

(C) HOLY-WEEK,

called also the "GREAT WEEK," the "INDULGENCE WEEK" (from the great Absolution at Easter), and "PASSION WEEK." Its observance, like that of Easter, is probably of very early date; and, while it brings to a climax the penitence and self-discipline of Lent, it naturally absorbs both into the adoring contemplation of the Passion and Resurrection of Our Lord.

The Sunday next before Easter,

commonly called PALM SUNDAY, in commemoration of the Triumphal Entry of Our Lord, which (from John xii. 1, 12) was reckoned as corresponding to this day. Both in the East and West there grew up on this day the ceremony of "Blessing" and distributing "the Palms," and carrying them in procession with litanies and hymns. The ceremony was intended both as a commemoration, and as a symbol of our taking up the badge of discipleship. The Special Lessons were Exod. xv. 27—xvi. 7 & Matt. xxii. 9. This was disused in 1549, and no trace of the commemoration, from which the day derives its popular name, was left in the Epistle or Gospel. The Proper Second Lessons for Evensong in the New Lectionary, however (Luke xix. 28-48; xx. 9-21), supply this omission, by recording the Triumphal Entry, and the first acts and words of the Holy-Week.

THE COLLECT is translated with slight variation from the old Sarum Collect. It is notable that it strikes an essentially practical key-note for the meditations of the Holy-Week, by setting before us the double humiliation of Our Lord, of which the Epistle speaks, not in its mystery, as belonging to Him alone, but as an example to us, shewing the way of humility and patience, in which we are so to follow Him as to partake of the glory of His Resurrection.

THE EPISTLE is that priceless passage in the Epistle to the Philippians, in which, from a practical exhortation to love and humility, as the "mind of Christ Jesus," St. Paul bursts forth into what may be called a glorious CREED OF JESUS CHRIST; (a) first describing Him in His own

nature, as being from the beginning "in the form," that is, the nature, "of God"; next (b) dwelling on the Incarnation, in which, "not counting this equality with God as a prize to be clutched at" (for such is the true rendering) He stripped Himself of glory, took on Him the nature of a servant, and even the likeness of sinful men; then (c), passing from this to the second humiliation, the acceptance for us of death, and that, the death of the Cross; lastly (d), describing the exaltation of His humanity to the unapproachable glory of Heaven, so that in His Name all created being should bow the knee, and confess Him Lord. It contains, in brief, the whole doctrine of Christ, and seems to warn us, in contemplating the pathetic history of the Passion, never to disconnect it from the thought of the true Godhead and exalted glory of the Great Sufferer.

THE GOSPEL, till 1661, included the whole "Passion of St. Matthew" (Matt. xxvi. and xxvii.). Now the former chapter has become the Second Lesson, and the latter the Gospel.

A careful study of the four Gospel narratives will shew that they give three distinct pictures of the Passion. The first is drawn by St. Matthew and St. Mark, whose narratives, with the exception of a few details peculiar to each, are virtually one, seeming to represent the Passion as it might have been seen by one who stood afar off in the crowd. The second is that of St. Luke, which, having up to the time of the trial before Pilate nearly coincided with St. Matthew and St. Mark, suddenly varies from these, giving a narrative full of peculiar details,

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; 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. 2. 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 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. 27. 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 how many things they witness against thee? And he answered him to never a word, inasmuch 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

such as could be known only to one who stood near the Cross. The third is that of St. John, who (as we know) stood at the very foot of the Cross itself, and who (in accordance with the character of his Gospel as "a Supplemental Gospel") fills up the other narratives with peculiar and characteristic details, thus supplying not unfrequently the key to their true significance.

This Gospel is the second part of the general outline narrative of St. Matthew. It tells us (a) of the delivery of Our Lord by the Sanhedrim to Pilate; (b) the remorse of Judas, mocked by the chief priests, his suicide, the destination assigned to the thirty pieces of silver as the price of blood, and a quotation from ancient prophecy illustrating the whole. This section is peculiar to St. Matthew, and the quotation presents some critical difficulty, for it only resembles (and this not very closely) a passage not in Jeremiah, but in Zechariah (xi. 12, 13).^{*} Then (c) passing to the tribunal of Pilate outside the palace (see John xviii. 28, 29), it notices only the one question, "Art Thou the King of the Jews?" Our Lord's assent, and subsequent silence in spite of Pilate's remonstrance; and goes on at once to the attempt of Pilate to release Him—which, if we had no other record, might seem unaccountable—the warning dream of Pilate's wife (peculiar to St. Matthew), the rejection by the people, and the clamour for His Crucifixion, and,

after this (again peculiar to St. Matthew), Pilate's washing his hands, and the cry, "His blood be on us and on our children"; (d) afterwards entering, or looking into, the Prætorium, it describes the scourging, the mocking, the scarlet robe, and the crown of thorns; (e) next, briefly noticing the pressing of Simon of Cyrene to bear the Cross, it narrates the coming to Golgotha, the offer of the vinegar and gall, the parting His garments, the superscription, and the guard round the Cross; (f) during the Crucifixion itself it records the taunts of the people, of the chief priests (so strangely coinciding with Ps. xxii. 8), and of the robbers crucified with Him: and then the darkness overhanging the land, and the one bitter cry (quoting Ps. xxii. 1) which rang out from it; lastly, the giving Him the vinegar (which brought with it death), the second loud cry, and the death itself. (g) Then, it relates the signs which marked the death of the Lord, the rending of the veil, significant of the opening of the access to God, and (peculiar to St. Matthew's record) the earthquake opening the graves, and the rising (for a time?) of the dead after His Resurrection—the symbol and earnest of the great Resurrection of the future. (h) It ends with the confession, wrung from the centurion superintending the Crucifixion, by the sight both of the Passion itself and the signs following, "Truly this was the Son of God."

^{*} In the Old Latin Version, and in some of the Fathers, the reading is simply "by the prophet"; and it has been thought that "Jeremiah" is the gloss of some copyist, remembering confusedly Jer. xviii. and xix. It is notable that the passage occurs in that part of our Book of Zechariah which, by the strongest internal evidence, is referred to the age of Jeremiah, the eve of the Captivity; and St. Jerome declares that he had seen the quotation in an "apocryphal" Book of Jeremiah, which may perhaps mean a writing of Jeremiah not included in the Book bearing his name.

shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor 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 governor 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 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 skull, 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 veil 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, 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.

Throughout, the history is of the Passion in its main visible features, true and vivid, but imperfect, with none of the more solemn and pathetic details, as

Monday before Easter.

THE EPISTLE (substituted in 1549 for Isa. 1. 5-10) is one of the most magnificent passages in Isaiah, describing the Redeemer, not as a Sufferer, but as a Conqueror and Avenger. It opens (a) with a picture of One (*vs.* 1-6) coming from the vanquished stronghold of Edom, who, in answer to the prophet's inquiry who He is, and why He comes with garments dyed in blood, proclaims Himself the Righteous Saviour of His people, seeing Himself to be the only helper of their helplessness, and avenging that helplessness on their heathen oppressors, because the day of Redemption is come. To this succeeds (b) the answer of the Prophet in the name of the people (*vs.* 7-14), praising God for His loving-kindness and mercy; declaring that in their affliction He was afflicted, and was ever ready to save, to redeem, and to bear them up; acknowledging their sin and its deserved chastisement; but believing still in His remembrance of the Covenant with Moses, with its spiritual blessings and visible deliverance and guidance, and of His tender care of them in the days of old. Finally (c) he turns to prayer, that God would look down upon them, outcasts though they are, unworthy to be the seed of Abraham; that, as their Father and Redeemer, He would call them back from their wanderings and hardness of heart; that He would no longer treat them (for this is the true sense of the original) as "those over whom He never bare

it might appear to one kept at a distance by the soldiers, mingling with the crowd, and not daring to associate himself with the Sufferer.

rule, those who are not called by His Name." The whole is especially notable here, because presenting to us—much as in the Apocalypse—the vision of the Second Coming of Christ, which He Himself foretold in the hour of His rejection (Mark xiv. 61, 62).

