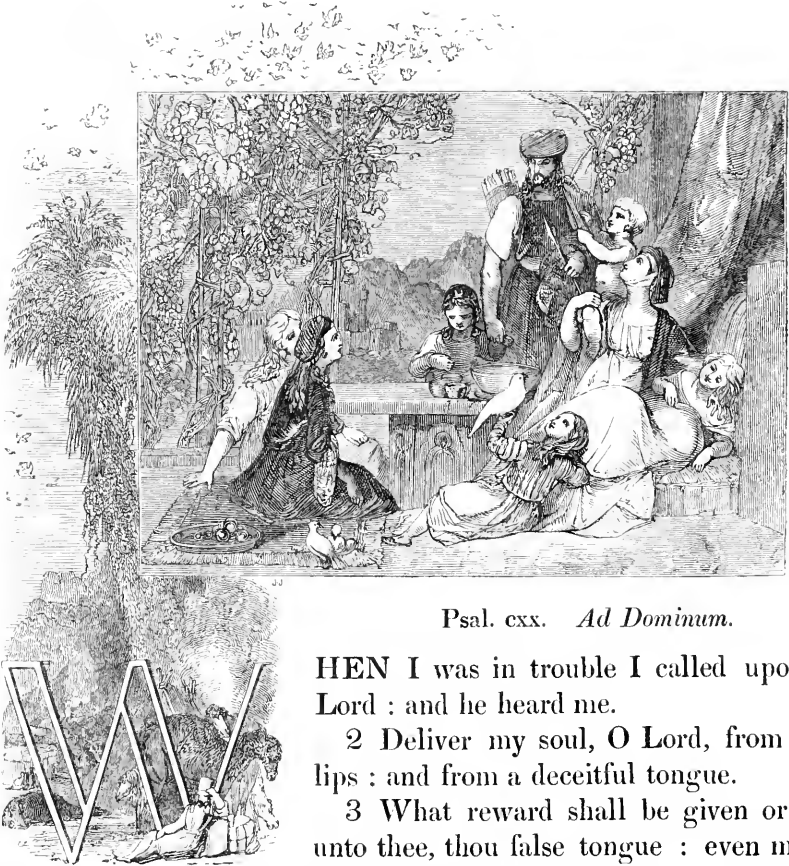
175 O let my soul live, and it shall praise thee : and thy judgments shall help me.

176 I have gone astray like a sheep that is lost : O seek thy servant, for I do not forget thy commandments.

*“Let my complaint,” &c.*—A sentiment of deep humility pervades the whole of this Divine psalm. Mercy is sought for, and not a reward claimed. A believer in justification by human merits, could use scarcely a single expression in the psalm without many modifications. Confidence in human wisdom, or in any means of improvement but those offered by the Holy Spirit, would equally prevent the fair adoption of its language. The goodness of God, working freely in the fulness of compassion,—the corruption of the human heart needing a vital regeneration,—the wickedness of the world, despising the means of grace, and the sorrows of God’s people, looking for deliverance through the progress of the Almighty’s inscrutable designs,—these are the subjects of the Psalmist’s contemplation ; and he will have advanced far both in wisdom and holiness whose mind can occupy itself in similar meditations, mingling thought with prayer, and both prayer and thought with the sighs and tears of a contrite spirit. It is said that this psalm was regarded by the ancients with so much reverence that they committed it to memory, rejoicing in the possession of so admirable a formulary for the exercises of self-examination, and a pure, devotional faith. “The Book of Psalms,” said the great leader of the Reformation, “is an epitome of the Bible, and the 119th psalm is an epitome of all the rest.” Scripture, in every part, is a condensation of a vast series of truths ; and it is one of the characteristics of a rightly-ordered Christian mind that it delights, above all things, in unfolding the great moral and spiritual mysteries which lie wrapped up in the succinct language of inspiration. The 119th psalm, taken up by a mind like this, presents an infinite variety of subjects out of which may be drawn the noblest lessons of practice ; and, illustrated by the Gospel, an outline of doctrines the most necessary to the comforting and the strengthening of the soul.

THE TWENTY-SEVENTH DAY.

## MORNING PRAYER.



Psal. cxx. *Ad Dominum.*

**WHEN** I was in trouble I called upon the Lord : and he heard me.

2 Deliver my soul, O Lord, from lying lips : and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue : even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar.

5 My soul hath long dwelt among them : that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof : they make them ready to battle.

PSALM CXX.—It is the comfort of the righteous to know that the Lord will not fail to deliver him at last, whatever be the power or number of his enemies. The greatest of the troubles with which the child of God has to contend, arises from his being surrounded by those who hate the Divine law, and the peace which it would establish. Mesech and Kedar, the one the son of Japheth, and spoken of by Ezekiel xxvii. 13, and the other the son of the wild Ishmael (Gen. xxv. 13), here personate the powers of the world, setting themselves in battle array against the believer. This is the first of the fifteen psalms which are called the Songs of Degrees. They are supposed to have been sung on the steps before the great gate of the Temple.



Psal. cxxi. *Levavi oculos.*

**WILL** lift up mine eyes unto the hills :  
from whence cometh my help.

2 My help cometh even from the Lord :  
who hath made heaven and earth.

3 He will not suffer thy foot to be  
moved : and he that keepeth thee will  
not sleep.

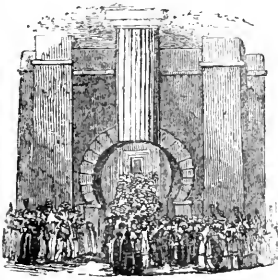
4 Behold, he that keepeth Israel : shall  
neither slumber nor sleep.

5 The Lord himself is thy keeper : the Lord is thy defence upon  
thy right hand ;

6 So that the sun shall not burn thee by day : neither the moon  
by night.

7 The Lord shall preserve thee from all evil : yea, it is even he  
that shall keep thy soul.

8 The Lord shall preserve thy going out, and thy coming in :  
from this time forth for evermore.

Psal. cxxii. *Letatus sum.*

**WAS** glad when they said unto me : We  
will go into the house of the Lord.

2 Our feet shall stand in thy gates :  
O Jerusalem.

3 Jerusalem is built as a city : that is  
at unity in itself.

4 For thither the tribes go up, even the  
tribes of the Lord : to testify unto Israel,  
to give thanks unto the Name of the Lord.

5 For there is the seat of judgement : even the seat of the house  
of David.

**PSALM CXXI.**—God on His everlasting throne receives the prayers of His people, and thence pours down upon them the abundance of His blessing. The experience of countless generations of His worshippers has proved the readiness with which He hears and answers prayer. God sent help from Zion, when worshipped there by His faithful people:—how much more will He bestow grace on those who offer up their prayers, through Christ, before the throne of Heaven! This psalm was probably sung in chorus by the worshippers and the priests.

**PSALM CXXII.**—It is supposed from the nature of this psalm that it was sung by companies of people going up to Jerusalem at the periods appointed for the great public festivals. It is beautifully expressive of the delight which the nation took in the service of God—of the reverence which it felt for His sanctuary—and the fervent desire which it had, that the city so blessed and sanctified might ever flourish as the palace of the Great King.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

8 For my brethren and companions' sakes : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God : I will seek to do thee good.

Psal. cxxiii. *Ad te levavi oculos meos.*



UNTO thee lift I up mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.

Psal. cxxiv. *Nisi quia Dominus.*



IF the Lord himself had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us ;

2 They had swallowed us up quick : when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us : and the stream had gone over our soul.

4 The deep waters of the proud : had gone even over our soul.

PSALM CXXIII.—This short psalm was evidently written in a period of great distress, probably during the Captivity.

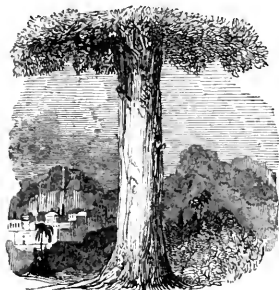
PSALM CXXIV.—As the preceding psalm was composed in a season of trouble, so this was written in commemoration of deliverance. The hour of prosperity, as well as that of adversity, is reflected in the clear mirror of these divine compositions. "If any be merry among you, let him sing psalms." How strange that cheerfulness should so rarely be expressed according to the apostolic precept!

5 But praised be the Lord : who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord : who hath made heaven and earth.

Psal. cxxv. *Qui confidunt.*



HEY that put their trust in the Lord shall be even as the mount Sion : which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem : even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

4 Do well, O Lord : unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil-doers ; but peace shall be upon Israel.

## EVENING PRAYER.

Psal. cxxvi. *In convertendo.*



HEN the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 Then said they among the heathen : The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already : whereof we rejoice.

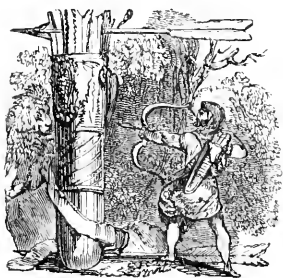
5 Turn our captivity, O Lord : as the rivers in the south.

6 They that sow in tears : shall reap in joy.

PSALM CXXV.—This psalm is supposed to refer to the final establishment of God's people under the reign of Messiah. By the rod of the ungodly is meant their power, or sceptre ; and it is here stated, according to the comforting faith of the just in all ages, that the righteous shall not, for any length of time, be exposed to their oppressions.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

Psal. cxxvii. *Nisi Dominus.*



**X**CEPT the Lord build the house : their labour is but lost that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

Psal. cxxviii. *Beati omnes.*



**LESSED** are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine . upon the walls of thine house.

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the Lord.

**PSALM CXXVI.**—This is supposed to have been one of the psalms sung by the Jews on their return from Babylon. It strikingly describes the feelings of a people just escaped from bondage, and finding in their present happiness an assurance of God's constant favour and protection. As the rivers in the south flowed with streams replenished by copious rains, so did the returning captives look to see their bands continually increasing.

**PSALM CXXVII.**—Solomon is said to have been the author of this psalm. The sentiments which it expresses will be gladly repeated by the thankful heart. Security and happiness of every kind are the gift of God. Whatever we effect for ourselves is but a shadow,—a form to mock us for an instant, and then leave us desolate. The gifts of God are realities ; and His people are enriched by His blessings without having to endure any of that heart-breaking care which un pityingly denies to the worldly and the ambitious the enjoyment of repose.

6 The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy children's children : and peace upon Israel.

Psal. cxxix. *Sæpe expugnaverunt.*



ANY a time have they fought against me from my youth up : may Israel now say.

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous Lord : hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up ;

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord.

Psal. cxxx. *De profundis.*



UT of the deep have I called unto thee, O Lord : Lord, hear my voice.

2 O let thine ears consider well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

4 For there is mercy with thee : therefore shalt thou be feared.

PSALM CXXVIII.—This psalm is said to have been used when the people brought to the Temple the first-fruits of their harvests. It speaks of blessings still dear to the human heart, and which, if it would enjoy them lastingly, it must look for as blessings from out of Sion.

PSALM CXXXIX.—It is supposed that this psalm was written shortly after the return from Babylon, and probably by Ezra. The bitter hatred with which the unfortunate exiles were treated by the surrounding people, will account for the language employed by the Psalmist. God's mercy and man's injustice form a frequent theme with the actors in the great events of old.

5 I look for the Lord ; my soul doth wait for him : in his word is my trust.

6 My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel : from all his sins.

Psal. cxxx. *Domine, non est.*



ORD, I am not high-minded : I have no proud looks.

2 I do not exercise myself in great matters : which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord : from this time forth for evermore.

PSALM CXXX.—This beautiful and pathetic psalm is supposed to have been composed by David in some season of deep affliction, arising from his own sins ; or by one of the captives in Babylon, looking for relief through prayer and confession. It is couched in the language which the truly penitent heart may ever use to its consolation and relief.

PSALM CXXXI.—This short psalm is attributed to David, and expresses that humility which may be regarded as the natural result of penitence, and the necessary groundwork of faith. The first sign of conversion exhibited by a heart truly awakened to the terrors of sin is self-abasement. In its ordinary state it sought but for that which might flatter its pride, and remove from its thoughts whatever could in anywise tend to the lessening of its confidence in the promises of the world. It found a dignity in pride ;—a lofty satisfaction in the risings of the spirit towards a superiority not yet attainable. Disappointment produced anger and bitterness of feeling : success encouraged the mind to a further striving after power ; and in the perpetual effort, thought, straining itself to the utmost, missed the rewards of both wisdom and virtue. The converted heart discovers its mistake. It sees plainly that “pride was not made for man ;” and that, while aiming at the heavens, it is only digging a pit for itself in the depths of affliction. The recollection of sin gives a humbling voice to the past ; the dread of again falling inspires the future with the same lesson ; and the heart now finds as much consolation in the acknowledgment of its weakness—of its misery and wants—as it before did in the vaunting of its pretensions, or in the display of its most shining powers. “I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.” This is the humble and tender expression of every sanctified heart. Knowledge of God and of itself is the true root of its humility ; and it feels profoundly that should it now exercise itself in great matters, it would not be in that state in which the discipline of repentance, or the work of faith, could be prosperously carried on. Shrinking, therefore, from everything which might tempt it into the encouragement of a haughty or confident spirit, it keeps its eye steadfastly fixed on the sad proofs of its own weakness, and on the wonderful mercy and condescension of God. The honours for which it sighs are those of heaven and eternity ; but it knows that none of them can be obtained except through the free and most undeserved grace of God.

THE TWENTY-EIGHTH DAY.

## MORNING PRAYER.



Psal. cxxxii. *Memento, Domine.*

ORD, remember David : and all his trouble ;

2 How he sware unto the Lord : and vowed a vow unto the Almighty God of Jacob ;

3 I will not come within the tabernacle of mine house : nor climb up into my bed ;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber : neither the temples of my head to take any rest ;

5 Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.

PSALM CXXXII.—This is supposed to have been composed in commemoration of the removal of the ark from the Tabernacle into the Temple built by Solomon. (See 2 Sam. vii. 2 Chron. xvii.) It is highly interesting when considered in this light, as it brings before us not only the images of those lofty figurative circumstances which marked the progress of events in early days, but the sentiments which embodied themselves in the faith of those who lived under the ancient dispensation. The sixth verse is obscure, but seems to refer to the district where David had his birth, and to which tradition probably pointed as the cradle of that Sovereign Power which should, spiritually, be established for ever. It is conjectured that the priests and Levites sung this psalm in chorus as they carried the ark up the steps of the Temple.

6 Lo, we heard of the same at Ephrata : and found it in the wood.

7 We will go into his tabernacle : and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting-place : thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

10 For thy servant David's sake : turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David : and he shall not shrink from it ;

12 Of the fruit of thy body : shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

Psal. cxxxiii. *Ecce, quam bonum!*



EHOLD, how good and joyful a thing it is : brethren, to dwell together in unity !

2 It is like the precious ointment upon the head, that ran down unto the beard : even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon : which fell upon the hill of Sion.

4 For there the Lord promised his blessing : and life for evermore.



Psal. cxxxiv. *Ecce nunc.*

**EHOLD** now, praise the Lord : all ye servants of the Lord ;

2 Ye that by night stand in the house of the Lord : even in the courts of the house of our God.

3 Lift up your hands in the sanctuary : and praise the Lord.

4 The Lord that made heaven and earth : give thee blessing out of Sion.

Psal. cxxxv. *Laudate Nomen.*

**PRAISE** the Lord, laud ye the Name of the Lord : praise it, O ye servants of the Lord ;

2 Ye that stand in the house of the Lord : in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious : O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself : and Israel for his own possession.

5 For I know that the Lord is great : and that our Lord is above all gods.

**PSALM CXXXIII.**—This is a beautiful little hymn, and, if applicable under the Law, how much more so under the Gospel! The former allowed much to the hardness of men's hearts; the latter teaches that love is the fulfilling of the Law (Rom. xiii. 10); and that he that hateth his brother is in darkness, and is a murderer (1 John ii. 9, iii. 15); the whole combined in the one new commandment of the Saviour, that we love one another as He loved us (John xv. 12). Hermon was a lofty range of mountains in the neighbourhood of the lake of Galilee, and it is poetically represented as shedding its dews on the less fertile hills about Jerusalem.

**PSALM CXXXIV.**—The priests, in their courses, continued the worship of God in the Temple without intermission. This short psalm is supposed to have been the song of those who, having fulfilled their own service, left their brethren, with a mingled blessing and exhortation, to keep the solemn watches of the night. The Church of God never allows the voice of praise to be silent. Some of its children are always awake, though the heaviness of sorrow, or the temptations of the world, or the natural infirmity of nature, may have wrapped the greater number in sleep. But it is a happy reflection that, whatever be the state of the Church below, the Church above is ever ready to keep the watches of the night as well as of the day. No voice grows weary there with the hymn of thanksgiving; and the thoughtful hearts of God's worshippers below, when sensible of their own imperfections, rejoice to know that the Almighty Father has those who can serve Him so well. They seem to catch new ardour from the wakeful joys of heaven, and the spirit instinctively prays that the glory of those saints above may perpetually increase.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth : and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt : both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh, and all his servants.

10 He smote divers nations : and slew mighty kings ;

11 Schon king of the Amorites, and Og the king of Basan : and all the kingdoms of Canaan ;

12 And gave their land to be an heritage : even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people : and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold : the work of men's hands.

16 They have mouths, and speak not : eyes have they, but they see not.

17 They have ears, and yet they hear not : neither is there any breath in their mouths.

18 They that make them are like unto them : and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel : praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion : who dwelleth at Jerusalem.

PSALM CXXXV.—This psalm, like the preceding, is regarded as one of the hymns sung by the courses of the priests and Levites. The reasons are urged which ought to act most powerfully on the heart when called to the worship of God. His name is lovely in holiness, majesty, and love. He has manifested the perfection of all His attributes in the preservation of His people ; and when His nature and His doings are compared with the idols which the world has worshipped, how valuable must the grace be considered whereby we have been enabled to know and adore His power ! This psalm is reckoned among those used at the Feast of Pentecost. It is capable of interesting spiritual applications. The determinations of heavenly wisdom are not to be counteracted by the power of the creature. “Whatsoever the Lord pleased, that did He in heaven, and in the earth ; and in the sea, and in all deep places.” The Church of Christ gladly listens to the exhortations of the Psalmist. As the true house of Israel, it knows that from its courts and people praises should be heard sufficient to rouse the world to attention. If Israel be silent, what can be expected from the multitudes who have never seen the worth of holiness ? But if only one people be entirely devoted to God, we may hopefully look for the conversion of the rest.