THE GOSPEL is the first part of the "Passion of St. Mark" up to the condemnation of Our Lord.

It agrees almost exactly throughout with the record of St. Matthew; but adds (as is usual with St. Mark) some of the graphic touches which mark eye-witness, as, for example (in *v.* 13), the "man bearing a pitcher of water"; (in *v.* 30) "the cock crowing twice"; (in *vs.* 51, 52) the curious episode of the young man who fled away naked; (in *v.* 54) Peter's "warming himself at the fire." Some of these appear also in the narrative of St. Luke.

(a) As in the other Evangelists, the narrative begins with the FEAST AT BETHANY, which, as we learn from St. John (xii. 1), took place before the Triumphal Entry, but which appears to be noticed here, because the rebuke of Judas (see John xii. 7)—the leader of the murmuring against the woman (Mary, the sister of Lazarus)—perhaps first suggested THE BETRAYAL, now plotted with the chief priests. Our Lord's commendation—to be a memorial of her for ever,—is of her loving delight in sacrifice, offering to Him, without calculation, of her best, and that,

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For the Epistle. Isaiah 63. 1. WHO 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 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 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 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 Gospel. St. Mark 14. 1. AFTER 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 spike-nard, 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?

moreover, at a critical time, before He was taken from them. While it refuses to estimate service by manifest usefulness, it cannot be taken as determining, in general, any intrinsic superiority in the direct service of honour to Him, as compared with the service to the poor, His representatives (Matt. xxv. 40).

(b) The next scene is the celebration of the PASSOVER FEAST, of which (from comparison with John xiii. 1, 29 & xviii. 28 & xix. 14, 42) it seems clear that Our Lord anticipated the ordinary time, whether by Galilean custom, or from special desire to eat it with His disciples before the Passion (see Luke xxii. 15). Here we have the prediction of the Betrayal, and the awful judgment on the traitor, of the desertion of the disciples (illustrated by quotation from Zech. xiii. 7), and of the denial of St. Peter; and the Institution of the Holy Communion, explaining the mysterious predictions of a year before (John vi. 53-58), by shewing what it is to "eat the flesh and drink the blood of the Son of Man," superseding the Paschal Feast, which had hallowed the old Covenant, by the better Feast which hallows the New.

(c) Thence, after the final Paschal Hymn, we pass towards the Mount of Olives and to the AGONY IN GETHSEMANE—the shrinking of His human will from the Passion of body, soul, and spirit, and the bowing it by spiritual struggle to the Will of the Father. (In comparison with Matt. xxvi. 39, 42, we see that St. Mark's narrative does not mark the subtle and instructive distinction between the first and second utterances of Our Lord.) We note also the failure of the disciples, in the "weakness of the flesh," "sleeping" (as St. Luke tells

us) "for sorrow," and so leaving Him to the loneliness, with which He pathetically reproaches all, and the eager St. Peter especially; the sad irony of the last words, "Sleep on now, and take your rest"; and the calm readiness to meet death (as in pre-sage of victory), "Rise, let us be going."

(d) Immediately follows the BETRAYAL by the Judas-kiss of unspeakable treachery, the sudden attempt of "one of them" (St. Peter) to resist, the remonstrance with His enemies for the violence of their attack on One, who had been always with them unprotected in the Temple, and the flight of the disciples. Then He is led away from the darkness of the Valley of Kedron up by the moonlit path to the gates of Jerusalem. Here occurs the peculiar episode, which, both in its picturesqueness and its apparent triviality, marks the vivid story of an eye-witness. Who the young man was, and why he followed with only the linen cloth round his naked body, we know not. Conjecture makes him St. Mark himself, Lazarus, or Simon of Bethany.

(e) The record of the CONDEMNATION BEFORE THE SANHEDRIM agrees almost exactly with St. Matthew, except that St. Matthew (xxvi. 63) supplies the solemn adjuration of the High Priest, under which Our Lord breaks the silence, hitherto kept in spite of the repeated false witness and previous question. Here it is notable that St. John's Gospel (ii. 19-21) alone explains the accusation about the Temple—a perversion of words actually uttered by Our Lord. The answer of Our Lord—"I am"—is absolutely explicit in claim of Messiahship, and the words following clearly allude to the cele-

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 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 woe 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 drank 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 saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and 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

brated vision of Daniel (vii. 13, 14) of "the Son of Man" "brought to the Ancient of days," and invested with the universal and eternal Kingdom. Then follows—in the condemnation for blasphemy, and the insulting mockery of the servants—the first rejection of Him by His own people.

(f) Lastly, we have the record of the DENIAL OF ST. PETER, agreeing almost word for word with the narrative of St. Matthew. We note, as singularly true to human nature, that each denial was (so to speak) forced upon him, partly by his boldness in entering the High Priest's palace, partly by his attempt to conceal discipleship and by previous denials; that each became more hardened and emphatic, even to perjury; and that the revulsion of feeling, when it did come, came at once and with overwhelming power.

THE PROPER LESSONS from the Old Testament (Lam. i. 1-15; ii. 13-22) begin a series of selections from the Lamentations of Jeremiah, uttered over the suffering and shame of the Holy City, as trodden down by her triumphant enemies. So far as they speak only of suffering, they are applied to the Great Sufferer; so far as they confess sin and call to repentance, they apply to us whose sins nailed Him to the Cross. The Second Lessons (John xiv. 1-15; 15-31) begin Our Lord's last discourse to His disciples, (a) declaring His departure "to prepare a place for them"; (b) manifesting Himself as the "Way, the Truth, and the Life," so that, in seeing Him they see the Father; (c) promising His Presence and the Presence of the Father with them through the gift of the Comforter; and (d) thus leaving them His peace for ever.

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 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 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 crew twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

THE EPISTLE (Isa. 1. 5-11) stands in marked contrast with the preceding, for it depicts the Suffering Servant of the Lord throughout; first (a), (vs. 5, 6) in His obedience, willingly enduring suffering and insult; next (b), (vs. 7-9), in His calm and perfect confidence that God will justify Him, and that His enemies shall fade and vanish away; lastly (c), (vs. 10, 11), in His message to those who, walking in obedience and godly fear, have yet no light; it bids them wait for God's good time, and warns them that those who kindle a light of their own devising shall lie down in shame and sorrow. The application to the Great Sufferer of Calvary throughout—in His self-sacrifice, His calmness, and His patient endurance—and to those who take up their cross and follow Him, is obvious.

THE GOSPEL, the second part of the "Passion of St. Mark," should be compared throughout with the Gospel of Palm Sunday from St. Matthew. With this it closely coincides, but is briefer—in fact, is the briefest and simplest history of the Passion. It adds, however, a few independent details—in v. 7, the fact that Barabbas had committed bloodshed in the insurrection; in v. 21, that Simon was "the father of Alexander and Rufus" (see Rom. xvi. 13); in v. 25, that the Crucifixion began at "the third hour"; while it omits several

details given by St. Matthew—the repentance and suicide of Judas (xxvi. 3-9), the dream of Pilate's wife (v. 19), and the washing of his hands (vs. 24, 25); and the greater signs following upon the death of the Lord (vs. 51, 52). We may note that what St. Matthew calls a "scarlet robe," St. Mark with greater precision describes as "purple," which is not what we call by that name, but the bright scarlet of royalty.

THE PROPER LESSONS continue those of the preceding day. The First Lessons (Lam. iii. 1-34, 34-66) form the central portion of the Lamentations, bringing out most clearly the great characteristics of the book,—first, the deep sense of suffering, of contempt from man, of desolation before God; next, the confession of unworthiness and sin; and, lastly, in spite of all, the continuance of hope, and confidence in the mercy of God. The Second Lessons (John xv. 1-14, 14-27), carry on Our Lord's last discourse to His Apostles, (a) bringing out in the Parable of the Vine their unity with Him, with its fruit of a love like His to all mankind; (b) warning them of the hatred and persecution which, like Him, they have to expect from the world; (c) and ending in the renewed promise of the Comforter, by whose witness to Christ they also shall be enabled to bear witness.

For the Epistle. Isaiah 50. 5.
THE 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 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 Gospel. St. Mark 15. 1.
AND 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 com-

mitted 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 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 thieves, the one on his

THE EPISTLE—drawn from the great Epistle to the Hebrews—as a whole, is plain in its meaning, carrying on the contrast of the first and second Covenants, brought out in the Epistle for Passion Sunday. It refers (a) to the consecration by blood of the solemn Covenant of God with Israel under Mount Sinai (Exod. xxiv. 5-8), and of the Tabernacle and the Priests (Lev. viii.); then (b) contrasts with this blood of bulls and goats, constantly offered, and availing only to cleanse ceremonially the earthly copies of heavenly things, the Blood of Christ offered by Himself; and (c) dwells on His entry for us once for all through His atoning Blood into the Holiest Place of Heaven itself, there to remain till He comes again, to complete the salvation which He has won. But the first clause, both in translation and idea, is difficult. The word rendered “testament” is the same which has been throughout the whole context, and in the New Testament generally, translated “covenant” (see Heb. viii. 6-ix. 15), and to alter the rendering of it is to break the continuity of thought. Moreover, the idea of a testament, as the will of a dying person, seems to have no proper connection with the relation of God to man, which is perfected in the Lord Jesus Christ, just because He is not dead but “alive for evermore.” Probably, on the whole, it is best to render thus, “Where a covenant is” (between God and sinners as such) “there must be brought forward” (or represented) “the death of the covenanting person; for a covenant has force over the dead; for doth it ever avail while he that made it liveth?” The reference will then be to the

sacrifice of the sin-offering—such as hallowed the old Covenant—representing the covenant with God as really dead before Him in penalty of sin, and, by death of the victim, delivering him through the mercy of God, and restoring him to unity with Him. The coherence with all that goes before and follows will thus be maintained.

THE GOSPEL is the first part of the “Passion of St. Luke,” and should be compared carefully with the narratives of St. Matthew and St. Mark, with which, on the whole, it agrees closely, not however without many notable omissions and insertions. Like the Third Gospel generally, this narrative of St. Luke is marked by special beauty and depth of pathos.

Following the same divisions as in the Gospel for Monday before Easter, we observe that,—

(a) **THE FEAST AT BETHANY** is altogether omitted, and the resolution of Judas to betray his Master referred simply to the temptation of Satan, without notice of the occasion which may first have suggested it.

(b) **THE PASSOVER FEAST** is described with special fulness. Several important details are found in St. Luke alone—Our Lord’s earnest desire to eat it with them, which may be connected with His apparent anticipation of the ordinary time; His refusal to drink of the Paschal Cup at Supper, in anticipation of the “new wine” of the Kingdom of God; the fact that, only when the Paschal Supper was over, did He break the bread and give the cup to His disciples. Moreover, in the Institution of the Holy Communion St. Luke adds the important words

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 buiddest 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 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.

Wednesday before Easter.

The Epistle. Heb. 9. 16.

WHERE 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 hysop, 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 remission. 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 judgment: 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 Gospel. St. Luke 22. 1.

NOW 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

"This do in remembrance of Me"; containing the authority for pleading His Sacrifice as a memorial before God, and continuing this pleading "till He comes" (1 Cor. xi. 26); superseding by this memorial the ancient memorial of the Passover. It is remarkable that St. Luke's account agrees almost verbally with the record given by St. Paul (1 Cor. xi. 23-25). Again, in the discourse after the Supper, St. Luke alone tells us of the strife for greatness in His Kingdom among the disciples, which is at once rebuked by Our Lord's own example, making self-abasement the true Law of that Kingdom on earth, and which yet in its highest aspiration is satisfied by the promise of the heavenly Feast, and of the "twelve thrones" in the Kingdom of glory. (The phrase, "I am among you as he that serveth," is curiously explained by the washing the disciples' feet, just over, which is recorded to us only by St. John (John xiii. 1-17).) From St. Luke again we read of the command to provide for their own needs and defence (in contradistinction to the practice of their former mission), and of the unintelligent literalism of obedience in the Apostles in respect of the "two swords," which explains how St. Peter came to be armed in Gethsemane.

(c) St. Luke (the physician) brings out especially the awful reality of THE AGONY, alone telling us of the bloody sweat wrung forth in the intensity of mental struggle, and of the Angel sent down (as at the Temptation) to minister to Him.

(d) In the BETRAYAL we read here of Our Lord's reproof to the traitor, "Judas, betrayest thou the Son of Man with a kiss?" and of His healing the ear of the wounded servant by

an act of mercy, which in the turmoil probably the sufferer alone knew.

(e) The record of the CONDEMNATION is briefer, omitting the testimony of the false witnesses, and placing the mockery before the arraignment in the Council.

(f) The story of the DENIAL OF ST. PETER varies in detail from the others, and contains the pathetic description of the look of Our Lord upon His failing disciple, which drew forth the sudden tears of penitence.

Everywhere we see traces of independent narrative and touches of impressive and pathetic detail.

THE PROPER LESSONS.—The First Lesson in the Morning (Lam. iv. 1-21) completes the series from the Lamentations, contrasting the former glory and beauty of Israel with its well-deserved ruin; the First Lesson in the Evening (Dan. ix. 20-27) is the great prophecy (in answer to Daniel's prayer and confession) of the Seventy Weeks, at the end of which "Messiah shall be cut off, but not for himself." The Second Lessons (John xvi. 1-16, 16-33) complete Our Lord's last discourse, (a) renewing more fully still the promise of the Comforter—His office to the world, to "convince of sin, righteousness, and judgment"—His office to the Church, "to guide into all the Truth," and so "glorify the Son"; (b) announcing His approaching departure to the Father, and His future spiritual Presence, turning their sorrow into joy, and their imperfect knowledge into perfection; (c) finally, on their eager profession of present faith and knowledge, warning them of their approaching desertion, and yet promising them final victory in Him.

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, 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 woe 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 autho-

ity 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 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:

commonly called MAUNDY THURSDAY. The word *Maundy* (although other derivations for it have been suggested) appears almost certainly to be derived, like its French equivalent *Mandé*, from the *Mandatum*, "the new commandment" given by Our Lord in connection with the washing of the disciples' feet (John xiii. 34), and, perhaps also, the "Do this in remembrance of Me" of the Last Supper, just ended. On this day, accordingly, it became the custom for Popes, Kings, and Bishops to wash publicly the feet of poor men, and accompany the ceremony with alms-giving, which still continues with us in the King's "Maundy." The day was also marked by the bathing of the Catechumens, and the consecration of the Chrism, preparatory to the Easter Baptism, by the solemn reconciliation of penitents, and by the celebration—at any rate in the African Church—of an Evening Communion, in memory of the first institution, which was, however, disused and discountenanced after the 7th century.

THE EPISTLE is the well-known passage describing, and rebuking, the gross profanation of the Holy Communion in the Corinthian Church, probably arising in part from its connection with the *Agape* or Love-feast. It seems that, instead of unity in "the Lord's Supper," there were divisions, through which each person or knot of persons took what became their "own supper," and that excess and drunkenness disgraced the sacred feast. The indignant rebuke of this sacrilege—as a sin both against the sacredness of "the Church of God" and against Christian brotherhood—leads St.

Paul, first, to give a record of the Institution, independent of, and probably anterior to, our Gospels in their present form, but closely coincident with St. Luke's narrative; and, next, to warn earnestly against this "unworthy partaking," in which the sinner "eats and drinks to himself a judgment" (not "damnation," but, as appears below, a temporal judgment, sent in order that they should "not be condemned"), and is "guilty" in respect "of the body and blood of the Lord," which he does not "discern," that is, distinguish from common food. This sin had already been visited by judgments of sickness and death. St. Paul urges them to forsake it without delay, and promises to order hereafter whatever else is needful—probably for guarding against future profanation. It is natural to conjecture that from this time the separation of the Holy Communion from the *Agape* and its early celebration—which we know to have already become an established usage in the second century—began by Apostolic authority.