## EVENING PRAYER.

Psal. cxxxvi. *Confitemini.*

GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 O give thanks unto the God of all gods : for his mercy endureth for ever.

3 O thank the Lord of all lords : for his mercy endureth for ever.

4 Who only doeth great wonders : for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens : for his mercy endureth for ever.

6 Who laid out the earth above the waters : for his mercy endureth for ever.

7 Who hath made great lights : for his mercy endureth for ever ;

8 The sun to rule the day : for his mercy endureth for ever ;

9 The moon and the stars to govern the night : for his mercy endureth for ever.

10 Who smote Egypt with their first-born : for his mercy endureth for ever ;

11 And brought out Israel from among them : for his mercy endureth for ever ;

12 With a mighty hand, and stretched out arm : for his mercy endureth for ever.

13 Who divided the Red sea in two parts : for his mercy endureth for ever ;

14 And made Israel to go through the midst of it : for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea : for his mercy endureth for ever.

PSALM CXXXVI.—This triumphant song of praise is supposed to have been written after the Babylonish Captivity, and to have been employed on the same occasions as the preceding. Israel commemorated the glory of God as it manifested itself in the overthrow of the heathen nations which opposed His designs. The enemies presented to the mind of the Christian are sin and death in their own distinct and awful forms. Against these had the Captain of his salvation to strive. Over these, by the power of love and holiness, He triumphed; and when the believer thinks of this, and of the innumerable instances of the working of Divine grace in the conversion of sinners, and in the establishment of the Church, he rejoices to adopt the language of this psalm, giving it a loftier meaning than could ever have been attached to it by the devoutest worshipper under the Law.

16 Who led his people through the wilderness : for his mercy endureth for ever.

17 Who smote great kings : for his mercy endureth for ever ;

18 Yea, and slew mighty kings : for his mercy endureth for ever ;

19 Selon king of the Amorites : for his mercy endureth for ever ;

20 And Og the king of Basan : for his mercy endureth for ever ;

21 And gave away their land for an heritage : for his mercy endureth for ever ;

22 Even for an heritage unto Israel his servant : for his mercy endureth for ever.

23 Who remembered us when we were in trouble : for his mercy endureth for ever ;

24 And hath delivered us from our enemies : for his mercy endureth for ever.

25 Who giveth food to all flesh : for his mercy endureth for ever.

26 O give thanks unto the God of heaven : for his mercy endureth for ever.

27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

Psal. cxxxvii. *Super flumina.*



Y the waters of Babylon we sat down and wept : when we remembered thee, O Sion.

2 As for our harps, we hanged them up : upon the trees that are therein.

3 For they that led us away captive required of us then a song, and melody, in our heaviness : Sing us one of the songs of Sion.

4 How shall we sing the Lord's song : in a strange land ?

5 If I forget thee, O Jerusalem : let my right hand forget her cunning.

PSALM CXXXVII.—It is evident that this melancholy but beautiful psalm was written by one of the sorrowing captives in Babylon. The fame of Israel's songs had made its way among the heathen nations; but the true beauty of those divine hymns was derived from a source of which the heathen were utterly ignorant, and, as they were ignorant of the source of their excellency, so was it little probable that they could be sensible to the real sweetness of the melody. "How shall we sing the Lord's song in a strange land?" Not only was the heart of the singer too faint to speak in the language of former days, but the ear was dull of hearing for which the song was asked. The Euphrates, or the river Chebar (Ezek. iii. 15), may be understood "by the waters of Babylon." The prophecy against Babylon was fulfilled at the taking of the city by Cyrus, King of Persia, and in the events which immediately followed, so that at last nothing remained but its walls, in the midst of which the kings of Persia are said to have kept wild beasts for hunting (Isaiah xiii. 21).

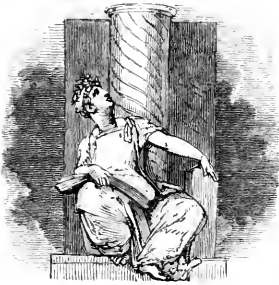
6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee, as thou hast served us.

9 Blessed shall he be that taketh thy children : and throweth them against the stones.

Psal. cxxxviii. *Confitebor tibi.*



WILL give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth : for thou hast magnified thy Name, and thy Word, above all things.

3 When I called upon thee, thou heardest me : and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

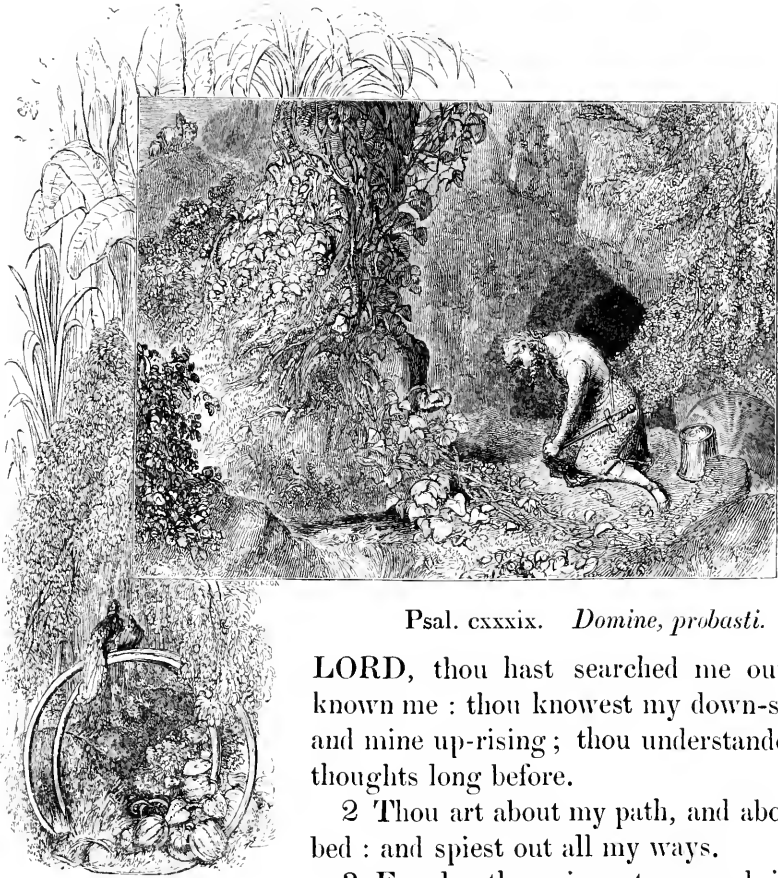
7 Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving-kindness toward me : yea, thy mercy, O Lord, endureth for ever ; despise not then the works of thine own hands.

PSALM CXXXVIII.—By some commentators this psalm is said to have been composed after the Captivity ; by others it is ascribed to David, who is supposed to have written it on his ascending the throne after the death of Saul. It is a song of praise which every servant of God may adopt when, recollecting his deliverance from spiritual enemies or worldly troubles, he turns towards that mercy-seat whence the help descended. In the day of trial he found the mercy of God working salvation ; he was refreshed by His grace—enlightened by His Spirit. How assured then must he be that the rest succeeding his toils will be indescribably glorious !

THE TWENTY-NINTH DAY.

## MORNING PRAYER.



Psal. cxxxix. *Domine, probasti.*

LORD, thou hast searched me out, and known me : thou knowest my down-sitting, and mine up-rising ; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and spiest out all my ways.

3 For lo, there is not a word in my tongue : but thou, O Lord, knowest it altogether.

PSALM CXXXIX.—This is one of the sublimest and most beautiful of the psalms. It leads us to the contemplation of the power and wisdom of God as exercised particularly in the creation of man, and in endowing him with those wonderful qualities of both mind and body which have rendered him the marvel of the universe. The choicest production of the skillful artificer is that which he takes the greatest care to preserve ; and the love and mercy of God towards man correspond to the first act of His wisdom in His creation. But while mankind at large have the evidence of this truth in the common bounty of Divine Providence, the faithful worshippers of the heavenly Father experience manifestations of His mercy so deep and full, that they recognise His presence in all the circumstances of their lives, and feel that to His constant love they are indebted for those happy sensations of peace which keep their hearts serene and tranquil in the midst of danger. This fervent assurance of God's presence and love producing a proportionable gratitude in the soul, fidelity, zeal, and devotion, are the glorious fruits ; and it becomes its joy as well as its duty to conform itself, in all its ways and dispositions, to the Divine will.

4 Thou hast fashioned me behind and before : and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 Whither shall I go then from thy Spirit : or whither shall I go then from thy presence ?

7 If I climb up into heaven, thou art there : if I go down to hell, thou art there also.

8 If I take the wings of the morning : and remain in the uttermost parts of the sea ;

9 Even there also shall thy hand lead me : and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day : the darkness and light to thee are both alike.

12 For my reins are thine : thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee : though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect : and in thy book were all my members written ;

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are thy counsels unto me, O God : O how great is the sum of them !

18 If I tell them, they are more in number than the sand : when I wake up I am present with thee.

19 Wilt thou not slay the wicked, O God : depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.

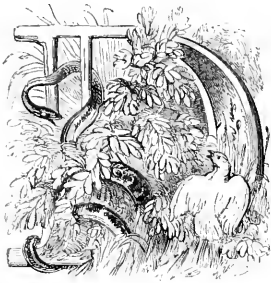
21 Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee ?

22 Yea, I hate them right sore : even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

Psal. cxl. *Eripe me, Domine.*



**D**ELIVER me, O Lord, from the evil man : and preserve me from the wicked man.

2 Who imagine mischief in their hearts : and stir up strife all the day long.

3 They have sharpened their tongues like a serpent : adder's poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6 I said unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health : thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

PSALM CXL.—The world, unable to reach Christ Himself, is occupied, in the seasons of its pride, with assailing His faithful and devoted people. But the difficulties with which they have thereby to contend, obliging them to a more diligent cultivation of spiritual power, lead, in reality, to the more complete discomfiture of the adversary. This psalm was probably composed by David in a season of great distress. He afforded throughout his life a memorable example of the tendency of affliction to discipline the heart to thoughtfulness. His prayers thence became as earnest as they were frequent; and his final tranquillity may be regarded as an evidence to every future generation of believers of the power of prayer.



Psal. cxli. *Domine, clamavi.*



ORD, I call upon thee, haste thee unto me : and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly : and reprove me.

6 But let not their precious balms break my head : yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God : in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers

11 Let the ungodly fall into their own nets together : and let me ever escape them.

PSALM CXLI.—This is another of the psalms ascribed to David when under persecution. He wisely determined that, in order to be secure from the attacks of the wicked, he must himself be free from wickedness. To this end he sought Divine grace for the purifying of his heart;—for this he prayed that his conversation might be ordered aright, and that he might at all times enjoy the edifying counsels of the holy. In the 6th and 7th verses there is some obscurity; but it seems to be explained on the supposition that David, when speaking of the precious balms of those with whom he had to do, alluded to the flattery of the wicked, and its destructive influence; and that, in speaking of the overthrow of their judges, he referred to the defeat that might attend his enemies, and to the sentiments of justice and compassion with which he had opposed their base and persevering malice. The mortality of mankind could scarcely be represented in imagery more striking or powerful than that employed in this psalm. “Our bones lie scattered before the pit; like as when one breaketh and heweth wood upon the earth.” The conduct of the world appears more than ever base and ruinous when considered at the same time with the fleeting nature of man’s existence. Not a vestige of those triumphs which successful wickedness has gained over patient virtue can long remain. Already may the proud, the selfish, the luxurious sensualist see the hour when his bones shall lie whitening on the earth, like branches of trees long cut down and withered. With these images familiar to the mind, still to pursue a course of life abhorrent from reason and holiness, is a melancholy proof that sin can take the meaning out of every argument that wisdom would suggest for man’s conversion.

## EVENING PRAYER.

Psal. cxlii. *Voce mea ad Dominum.*

CRIED unto the Lord with my voice :  
yea, even unto the Lord did I make my  
supplication.

2 I poured out my complaints before  
him : and shewed him of my trouble.

3 When my spirit was in heaviness thou  
knewest my path : in the way wherein  
I walked have they privily laid a snare  
for me.

4 I looked also upon my right hand :  
and saw there was no man that would  
know me.

5 I had no place to flee unto : and no  
man cared for my soul.

6 I cried unto thee, O Lord, and said : Thou art my hope, and  
my portion in the land of the living.

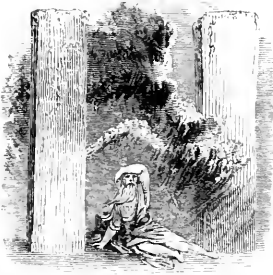
7 Consider my complaint : for I am brought very low.

8 O deliver me from my persecutors : for they are too strong  
for me.

9 Bring my soul out of prison, that I may give thanks unto thy  
Name : which thing if thou wilt grant me, then shall the righteous  
resort unto my company.

PSALM CXLIH.—This is said to have been composed by David when in the cave of Engedi. It may be adopted by every believer who, conscious of his own weakness and misery, feels that God alone, by His mercy and His Spirit, can deliver him from the bondage of corruption—from the dangers and temptations of this present evil world. The remembrance of the comforts derived from heavenly grace in many former trials teaches the heart to repose with hope on the continued support of the same Divine Power. God has delivered; He will still deliver: and when the soul has been thoroughly cleansed from its sin, and can rejoice in its freedom, then will it enjoy the privilege of being admitted for ever into the body of the Church—into the communion of saints. This, like other psalms of a similar character, may be regarded spiritually as proceeding from Christ. The world, with all the terrors of which it is master when assailing the righteous, rose against Christ the instant He announced His mission. John spoke of repentance; but Christ spoke of a cross. Repentance is not such a hateful word as death, or the cross. Sin feels that it may live again, however bruised by grief or remorse; but it knows that, once really on the cross, it dies never to revive. Hence the hatred of the world to Christ; and hence the sorrows which, according to the nature and the office which He had assumed, pressed upon His soul. But when His “Spirit was in heaviness” the Almighty Father knew His path,—rejoiced in His successive victories over sin;—poured down upon Him the fulness of heavenly grace;—sent ministering angels to soothe Him in His hour of extreme agony;—and, at the close of His wondrous work, opened the glorious heavens to receive Him in the character of man’s Deliverer and Lord!

Psal. cxliii. *Domine, exaudi.*



HEAR my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness' sake.

2 And enter not into judgement with thy servant : for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul ; he hath smitten my life down to the ground : he hath laid me in the darkness,

as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past ; I muse upon all thy works : yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.

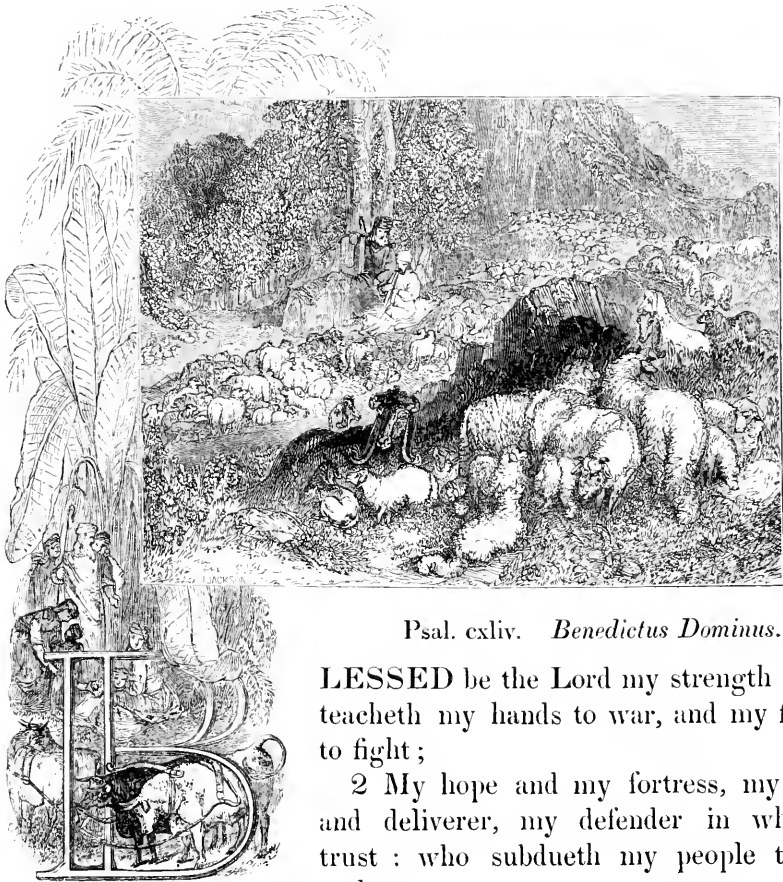
11 Quicken me, O Lord, for thy Name's sake : and for thy righteousness' sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies : and destroy all them that vex my soul ; for I am thy servant.

PSALM CXLIH.—Confession gives force to prayer in this beautiful and pathetic psalm. The recollection of sins—the consciousness of present tendencies to evil—forbids the prayer for help till an acknowledgment has been made of the utter absence of desert. This done, the fainting spirit addresses the Father of mercies in the truest language of faith. It acknowledges His loving-kindness, and the benignant power of His grace ;—it looks to their operation as the sole means of happiness and freedom ;—and in the trust that they will be bestowed in answer to prayer, it anticipates the dawning of the day to accomplish this grand part of the work of salvation.

THE THIRTIETH DAY.

## MORNING PRAYER.



Psal. cxliv. *Benedictus Dominus.*

**LESSED** be the Lord my strength : who teacheth my hands to war, and my fingers to fight ;

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust : who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him : or the son of man, that thou so regardest him ?