THE GOSPEL is the second part of the "Passion of St. Luke," in which, still more than in the first, he gives a narrative quite independent of the others, of special pathetic beauty, containing many details unrecorded by them, and apparently drawn from a far nearer point of view.

Thus (a) BEFORE PILATE he records to us the formal accusation, clenched by the false statement of "forbidding to give tribute to Cæsar" (see Luke xx. 20), which produced Pilate's public inquiry, "Art Thou the King of the Jews?" next (b), the characteristic attempt of Pilate

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 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 crew, 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 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.

Thursday before Easter.

The Epistle. 1 Cor. 11. 17.

IN 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 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

to get rid of responsibility, taking advantage of the fact of the ministry in Galilee to SEND OUR LORD TO HEROD ANTIPAS, who was in all probability in the same palace; the vulgar curiosity of Herod (see Luke ix. 9), which desired to see a miracle wrought; and his mockery of his silent Prisoner, arraying Him in scorn in a "gorgeous robe" (which may perhaps have been the "scarlet robe" of mockery in the Prætorium); and reconciling himself to Pilate by participation in one common guilt; (c) again, he suggests the object of THE SCOURGING, which otherwise might have seemed a wanton cruelty, in Pilate's words, "I will chastise Him, and let Him go"—inconsistent with his declaration of Our Lord's innocence, but apparently implying a vain hope that this lesser ignominy and suffering might content the people. It is remarkable that he does not narrate the actual scourging itself. (d) On the WAY TO THE CROSS he tells us of the company of mourners that followed, and of Our Lord's words, heard only by them and by the soldiers, "Daughters of Jerusalem, weep not for Me, but weep for yourselves and your children," foretelling—in words drawn from ancient prophecy (Hos. x. 8)—the utter destruction to come on the "dry tree" of the Jewish dispensation. (e) At the moment of THE FIRST AGONY OF THE ACTUAL CRUCIFIXION, he alone preserves to us the prayer of infinite forgiveness, "Father, forgive them; for they know not what they do," which would be heard by those to whom they specially applied—the Roman soldiers nailing Him to the Cross; (f) UNDER THE CROSS ITSELF he alone records the repentance of one of the robbers crucified with Him

(who had first, it would seem, joined the railing against Him), and the almost superhuman faith, which—rebuking his impenitent comrade, recognising his own sin, and the sinlessness of Jesus—saw in the Crucified the Lord of Glory, and received the special blessing, "This day shalt thou be with me in Paradise"; and, only noting the fact of the loud cry (not the Hebrew words, which would be unintelligible to a Gentile), adds the last low utterance, "Father, into Thy hands I commend my spirit"; and finally, (g) gives literally the CRY OF THE CENTURION, "Truly this was a righteous man" (probably "the Righteous One"; see Acts iii. 14 & vii. 52 & xxii. 14), which the other Evangelists translated into the equivalent Jewish term, "the Son of God"; and alone notes the revulsion of feeling, which made even the people "smite their breasts" in remorse.

The whole clearly indicates the eye-witness of one who stood near the Cross, and seems for many reasons to point to a Roman informant. According to common tradition, the Third Gospel belongs to the time of St. Paul's imprisonment at Cæsarea, the great Roman garrison city. Could the Centurion himself have gone on to the logical conclusion of his confession, and, as a Christian, been the witness of all these things to the Evangelist?

THE PROPER LESSONS are (Hos. xiii. 1-15; xiv.) the closing utterances of Hosea, the prophet of the fall of the kingdom of Israel; first pleading with Israel God's former mercies, and the people's continued sin; then promising "ransom from the power of the grave," and restoration through faith and penitence to fruitfulness and true wisdom by

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 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 23. 1.

THE 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 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,

the healing mercy of God; next (John xvii.), Our Lord's Great Intercession for the knowledge of God, the Unity in Himself with God and with one another, and the final glory with Him, which are the essential blessings

Good Friday.

This beautiful name, of old standing, is peculiar to the English Church. In ancient times the day was called the "Day of the Cross," "the Pasch of the Cross," the Great *Parasceve* ("Preparation"), and the like. From the earliest days it was naturally observed as a day of strict fasting, penitence, and prayer, with special thanksgiving for the Atonement, and special intercession for all men, for whom Christ died. The singing of the "Reproaches" (expanding Mic. vi. 3-5), and the Adoration of the Cross, were added in later times. In token of mourning the altars were stripped and the sanctuary lights extinguished. The Holy Communion, consecrated on the previous day, was received in silence (the "Mass of the Presanctified"). At the Reformation, when reservation was forbidden, the practice of both consecrating and receiving undoubtedly came in. While in its Festal aspect the celebration may seem incongruous with the solemn Fast, yet the shewing the Lord's death must be held to be specially appropriate on the day of the Passion.

THE COLLECTS (all taken from the Sarum Missal) are a portion of the Collects of Intercession found in the Sacramentary of Gelasius.

(a) *The First* is for the whole Church, as the family of God, redeemed to the adoption of sonship by the Betrayal, the Con-

demnation, and the Passion, of the true Son of God.

of His Church; and (John xiii. 1-36) the record of the washing of the disciples' feet after the Last Supper, the warning of the Betrayal, and the "new commandment" of Love (all belonging to this day).

(b) *The Second*, taking for granted the indwelling of the Holy Spirit in the Church as a whole, prays for each member that he may give active service to God, recognising that he has his own call and his own ministry for Him.

(c) *The Third* (a combination with much variation of three ancient Collects for Heretics, Jews, and Pagans) prays for all Jews and Turks (worshippers of One God, but not of the Lord Jesus Christ), then for Infidels (worshippers of false gods or of no God), and Heretics (worshipping God in Christ, but not aright), that God may take from them the hindrances of ignorance, hardness, contempt of His Gospel, and bring them home to the true Israel, the "one fold" (properly "one flock," see John x. 16) under "One Shepherd."

THE EPISTLE is the conclusion of the doctrinal teaching of the Epistle to the Hebrews, on the Priesthood and Sacrifice of Our Lord, continuing the Epistles for Passion Sunday and Wednesday before Easter. It has three sections; (a) the first deals with the actual SACRIFICE OF CHRIST in the past, contrasting it with the merely symbolical sacrifices of bulls and goats under the Law, which by repetition confessed their unreality; interpreting Ps. xl. 6-8 as representing the doing away with these things by the offering of Jesus Christ Him-

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 for your children. For behold, 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 veil 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 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.

Good Friday.

The Collects.

ALMIGHTY 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.*

self, once for all, in fulfilment of the Will of God, and for the sanctification of humanity; (b) the second with HIS PRIESTHOOD AND ROYALTY at the right hand of God in the present, waiting for the victorious fulfilment of the prophecy of Ps. cx. 1, and giving the Holy Spirit (see Jer. xxxi. 33, 34) to write God's will on the heart; (c) the third draws the conclusion, that in virtue of this Priesthood and Sacrifice, we have confidence to enter through the veil of His humanity, and by His blood, into the Holy Place of God's presence, baptized with water and the Spirit, and holding Him fast by faith even to the end.

THE GOSPEL originally included John xviii. and xix., the "Passion of St. John." The former is now the Second Lesson, but is so closely connected with the latter that the two should be considered as a whole.

In the whole record we trace clearly two characteristics of the Fourth Gospel—that it is a "Supplementary Gospel," omitting as far as possible what is previously recorded, and supplying what had been as yet omitted; and that it is a "spiritual Gospel," always bringing out the hidden meaning, underlying the visible facts. Throughout, and especially in the record of the actual Passion, it is represented to us from the nearest point of view by one who was, in fact and in spirit, closest to Our Lord.