4 Man is like a thing of nought : his time passeth away like a shadow.

**PSALM CXLIV.**—In the retrospect of a life spent in the service of God, how many circumstances recur to the mind which impress it with the deepest sense of God's undeserved mercy ! What is man that He should treat him with so much compassion ? What is the greatest saint that he should receive such blessings from the Almighty ? When the hour of peril again returns, the soul, strengthened by such meditations, lifts up itself to God, and asks, in the humble trust of a thankful faith, for the assistance of which it stands in need. Do mighty and revengeful foes assail it ?—it appeals to the power and inevitable justice of the Most High. Does secret sin with subtle venom endanger the life of the spirit ?—it prays for renovating grace. In all respects the Lord is its hope and its fortress—a strength that never fails !

5 Bow thy heavens, O Lord, and come down : touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them : shoot out thine arrows, and consume them.

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children ;

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

Psal. cxlv. *Exaltabo te, Deus.*



**WILL** magnify thee, O God, my King : and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee : and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised : there is no end of his greatness.

PSALM CXLV.—It was a common saying among the Jews of old that “he could not fail to be a child of God who would repeat this psalm three times every day.” If this saying was taken according to its literal meaning only, it was as likely to do harm as good, the frequent repetition of the most holy form of words being often used to satisfy the mind with a mere show of holiness, and thereby take it from the more inward exercise of devotion. But if by the repetition three

4 One generation shall praise thy works unto another : and declare thy power.

5 As for me, I will be talking of thy worship : thy glory, thy praise, and wondrous works ;

6 So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed : and men shall sing of thy righteousness.

8 The Lord is gracious, and merciful : long-suffering, and of great goodness.

9 The Lord is loving unto every man : and his mercy is over all his works.

10 All thy works praise thee, O Lord : and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom : and talk of thy power ;

12 That thy power, thy glory, and mightiness of thy kingdom : might be known unto men.

13 Thy kingdom is an everlasting kingdom : and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall : and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord : and thou givest them their meat in due season.

16 Thou openest thine hand : and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways : and holy in all his works.

18 The Lord is nigh unto all them that call upon him : yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him : he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him : but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord : and let all flesh give thanks unto his holy Name for ever and ever.

times a-day was meant a true spiritual consideration of the matter contained in this psalm, then the saying would have much of truth in it, and the hearts of believers might derive no small comfort from employing the precept in respect not only to the present psalm, but other similar portions of the Divine word. The power and goodness of God, exhibited to the mind in the language of the Holy Spirit, and then hallowed in the prayer of faith, thereby become supports to the whole fabric of our spiritual nature, and fill us with the richest treasures of holy thought.

Psal. cxlvi. *Lauda, anima mea.*

RAISE the Lord, O my soul ; while I live will I praise the Lord : yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth he shall turn again to his earth : and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God ;

5 Who made heaven and earth, the sea, and all that therein is : who keepeth his promise for ever ;

6 Who helpeth them to right that suffer wrong : who feedeth the hungry.

7 The Lord looseth men out of prison : the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the strangers ; he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore : and throughout all generations.

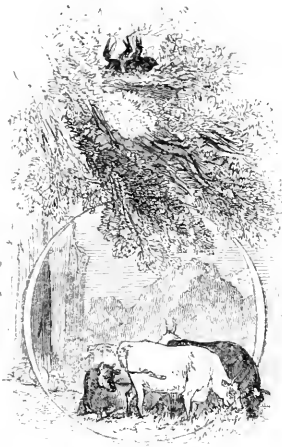
PSALM CXLVI.—This psalm is supposed to have been composed on the return of the captives from Babylon, and some authors conjecture that it formed, with those that follow, the thanksgiving hymn sung at the dedication of the second temple. Its cheerful language will find an echo in every heart that knows the mercy of God in Christ.

PSALM CXLVII.—This is also ascribed to the captives returned from Babylon. The 2nd, 13th, and 14th verses seem clearly to allude to the difficulties with which they had to contend in rebuilding Jerusalem, but which were so wonderfully overcome by the protecting arm of God. Nations distressed and humbled for their sins, but appealing to the mercy of the Almighty—families deprived for a season of peace and prosperity—individuals lying under the chastening hand of their heavenly Father—Churches tried by persecution—all may gather hope from this beautiful psalm in the hour of their affliction ; and all may learn from it how to praise God when His mercy has restored them to their former happiness.

PSALM CXLVIII.—The numberless ranks of created beings are now called upon by the Psalmist to join him in singing the praises of the One Universal Lord. A common life—a common essence—animates the souls of all intelligent creatures ; and a common bond of strength and harmony unites them in an order indescribably sublime and glorious with all that surrounds them. As every being then partakes with every other, according to its nature, in the one sovereign blessing of God's love, so will all, in their proper state of perfection, rejoice to unite in the everlasting chorus which ascribes glory and dominion to the Lord.

EVENING PRAYER.

Psal. cxlvii. *Laudate Dominum.*



**PRAISE** the Lord, for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem : and gather together the out-casts of Israel.

3 He healeth those that are broken in heart : and giveth medicine to heal their sickness.

4 He telleth the number of the stars : and calleth them all by their names.

5 Great is our Lord, and great is his power : yea, and his wisdom is infinite.

6 The Lord setteth up the meek : and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving : sing praises upon the harp unto our God ;

8 Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men ;

9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse : neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him : and put their trust in his mercy.

12 Praise the Lord, O Jerusalem : praise thy God, O Sion.

13 For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth : and his word runneth very swiftly.

16 He giveth snow like wool : and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels : who is able to abide his frost ?



18 He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob : his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

Psal. cxlviii. *Laudate Dominum.*



**PRAISE** the Lord of heaven : praise him in the height.

2 Praise him, all ye angels of his : praise him, all his host.

3 Praise him, sun and moon : praise him, all ye stars and light.

4 Praise him, all ye heavens : and ye waters that are above the heavens.

5 Let them praise the Name of the Lord : for he spake the word, and they were made ; he commanded, and they were created.

6 He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

7 Praise the Lord upon earth : ye dragons, and all deeps ;

8 Fire and hail, snow and vapours : wind and storm, fulfilling his word ;

9 Mountains and all hills : fruitful trees and all cedars ;

10 Beasts and all cattle : worms and feathered fowls ;

11 Kings of the earth and all people : princes and all judges of the world ;

12 Young men and maidens, old men and children, praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people ; all his saints shall praise him : even the children of Israel, even the people that serveth him.

**PSALM CXLIX.**—This psalm, connected probably with the former, refers either to victories already gained, or to some expected triumph nigh at hand. The Jews themselves interpreted it as properly applying to the days of the Messiah, in the irresistible progress and final establishment of whose kingdom this and all other prophetic psalms will have their glorious fulfilment.

**PSALM CL.**—The last words of this divine Book are those of praise. It is thus that the Church will sum up its prayers when the days of refreshing come. Delivered from the power of the adversary—exalted to a state of joy and perfection—it will delight to hymn the praises of Jehovah

Psal. cxlix. *Cantate Domino.*



**SING** unto the Lord a new song : let the congregation of saints praise him.

2 Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people : and helpeth the meek-hearted.

5 Let the saints be joyful with glory : let them rejoice in their beds.

6 Let the praises of God be in their mouth : and a two-edged sword in their hands ;

7 To be avenged of the heathen : and to rebuke the people ;

8 To bind their kings in chains : and their nobles with links of iron.

9 That they may be avenged of them, as it is written : Such honour have all his saints.

Psal. cl. *Laudate Dominum.*



**PRAISE** God in his holiness : praise him in the firmament of his power.

2 Praise him in his noble acts : praise him according to his excellent greatness.

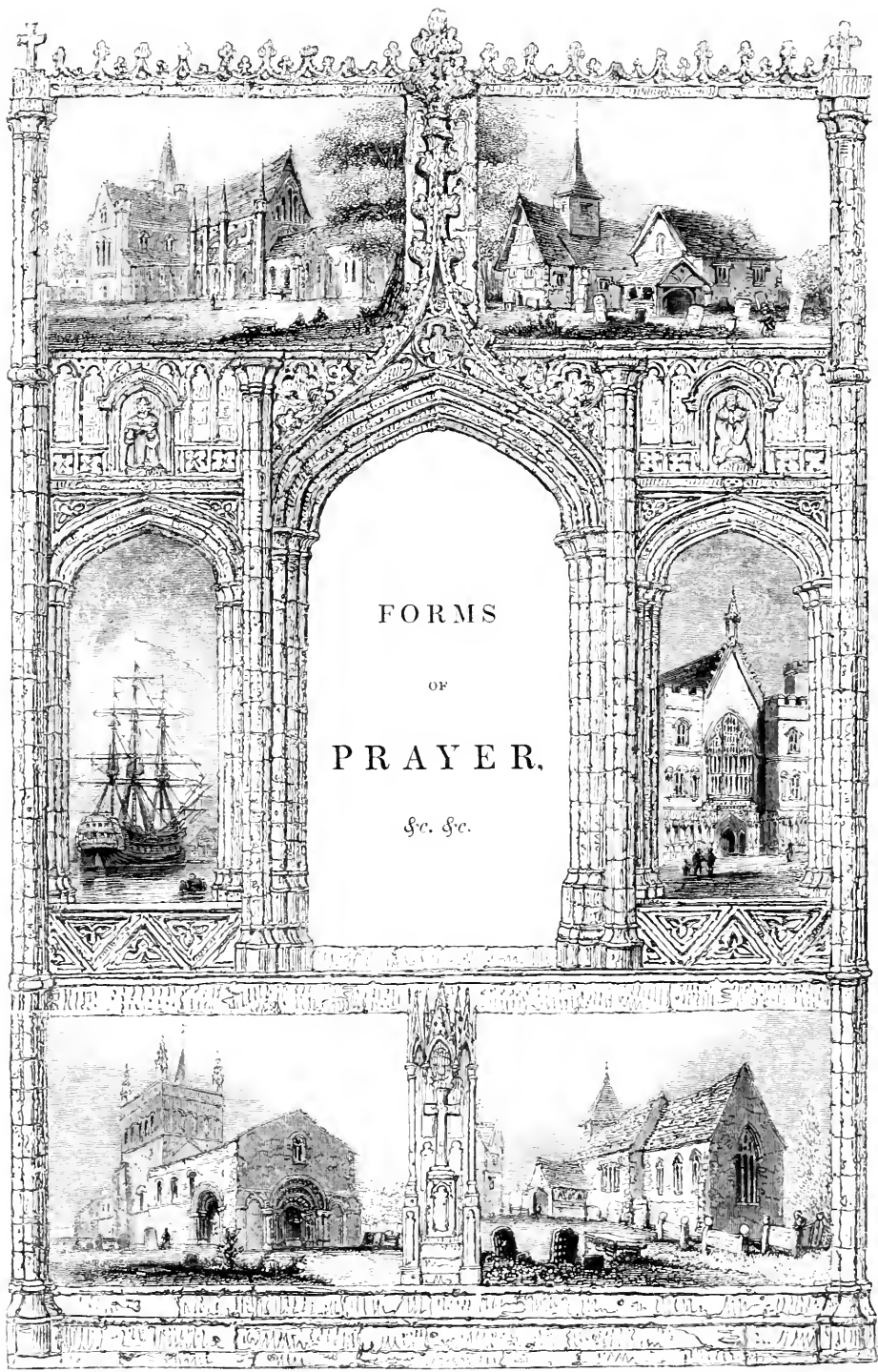
3 Praise him in the sound of the trumpet : praise him upon the lute and harp.

4 Praise him in the cymbals and dances : praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

6 Let every thing that hath breath : praise the Lord.

through the bright eternity of its existence. The recollection of past trials will give greater sweetness to every note of its harmonious harps ;—the vision of God in His unveiled Majesty will bring to mind the many occasions on which it sought with tears for the manifestations of His mercy ;—and the perfect happiness of every being that the eye can see, on this side of the outer darkness, will animate the loftiest of intelligences with boundless love, as they exclaim—“ Let everything that hath breath praise the Lord !”



FORMS  
OF  
PRAYER.  
*&c. &c.*



# FORMS OF PRAYER

TO BE

## USED AT SEA.

¶ *The Morning and Evening Service to be used daily at Sea shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers are to be also used in Her Majesty's Navy every day.*

**O** ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lady, Queen *VICTORIA*, and her Dominions, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

*The Collect.*

**P**REVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Prayers to be used in Storms at Sea.*

**O** MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish.

663

We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see, how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercy's sake in Jesus Christ thy Son, our Lord. *Amen.*

*Or this.*

**O** MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living, shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we, being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. *Amen.*

¶ *The Prayer to be said before a Fight at Sea against any Enemy.*

**O** MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for

## FORMS OF PRAYER TO BE USED AT SEA.

vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

¶ *Short Prayers for single persons, that cannot meet to join in Prayer with others, by reason of the Fight, or Storm.*

### *General Prayers.*

**L**ORD, be merciful to us sinners, and save us for thy mercy's sake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

### *Special Prayers with respect to the Enemy.*

**T**HOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

### *Short Prayers in respect of a Storm.*

**T**HOU, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. *Amen.*

**O**UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us

our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. *Amen.*

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sin to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying, as followeth.*

### *The Confession.*

**A**LMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest, if there be any in the Ship, pronounce this Absolution.*

**A**LMIGHTY God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

### *Thanksgiving after a Storm.*

#### *Jubilate Deo. Psal. lxxvi.*

**O**BE joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

## FORMS OF PRAYER TO BE USED AT SEA.

For all the world shall worship thee :  
sing of thee, and praise thy Name.

O come hither, and behold the works  
of God : how wonderful he is in his doing  
toward the children of men.

He turned the sea into dry land : so  
that they went through the water on foot ;  
there did we rejoice thereof.

He ruleth with his power for ever ;  
his eyes behold the people : and such as  
will not believe shall not be able to exalt  
themselves.

O praise our God, ye people : and  
make the voice of his praise to be heard ;

Who holdeth our soul in life : and  
suffereth not our feet to slip.

For thou, O God, hast proved us :  
thou also hast tried us, like as silver is  
tried.

Thou broughtest us into the snare :  
and laidest trouble upon our loins.

Thou sufferedst men to ride over our  
heads : we went through fire and water,  
and thou broughtest us out into a wealthy  
place.

I will go into thine house with burnt-  
offerings : and will pay thee my vows,  
which I promised with my lips, and  
spake with my mouth, when I was in  
trouble.

I will offer unto thee fat burnt-sacri-  
fices, with the incense of rams : I will  
offer bullocks and goats.

O come hither, and hearken, all ye  
that fear God : and I will tell you what  
he hath done for my soul.

I called unto him with my mouth : and  
gave him praises with my tongue.

If I incline unto wickedness with mine  
heart : the Lord will not hear me.

But God hath heard me : and con-  
sidered the voice of my prayer.

Praised be God who hath not cast out  
my prayer : nor turned his mercy from  
me.

Glory be to the Father, and to the  
Son : and to the Holy Ghost ;

As it was in the beginning, is now,  
and ever shall be : world without end.  
Amen.

*Confitemini Domino.* Psal. evii.

**O** GIVE thanks unto the Lord, for he  
is gracious : and his mercy en-  
dureth for ever.

Let them give thanks whom the Lord  
hath redeemed : and delivered from the  
hand of the enemy ;

And gathered them out of the lands,  
from the east, and from the west : from  
the north, and from the south.

They went astray in the wilderness  
out of the way : and found no city to  
dwell in ;

Hungry and thirsty : their soul fainted  
in them.

So they cried unto the Lord in their  
trouble : and he delivered them from  
their distress.

He led them forth by the right way :  
that they might go to the city where they  
dwelt.

O that men would therefore praise the  
Lord for his goodness : and declare the  
wonders that he doeth for the children  
of men !

For he satisfieth the empty soul : and  
filleth the hungry soul with goodness.

Such as sit in darkness, and in the  
shadow of death : being fast bound in  
misery and iron ;

Because they rebelled against the words  
of the Lord : and lightly regarded the  
counsel of the most Highest ;

He also brought down their heart  
through heaviness : they fell down, and  
there was none to help them.

So when they cried unto the Lord in  
their trouble : he delivered them out of  
their distress.

For he brought them out of darkness,  
and out of the shadow of death : and  
brake their bonds in sunder.

O that men would therefore praise the  
Lord for his goodness : and declare the  
wonders that he doeth for the children  
of men !

For he hath broken the gates of brass :  
and smitten the bars of iron in sunder.

Foolish men are plagued for their  
offence : and because of their wickedness.

Their soul abhorred all manner of  
meat : and they were even hard at death's  
door.

So when they cried unto the Lord in  
their trouble : he delivered them out of  
their distress.

He sent his word, and healed them : and  
they were saved from their destruction.

O that men would therefore praise the  
Lord for his goodness : and declare the  
wonders that he doeth for the children  
of men !

That they would offer unto him the  
sacrifice of thanksgiving : and tell out  
his works with gladness !

## FORMS OF PRAYER TO BE USED AT SEA.

They that go down to the sea in ships : and occupy their business in great waters ;

These men see the works of the Lord : and his wonders in the deep.

For at his word the stormy wind ariseth : which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wit's end.

So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

For he maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

Who turneth the floods into a wilderness : and drieth up the water-springs.

A fruitful land maketh he barren : for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

And there he setteth the hungry : that they may build them a city to dwell in ;

That they may sow their land, and plant vineyards : to yield them fruits of increase.

He bleaseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

And again, when they are minished, and brought low : through oppression, through any plague, or trouble ;

Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness ;

Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things :

and they shall understand the loving-kindness of the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

### *Collects of Thanksgiving.*

**O** MOST blessed and glorious Lord God, who art of infinite goodness and mercy ; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou hearest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress : Even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance ; for which we, now being in safety, do give all praise and glory to thy holy Name ; through Jesus Christ our Lord. *Amen.*

### *Or this :*

**O** MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art ; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command ; that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger : And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us ; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life ; through Jesus Christ our Lord and Saviour. *Amen.*



## FORMS OF PRAYER TO BE USED AT SEA.

*An Hymn of Praise and Thanksgiving  
after a dangerous Tempest.*

**O** COME, let us give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Great is the Lord, and greatly to be praised ; let the redeemed of the Lord say so : whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion : slow to anger, and of great mercy.

He hath not dealt with us according to our sins : neither rewarded us according to our iniquities.

But as the heaven is high above the earth : so great hath been his mercy towards us.

We found trouble and heaviness : we were even at death's door.

The waters of the sea had well-nigh covered us : the proud waters had well-nigh gone over our soul.

The sea roared : and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep : our soul melted within us, because of trouble ;

Then cried we unto thee, O Lord : and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants : but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment : and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness : and declare the wonders that he hath done, and still doeth for the children of men.

Praised be the Lord daily : even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation : God is the Lord by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands : and we will triumph in thy praise.

Blessed be the Lord God : even the Lord God, who only doeth wondrous things ;

And blessed be the Name of his Majesty for ever : and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

2 Cor. xiii.

**T**HE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

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*After Victory or Deliverance from an  
Enemy.*

*A Psalm or Hymn of Praise and Thanksgiving after Victory.*

**I**F the Lord had not been on our side, now may we say : if the Lord himself had not been on our side, when men rose up against us ;

They had swallowed us up quick : when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

But praised be the Lord : who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us : but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us : the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us : the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us : but unto thy Name be given the glory.

The Lord hath done great things for us : the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord : who hath made heaven and earth.

Blessed be the Name of the Lord : from this time forth for evermore.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

## FORMS OF PRAYER TO BE USED AT SEA.

¶ *After this Hymn may be sung the Te Deum.*

¶ *Then this Collect.*

**O** ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might which none is able to withstand; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord; to whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory

and Deliverance, be all glory and honour, world without end. *Amen.*

2 Cor. xiii.

**T**HE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

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*At the Burial of their Dead at Sea.*

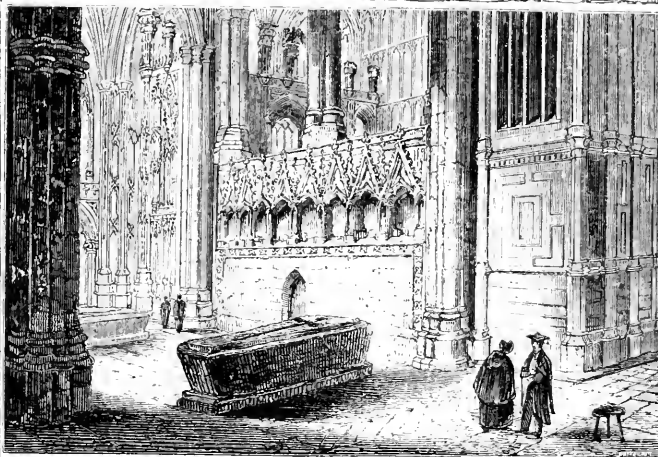
¶ *The Office in the Common Prayer-book may be used; only instead of these words [We therefore commit his body to the ground, earth to earth, &c.] say,*

**W**E therefore commit his body to the deep, to be returned into corruption, looking for the resurrection of the body, (when the Sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

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### NOTE.

PARTICULAR attention was paid in the ancient Latin Church to the religious instruction of mariners. They were provided with an office to be read daily, and known under the name of the *Missa Nautica*. This is said to have been similar to the short service called *Missa Catechumenorum*, and contained only such prayers as might be offered up without too long an interruption to the business of the ship. The present Forms did not form a part of our Liturgy till the last review. They consist of prayers admirably adapted for the solemn occasions to which they refer. The first two are appointed to be used daily, together with the regular forms of Morning and Evening Prayer; and the whole collection affords a proof of the pious anxiety of those engaged in the review of the Liturgy to leave no class of men, into whatever situation they might be thrown, without an appropriate guide to devotion.



THE  
FORM AND MANNER OF MAKING, ORDAINING,  
AND CONSECRATING  
OF  
BISHOPS, PRIESTS, AND DEACONS,  
ACCORDING TO THE ORDER OF  
The United Church of England and Ireland.

THE PREFACE.

*IT is evident unto all men diligently reading the holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by publick Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed, in the United Church of England and Ireland; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the United Church of England and Ireland, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination.*

*And none shall be admitted a Deacon, except he be Twenty-three years of age, unless he have a Faculty. And every man which is to be admitted a Priest, shall be full Four-and-twenty years old. And every man which is to be ordained or consecrated Bishop shall be fully Thirty years of age.*

*And the Bishop, knowing either by himself, or by sufficient testimony, any Person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him learned in the Latin Tongue, and sufficiently instructed in holy Scripture, may at the times appointed in the Canon, or else, on urgent occasion, upon some other Sunday or Holy-day, in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.*

THE  
FORM AND MANNER  
OF  
MAKING OF DEACONS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also, how the people ought to esteem them in their Office.*

¶ *First the Archdeacon, or his Deputy, shall present unto the Bishop (sitting in his chair near to the holy Table) such as desire to be ordained Deacons, (each of them being decently habited,) saying these words,*

**R**EVEREND Father in God, I present unto you these persons present, to be admitted Deacons.

*The Bishop.*

**T**AKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duty, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon shall answer,*

**I**HAVE enquired of them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the people:*

**B**RETHREN, if there be any of you who knoweth any Impediment, or notable Crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and shew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers as followeth.*

*The Litany and Suffrages.*

**O** GOD the Father, of heaven : have mercy upon us miserable sinners.

*O God the Father, of heaven : have mercy upon us miserable sinners.*

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

*O God the Son, Redeemer of the world : have mercy upon us miserable sinners.*

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

*O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.*

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

*O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.*

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

*Spare us, good Lord.*

From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

*Good Lord, deliver us.*

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

*Good Lord, deliver us.*

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

*Good Lord, deliver us.*

From lightning and tempest; from plague, pestilence, and famine; from

## THE ORDERING OF DEACONS.

battle and murder, and from sudden death,

*Good Lord, deliver us.*

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

*Good Lord, deliver us.*

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

*Good Lord, deliver us.*

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

*Good Lord, deliver us.*

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

*Good Lord, deliver us.*

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

*We beseech thee to hear us, good Lord.*

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant *VICTORIA* our most gracious Queen and Governour;

*We beseech thee to hear us, good Lord.*

That it may please thee to rule her heart in thy faith, fear, and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory;

*We beseech thee to hear us, good Lord.*

That it may please thee to be her defender, and keeper, giving her the victory over all her enemies;

*We beseech thee to hear us, good Lord.*

That it may please thee to bless and preserve *Adelaide*, the Queen Dowager, and all the Royal Family;

*We beseech thee to hear us, good Lord.*

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching

and living they may set it forth, and shew it accordingly;

*We beseech thee to hear us, good Lord.*

That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons, [*or Priests,*] and to pour thy grace upon them; that they may duly execute their office, to the edifying of thy Church, and the glory of thy holy Name;

*We beseech thee to hear us, good Lord.*

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

*We beseech thee to hear us, good Lord.*

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

*We beseech thee to hear us, good Lord.*

That it may please thee to bless and keep all thy people;

*We beseech thee to hear us, good Lord.*

That it may please thee to give to all nations unity, peace, and concord;

*We beseech thee to hear us, good Lord.*

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

*We beseech thee to hear us, good Lord.*

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

*We beseech thee to hear us, good Lord.*

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

*We beseech thee to hear us, good Lord.*

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;

*We beseech thee to hear us, good Lord.*

That it may please thee to succour,

## THE ORDERING OF DEACONS.

help, and comfort, all that are in danger, necessity, and tribulation ;

*We beseech thee to hear us, good Lord.*

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children ; and to shew thy pity upon all prisoners and captives ;

*We beseech thee to hear us, good Lord.*

That it may please thee to defend, and provide for, the fatherless children and widows, and all that are desolate and oppressed ;

*We beseech thee to hear us, good Lord.*

That it may please thee to have mercy upon all men ;

*We beseech thee to hear us, good Lord.*

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

*We beseech thee to hear us, good Lord.*

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

*We beseech thee to hear us, good Lord.*

That it may please thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word ;

*We beseech thee to hear us, good Lord.*

Son of God : we beseech thee to hear us.

*Son of God : we beseech thee to hear us.*

O Lamb of God : that takest away the sins of the world ;

*Grant us thy peace.*

O Lamb of God : that takest away the sins of the world ;

*Have mercy upon us.*

O Christ, hear us.

*O Christ, hear us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.*

Christ, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.*

¶ *Then shall the Priest, and the people with him, say the Lord's Prayer.*

**O**UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

*Priest.* O Lord, deal not with us after our sins.

*Answer.* Neither reward us after our iniquities.

Let us pray.

**O** GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful ; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us ; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us be brought to nought ; and by the providence of thy goodness they may be dispersed ; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church ; through Jesus Christ our Lord.

*O Lord, arise, help us, and deliver us, for thy Name's sake.*

**O** GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

*O Lord, arise, help us, and deliver us for thine honour.*

Glory be to the Father, and to the Son : and to the Holy Ghost.

*Answer.* As it was in the beginning, is now, and ever shall be : world without end. Amen.

From our enemies defend us, O Christ. *Graciously look upon our afflictions.*

Pitifully behold the sorrows of our hearts.

*Mercifully forgive the sins of thy people.*

Favourably with mercy hear our prayers.

*O Son of David, have mercy upon us.*

Both now and ever vouchsafe to hear us, O Christ.

## THE ORDERING OF DEACONS.

*Graciously hear us, O Christ; graciously hear us, O Lord Christ.*

*Priest.* O Lord, let thy mercy be shewed upon us;

*Answer.* As we do put our trust in thee.

Let us pray.

**W**E humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

¶ *Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

*The Collect.*

**A**L MIGHTY God, who by thy Divine Providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others; Mercifully behold these thy servants now called to the like Office and Administration; replenish them so with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

*The Epistle.* 1 Tim. iii. 8.

**L**IKEWISE must the Deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well purchase to themselves a good degree, and great

boldness in the faith which is in Christ Jesus.

*Or else this, out of the sixth of the Acts of the Apostles.*

Acts vi. 2.

**T**HEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith, and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the Apostles; and, when they had prayed, they laid their hands on them. And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

¶ *And before the Gospel, the Bishop, sitting in his chair, shall cause the Oath of the Queen's Supremacy, and against the power and authority of all foreign Potentates, to be ministered unto every one of them that are to be Ordered.*

*The Oath of the Queen's Sovereignty.*

**I** A. B. do swear, that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable Doctrine and Position, That Princes excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their Subjects, or any other whatsoever. And I do declare, that no foreign Prince, Person, Prelate, State, or Potentate, hath, or ought to have, any Jurisdiction, Power, Superiority, Pre-eminence, or Authority, Ecclesiastical or Spiritual, within this Realm. *So help me God.*

¶ *Then shall the Bishop examine every one of them that are to be Ordered, in the presence of the people, after this manner following.*

**D**O you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

*Answer.* I trust so.

## THE ORDERING OF DEACONS.

*The Bishop.*

**D**O you think that you are truly called, according to the will of our Lord Jesus Christ, and the due order of this Realm, to the Ministry of the Church?

*Answer.* I think so.

*The Bishop.*

**D**O you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

*Answer.* I do believe them.

*The Bishop.*

**W**ILL you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

*Answer.* I will.

*The Bishop.*

**I**T appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the holy Communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants, and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?

*Answer.* I will so do, by the help of God.

*The Bishop.*

**W**ILL you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

*Answer.* I will so do, the Lord being my helper.

*The Bishop.*

**W**ILL you reverently obey your Ordinary, and other chief Ministers of the Church, and them to whom the charge and government over you is com-

mitted, following with a glad mind and will their godly admonitions?

*Answer.* I will endeavour myself, the Lord being my helper.

¶ *Then the Bishop laying his Hands severally upon the Head of every one of them, humbly kneeling before him, shall say,*

**T**AKE thou Authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Bishop deliver to every one of them the New Testament, saying,*

**T**AKE thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

¶ *Then one of them, appointed by the Bishop, shall read the Gospel.*

St. Luke xii. 35.

**L**ET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ *Then shall the Bishop proceed in the Communion, and all that are Ordered shall tarry, and receive the holy Communion the same day with the Bishop.*

¶ *The Communion ended, after the last Collect, and immediately before the Benediction, shall be said these Collects following.*

**A**Lmighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave them-



## THE ORDERING OF PRIESTS.

selves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour world without end. *Amen.*

**P**REVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify

thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

**T**HE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else, on urgent occasion, upon some other Sunday, or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.*

### THE FORM AND MANNER

OF

## ORDERING OF PRIESTS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their Office.*

¶ *First, the Archdeacon, or, in his absence, one appointed in his stead, shall present unto the Bishop (sitting in his chair near to the holy Table) all them that shall receive the Order of Priesthood that day (each of them being decently habited) and say,*

**R**EVEREND Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

*The Bishop.*

**T**AKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon shall answer,*

**I**HAVE enquired of them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the people;*

**G**OOD people, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priest-

hood: For after due examination we find not to the contrary, but that they be lawfully called to their Function and Ministry, and that they be persons meet for the same. But yet if there be any of you, who knoweth any Impediment, or notable Crime, in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and shew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commanding such as shall be found meet to be Ordered to the Prayers of the congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers, as is before appointed in the Form of Ordering Deacons; save only, that, in the proper Suffrage there added, the word [Deacons] shall be omitted, and the word [Priests] inserted instead of it.*

¶ *Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

## THE ORDERING OF PRIESTS.

*The Collect.*

**A**LMMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church; Mercifully behold these thy servants now called to the Office of Priesthood; and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

*The Epistle. Ephes. iv. 7.*

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

¶ *After this shall be read for the Gospel part of the ninth Chapter of Saint Matthew, as followeth.*

St. Matth. ix. 36.

**W**HEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

¶ *Or else this that followeth, out of the tenth Chapter of Saint John.*

St. John x. 1.

**V**ERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some

other way, the same is a thief and a robber. But he that entereth in by the door is the Shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd.

¶ *Then the Bishop, sitting in his chair, shall minister unto every one of them the Oath concerning the Queen's Supremacy, as it is before set forth in the Form for the Ordering of Deacons.*

¶ *And that done, he shall say unto them as hereafter followeth.*

**Y**OU have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you,

## THE ORDERING OF PRIESTS.

in the Name of our Lord Jesus Christ, that you have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen the same Church, or any Member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your Ministry towards the children of God, towards the Spouse and Body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may shew yourselves dutiful and thankful unto that Lord, who hath placed you in so high a Dignity: as also to beware, that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for his holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life

agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures: and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

**D**O you think in your heart, that you be truly called, according to the will of our Lord Jesus Christ, and the order of this United Church of *England* and *Ireland*, to the Order and Ministry of Priesthood?

*Answer.* I think it.

*The Bishop.*

**A**RE you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? and are you determined, out of the said Scriptures to instruct the people com-

## THE ORDERING OF PRIESTS.

mitted to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

*Answer.* I am so persuaded, and have so determined by God's grace.

*The Bishop.*

**W**ILL you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?

*Answer.* I will so do, by the help of the Lord.

*The Bishop.*

**W**ILL you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both publick and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given?

*Answer.* I will, the Lord being my helper.

*The Bishop.*

**W**ILL you be diligent in Prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

*Answer.* I will endeavour myself so to do, the Lord being my helper.

*The Bishop.*

**W**ILL you be diligent to frame and fashion your own selves, and your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

*Answer.* I will apply myself thereto, the Lord being my helper.

*The Bishop.*

**W**ILL you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

678

*Answer.* I will so do, the Lord being my helper.

*The Bishop.*

**W**ILL you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgements?

*Answer.* I will so do, the Lord being my helper.

¶ *Then shall the Bishop, standing up, say,*

**A**Lmighty God, who hath given you this will to do all these things; Grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you; through Jesus Christ our Lord. Amen.

¶ *After this, the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to God for all these things: for the which Prayers there shall be silence kept for a space.*

¶ *After which shall be sung or said by the Bishop (the persons to be Ordained Priests all kneeling) Veni, Creator Spiritus; the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.*

**C**OME, Holy Ghost, our souls inspire,

*And lighten with celestial fire.*

Thou the anointing Spirit art,

*Who dost thy seven-fold gifts impart.*

Thy blessed Unction from above,

*Is comfort, life, and fire of love.*

Enable with perpetual light

*The dulness of our blinded sight.*

Anoint and cheer our soiled face

*With the abundance of thy grace.*

Keep far our foes, give peace at home:

*Where thou art guide, no ill can come.*

Teach us to know the Father, Son,

*And thee, of both, to be but One.*

That, through the ages all along,

*This may be our endless song;*

Praise to thy eternal merit,

*Father, Son, and Holy Spirit.*

*Or this:*

**C**OME, Holy Ghost, eternal God,

Proceeding from above,

*Both from the Father and the Son,*

*The God of peace and love;*

## THE ORDERING OF PRIESTS.

Visit our minds, into our hearts  
 Thy heavenly grace inspire ;  
*That truth and godliness we may  
 Pursue with full desire.*

Thou art the very Comforter  
 In grief and all distress ;  
*The heav'nly gift of God most high,  
 No tongue can it express ;*

The fountain and the living spring  
 Of joy celestial ;  
*The fire so bright, the love so sweet,  
 The Uction spiritual.*

Thou in thy gifts art manifold,  
 By them Christ's Church doth stand :  
*In faithful hearts thou writ'st thy law,  
 The finger of God's hand.*

According to thy promise, Lord,  
 Thou givest speech with grace ;  
*That thro' thy help God's praises may  
 Resound in every place.*

O Holy Ghost, into our minds  
 Send down thy heav'nly light ;  
*Kindle our hearts with fervent zeal,  
 To serce God day and night.*

Our weakness strengthen and confirm,  
 (For, Lord, thou know'st us frail ;)  
*That neither devil, world, nor flesh,  
 Against us may prevail.*

Put back our enemy far from us,  
 And help us to obtain  
*Peace in our hearts with God and man,  
 (The best, the truest gain ;)*

And grant that thou being, O Lord,  
 Our leader and our guide,  
*We may escape the snares of sin,  
 And never from thee slide.*

Such measures of thy powerful grace  
 Grant, Lord, to us, we pray ;  
*That thou may'st be our Comforter  
 At the last dreadful day.*

Of strife and of dissention  
 Dissolve, O Lord, the bands,  
*And knit the knots of peace and love  
 Throughout all Christian lands.*

Grant us the grace that we may know  
 The Father of all might,  
*That we of his beloved Son  
 May gain the blissful sight ;*

And that we may with perfect faith  
 Ever acknowledge thee,  
*The Spirit of Father, and of Son,  
 One God in Persons Three.*

679

To God the Father laud and praise,  
 And to his blessed Son,  
*And to the Holy Spirit of grace,  
 Co-equal Three in One.*

And pray we, that our only Lord  
 Would please his Spirit to send  
*On all that shall profess his Name,  
 From hence to the world's end.  
 Amen.*

¶ *That done, the Bishop shall pray in this wise,  
 and say.*

Let us pray.