Observing the same general divisions of the subject as before, we find (a) that St. John (xii. 1-8) puts in its right place the SUPPER AT BETHANY (six days before the Passover), and records the special cavi and rebuke of Judas, who "was a thief and held the bag"; (b) that in recording (xiii. 1-30) the FEAST ("before the Passover"), while he alone

tells us of the washing of the disciples' feet, and the lesson of humility therefrom, and of the question as to the traitor, put at St. Peter's request by "the disciple whom Jesus loved," leaning back on Jesus' breast to whisper his question, yet he passes over the Institution of the Holy Communion altogether; (c) that in the history of THE BETRAYAL AND APPREHENSION, St. John—passing again over the whole record of the Agony—alone tells us how the guard (of Roman soldiers) and the officers recoiled and fell to the ground on suddenly facing the Majesty of their unarmed Prisoner, and brings out the freedom of His self-surrender and His care for his disciples' safety; (d) next, he alone tells us of the previous EXAMINATION BEFORE ANNAS (the true high priest in the view of the Pharisees), preceding the formal trial in the Sanhedrim before Caiaphas, of Our Lord's appeal to His previous teaching and His refusal of further answer, and of the insults of the servants, borne with calm patience and dignity (contrast Acts xxiii. 1-5). (e) In relation to THE DENIAL OF Sr. PETER, recorded with differences of detail, he tells how, through "the other disciple" (St. John himself) as "known to the high priest," Peter gained admission to the palace. (f) In the TRIAL BEFORE PILATE, above all, he fills up, and so constantly explains, the narrative of the other Evangelists. He tells us that the examination went on partly within in private, partly (in deference to Pharisaic scruples) without; he shows us why the delivery to Pilate was made at all, because the Jews had not the power of life and death; he relates the private conferences between Our Lord and Pilate, the half-sceptical and yet half-

AL MIGHTY 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.*

OMERCIFUL 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 Epistle. Heb. 10. 1.

THE 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 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 veil, 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.

reverent Gentile, and His declaration that "His Kingdom was not of this world," which alone explain why Pilate said, "I find no fault in Him," and, being generally reckless of human life, was so anxious not to shed His blood; he tells us explicitly (what St. Luke implies) that the mocking and scourging were inflicted, not in wanton cruelty, but in a weak attempt to satisfy the multitude and excite their pity ("Behold the Man!"); he records the fear excited in Pilate by the declaration, "He made Himself the Son of God"—the known title of the Messiah—and dissipated by Our Lord's answer, acknowledging that the power of the governor was "given from above"; the final victory gained over the governor's evil conscience and cowardice by the insinuation, "Thou art not Cæsar's friend"; and, on the other hand, the victory over Pharisaic religious patriotism in the cry, "We have no king but Cæsar." (g)

IN THE PASSION ITSELF, we hear from him of the significant refusal of Pilate to alter the title on the Cross—half in taunt to the Jews, half in reverence for the Victim; of the reason why the soldiers (fulfilling Ps. xxii. 18) cast lots for His seamless vesture; of the Farewell of Our Lord to His Mother at the foot of the Cross, and His commendation of her to the beloved disciple; of the significant words, "I thirst," accepting death only when all was accomplished, and, "It is finished," declaring the close of struggle in victory. (h) AFTER THE PASSION, the breaking no limb of the Lord, but piercing His side, out of which came "blood and water"—physically (it is said) the sign of a literally "broken heart"—mystically (see 1 John v. 6-9) having a deep spiritual meaning. In

Easter Even,

called in the early Church, both Eastern and Western, "the Great Sabbath." It was, first, the Sabbath of Our Lord's rest in the grave; it was, next, the last Sabbath for His disciples, before the Jewish ordinance was superseded

these he notes the fulfilment of the ordinance of the Passover (Exod. xii. 46), and the prophecy of Zechariah (xii. 10) of the future mourning over "Him whom they pierced."

Historically the record of St. John alone gives coherence and intelligibility to the other narratives, shewing, at every point, the vividness of eye-witness, and the insight of reverent love. Spiritually, if the narrative of St. Luke is fullest of pathos, teaching us to weep with Christ, the narrative of St. John is fullest of solemnity and mystery, teaching us to adore.

During the whole week, in reiterated record of fact, in prophetic anticipation, and application by Apostolic teaching, the one object is to shew forth Our Lord's Death, both as a Passion and as an Atonement, and to stir the repentance, the love, and the adoration, of those whom by it He has redeemed.

THE PROPER LESSONS are (Gen. xxii. 1-20) the history of the typical Sacrifice of Isaac, and (Isa. lii. 13—liii. 12) the great picture of the Suffering Messiah, "despised and rejected of men," but by the Sacrifice of His soul for sin, bearing the sorrows and iniquity of men, and in His victory "seeing the travail of His soul" and "being satisfied"; then (John xviii.) the story of the first part of "the Passion of St. John," and (1 Pet. ii.) St. Peter's declaration of the royalty and dignity of Christians in the Saviour; his exhortation, based on this, to purity, obedience, and self-sacrifice; and his comfort to the despised slaves, teaching them that their suffering is a following of the Great Sufferer, who "bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness."

by the spiritual Festival of the Lord's Day; it is, lastly, the anticipation for us of the Sabbath rest of the unsewn world (into which Our Lord's human spirit on this day entered), waiting for the Second Easter of the general Resur-

The Gospel. St. John 19. 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 judgment-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 thenceforth 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 judgment-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 they cried out, Away with him, away with him, crucify him. Pi-

late 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

rection. It is thus a pause of sacred meditation between the sorrow of the Passion and the gladness of Easter. It was in ancient times the chief Fast and Vigil of the whole year; and the chosen time for the great Easter Baptism of the Catechumens (to which allusion is evidently made in the Collect).

THE COLLECT was inserted in 1662 by Bishop Cosin, altered from a Collect in the Scotch Liturgy of 1637, commonly attributed to Land. Till that time no special Collect was provided, the old Sarum Collect—speaking (with possible allusion to the Paschal fire) of God as “illuminating this most holy night with the glory of the Resurrection”—having been disused. Like most of the modern Collects, it is full of Scriptural references (see Rom. vi. 3-5; Col. iii. 3; Ps. ix. 13). It dwells on our baptism, as a burial with Christ from the old life of sin (so vividly represented in the ancient immersion); and prays that here, living according to this beginning, we may continually “mortify” sin, and in the hereafter, “through the grave and gate of death, pass to our joyful Resurrection.” (See the Second Lesson of the Evening Service.)

THE EPISTLE is chosen with a similar double reference to the “descent into Hades” of Our Lord, and our Baptism into His Resurrection. (a) It is the one glimpse given us of the action of Our Lord, as the Son of Man, “when He had been put to death in the flesh, but quickened in the spirit.” We know from Himself that He was in Paradise, the place of joy and rest (Luke xxiii. 43). We learn from St. Peter’s preaching at Pentecost that His soul passed into Hades (or *Sheol*), the abode of souls departed, to break the chains of death for Himself and for all (Acts ii. 29). But St. Peter here plainly declares that there, at this time, “He made proclama-

tion to the spirits in prison” (or “ward”), at any rate to those disobedient in the antediluvian world; and in 1 Pet. iv. 6, he evidently alludes to this as a “preaching of the Gospel to the dead.” However vague and mysterious this revelation is, it clearly implies a continuance of Our Lord’s Mediatorial Work in the world unseen. It is only a glimpse, but a glimpse of mercy and salvation. (b) Possibly by suggestion of the Easter-Eve Baptism, even then begun, the Apostle digresses from the mention of the Ark to dwell on the true meaning of Baptism, not a mere outward washing, but an acceptance of Christ in good conscience, and spiritually efficacious in virtue of His Resurrection and ascension to sovereignty at the right hand of God.

THE GOSPEL is simply the historical record from St. Matthew of the events of the day—the Burial of Our Lord by Joseph of Arimathæa in his own new tomb, in a garden, close to Calvary; the request of the chief Priests for a guard to prevent the stealing of His Body by the disciples; and the half-ironical consent of Pilate (“Make it as sure as ye can”).

THE PROPER LESSONS are (Zech. ix.) the prophecy of victory over the enemies of God’s people, of the coming of the Great King, of the deliverance of the prisoners out of the pit, and of the unclouded joy of His ransomed people, and (Hos. v. 8—vi. 4) the picture of the past rebellion of Israel, and their return to God, in trust that “on the third day He will raise them up”; and (Luke xxiii. 50-56) the record (parallel to the Gospel of the day) of the burial of Our Lord, and (Rom. vi. 1-14) the exposition of our spiritual burial with Christ in Baptism by death unto sin, and our spiritual resurrection through His Resurrection to newness of life. (See the Collect of the day.)

(D) EASTER-TIDE.

EASTER-DAY, as the day of that Resurrection of the Lord, from which the first preaching of the Gospel actually started, was naturally the first great centre of the Festal year; being, indeed, the crown of the Lord’s Day festivals, which from the beginning became

vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus 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 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 bare 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.

Easter = Even.

The Collect.

GRANT, 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 Epistle. 1 St. Peter 2. 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. 27. 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 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.

the Holy-days of the Christian week, and thus eclipsed and gradually superseded the Sabbaths of the old Covenant. But there was in the early Church a long conflict (the *Quarto-deciman* Controversy) between the sense of this natural association with the Lord's Day, and the desire to celebrate it yearly on the day—the third day after the 14th Nisan—which represented its historical connection with the Jewish Passover. The Western Church, especially the Church of Rome, insisted on the one; many Eastern Churches (from the days of St. Polycarp downwards,) on the other. Finally, by a decree of the Nicene Council, A.D. 325, the former principle prevailed; and Easter-Day was fixed as the Sunday nearest to the calculated anniversary of the actual Resurrection. Being determined by the Paschal Moon, it is (in relation to the solar year) the centre of the Moveable, as Christmas of the Immoveable, Feasts.

The name **EASTER** is derived by Bede (whose authority is great) from *Eastre*, a Saxon goddess, whose festival was the great Spring Festival. Other derivations have been suggested, probably through disinclination to find a Pagan etymology for the day; but this is far the most probable. Its old name was *Pascha*, the "Pascha of the Resurrection," both in the East and the West; and endless titles of honour and reverence were heaped upon it. For, indeed, it is the great day of distinctive religious joy in the sense of the conquest of sin and death; while Christmas, being the Festival of the Childhood, allies itself with the natural joys of humanity. The Pasch-egg, the symbol of life out of what seemed dead—the salutation, "Christ is risen," of Eastern custom—the early practice of freeing slaves and ransoming captives—all shew how from time immemorial Easter has been the great Festival of Christian hope and love. The celebration of it as the great Day of Baptism, and the great Day of Holy Communion, especially of restored penitents, is the graver and more thoughtful expression of the same truth.

Easter-Day.

THE ANTHEMS.—In 1549, following the Sarum Use, the second and third of these Anthems were sung "before Mattins," and followed by a beautiful Collect, expanded from the Latin, commemorating both the Passion and the Resurrection, and praying that we might "daily die from sin" and "live with Him in the joy of His Resurrection." In 1552 these Anthems were directed to be used instead of the *Venite*, and what is now the first Anthem was prefixed in 1662. The Anthems, as they now stand, embrace the whole idea of Easter, dwelling, first, on the sacrifice of the true Passover for us in the past, calling us to keep the Feast of our Redemption in purity and truth, and thus linking together the commemoration of Good Friday and the Easter Communion; next, on our spiritual Resurrection in the present from the death of sin, through unity with the risen Lord; and, lastly, on the Resurrection of the future, of which His Resurrection is the earnest and the pledge.

THE COLLECT (from the old Sarum Missal) first recites the conquest of death and opening of the gate of eternal life by the Resurrection, and then prays that, by God's preventing and assisting grace, we may lay hold of its precious gift.

THE EPISTLE is the opening of the practical teaching of the Colossian Epistle. It takes for granted our Resurrection with Christ, first, as bringing us through a death unto sin to a new life—"hid" as a spiritual

life—"hid" by a Divine communion "in God"—and so "hid" through unity "with Christ"—and next, as promising us the appearance with Him in glory at the Great Day. Its exhortation is two-fold—to have the desire, and to catch the tone, of the things above, where He sits in glory, and for this purpose to mortify the lusts of the flesh, which draw down the wrath of God. In teaching and exhortation it thus unites the Resurrection of the present and of the future.

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, 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 Collect.

ALMIGHTY God, who through A 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.

The Epistle. Coloss. 3. 1.

IF ye then be risen with Christ, I 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 20. 1.

THE 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, 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.

THE GOSPEL is the simple and graphic record from St. John, not of the actual Resurrection, or of any appearance of the risen Lord, but of the first discovery of the empty sepulchre by St. Mary Magdalene, of the hasty coming of St. Peter and St. John, the eager entrance of St. Peter into the sepulchre, and the faith of the beloved disciple in the reality of the Resurrection, and of the return of the disciples after the discovery to their own homes.

In 1549 there was a provision for a Second Communion, the Collect being that of the First Sunday after Easter; the Epistle, 1 Cor. v. 6-8; and the Gospel, Mark xvi. 1-8.

THE PROPER LESSONS.—The First Lessons (Exod. xii. 1-29, 29-51; xiv.) continue the series

Monday in Easter-Week.

THE EPISTLE is St. Peter's preaching to Cornelius. (a) It is like his Sermons on the day of Pentecost (Acts ii.) and in the Temple (Acts iii.), in dwelling first on simple facts—the Baptism of St. John, the Ministry in word and miracle of the Lord Jesus Christ, the Passion at Jerusalem—all known to his hearers; then on the Resurrection, known by certain proofs to His Apostles, and the charge which He had given them to proclaim Him both as the future Judge of quick and dead, and as the giver in the present of the promised remission of sins. It seems then to be going on, as before, to claim this as the fulfilment of Prophecy, when it is cut short by the sudden outpouring of the Holy Ghost on the Gentiles. We note here the general simplicity of the first Gospel preaching, as merely "witness of Christ." (b) But it contains, as peculiar to itself, the grand declaration—especially striking as coming from the Apostle of the Circumcision—of an universal salvation from Him, who is no "respector of persons," that is (see Matt. xxii. 16; James ii. 1; Rom. ii. 11), of outward condition and privilege; and who "accepts in

of the Sundays in Lent, recording the institution and celebration of the Passover, the death of the first-born, the deliverance of the people, and the final achievement of that deliverance at the Red Sea. The Second Lessons are (Rev. i. 10-19) the Vision in Glory of Him who "was dead and is alive for evermore," and has "the keys of Hell and Death"; the record (John xx. 11-19) of the appearance of the risen Lord to St. Mary Magdalene; and the vision (Rev. v.) of the Lamb before the Throne of Heaven, opening the sealed book of mystery, and adored by the four living creatures, and the four and twenty elders (see Epistle for Trinity-Sunday), as the "Lamb that was slain," worthy to receive all glory and blessing.

every nation" those who have the "fear of God" and the "work of righteousness," which are (as history shews), in various phases of purity and vividness, instinctive in man, written by the finger of God on the heart. It is to be noted that this belief in God's universal Fatherhood is to him not a dissuasive, but an incentive, to the calling of the heathen into the higher condition of the faith and the grace of Christ.

THE GOSPEL is St. Luke's record of the appearance on the road to Emmaus, in which we note—what is characteristic of his Gospel throughout—the peculiar beauty and didactic tone of the narrative. Thus (a) the words of Cleopas shew vividly and pathetically the despair which the Crucifixion had struck into the hearts of the disciples, and the vague imperfect hope stirred by the news of the empty tomb and vision of Angels. (b) Our Lord's teaching starts in the Scriptures from the predicted suffering of the Christ, as a condition of His glory (see, for example, Isa. liii.), and makes "their hearts burn" with wonder and hope. (c) Then, in "the breaking of the bread," recall-

Monday in Easter-Week.

The Collect.

ALMIGHTY 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.

For the Epistle. Acts 10. 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 Judaea, 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 Gospel. St. Luke 24. 13.

BEHOLD, two of his disciples went that same day to a vil-

lage 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 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 to-

ing to them the Institution of His Holy Communion, "their eyes are opened to know Him"; the veil, whatever it was, which hid His Person from them, being taken away. Lastly (*d*), their glad proclamation of His appearance is met by the declaration by the eleven of another appearance to Simon, here (as in 1 Cor. xv. 5) alluded to, though not directly recorded. Under the vivid historic reality of the record there is a typical representation of universal Christian experience. (Generally in the Gospels we have probably only specimens of the appearances of the Great Forty Days (Acts i. 3),

Tuesday in Easter-Week.