**A**LMIGHTY God, and heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life ; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors ; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name : For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee ; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to shew ourselves thankful unto thee for these and all other thy benefits ; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged ; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end.  
*Amen.*

¶ *When this Prayer is done, the Bishop with the Priests present shall lay their hands severally upon the head of every one that receiveth the Order of Priesthood ; the Receivers humbly kneeling upon their knees, and the Bishop saying.*

## THE CONSECRATION OF BISHOPS.

**R**ECEIVE the holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,*

**T**AKE thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ *When this is done, the Nicene Creed shall be sung or said; and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders shall take together, and remain in the same place where Hands were laid upon them, until such time as they have received the Communion.*

¶ *The Communion being done, after the last Collect, and immediately before the Benediction, shall be said these Collects.*

**M**OST merciful Father, we beseech thee to send upon these thy ser-

vants thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. Amen.

**P**REVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

**T**HE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

¶ *And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests; and it shall suffice that the Litany be once said for both. The Collects shall both be used; first, that for Deacons, then that for Priests. The Epistle shall be Ephes. iv. 7—13, as before in this Office. Immediately after which, they that are to be made Deacons shall take the Oath of Supremacy, be examined, and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of St. Matth. ix. 36—38, as before in this Office; or else, St. Luke xii. 35—38, as before in the Form for the Ordering of Deacons,) they that are to be made Priests shall likewise take the Oath of Supremacy, be examined, and Ordained, as is in this Office before appointed.*

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## THE FORM OF ORDAINING OR CONSECRATING

OF AN

## ARCHBISHOP OR BISHOP;

WHICH IS ALWAYS TO BE PERFORMED UPON SOME SUNDAY OR HOLY-DAY.

¶ *When all things are duly prepared in the Church, and set in order, after Morning Prayer is ended, the Archbishop (or some other Bishop appointed) shall begin the Communion Service; in which this shall be*  
*The Collect.*

**A**Lmighty God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they

may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

¶ *And another Bishop shall read the Epistle.*

1 Tim. iii. 1.

**T**HIS is a true saying, If a man desire the Office of a Bishop, he desireth

## THE CONSECRATION OF BISHOPS.

a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

*Or this :*

*For the Epistle. Acts xx. 17.*

**F**ROM Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befel me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that

after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¶ *Then another Bishop shall read the Gospel.*

St. John xxi. 15.

**J**ESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

*Or else this. St. John xx. 19.*

**T**HE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then saith Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whosoever sins ye remit, they are remitted unto them; and

## THE CONSECRATION OF BISHOPS.

whosoever sins ye retain, they are retained.

*Or this. St. Matth. xxviii. 18.*

**J**ESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them In the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

¶ *After the Gospel, and the Nicene Creed and the Sermon are ended, the Elected Bishop (vested with his Rochet) shall be presented by two Bishops unto the Archbishop of that province (or to some other Bishop appointed by lawful commission) the Archbishop sitting in his chair near the holy Table, and the Bishops that present him saying,*

**M**OST Reverend Father in God, we present unto you this godly and well-learned man to be Ordained and Consecrated Bishop.

¶ *Then shall the Archbishop demand the Queen's Mandate for the Consecration, and cause it to be read. And the Oath touching the acknowledgment of the Queen's Supremacy, shall be ministered to the persons elected, as it is set down before in the form for the Ordering of Deacons. And then shall also be ministered unto them the Oath of due Obedience to the Archbishop, as followeth.*

*The Oath of due Obedience to the Archbishop.*

**I**N the Name of God. Amen. I N. chosen Bishop of the Church and See of N. do profess and promise all due reverence and obedience to the Archbishop and to the Metropolitan Church of N. and to their Successors: So help me God, through Jesus Christ.

¶ *This Oath shall not be made at the Consecration of an Archbishop.*

¶ *Then the Archbishop shall move the Congregation present to pray, saying thus to them:*

**B**RETHREN, it is written in the Gospel of Saint Luke, that our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, That the Disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ, and his Apostles,

first fall to prayer, before we admit, and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

¶ *And then shall be said the Litany, as before in the Form of Ordering Deacons, save only, that after this place That it may please thee to illuminate all Bishops, &c. the proper Suffrage there following shall be omitted, and this inserted instead of it;*

**T**HAT it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise and glory of thy Name;

Answer. *We beseech thee to hear us, good Lord.*

¶ *Then shall be said this Prayer following.*

**A**Lmighty God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold this thy servant now called to the Work and Ministry of a Bishop; and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well-governing of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.

¶ *Then the Archbishop, sitting in his chair, shall say to him that is to be Consecrated,*

**B**ROTHER, forasmuch as the holy Scripture and the ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to Government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before I admit you to this Administration, I will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you be minded to behave yourself in the Church of God.

**A**RE you persuaded that you be truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Realm?

Answer. I am so persuaded.



## THE CONSECRATION OF BISHOPS.

*The Archbishop.*

**A**RE you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

*Answer.* I am so persuaded, and determined, by God's grace.

*The Archbishop.*

**W**ILL you then faithfully exercise yourself in the same holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gain-sayers?

*Answer.* I will so do, by the help of God.

*The Archbishop.*

**A**RE you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?

*Answer.* I am ready, the Lord being my helper.

*The Archbishop.*

**W**ILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world; that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

*Answer.* I will so do, the Lord being my helper.

*The Archbishop.*

**W**ILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as be unquiet, disobedient, and criminous, within your Diocese, correct and punish, according to such authority as you have by God's Word, and as to you shall be committed by the Ordinance of this Realm?

*Answer.* I will so do, by the help of God.

683

*The Archbishop.*

**W**ILL you be faithful in Ordaining, sending, or laying hands upon others?

*Answer.* I will so be, by the help of God.

*The Archbishop.*

**W**ILL you shew yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

*Answer.* I will so shew myself, by God's help.

¶ *Then the Archbishop standing up shall say,*

**A**LMIGHTY God, our heavenly Father, who hath given you a good will to do all these things, Grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop elect put on the rest of the Episcopal habit; and kneeling down. Veni, Creator Spiritus, shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by verses, as followeth.*

**C**OME, Holy Ghost, our souls inspire,  
And lighten with celestial fire.

Thou the anointing Spirit art,  
Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,  
Is comfort, life, and fire of love.

Enable with perpetual light  
The dulness of our blinded sight.

Anoint and cheer our soiled face  
With the abundance of thy grace.

Keep far our foes, give peace at home:  
Where thou art guide, no ill can come.

Teach us to know the Father, Son,  
And thee, of both, to be but One.

That, through the ages all along,  
This may be our endless song;

Praise to thy eternal merit,  
Father, Son, and Holy Spirit.

*Or this:*

**C**OME, Holy Ghost, eternal God, &c.

*As before in the Form for Ordering Priests.*

¶ *That ended, the Archbishop shall say,*

Lord, hear our prayer.

*Answer.* And let our cry come unto thee.

4 s 2

## THE CONSECRATION OF BISHOPS.

Let us pray.

**A**LMIGHTY God, and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after that he had made perfect our Redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church; Grant, we beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our Lord, who, with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

¶ *Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop kneeling before them upon his knees, the Archbishop saying,*

**R**ECEIVE the holy Ghost, for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands: In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen* And remember that thou stir up the grace of God which is given thee by this Imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness.

¶ *Then the Archbishop shall deliver him the Bible, saying,*

**G**IVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them: for by

so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the out-casts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy; that when the chief Shepherd shall appear you may receive the never-fading crown of glory; through Jesus Christ our Lord. *Amen*

¶ *Then the Archbishop shall proceed in the Communion-Service; with whom the new Consecrated Bishop (with others) shall also communicate.*

¶ *And for the last Collect, immediately before the Benediction, shall be said these Prayers.*

**M**OST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe a wholesome example, in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

**P**REVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen*

**T**HE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always. *Amen.*

### NOTE ON THE ORDINATION SERVICES.

THE office of ministering before God, and teaching His word, has in all ages been regarded as one of peculiar sanctity. A distinction between the clergy and laity is clearly alluded to in the writings of the earliest Christian fathers. Imposition of hands and prayer formed the ordination service of the primitive times. The origin of several orders of clergy may be traced to a period equally

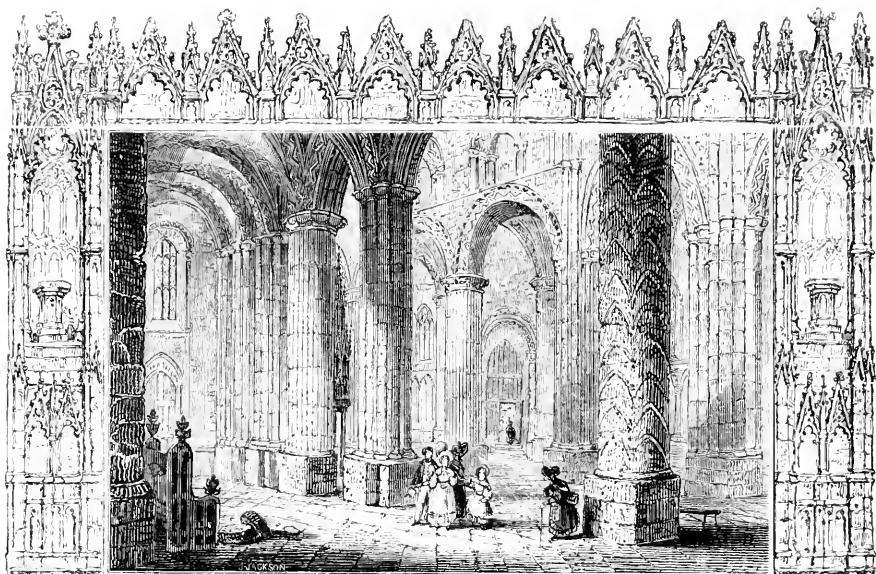
## NOTE ON THE ORDINATION SERVICES.

remote. Tertullian, alluding to the practice of heretics, says, "With them, one man is a bishop to-day, and another is their bishop to-morrow: he who to-day is a deacon becomes to-morrow a reader; and he who is a priest to-day, may in the same manner be to-morrow a layman." The same writer says, "Let them show the origin of their churches; let them trace the succession of their bishops; and thus connect the individual who first held the office, either with some apostle or some apostolic man, who always remained in communion with the Church. It is thus that the apostolic Churches show their origin. That of Smyrna traces its bishops in an unbroken line from Polycarp, who was placed there by St John: that of Rome from Clemens, who was placed there by St. Peter: and every other Church can point out the individual to whom the superintendence of its doctrine and discipline was first committed by some one of the Apostles."

Allusions are made in several ancient authors to the ceremonies gradually introduced into the ordination of the clergy. Thus it is said that, "When a bishop is ordained, two bishops shall hold the Book of the Gospels over his head, and whilst one pronounces the blessing, all the rest of the bishops that are present shall lay their hands upon his head." Part of one of the prayers used has also been handed down. This is, "Grant to him, O Lord Almighty, by thy Christ, the communication of the Holy Spirit;—that he may have power to remit sins according to thy commandment, and to confer orders according to thy appointment, and to loose every bond according to the power which Thou gavest to the Apostles;—that he may please thee in meekness and a pure heart, constantly blameless, and without rebuke;—and may offer unto thee that pure, unbloody sacrifice which Thou by Christ hast appointed to be the mystery of the new covenant, for a sweet-smelling savour, through Jesus Christ thy only Son, our God and Saviour, by whom be glory, honour, and worship to Thee in the Holy Spirit, now and for ever." The bishop having been consecrated, was led to his chair, and received from his brethren the kiss of peace. He then delivered a discourse, called the *Sermo Enthronisticus*; and soon after his ordination he sent a letter to the bishops of other provinces of the Church, declaring his faith and communion. Several rules were instituted respecting the ordination of priests and deacons, some of which are still retained as highly necessary to the proper government of the Church. Thus the candidates for orders were obliged to take an oath against simony—to subscribe the articles of faith—to prove the sufficiency of their learning, and their communion with the Church by baptism and a holy life. It was required also that they should have a distinct appointment to some Church, and that they should regard themselves as peculiarly subject to the bishop of the province. In the primitive times, no particular season was set apart for ordinations, nor was even Sunday the only day on which they took place; but the hour of morning service appears to have been the only time of the day allowed for the purpose. Priests were ordained by bishops, but presbyters also placed their hands on their heads, and the kiss of peace was given as in the case of episcopal consecration. At the ordination of deacons the bishop alone placed his hands on the heads of the persons ordained, and they were not admitted to the performance of the higher mysteries of the Communion, or to give absolution.

The Ordination Services of our Church follow, as closely as possible, the example of the earliest with which we are acquainted. No practice is introduced for which there is not the authority of the apostolic times, and while they are grave and simple, they are equally impressive. It would be well if every person about to offer himself for the ministry were to make them his especial study, with earnest prayer; and then to draw from them rules of self-examination, and laws for his future conduct.





A FORM  
OF  
PRAYER WITH THANKSGIVING,

*To be used yearly upon the Fifth Day of November,*

For the happy deliverance of King *JAMES I.* and the three Estates of *ENGLAND*, from the most traitorous and bloody-intended Massacre by Gunpowder: And also for the happy Arrival of his Majesty King *WILLIAM* on this Day, for the Deliverance of our Church and Nation.

¶ *The Minister of every Parish shall give warning to his Parishioners publicly in the Church at Morning Prayer, the Sunday before, for the due Observation of the said Day. And after Morning Prayer, or Preaching, upon the said Fifth Day of November, shall read publicly, distinctly, and plainly, the Act of Parliament, made in the third Year of King James the First, for the Observation of it.*

¶ *The Service shall be the same with the usual Office for Holy-days in all things; except where it is hereafter otherwise appointed.*

¶ *If this Day shall happen to be Sunday, only the Collect proper for that Sunday shall be added to this Office in its place.*

¶ *Morning Prayer shall begin with these Sentences.*

**T**HE Lord is full of compassion, and mercy: long-suffering, and of great goodness. *Psal. ciii. 8.*

He will not always be chiding: neither keepeth he his anger for ever. *Ver. 9.*

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. *Ver. 10.*

¶ *Instead of Venite exultemus shall this Hymn following be used; one Verse by the Priest and another by the Clerk and people.*

**O** Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Psal. cvii. 1.*

*Let them give thanks, whom the Lord hath redeemed; and delivered from the hand of the enemy. Ver. 2.*

Many a time have they fought

## GUNPOWDER TREASON.

against me from my youth up : may Israel now say. *Psal. cxxix. 1.*

*Yea, many a time have they vexed me from my youth up : but they have not prevailed against me. Ver. 2.*

They have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul. *Psal. xxxv. 7.*

*They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves. Psal. lvii. 7.*

Great is our Lord, and great is his power : yea, and his wisdom is infinite. *Psal. cxlvii. 5.*

*The Lord setteth up the meek : and bringeth the ungodly down to the ground. Ver. 6.*

Let thy hand be upon the man of thy right hand : and upon the son of man whom thou madest so strong for thine own self. *Psal. lxxx. 17.*

*And so will not we go back from thee : O let us live, and we shall call upon thy Name. Ver. 18.*

Glory be to the Father, and to the Son : and to the Holy Ghost.