THE EPISTLE is the close of St. Paul's Sermon at Antioch in Pisidia, addressed both to Jews and to Gentile proselytes. It first (*a*) holds up to abhorrence the rejection, condemnation, and murder of Our Lord by the Jews of Jerusalem; next (*b*), recites His Resurrection as a fact, testified to by eye-witnesses, and then dwells on it as the fulfilment of God's promises—the Royalty of the Son of God in Ps. ii., and the raising up of the Holy One in Ps. xvi.; and so goes on (*c*) to preach what was to be St. Paul's especial lesson—justification in His blood from the sin, from which they could not be justified by the Law, and to warn them not (like those at Jerusalem) to fulfil the prophetic condemnation (Hab. i. 5) of those who "despise and so perish." The whole Sermon should be compared with St. Peter's Sermon at Pentecost and with St. Stephen's defence, noting the conclusion as especially characteristic of St. Paul.

THE GOSPEL, continuing the Gospel of the Monday, records the appearance of Our Lord to the Apostles as a body. (*a*) It opens with the repetition of the words with which He had bidden them farewell (John xiv. 27, 28), "Peace be unto you"; (*b*) it next tells how, in condescension to their terror and wonder, He gave them, by suffering Himself to be handled and by eating be-

as bringing out to us the lessons peculiarly characteristic of each Gospel.)

THE PROPER LESSONS are (Exod. xv. 1-22) the Song of Triumph over the deliverance of Israel, and the destruction of the Egyptian oppressors at the Red Sea, and (Cant. ii. 10-17) the invitation of the Bridegroom to the Bride to arise and enter unto His joy, now that "the winter is past"; and (Luke xxiv. 1-13; Matt. xxviii. 1-10) the records of the vision of angels at the empty sepulchre, of Our Lord's appearance to the women, and of His message to the Apostles.

fore them, infallible signs of a real bodily Presence; and then, (*c*) opening their understandings, shewed them in the Scriptures—all of which, "Law, Prophets, and Psalms," He claims for Himself—the teaching of the sufferings of the Christ, and the remission of sins through Him, in which they were to be "witnesses of Him among all nations, beginning from Jerusalem." It is notable how the "Pauline Gospel," like St. Paul's own preaching (as in to-day's Epistle), here dwells emphatically on remission of sins in "Christ Crucified."

THE PROPER LESSONS are (2 Kings xiii. 14-22) the story of the death of Elisha, his prophecy of deliverance, and the raising of the dead man by the touch of the bones of the prophet; and (Ezek. xxxvii. 1-15) the magnificent vision of the revival of the dry bones by the breath of the Lord to become a great army of living men—a type of the Resurrection of humanity, as well as of national revival; and (John xxi. 1-15, 15-25) the narrative, supplemental to the general record of the Resurrection, of Our Lord's appearance at the Sea of Tiberias, the second miraculous draught of fishes, the threefold pastoral charge to St. Peter, and the mysterious reference to the future destiny of St. John.

wards 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.

Tuesday in Easter-Week.

The Collect.

ALMIGHTY 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.

For the Epistle. Acts 13. 26.

MEN and brethren, children of the stock of Abraham, and whosever 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 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 24. 36.

JESUS 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

These Sundays after Easter have a two-fold function. On the one hand, like the Sundays after Epiphany in relation to Christmas, they simply deepen and enforce the great Easter truth. On the other hand, in the later Sundays especially, they serve as a preparation for the Ascension and Whitsuntide Festivals. Indeed, all the period from Easter to Whitsuntide—the *Pentecoste*, or “Fifty Days”—was in the early Church looked upon as a whole, and considered as the great Festal period of the year.

THE PROPER LESSONS from the Old Testament continue the regular series begun on Septuagesima Sunday, by selections from the Books of Numbers and Deuteronomy. The first Sunday has two Proper Lessons from the New Testament—the first portion (1 Cor. xv. 1-29) of St. Paul’s great exposition of the doctrine of the Resurrection, and (John xx. 24-30) the continuation of the Gospel of the day, containing Our Lord’s Self-revelation to St. Thomas and the great confession of the “doubting Apostle.”

The First Sunday after Easter.

This Sunday, the Octave of Easter, is commonly called “Low Sunday,” probably in contrast with the High Feast of Easter. In early times it was called *Dominica in Albis*, because on this day the newly baptized appeared for the last time in their white robes, which were then laid reverently aside.

THE COLLECT, composed in 1549, was then appointed for the Second Communion on Easter-Day. It was transferred to this Sunday in 1662, instead of repeating, as before, the Collect for Easter-Day. Its preamble is a quotation from Rom. iv. 25—uniting the truths of the Passion and Resurrection. It points to Our Lord as having “died for” (*i.e.* on account of) “our sins,” and risen “for” (*i.e.* on account of) “our Justification”—that is, shewing by His Resurrection that it had been already accomplished in the Passion; and the prayer is from 1 Cor. v. 8, that we, being thus justified in “Christ our Passover,” may put away the leaven of evil, and serve God “in purity and truth.”

THE EPISTLE has apparently special reference to the great Easter Baptism. (a) It dwells on the “new birth” by faith in Jesus Christ—always connected (see Rom. vi. 3-11; Col. ii. 11, 12) with His Resurrection—as having power to overcome the world. (b) With obvious allusion to the “water and blood” shed from His side on the Cross

(John xix. 34, 35)—an allusion taken up in the Prayer for the “sanctifying of the water” in our Baptismal Service—it declares Him as having “come” to us, “not by water only,” but also “by the blood” of His Cross, in which we are washed from sin (see Rev. i. 5; vii. 14); and (c) it connects this coming with the witness of the Spirit (comp. Rom. viii. 16, 17)—a witness not of man, but of God—that there is an eternal life for us by unity with the Son of God. (The celebrated verse 7, “There are three that bear witness in Heaven, the Father, the Word, and the Holy Ghost; and these three are one,” must be rejected as spurious—a gloss inserted probably in the great age of controversy on the Godhead of Our Lord.) The whole passage, therefore, clearly alludes to the beginning, the continuance, and the perfection of the Covenant of life, given us by baptism of “water and the Spirit,” in the “blood” of Jesus Christ.

THE GOSPEL repeats (from St. John) the record of the same appearance of the Lord, quoted from St. Luke in the preceding Gospel. But St. John, after his manner, adds to the older record the account (a) of the solemn mission of the Apostles by Our Lord, (b) of the earnest of the gift of the Spirit for that mission, and (c) of the charge to minister for Him, under due conditions, the remission of sins, which is its chief part. All these

when he had 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 honeycomb. 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.

The First Sunday after Easter.

The Collect.

ALMIGHTY 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 Epistle. 1 St. John 5. 4.

WHATSOEVER 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 Gospel. St. John 20. 19.

THE 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 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.

three go together, and explain one another; all work out the

new Covenant in Jesus Christ, of which the Epistle speaks.

The Second Sunday after Easter.

It is notable that the Services of this Sunday go back to the Cross, both as a Redemption and an example of godly life to us, taking the Resurrection for granted, but not dwelling on it.

THE COLLECT (composed in 1549) sets before us the Cross, first as an Atonement, in which Christ is alone; next, as an example, in which, as in all His life, we, by His command, are to follow Him; and prays for thankful acceptance of the inestimable gift of the one, and grace to "endeavour ourselves" to follow the other.

THE EPISTLE takes up the same strain. Addressing despised and helpless slaves, St. Peter (a) teaches submission even to undeserved wrong, after the example of the Lord Jesus Christ; (b) and proceeds, first, to draw out that Divine example of innocence and patience, trusting all to the righteous judgment of

God; and then, rising above mere example, to set forth the whole doctrine of the Atonement—as a bearing of our sins, as a regeneration of humanity, as a healing of the disease of our nature. (c) Through that Atonement he reminds them that they, having been astray, are now gathered in by the Shepherd and Bishop of their souls.