*As it was in the beginning, is now, and ever shall be : world without end. Amen.*

*Proper Psalms. lxiv, cxxiv, cxxv.*

*Proper Lessons.*

*The First, 2 Sam. xxii.*

*Te Deum.*

*The Second, Acts xxiii.*

*Jubilate.*

¶ *In the Suffrages after the Creed these shall be inserted and used for the Queen.*

*Priest. O Lord, save the Queen ;*

*People. Who putteth her trust in thee.*

*Priest. Send her help from thy holy place.*

*People. And evermore mightily defend her.*

*Priest. Let her enemies have no advantage against her.*

*People. Let not the wicked approach to hurt her.*

¶ *Instead of the first Collect at Morning Prayer shall these two be used.*

**A**LMIGHTY God, who hast in all ages shewed thy Power and Mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and

States professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof: We yield thee our unfeigned thanks and praise, for the wonderful and mighty Deliverance of our gracious Sovereign King *James* the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of *England*, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural Conspiracy, not our merit, but thy mercy ; not our foresight, but thy providence delivered us: And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, in all Churches of the saints, from generation to generation ; through Jesus Christ our Lord. *Amen.*

**A**CCEPT also, most gracious God, of our unfeigned thanks for filling our hearts again with joy and gladness, after the time that thou hadst afflicted us, and putting a new song into our mouths, by bringing His Majesty King *William*, upon this day, for the Deliverance of our Church and Nation from Popish Tyranny and arbitrary power. We adore the wisdom and justice of thy Providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies. We beseech thee, give us such a lively and lasting sense of what thou didst then, and hast since that time done for us, that we may not grow secure and careless in our obedience, by presuming upon thy great and undeserved goodness ; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make this Church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which shall always this Day be used) after the Collect [We humbly beseech thee, O Father, &c.] shall this be said which followeth.*

## GUNPOWDER TREASON.

**A**L MIGHTY God and heavenly Father, who of thy gracious Providence, and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked Enterprize, plotted and intended this day to have been executed against the King, and the whole State of *England*, for the subversion of the Government and Religion established among us; and didst likewise upon this day wonderfully conduct thy servant King *William*, and bring him safely into *England*, to preserve us from the attempts of our enemies to bereave us of our Religion and Laws: We most humbly praise and magnify thy most glorious Name for thy unspeakable goodness towards us, expressed in both these acts of thy mercy. We confess it has been of thy mercy alone, that we are not consumed: For our sins have cried to heaven against us; and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our enemies; but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruin. And increase in us more and more a lively faith and love, fruitful in all holy obedience; that thou mayest still continue thy favour, with the light of thy Gospel, to us and our posterity for evermore; and that for thy dear Son's sake, Jesus Christ our only Mediator and Advocate. *Amen.*

¶ *In stead of the Prayer [In time of War and Tumults] shall be used this Prayer following.*

**O** LORD, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and scatter our enemies that delight in blood: Infatuate and defeat their counsels, abate their pride, asswage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign Queen *VICTORIA*, and all that are put in authority under her, with judgement and justice to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that

they may never prevail against us, or triumph in the ruin of thy Church among us: but that our gracious Sovereign, and her Realms, being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy congregation; through Jesus Christ our Lord. *Amen.*

¶ *In the Communion Service, instead of the Collect for the Day, shall this which followeth be used*

**E**TERNAL God, and our most mighty Protector, we thy unworthy servants do humbly present ourselves before thy Majesty, acknowledging thy power, wisdom, and goodness, in preserving the King, and the Three Estates of the Realm of *England* assembled in Parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thankful for this, and for all other thy great mercies towards us; particularly for making this day again memorable, by a fresh instance of thy loving-kindness towards us. We bless thee for giving his late Majesty King *William* a safe arrival here, and for making all opposition fall before him, till he became our King and Governour. We beseech thee to protect and defend our Sovereign Queen *VICTORIA*, and all the Royal Family, from all treasons and conspiracies; Preserve her in thy faith, fear, and love; Prosper her Reign with long happiness here on earth; and crown her with everlasting glory hereafter; through Jesus Christ our only Saviour and Redeemer. *Amen.*

*The Epistle. Rom. xiii. 1.*

**L**ET every soul be subject unto the higher powers; for there is no power, but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon

## GUNPOWDER TREASON.

him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

*The Gospel.* St. Luke ix. 51.

AND it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face; and they went and entered into a village of the Samaritans, to make ready for him: And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of: For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

¶ *After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.*

¶ *This sentence is to be read at the Offertory.*  
**W**HATSOEVER ye would that men should do to you, do ye even so to them; for this is the Law and the Prophets. St. *Matth.* vii. 12.

¶ *After the Prayer for the Church militant this following Prayer is to be used.*

**O** GOD, whose Name is excellent in all the earth, and thy glory above the heavens; who on this day didst miraculously preserve our Church and State from the secret contrivance and hellish malice of Popish conspirators; and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppression of the same cruel and blood-thirsty enemies: We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous loving-kindness to our Church and Nation, in the preservation of our Religion and Liberties. And we humbly pray, that the devout sense of this thy repeated mercy may renew and increase in us a spirit of love and thankfulness to thee its only Author; a spirit of peaceable submission and obedience to our gracious Sovereign Lady, Queen *VICTORIA*; and a spirit of fervent zeal for our holy Religion which thou hast so wonderfully rescued, and established, a blessing to us and our posterity. And this we beg for Jesus Christ his sake. *Amen.*

### NOTE.

AS an event so important as the deliverance of the nation from a conspiracy which was intended to destroy both its religion and its liberties, is not likely to pass from men's memories; and if it be remembered, it ought surely to excite an unfailling gratitude, and a disposition ever ready to set forth the praises of that wise and merciful Providence to which we owe our safety. The establishment of the national liberties under William III., who arrived on the same day of the year as that on which the plot was discovered, appeared to the heads of the Church as an event which might properly be commemorated with the discovery of the conspiracy. Some few alterations were accordingly made to suit the service to this twofold object. The rubric, "Instead of Venite," &c., and the following sentences, were added in the second year of William and Mary. At the same time the prayer beginning "Accept also, most gracious God, &c." was inserted, and that beginning "Almighty God and heavenly Father," &c., received several alterations. A clause was also added to the collect used at the Communion Service, "Make us, we beseech thee, truly thankful for this, and for all other thy great mercies towards us," &c., and the prayer to be used after that for the Church Militant was altogether new. Some alteration was likewise made as to the portions of Scripture read. The 35th psalm was at first appointed; but in the revival of the Office at the Revolution this was disused, and the 125th was selected instead of the 129th. The present Gospel was also first inserted at this alteration of the service, that before read being *Matth.* xxvii. 1—10. "Be it therefore enacted," says the Act passed in reference to this Service, "by the King's most excellent Majesty, the Lords spiritual and temporal, and the Commons, in this present Parliament assembled, and by the authority of the same, that all and singular ministers, in every cathedral and parish-church, or other usual places for Common Prayer within this realm, and the dominions of the same, shall always upon the fifth day of November say Morning Prayer, and give unto Almighty God thanks for this most happy deliverance: and that all and every person and persons, inhabiting within this realm of England, and dominions of the same, shall always upon that day diligently and faithfully resort to the parish-church, or chapel, accustomed, or to some usual church, or chapel, where the said morning preaching, or other service of God shall be used, and then and there to abide orderly and soberly during the time of the same prayers, preaching, or other service of God, there to be used or administered. And because all and every person

## A FORM OF PRAYER WITH FASTING,

*To be used yearly on the Thirtieth of January,*

Being the Day of the Martyrdom of the Blessed King *Charles* the First; to implore the mercy of God, that neither the Guilt of that sacred and innocent Blood, nor those other sins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us or our posterity.

¶ *If this Day shall happen to be Sunday, this Form of Prayer shall be used and the Fast kept the next Day following. And upon the Lord's Day next before the Day to be kept, at Morning Prayer, immediately after the Nicene Creed, notice shall be given for the due observation of the said Day.*

¶ *The Service of the Day shall be the same with the usual Office for Holy-days in all things; except where it is in this Office otherwise appointed.*

### THE ORDER FOR MORNING PRAYER.

¶ *He that ministereth shall begin with one or more of these Sentences.*

**T**O the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

Correct us, O Lord, but with judgement: not in thine anger, lest thou bring us to nothing. *Jer. x. 24.*

Enter not into judgement with thy servants, O Lord: for in thy sight shall no man living be justified. *Psal. cxliii. 2.*

¶ *Instead of Venite exultemus the Hymn following shall be said or sung; one Verse by the Priest, another by the Clerk and people.*

**R**IGHTEOUS art thou, O Lord: and just are thy judgements! *Psal. cxix. 137.*

*Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly. Neh. ix. 33.*

Nevertheless, our feet were almost gone: our treadings had well-nigh slipped. *Psal. lxxiii. 2.*

*For why? we were grieved at the wicked: we did also see the ungodly in such prosperity. Ver. 3.*

The people stood up, and the rulers took counsel together: against the Lord, and against his Anointed. *Psal. ii. 2.*

*They cast their heads together with one consent: and were confederate against him. Psal. lxxxiii. 5.*

He heard the blasphemy of the multitude, and fear was on every side: while they conspired together against him, to take away his life. *Psal. xxxi. 15.*

*They spoke against him with false tongues, and compassed him about with words of hatred: and fought against him without a cause. Psal. cix. 2.*

Yea, his own familiar friends, whom he trusted: they that eat of his bread laid great wait for him. *Psal. xli. 9.*

*They rewarded him evil for good: to the great discomfort of his soul. Psal. xxxv. 12.*

They took their counsel together, saying, God hath forsaken him: persecute him, and take him, for there is none to deliver him. *Psal. lxxi. 9.*

*The breath of our nostrils, the Anointed of the Lord was taken in their pits: of whom we said, Under his shadow we shall be safe. Lam. iv. 20.*

The adversary and the enemy entered into the gates of Jerusalem: saying,

may be put in mind of his duty, and be then better prepared to the said holy service, be it enacted by the authority aforesaid, that every minister shall give warning to his parishioners publicly, in the church at Morning Prayer, the Sunday before every such fifth day of November, for the due observation of the same day: and that after Morning Prayer, or preaching, upon the same fifth day of November, they read publicly, distinctly, and plainly, this present Act. Thoughtful and devout minds will not fail to employ days like this in meditating on the goodness of God, manifested so remarkably in the various deliverances of His Church. They will strive in all ways to glorify His mercy, and this they will do without failing to recollect the great law of charity taught them by Jesus Christ. Let prayer and contemplation occupy the heart, and it will bring forth the genuine fruits of righteousness, a pure faith and gentle and placable dispositions.



## KING CHARLES THE MARTYR.

When shall he die, and his name perish?  
*Ver. 12. Psal. xli. 5.*

*Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more. Ver. 8.*

False witnesses also did rise up against him : they laid to his charge things that he knew not. *Psal. xxxv. 11.*

*For the sins of the people, and the iniquities of the priests : they shed the blood of the just in the midst of Jerusalem. Lam. iv. 13.*

O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united : for in their anger they slew a man; *Gen. xlix. 6.*

*Even the man of thy right hand : the Son of man, whom thou hadst made so strong for thine own self. Psal. lxxx. 17.*

In the sight of the unwise he seemed to die : and his departure was taken for misery. *Wisd. iii. 2.*

*They fools counted his life madness, and his end to be without honour : but he is in peace. Wisd. v. 4. & iii. 3.*

For though he was punished in the sight of men : yet was his hope full of immortality. *Wisd. iii. 4.*

*How is he numbered with the children of God : and his lot is among the saints ! Wisd. v. 5.*

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth : be favourable and gracious unto Zion. *Psal. xciv. 1. & li. 18.*

*Be merciful, O Lord, unto thy people, whom thou hast redeemed : and lay not innocent blood to our charge. Deut. xxi. 8.*

O shut not up our souls with sinners : nor our lives with the blood-thirsty. *Psal. xxvi. 9.*

*Deliver us from blood-guiltiness, O God, thou that art the God of our salvation : and our tongues shall sing of thy righteousness. Psal. li. 14.*

For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee. *Psal. v. 4.*

*Thou wilt destroy them that speak leasing : the Lord abhors both the blood-thirsty and deceitful man. Ver. 6.*

O how suddenly do they consume : perish, and come to a fearful end ! *Psal. lxxiii. 18.*

*Yea, even like as a dream, when one awaketh : so didst thou make their image to vanish out of the city. Ver. 19.*

Great and marvellous are thy works,

O Lord God Almighty : just and true are thy ways, O King of saints. *Rev. xv. 3.*

*Righteous art thou, O Lord : and just are thy judgements. Psal. cxix. 137.*

Glory be to the Father, and to the Son : and to the holy Ghost ;

*As it was in the beginning, is now, and ever shall be : world without end. Amen.*

*Proper Psalms. ix, x, xi.*

*Proper Lessons.*

*The First, 2 Sam. i.*

*The Second, St. Matth. xxvii.*

¶ *Instead of the first Collect at Morning Prayer shall these two which next follow be used.*

**O** MOST mighty God, terrible in thy judgements, and wonderful in thy doings toward the children of men ; who in thy heavy displeasure didst suffer the life of our gracious Sovereign King Charles the First, to be (as this day) taken away by the hands of cruel and bloody men : We thy sinful creatures here assembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying sins of this Nation, which brought down this heavy judgement upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood, (the shedding whereof nothing but the blood of thy Son can expiate,) lay it not to the charge of the people of this land ; nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed ; and be not angry with us for ever : But pardon us for thy mercies' sake, through the merits of thy Son Jesus Christ our Lord. *Amen.*

**B**LESSED Lord, in whose sight the death of thy saints is precious ; We magnify thy Name for thine abundant grace bestowed upon our martyred Sovereign ; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood ; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us ; that we may follow the example of his courage and constancy, his meekness and patience, and great

## KING CHARLES THE MARTYR.

charity. And grant, that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our sins: and all for Jesus Christ his sake, our only Mediator and Advocate. *Amen.*

¶ *In the end of the Litany (which shall always on this Day be used) immediately after the Collect [We humbly beseech thee. O Father, &c.] the three Collects next following are to be read.*

**O** LORD, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

**O** MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldst not the death of a sinner, but that he should rather turn from his sin, and be saved: Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth and miserable sinners: but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

**T**URN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people. Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

692

¶ *In the Communion Service, after the Prayer for the Queen [Almighty God, whose kingdom is everlasting, &c.] instead of the Collect for the Day shall these two be used.*

O most mighty God, &c. } *As in the Morning Prayers.*  
Blessed Lord, &c. }

*The Epistle.* 1 St. Pet. ii. 13.

**S**UBMIT yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governours, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently: this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

*The Gospel.* St. Mat. xxi. 33.

**T**HERE was a certain housholder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants, more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what

## KING CHARLES THE MARTYR.

will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

¶ *After the Nicene Creed, shall be read, instead of the Sermon for that Day, the first and second parts of the Homily against Disobedience and wilful Rebellion, set forth by Authority: or the Minister who officiates shall preach a Sermon of his own composing upon the same argument.*

¶ *In the Offertory shall this Sentence be read.*

**W**HATSOEVER ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matth. vii. 12.*

¶ *After the Prayer [For the whole state of Christ's Church, &c.] these two Collects following shall be used.*

**O** LORD, our heavenly Father, who didst not punish us as our sins have deserved, but hast in the midst of judgement remembered mercy; We acknowledge it thine especial favour, that, though for our many and great provocations, thou didst suffer thine anointed blessed King *Charles* the First (as on this day) to fall into the hands of violent and blood-thirsty men, and barbarously to be murdered by them, yet thou didst

not leave us for ever, as sheep without a shepherd; but by thy gracious providence didst miraculously preserve the undoubted Heir of his Crowns, our then gracious Sovereign King *Charles* the Second, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast; and didst bring him back, in thy good appointed time, to sit upon the throne of his Father; and together with the Royal Family didst restore to us our ancient Government in Church and State. For these thy great and unspeakable mercies we render to thee our most humble and unfeigned thanks; beseeching thee, still to continue thy gracious protection over the whole Royal Family, and to grant to our gracious Sovereign Queen *VICTORIA*, a long and a happy Reign over us: So we that are thy people will give thee thanks for ever, and will always be shewing forth thy praise from generation to generation; through Jesus Christ our Lord and Saviour. *Amen.*

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

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### THE ORDER FOR EVENING PRAYER.

¶ *The Hymn appointed to be used at Morning Prayer instead of Venite exultemus shall here also be used before the Proper Psalms.*

Righteous art thou, O Lord, &c.

*Proper Psalms.* lxxix, xciv, lxxxv.

*Proper Lessons.*

*The First, Jer. xii. or Dan. ix. to v. 22.*

*The Second, Hebr. xi. ver. 32.  
and xii. to ver. 7.*

¶ *Instead of the first Collect at Evening Prayer shall these two which next follow be used.*

**O** ALMIGHTY Lord God, who by thy wisdom not only guidest and orderest all things most suitably to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy sinful people do here

fall down before thee, confessing that thy judgements were right, in permitting cruel men, sons of Belial, (as on this day) to imbrue their hands in the blood of thine Anointed; we having drawn down the same upon ourselves, by the great and long provocations of our sins against thee. For which we do therefore here humble ourselves before thee; beseeching thee to deliver this Nation from blood-guiltiness, (that of this day especially,) and to turn from us and our posterity all those judgements which we by our sins have worthily deserved: Grant this, for the all-sufficient merits of thy Son our Saviour Jesus Christ. *Amen.*

**B**LESSED God, just and powerful, who didst permit thy dear Servant, our dread Sovereign King *Charles* the First, to be (as upon this day) given up

## KING CHARLES THE MARTYR.

to the violent outrages of wicked men, to be despitefully used, and at the last murdered by them: Though we cannot reflect upon so foul an act, but with horror and astonishment; yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed; whom thou wast pleased, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such an height of violence, as to kill him, and to take possession of his Throne; yet didst thou in great mercy preserve his Son, whose right it was, and at length by a wonderful providence bring him back, and set him thereon, to restore thy true Religion, and to settle peace amongst us: For these thy great mercies we glorify thy Name, through Jesus Christ our blessed Saviour. *Amen.*

¶ *Immediately after the Collect [Lighten our darkness, &c.] shall these three next following be used.*

O Lord, we beseech, &c. }	<i>As before at Morning Prayer.</i>
O most mighty God, &c. }	
Turn thou us, &c.	

¶ *Immediately before the Prayer of Saint Chrysostom shall this Collect which next followeth be used.*

**A**Lmighty and everlasting God, whose righteousness is like the strong mountains, and thy judgements like the great deep; and who, by that barbarous murder (as on this day) committed upon the sacred Person of thine Anointed, has taught us, that neither the greatest of Kings, nor the best of men, are more secure from violence than from natural death: Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant, that neither the splendor of anything that is great, nor the conceit of anything that is good in us, may withdraw our eyes from looking upon ourselves as sinful dust and ashes; but that, according to the example of this thy blessed Martyr, we may press forward to the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance unto the end: And all this for thy Son our Lord Jesus Christ his sake; to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

### NOTE.

It is useful for a nation to recollect calamities into which it may have been precipitated by a blind and furious zeal. Humiliation leads to caution; and the counsels of a people are far more likely to be both wise and just, and not requiring an after repentance, when under the influence of experience. The present Office was compiled in consequence of an Act of Parliament passed in the twelfth year of Charles II., by which it was ordered, "That every thirtieth of January, unless it falls out to be upon the Lord's day, and then the next day following, shall be for ever hereafter set apart to be kept and observed in all the churches and chapels" of the kingdom, "as an anniversary day of fasting and humiliation, to implore the mercy of God, that neither the guilt of that sacred and innocent blood, nor those other sins by which God was provoked to deliver up both us and our King into the hands of unreasonable men, may at any time hereafter be visited on us or our posterity." Several alterations were made in the service in the reign of James II. The hymn at the beginning was inserted instead of the 95th psalm, and the psalms for the evening were changed, the 38th, 64th, and 143rd, being those formerly selected. The 85th was chosen in reference to the Restoration. It is recorded, as an interesting circumstance, that when Bishop Juxon, who attended the King in his last moments, read the second lesson, as ordinarily appointed for the thirtieth of January, the afflicted monarch inquired whether he had not chosen it for him, as particularly applicable to the circumstances in which he was placed. On the Bishop's replying that it happened to be the proper lesson for the day, Charles was greatly affected, and expressed himself as deriving much comfort from being so led, in the hour of trial, to the contemplation of his Saviour's sufferings. The Service is solemn and pathetic, and, independently of the particular event to which it refers, is well adapted to foster a spirit of sober and religious loyalty—the best safeguard of a nation's happiness. It deserves, however, to be remarked, that none of the services placed in this part of the Liturgy have received the stamp of authority from Parliament; the observation of the days having been appointed, but the Offices being inserted in the Prayer Book by the sole authority of the Sovereign.

# A FORM OF PRAYER WITH THANKSGIVING

## TO ALMIGHTY GOD,

For having put an end to the Great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government after many years' interruption : which unspeakable Mercies were wonderfully completed upon the Twenty-ninth of *May*, in the Year 1660. And in Memory thereof that Day in every Year is by Act of Parliament appointed to be for ever kept holy.

¶ *The Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King Charles the Second, for the Observation of the Twenty-ninth Day of May yearly, as a Day of Publick Thanksgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the Nicene Creed, on the Lord's Day next before every such Twenty-ninth of May, and notice to be given for the due Observation of the said Day.*

¶ *The Service shall be the same with the usual Office for Holy-days ; except where it is in this Office otherwise appointed.*

¶ *If this Day shall happen to be Ascension-day, or Whit-sunday, the Collects of this Office are to be added to the Offices of those Festivals in their proper places : If it be Monday or Tuesday in Whitsun-week, or Trinity-Sunday, the Proper Psalms appointed for this Day, instead of those of ordinary Course, shall be also used, and the Collects added as before ; and in all these cases the rest of this Office shall be omitted : But if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth, entirely. And what Festival soever shall happen to fall upon this solemn Day of Thanksgiving, the following Hymn, appointed instead of Venite exultemus, shall be constantly used.*

¶ *Morning Prayer shall begin with these Sentences.*

**T**O the Lord our God belong mercies and forgivenesses, though we have rebelled against him : neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

It is of the Lord's mercies that we were not consumed : because his compassions fail not. *Lam. iii. 22.*

¶ *Instead of Venite exultemus shall be sung or said this Hymn following ; one Verse by the Priest, and another by the Clerk and people.*

**M**Y song shall be alway of the loving-kindness of the Lord : with my mouth will I ever be shewing forth his truth from one generation to another. *Psal. lxxxix. 1.*

*The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance. Psal. cxi. 4.*

Who can express the noble acts of the Lord : or shew forth all his praise ? *Psal. cvi. 2.*

*The works of the Lord are great : sought out of all them that have pleasure therein. Psal. cxi. 2.*

The Lord setteth up the meek : and

bringeth the ungodly down to the ground. *Psal. cxlvii. 6.*

*The Lord executeth righteousness and judgement : for all them that are oppressed with wrong. Psal. ciii. 6*

For he will not alway be chiding : neither keepeth he his anger for ever. *Ver. 9.*

*He hath not dealt with us after our sins : nor rewarded us according to our wickedness. Ver. 10.*

For look how high the heaven is in comparison of the earth : so great is his mercy toward them that fear him. *Ver. 11.*

*Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him. Ver. 13.*

Thou. O God, hast proved us : thou also hast tried us, even as silver is tried. *Psal. lxxvi. 9.*

*Thou sufferedst men to ride over our heads, we went through fire and water : but thou hast brought us out into a wealthy place. Ver. 11.*

O how great troubles and adversities hast thou shewed us ! and yet didst thou turn and refresh us : yea, and broughtest us from the deep of the earth again. *Psal. lxxi. 18.*

*Thou didst remember us in our low*

## THE RESTORATION OF THE ROYAL FAMILY.

*estate, and redeem us from our enemies : for thy mercy endureth for ever.* Psal. cxxxvi. 23, 24.

Lord, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob. Psal. lxxxv. 1.

*God hath shewed us his goodness plentifully : and God hath let us see our desire upon our enemies.* Psal. lix. 10.

They are brought down and fallen : but we are risen and stand upright. Psal. xx. 8.

*There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.* Psal. xxxvi. 12.

The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron. Psal. cxv. 12.

*He shall bless them that fear the Lord : both small and great.* Ver. 13.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men! Psal. cvii. 21.

*That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness!* Ver. 22.

And not hide them from the children of the generations to come : but shew the honour of the Lord, his mighty and wonderful works that he hath done! Psal. lxxviii. 4.

*That our posterity may also know them, and the children that are yet unborn : and not be as their forefathers a faithless and stubborn generation.* Ver. 6, 9.

Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart. Psal. lxxviii. 26.

*Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.* Ver. 19.

O let the wickedness of the wicked come to an end : but establish thou the righteous. Psal. vii. 9.

*Let all those that seek thee be joyful and glad in thee : and let all such as love thy salvation say alway, The Lord be praised.* Psal. xl. 19.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

*As it was in the beginning, is now, and ever shall be : world without end. Amen.*

*Proper Psalms.* cxxiv, cxxvi, cxxix, cxviii.

*Proper Lessons.*

*The First,* 2 Sam. xix. ver. 9. or Numb. xvii.

*Te Deum.*

*The Second,* The Epistle of St. Jude.

*Jubilate Deo.*

¶ *The Suffrages next after the Creed shall stand thus.*

*Priest.* O Lord, shew thy mercy upon us.

*Answer.* And grant us thy salvation.

*Priest.* O Lord, save the Queen.

*Answer.* Who putteth her trust in thee.

*Priest.* Send her help from thy holy place.

*Answer.* And evermore mightily defend her.

*Priest.* Let her enemies have no advantage against her.

*Answer.* Let not the wicked approach to hurt her.

*Priest.* Endue thy Ministers with righteousness.

*Answer.* And make thy chosen people joyful.

*Priest.* Give peace in our time, O Lord.

*Answer.* Because there is none other that fighteth for us, but only thou, O God.

*Priest.* Be unto us, O Lord, a strong tower,

*Answer.* From the face of our enemies.

*Priest.* O Lord, hear our prayers.

*Answer.* And let our cry come unto thee.

¶ *Instead of the first Collect at Morning Prayer shall these two which follow be used.*

**O** ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies ; We yield thee praise and thanksgiving for the wonderful deliverance of these Kingdoms from THE GREAT REBELLION, and all the Miseries and Oppressions consequent thereupon, under which they had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them ; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer ; through Jesus Christ our Lord. Amen.

## THE RESTORATION OF THE ROYAL FAMILY.

**O** LORD God of our salvation, who hast been exceedingly gracious unto this land, and by thy miraculous providence didst deliver us out of our miserable confusions; by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord, King *Charles* the Second, notwithstanding all the power and malice of his enemies; and, by placing him on the Throne of these Kingdoms, didst restore also unto us the publick and free profession of thy true Religion and Worship, together with our former Peace and Prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulness, to acknowledge thine unspeakable goodness herein, as upon this day shewed unto us, and to offer unto thee our sacrifice of praise for the same; humbly beseeching thee to accept this our unfeigned, though unworthy oblation of ourselves; vowing all holy obedience in thought, word and work, unto thy Divine Majesty; and promising all loyal and dutiful Allegiance to thine Anointed Servant now set over us, and to her Heirs after her; whom we beseech thee to bless with all increase of grace, honour and happiness, in this world, and to crown her with immortality and glory in the world to come, for Jesus Christ his sake our only Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which shall always this Day be used) after the Collect [We humbly beseech thee. O Father, &c.] shall this be said which next followeth.*

**A**Lmighty God, who hast in all Ages shewed forth thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the malicious Conspiracies and wicked Practices of all their enemies; we yield unto thee our unfeigned thanks and praise, as for thy many other great and publick mercies, so especially for that signal and wonderful Deliverance, by thy wise and good Providence as upon this Day completed, and vouchsafed to our then most gracious Sovereign King *Charles* the Second, and all the Royal Family, and in them, to this whole Church and State, and all orders and degrees of men in both, from the unnatural Rebellion, Usurpation, and

Tyranny of ungodly and cruel men, and from the sad confusions and ruin thereupon ensuing. From all these, O gracious and merciful Lord God, not our merit, but thy mercy; not our foresight, but thy Providence; not our own arm, but thy right hand, and thine arm, did rescue and deliver us. And therefore, not unto us, O Lord, not unto us, but unto thy Name be ascribed all Honour, and Glory, and Praise, with most humble and hearty thanks, in all Churches of the Saints: Even so blessed be the Lord our God, who alone doeth wondrous things, and blessed be the Name of his Majesty for ever; through Jesus Christ our Lord and only Saviour. *Amen.*

¶ *In the Communion Service, immediately before the reading of the Epistle, shall these two Collects be used, instead of the Collect for the Queen and the Collect of the Day.*

O Almighty God, &c.	}	<i>As before</i>
O Lord God of our sal- vation, &c.		<i>at Morning Prayer.</i>

*The Epistle.* 1 St. Pet. ii. 11.

**D**EARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto Governours, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

*The Gospel.* St. Matt. xxii. 16.

**A**ND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar,

## THE RESTORATION OF THE ROYAL FAMILY.

or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ *In the Offertory shall this Sentence be read.*

**N**OT every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. *St. Matt. vii. 21.*

¶ *After the Prayer [For the whole state of Christ's Church, &c.] this Collect following shall be used.*

**A**Lmighty God and heavenly Father, who, of thine infinite and unspeakable goodness towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked designs of those traitorous, heady, and high-minded men, who, under the pretence of Religion and thy most holy Name, had contrived, and well-nigh effected the utter destruction of this Church and Kingdom: As we do this day most heartily and devoutly adore and

magnify thy glorious Name for this thine infinite goodness already vouchsafed to us; so do we most humbly beseech thee to continue thy grace and favour towards us, that no such dismal calamity may ever again fall upon us. Infatuate and defeat all the secret counsels of deceitful and wicked men against us: Abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign Queen *VICTORIA*, and all that are put in authority under her, with judgement and justice to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lady the Queen, with the whole Royal Family, from all Treasons and Conspiracies. Be unto her an helmet of salvation, and a strong tower of defence against the face of all her enemies; clothe them with shame and confusion, but upon Herself, and her Posterity let the Crown for ever flourish. So we thy people, and the sheep of thy pasture, will give thee thanks for ever, and will always be shewing forth thy praise from generation to generation; through Jesus Christ our only Saviour and Redeemer, to whom, with thee, O Father, and the Holy Ghost, be glory in the Church throughout all ages, world without end. *Amen.*

### NOTE.

THIS Office claims attention on the principle, that any event which may be regarded as contributing fundamentally to the good of a nation ought to be kept in grateful remembrance as the result of Divine mercy. Like the other offices of a similar nature, this received some alteration in the reign of James II. The hymn immediately following the sentences was then added in place of another, supposed to be less suitable to the occasion. New psalms were also introduced, the 20th, 21st, 85th, and 115th, having been originally selected. Both the psalms and lessons are considered as calculated to impress the minds of the people with religious feeling in contemplating the events referred to; and in all cases it is a profitable exercise to trace the analogies which appear to exist between the workings of Providence in remote and later times. But this ought always to be done with care, otherwise the sacredness of Scripture will not be treated with respect; and then it would have been far better to confine the thoughts to the immediate subject of reflection than to seek for its parallel in sacred history.



# A FORM OF PRAYER WITH THANKSGIVING

## TO ALMIGHTY GOD ;

To be used in all Churches and Chapels within this Realm, every Year, upon the Twentieth Day of *June*; being the Day on which Her Majesty began Her happy Reign.

¶ *The Service shall be the same with the usual Office for Holy-days in all things; except where it is in this Office otherwise appointed.*

¶ *If this Day shall happen to be Sunday, this whole Office shall be used, as it followeth, entirely.*

¶ *Morning Prayer shall begin with these Sentences.*

**I** EXHORT that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all men; for Kings, and for all that are in Authority; that we may lead a quiet and peaceable life, in all godliness and honesty: For this is good and acceptable unto God our Saviour. 1 *Tim.* ii. 1, 2, 3.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

¶ *Instead of Venite exultemus the Hymn following shall be said or sung; one Verse by the Priest, and another by the Clerk and people.*

**O** LORD our Governour: how excellent is thy Name in all the world! *Psal.* viii. 1.

*Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him?* *Psal.* cxliv. 3.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. *Psal.* cxi. 4.

*O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!* *Psal.* cvii. 21.

Behold, O God our defender: and look upon the face of thine Anointed. *Psal.* lxxxiv. 9.

*O hold thou up her goings in thy paths: that her footsteps slip not.* *Psal.* xvii. 5.

Grant the Queen a long life: and make her glad with the joy of thy countenance. *Psal.* lxi. 6. & xxi. 6.

*Let her dwell before thee for ever: O prepare thy loving mercy and faith-*

*fulness, that they may preserve her.* *Psal.* lxi. 7.

In her time let the righteous flourish: and let peace be in all our borders. *Psal.* lxxii. 7. & cxlvii. 14.

*As for her enemies, clothe them with shame: but upon herself let her crown flourish.* *Psal.* cxxxii. 19.

Blessed be the Lord God, even the God of Israel: which only doeth wondrous things. *Psal.* lxxii. 18.

*And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.* *Ver.* 19.

Glory be to the Father, and to the Son: and to the Holy Ghost;

*As it was in the beginning, is now, and ever shall be: world without end. Amen.*

*Proper Psalms.* xx, xxi, ci.

*Proper Lessons.*

*The First, Joshua* i. to the end of the ninth Verse.

*Te Deum.*

*The Second, Rom.* xiii.

*Jubilate Deo.*

¶ *The Suffrages next after the Creed shall stand thus.*

*Priest.* O Lord, shew thy mercy upon us.

*Answer.* And grant us thy salvation.

*Priest.* O Lord, save the Queen;

*Answer.* Who putteth her trust in thee.

*Priest.* Send her help from thy holy place.

*Answer.* And evermore mightily defend her.

*Priest.* Let her enemies have no advantage against her.

*Answer.* Let not the wicked approach to hurt her.

## A FORM OF PRAYER

*Priest.* Endue thy Ministers with righteousness.

*Answer.* *And make thy chosen people joyful.*

*Priest.* O Lord, save thy people.

*Answer.* *And bless thine inheritance.*

*Priest.* Give peace in our time, O Lord.

*Answer.* *Because there is none other that fighteth for us, but only thou, O God.*

*Priest.* Be unto us, O Lord, a strong tower;

*Answer.* *From the face of our enemies.*

*Priest.* O Lord, hear our prayer;

*Answer.* *And let our cry come unto thee.*

¶ *Instead of the first Collect at Morning Prayer shall be used this following Collect of Thanksgiving for Her Majesty's Accession to the Throne.*

**A**LMIGHTY God, who rulest over all the kingdoms of the World, and disposest of them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, as on this day, to place thy Servant our Sovereign Lady, Queen *VICTORIA* upon the Throne of this Realm. Let thy wisdom be her guide, and let thine arm strengthen her; let justice, truth, and holiness, let peace and love, and all those virtues that adorn the Christian Profession, flourish in her days; direct all her counsels and endeavours to thy glory, and the welfare of her people; and give us grace to obey her cheerfully and willingly for conscience sake; that neither our sinful passions, nor our private interests, may disappoint her cares for the publick good; let her always possess the hearts of her people, that they may never be wanting in honour to her Person, and dutiful submission to her Authority; let her Reign be long and prosperous, and crown her with immortality in the life to come; through Jesus Christ our Lord. *Amen.*

¶ *In the end of the Litany (which shall always be used upon this Day) after the Collect [We humbly beseech thee, O Father, &c.] shall the following Prayer, for the Queen and Royal Family, be used.*

**O**LORD our God, who upholdest and governest all things in heaven and earth; receive our humble prayers, with our hearty thanksgivings, for our Sovereign Lady *VICTORIA*, as on this day,

set over us by thy grace and providence to be our Queen; and so together with her bless *Adelaide*, the Queen Dowager, and all the Royal Family; that they all, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the Merits and Mediation of Christ Jesus our Saviour, who with the Father and the Holy Spirit, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Then shall follow this Collect, for God's protection of the Queen against all her enemies.*

**M**OST gracious God, who hast set thy servant *VICTORIA* our Queen upon the Throne of her Ancestors, we most humbly beseech thee to protect her on the same from all the dangers to which she may be exposed; Hide her from the gathering together of the froward, and from the insurrection of wicked doers; Do thou weaken the hands, blast the designs, and defeat the enterprizes of all her enemies, that no secret conspiracies, nor open violences, may disquiet her Reign; but that, being safely kept under the shadow of thy wing, and supported by thy power, she may triumph over all opposition; that so the world may acknowledge thee to be her defender and mighty deliverer in all difficulties and adversities; through Jesus Christ our Lord. *Amen.*

¶ *Then the Prayer for the High Court of Parliament (if sitting).*

¶ *In the Communion Service, immediately before the reading of the Epistle, instead of the Collect for the Queen, and that of the Day, shall be used this Prayer for the Queen, as supreme Governour of this Church.*

**B**LESSED Lord, who hast called Christian Princes to the defence of thy Faith, and hast made it their duty to promote the spiritual welfare, together with the temporal interest of their people; We acknowledge with humble and thankful hearts thy great goodness to us, in setting thy Servant our most gracious Queen over this Church and Nation; Give her, we beseech thee, all those heavenly graces that are requisite for so high a trust; Let the work of thee her God prosper in her hands; Let her eyes

FOR THE TWENTIETH OF JUNE.

behold the success of her designs for the service of thy true Religion established amongst us; And make her a blessed instrument of protecting and advancing thy Truth, wherever it is persecuted and oppressed; Let Hypocrisy and Profaneness, Superstition and Idolatry, fly before her face; Let not Heresies and false Doctrines disturb the peace of the Church, nor Schisms and causeless Divisions weaken it; But grant us to be of one heart and one mind in serving thee our God, and obeying her according to thy will: And that these blessings may be continued to after-ages, let there never be one wanting in her house to succeed her in the government of this United Kingdom, that our posterity may see her children's children, and peace upon Israel. So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. *Amen.*

*The Epistle.* 1 St. Pet. ii. 11.

**D**EARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governours, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

*The Gospel.* St. Matth. xxii. 16.

**A**ND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wicked-

ness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ *After the Nicene Creed shall follow the Sermon.*

¶ *In the Offertory shall this Sentence be read:*

**L**ET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matth. v. 16.*

¶ *After the Prayer [For the whole state of Christ's Church, &c.] these Collects following shall be used.*

*A Prayer for Unity.*

**O** GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

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

**G**RANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

**A**Lmighty God, the fountain of all wisdom, who knowest our neces-

## PRAYER FOR THE TWENTIETH OF JUNE.

sities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

**T**HE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

### “ VICTORIA R.

“ **O**UR Will and Pleasure is, That these Four Forms of Prayer and Service, made for the Fifth of November, the Thirtieth of January, the Twenty-ninth of May, and the Twentieth of June, be forthwith printed and published, and annexed to the Book of Common Prayer and Liturgy of the United Church of England and Ireland, to be used yearly on the said Days, in all Cathedral and Collegiate Churches and Chapels; in all Chapels of Colleges and Halls within Our Universities of Oxford, Cambridge, and Dublin, and of Our Colleges of Eton and Winchester, and in all Parish-Churches and Chapels within those parts of Our United Kingdom called England and Ireland.

“ Given at Our Court at Kensington the Twenty-first Day of June, 1837, in the First Year of our Reign.

“ By Her Majesty’s Command,

“ J. RUSSELL.”

### NOTE.

THE observation of the day on which the reigning Sovereign ascended the throne is of very ancient date. It originated in that general sentiment of religion which taught society to combine the recollection of all important events with the worship of Him by whom “kings reign and princes decree judgment.” The custom was kept up in the English Church till interrupted by the ruin of the monarchy under Charles I., when, as is stated in the canon, “it received a long and doleful interruption, upon occasion of his murder, which changed the day on which King Charles II. succeeded to the crown into a day of sorrow and fasting.” On the accession of James II. the custom was renewed. In the reign of William III. it was again allowed to fall into disuse, but was revived on the accession of Queen Anne. The service which had been drawn up by the bishops in the reign of James II. was adopted as the groundwork of the Office, but several minor alterations were made to suit the different character of the times. In the review of the Liturgy, the first lesson as used in the office of King James was restored, that in the reign of Queen Anne being Proverbs viii., from verse 13 to the end.



# PRAYERS

FOR THE

## LORD LIEUTENANT OF IRELAND.

¶ *A Prayer for the Chief Governour or Governours of Ireland, to be used after the Prayer for the Royal Family in the Morning and Evening Service: or, when the Litany is used, after the Prayer.*  
[We humbly beseech thee, &c.]

¶ *No Chief Governour is to be prayed for until he be sworn.*

¶ *When there is a Lord Lieutenant, and also a Lord Deputy, or Lords Justices, then both shall be prayed for.*

**A**Lmighty God, from whom all power is derived, We humbly beseech thee to bless thy *Servant* the *Lord Lieutenant* of Ireland, and grant that *he* may use the Sword which our Sovereign *Lady* the *Queen* hath committed into his hand, with justice, and mercy, according to thy blessed Will, for the protection of this People, and the true Religion established amongst us: Enlighten *him* with thy Grace, preserve *him* by thy Providence, and encompass *him* with thy Favour. Bless, we beseech thee, the whole Council, direct their Consultations to the advancement of thy Glory, the good of thy Church, the honour of *her* sacred Majesty, and the safety and welfare of this Kingdom: Grant this, O merciful Father, for Jesus Christ his sake, our only Saviour and Redeemer. *Amen.*

*Or,*

**A**Lmighty God, in whose hands all earthly power doth consist, We humbly beseech thee to bless [————] Lord Lieutenant General, and General Governour of Ireland: And grant that the Sword which our dread Sovereign *Lady* the *Queen* hath committed into *his* hand, *he* may wield in thy faith and fear, and use according to thy blessed Will and Word: Let thy Grace enlighten *him*, thy Goodness confirm *him*, and thy Providence protect *him*. Bless, we beseech thee, the whole Council, direct their Consultations to the advancement of thy Glory, the good of thy Church, the honour of *her* sacred Majesty, and the safety and welfare of this Kingdom. Grant this, O merciful Father, for Jesus Christ his sake, our only Saviour and Redeemer. *Amen.*

# A R T I C L E S

AGREED UPON BY

## THE ARCHBISHOPS AND BISHOPS OF BOTH PROVINCES, AND THE WHOLE CLERGY,

In the Convocation holden at *London* in the Year 1562, for the avoiding of Diversities of Opinions, and for the establishing of Consent touching true Religion: Reprinted by His Majesty's Commandment, with his Royal Declaration prefixed thereunto.

### HIS MAJESTY'S DECLARATION.

*BEING* by God's Ordinance, according to Our just Title, Defender of the Faith, and Supreme Governour of the Church, within these Our Dominions, *We hold it most agreeable to this Our Kingly Office, and Our own religious Zeal, to conserve and maintain the Church committed to Our Charge, in Unity of true Religion, and in the Bond of Peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Commonwealth. We have therefore, upon mature Deliberation, and with the Advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following:*

*That the Articles of the Church of England (which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of England agreeable to God's Word: which We do therefore ratify and confirm, requiring all Our loving subjects to continue in the uniform Profession thereof, and prohibiting the least difference from the said Articles; which to that End We command to be new printed, and this Our Declaration to be published therewith.*

*That We are Supreme Governour of the Church of England: And that if any Difference arise about the External Policy, concerning the Injunctions, Canons, and other Constitutions whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do: and We approving their said Ordinances and Constitutions; providing that none be made contrary to the Laws and Customs of the Land.*

*That out of Our Princely Care that the Churchmen may do the Work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble Desire, shall have Licence under Our Broad Seal to deliberate of, and to do all such Things, as, being made plain by them, and assented unto by Us, shall concern the settled Continuance of the Doctrine and Discipline of the Church of England now established; from which We will not endure any varying or departing in the least Degree.*

*That for the present, though some differences have been ill raised, yet We take comfort in this, that all Clergymen within Our Realm have always most willingly subscribed to the Articles established; which is an argument to Us, that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious points, in which the present differences lie, men of all sorts take the Articles of the Church of England to be for them; which is an argument again, that none of them intend any desertion of the Articles established.*

*That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the Church of Christ, We will, that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of England according to them. And that no man hereafter shall either print, or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.*

*That if any publick Reader in either of Our Universities, or any Head or Master of a College, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publickly read, determine, or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with Our Royal Assent; he, or they the Offenders, shall be liable to Our displeasure, and the Church's censure in Our Commission Ecclesiastical, as well as any other: And We will see there shall be due Execution upon them.*

## ARTICLES OF RELIGION.

### I. *Of Faith in the Holy Trinity.*

**T**HERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

### II. *Of the Word or Son of God, which was made very Man.*

**T**HHE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

### III. *Of the going down of Christ into Hell.*

**A**S Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

### IV. *Of the Resurrection of Christ.*

**C**HRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

### V. *Of the Holy Ghost.*

**T**HHE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

### VI. *Of the Sufficiency of the holy Scriptures for salvation.*

**H**OLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required

of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

### *Of the Names and Number of the Canonical Books.*

#### **G**ENESIS,

*Exodus,*

*Leviticus,*

*Numbers,*

*Deuteronomy,*

*Joshua,*

*Judges,*

*Ruth,*

*The First Book of Samuel,*

*The Second Book of Samuel,*

*The First Book of Kings,*

*The Second Book of Kings,*

*The First Book of Chronicles,*

*The Second Book of Chronicles,*

*The First Book of Esdras,*

*The Second Book of Esdras,*

*The Book of Esther,*

*The Book of Job,*

*The Psalms,*

*The Proverbs,*

*Ecclesiastes or Preacher,*

*Cantica, or Songs of Solomon,*

*Four Prophets the greater,*

*Twelve Prophets the less.*

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

*The Third Book of Esdras,*

*The Fourth Book of Esdras,*

*The Book of Tobias,*

*The Book of Judith,*

*The rest of the Book of Esther,*

*The Book of Wisdom,*

*Jesus the Son of Sirach,*

*Baruch the Prophet,*

*The Song of the Three Children,*

*The Story of Susanna,*

*Of Bel and the Dragon,*

*The Prayer of Manasses,*

*The First Book of Maccabees,*

*The Second Book of Maccabees.*

All the Books of the New Testament,

## ARTICLES OF RELIGION.

as they are commonly received, we do receive, and account them Canonical.

### VII. *Of the Old Testament.*

**T**HE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

### VIII. *Of the Three Creeds.*

**T**HE Three Creeds, *Nicene Creed*, *Athanasius's Creed*, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

### IX. *Of Original or Birth-sin.*

**O**RIGINAL Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, *Φρόνημα σαρκός*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

### X. *Of Free-Will.*

**T**HE condition of Man after the fall of *Adam* is such, that he cannot turn

and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

### XI. *Of the Justification of Man.*

**W**E are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

### XII. *Of Good Works.*

**A**LBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgement; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

### XIII. *Of Works before Justification.*

**W**ORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

### XIV. *Of Works of Supererogation.*

**V**OLUNTARY Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.



## ARTICLES OF RELIGION.

### XV. *Of Christ alone without Sin.*

**C**HRI<sup>S</sup>T in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint *John* saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

### XVI. *Of Sin after Baptism.*

**N**OT every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

### XVII. *Of Predestination and Election.*

**P**REDESTINATION to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of

the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

### XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

**T**HEY also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

### XIX. *Of the Church.*

**T**HE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

### XX. *Of the Authority of the Church.*

**T**HE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of

## ARTICLES OF RELIGION.

holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

### XXI. *Of the Authority of General Councils.*

**G**ENERAL Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

### XXII. *Of Purgatory.*

**T**HE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

### XXIII. *Of Ministering in the Congregation.*

**I**T is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

### XXIV. *Of speaking in the Congregation in such a tongue as the people understandeth.*

**I**T is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.

### XXV. *Of the Sacraments.*

**S**ACRAMENTS ordained of Christ be not only badges or tokens of

Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as Saint *Paul* saith.

### XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament.*

**A**LTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgement be deposed.

## ARTICLES OF RELIGION.

### XXVII. *Of Baptism.*

**B**APTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

### XXVIII. *Of the Lord's Supper.*

**T**HE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: inso-much that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

### XXIX. *Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper.*

**T**HE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint *Augustine* saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

### XXX. *Of both kinds.*

**T**HE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

### XXXI. *Of the one Oblation of Christ finished upon the Cross.*

**T**HE Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

### XXXII. *Of the Marriage of Priests.*

**B**ISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

### XXXIII. *Of excommunicate Persons, how they are to be avoided.*

**T**HAT person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

### XXXIV. *Of the Traditions of the Church.*

**I**T is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgement, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought

## ARTICLES OF RELIGION.

to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

### XXXV. *Of the Homilies.*

**T**HE second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

#### Of the Names of the Homilies.

- 1 *Of the right Use of the Church.*
- 2 *Against peril of Idolatry.*
- 3 *Of repairing and keeping clean of Churches.*
- 4 *Of good Works: first of Fasting.*
- 5 *Against Gluttony and Drunkenness.*
- 6 *Against Excess of Apparel.*
- 7 *Of Prayer.*
- 8 *Of the Place and Time of Prayer.*
- 9 *That Common Prayers and Sacraments ought to be ministered in a known tongue.*
- 10 *Of the reverend estimation of God's Word.*
- 11 *Of Alms-doing.*
- 12 *Of the Nativity of Christ.*
- 13 *Of the Passion of Christ.*
- 14 *Of the Resurrection of Christ.*
- 15 *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
- 16 *Of the Gifts of the Holy Ghost.*
- 17 *For the Rogation-days.*
- 18 *Of the state of Matrimony.*
- 19 *Of Repentance.*
- 20 *Against Idleness.*
- 21 *Against Rebellion.*

### XXXVI. *Of Consecration of Bishops and Ministers.*

**T**HE Book of Consecration of Archbishops and Bishops, and Ordering

of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King *Edward* unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

### XXXVII. *Of the Civil Magistrates.*

**T**HE Queen's Majesty hath the chief power in this realm of *England*, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all states and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of *Rome* hath no jurisdiction in this Realm of *England*.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

### XXXVIII. *Of Christian men's Goods, which are not common.*

**T**HE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such

## ARTICLES OF RELIGION.

things as he possesseth, liberally to give alms to the poor, according to his ability.

### XXXIX. *Of a Christian man's Oath.*

**A**S we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and

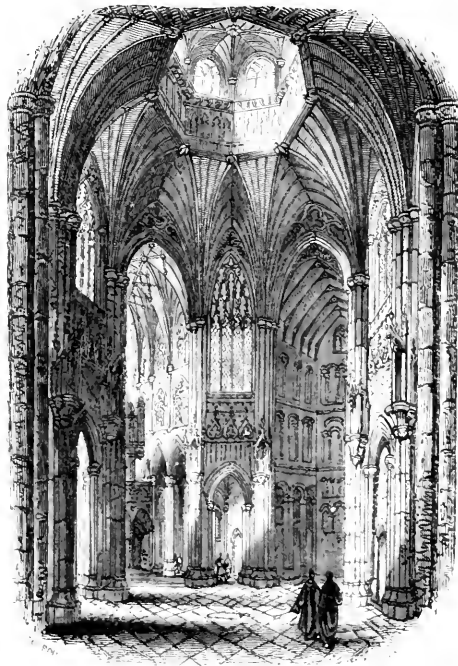
*James* his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgement, and truth.

## THE RATIFICATION.

**T**HIS Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady **ELIZABETH**, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishops and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord 1571.

### NOTE.

ARTICLES of Religion were published, by order of Henry VIII., in the year 1536. They were of that mixed character which it might be expected a summary of faith would assume in the then unsettled state of the Church. In 1552 Edward VI. issued a series of Articles, forty-two in number, and which had been drawn up and signed by the two Houses of Convocation. They afforded a full and clear view of the tenets of the Reformed Church of England. These Articles were set aside in the reign of Mary; but in the year 1562 Queen Elizabeth confirmed the Thirty-Nine Articles as agreed upon "by the Archbishops and Bishops of both provinces, and the whole Clergy, in the Convocation holden at London." As they were published only in Latin, the mass of the people could derive from them no additional information respecting the doctrines of their Church. When they were revised, therefore, in 1571, the Convocation signed an English, as well as the Latin, copy of the Articles. Cranmer and Ridley are said to have been chiefly concerned in framing the original sketch of the Articles; but Bishop Burnet expressly observes, that most of the bishops and eminent divines of the day were consulted on the subject, and invited to give their assistance in drawing up this grand statement of doctrine for the national Church.



## A TABLE OF THE ARTICLES.

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- |  |  |
|--|--|
| 1. <i>OF Faith in the holy Trinity.</i>        | 21. <i>Of the Authority of General Councils.</i>               |
| 2. <i>Of Christ the Son of God.</i>            | 22. <i>Of Purgatory.</i>                                       |
| 3. <i>Of his going down into Hell.</i>         | 23. <i>Of Ministering in the Congregation.</i>                 |
| 4. <i>Of his Resurrection.</i>                 | 24. <i>Of Speaking in the Congregation.</i>                    |
| 5. <i>Of the Holy Ghost.</i>                   | 25. <i>Of the Sacraments.</i>                                  |
| 6. <i>Of the Sufficiency of the Scripture.</i> | 26. <i>Of the Unworthiness of Ministers.</i>                   |
| 7. <i>Of the Old Testament.</i>                | 27. <i>Of Baptism.</i>   |
| 8. <i>Of the Three Creeds.</i>                 | 28. <i>Of the Lord's Supper.</i>                               |
| 9. <i>Of Original or Birth-sin.</i>            | 29. <i>Of the Wicked which eat not the Body<br/>of Christ.</i> |
| 10. <i>Of Free-will.</i>                       | 30. <i>Of both kinds.</i>                                      |
| 11. <i>Of Justification.</i>                   | 31. <i>Of Christ's one Oblation.</i>                           |
| 12. <i>Of good Works.</i>                      | 32. <i>Of the Marriage of Priests.</i>                         |
| 13. <i>Of Works before Justification.</i>      | 33. <i>Of Excommunicate Persons.</i>                           |
| 14. <i>Of Works of Supererogation.</i>         | 34. <i>Of the Traditions of the Church.</i>                    |
| 15. <i>Of Christ alone without Sin.</i>        | 35. <i>Of the Homilies.</i>                                    |
| 16. <i>Of Sin after Baptism.</i>               | 36. <i>Of Consecrating of Ministers.</i>                       |
| 17. <i>Of Predestination and Election.</i>     | 37. <i>Of Civil Magistrates.</i>                               |
| 18. <i>Of obtaining Salvation by Christ.</i>   | 38. <i>Of Christian men's Goods.</i>                           |
| 19. <i>Of the Church.</i>                      | 39. <i>Of a Christian man's Oath.</i>                          |
| 20. <i>Of the Authority of the Church.</i>     |  |

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