THE GOSPEL, accordingly, is Our Lord's own picture of Himself as the GOOD SHEPHERD. To the frequent metaphor of "the Lord the Shepherd" in the Old Testament (see Ps. xxiii.; lxxx. 1; Isa. xl. 11, &c.), He adds the new Revelation of Himself as shewing His goodness by giving His life for the sheep, which are His own, knowing them through His perfect knowledge of the Father, and preparing to gather His other sheep, not of the fold of Israel, so that there shall be "One flock (not 'fold') and One Shepherd."

The Third Sunday after Easter.

THE COLLECT (translated from the old Sarum Collect) still seems addressed to the newly baptized, "admitted into the fellowship of Christ's religion." It describes the light of God's truth as intended to bring back those who are and have been in error to the right way (comp. Luke i. 78, 79); it prays that all may have grace "to eschew" (Lat. *respuere*) all things unworthy of a Christian profession, and follow out by positive obedience all that accords with it. (Compare the Exhortation at the close of the Baptismal Service.)

THE EPISTLE is the passage, preceding the Epistle of last Sunday, in which St. Peter urges Christians, as "strangers and pilgrims," to abstain from "the fleshly lusts" of the present life, not only for their own sakes, but as a witness for God before the heathen. More especially, and in view of slanders against Christianity (perhaps provoked by some abuse of Chris-

tian liberty), he proceeds to teach the duty of obedience to all the powers that be—to "the King" (as in Eastern phrase, long abhorred at Rome, he calls the Emperor) and to his governors—so as to put all such ignorant slanders to shame. He asserts the freedom of Christians, but not as a "cloak of maliciousness"; he commands all, in the service of God, which is perfect freedom, to "honour all men," while they especially "love the brotherhood," and in "fear of God" to "honour the King." (Comp. St. Paul's teaching in Rom. xiii. 1-7.)

THE GOSPEL (like the Gospels of the next four Sundays) is taken from that discourse of Our Lord (John xiv.-xvi.) on the eve of the Passion, which is throughout a prophecy of His Mediatorial Kingdom of glory in Heaven, and of grace on earth; and is therefore used as a preparation for Ascension-Day and Whitsuntide.

THE THIRD SUNDAY AFTER EASTER.

The Epistle. 1 St. Peter 2. 19. 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: 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 10. 11. JESUS 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 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.

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 profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

The Epistle. 1 St. Peter 2. 11.

DEARLY 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 16. 16. JESUS 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 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

The Gospel itself is a teaching by paradox—which, like His teaching by "Proverbs" (John xvi. 25), has the intention and effect of stimulating interest and inquiry—telling how they "shall not see Him" (properly "behold Him," as in Revised Version), and yet "shall see Him," "because He is going to the Father." (The difference of the two words used probably marks the distinction between the sight of familiar intercourse in the present, and the vision of

His glorified humanity after the Resurrection.) Then, having arrested their attention, He answers their unspoken question, by setting before them the coming sorrow in His absence, in face of the exultation of the world, and the succeeding joy (of which this is as the birth-throe), never to be taken away—a joy in His presence, not only for a time after His Resurrection, but "with them away, even to the end of the world."

The Fourth Sunday after Easter.

THE COLLECT (slightly altered from the old Sarum Collect), (*a*) with manifest allusion to the teaching of the Epistle and Gospel, prays to God as (through the grace of the Holy Spirit) "ordering the unruly wills and affections of sinful men"; (*b*) next, asks Him for the two great motives of obedience in their right order of prominence, placing first—what is purely of the spirit—the love of God's commandments for their own sake, and only as subsidiary to it—what is "of the Law"—the desire of His promised reward; lastly (*c*), describes the result of the obedience so produced—that in all the changes of life "our hearts may there be fixed, where true joys are to be found," that is, on the Communion with God, given in earnest now, promised in perfection hereafter.

THE EPISTLE (like those of the previous Sundays) comes from the Catholic Epistles; but in this case from the Epistle of St. James—the storehouse, not so much of Christian doctrine, as of godly morality. It contains a declaration and an exhortation thereupon. First (*a*), it points to the general truth that "every good gift," that is, properly, "all gracious giving," and every perfect gift thus graciously bestowed, is from the One Eternal and Unchangeable God, called emphatically the "Father of lights" (both physical and spiritual), and (in obvious reference to the physical luminaries of heaven) described, in almost scientific language, as having no phases of

variation in light, and no shadows of obscuration, caused by revolution and change. This is the general truth applying to the whole Creation. Next (*b*) comes the special exemplification of the truth in the Regeneration of Christians through the "Word of Truth" received by His grace, so that, renewed to all, and more than all, man's original birth-right, they may be the "first-fruits of God's creatures." Lastly (*c*), we have the exhortation to the receptiveness of soul, by which alone (as the Parable of the Sower shews) the Gospel can become the "engrafted Word," that is, the Word "growing into" and becoming part of the nature. Of this temper two phases are noted—the conquest of impetuous self-assertion, intemperate of speech and wrath, and the conquest of impurity and "overflow of maliciousness."

THE GOSPEL comes again from Our Lord's farewell discourse to His disciples, but (curiously enough) from the passage preceding that of the last Sunday. It opens (*a*) with His consolation for His departure in the promise of the coming of the other "Paraclete" (or "Advocate," see 1 John ii. 1), which could not be till the work of Our Lord on earth was completed in the Ascension (comp. John vii. 39), and His Mediatorial Kingdom in Heaven begun; it next (*b*) describes the Office of the Paraclete to "the world"—that is, to men as estranged from God—first, to "convince," or "convict," them of the three great moral realities

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.

The Fourth Sunday after Easter.

The Collect.

O 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 Epistle. St. James 1. 17.

EVERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variable-ness, 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 Fifth Sunday after Easter.

The Collect.

O 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 Epistle. St. James 1. 22.

BE 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 for-

of "Sin," of "Righteousness," and of "Judgment" between the two, and, next, to connect all these convictions with Christ Himself—"Sin" as springing from the unbelief in God through Him, which is the root of moral disorder; "Righteousness," both of God and of man, as manifested in the exaltation of the Crucified to the right hand of God; "Judgment," as shewn by the beginning of the judgment of the Evil One, "prince of this world," in this exaltation of the Conqueror; lastly (c), it describes the Office of the Holy Spirit to the Church, as repre-

The Fifth Sunday after Easter

(COMMONLY CALLED "ROGATION-SUNDAY").

THE COLLECT (a translation of the old Sarum Collect), still looking up to God as the Giver of "all good things," prays for the two-fold gift of "preventing and following" grace—the "inspiration" of good and holy thoughts, and the "guidance" to carry out such thoughts in action. For "it is God who worketh in us both to will and to do of His good pleasure" (Phil. ii. 12, 13).

THE EPISTLE is the continuation of the Epistle of the preceding Sunday, adding to the truths there taught, as to the fulness of God's grace and the opening of the soul to receive it, the lesson of practical co-operation with the grace so given and received. First (a), in general, the superficial impression of simple hearing of the word (compared with the passing glance at the reflection of a face in a mirror) is contrasted with the effect of steadfast insight through thought and practice into the Christian law of liberty, and with the consequent realisation of spiritual blessing. Next (b), passing to particular examples, the Apostle dwells on control of the tongue, charity to the afflicted, and purity from worldliness, as true phases of "pure and undefiled religion." The word "religion" is literally "worship," and it refers not to the essence of what we call religion, but to its outward signs. The lesson is the lesson, so cha-

mented by the Apostles, viz., to "guide into all the truth" of God and Man, by bringing home to the soul the revelation through the Son of the Will and Nature of the Father, so far as man can know them. Of these functions the two lower melt into the higher. In the first we have the natural gift, by which God speaks to the conscience of the world, as yet not knowing Christ; in the next the leading men, through that gift, to conversion to Him; in the third the supernatural gift to the Church, of the "knowledge which is the life eternal."

racteristic of St. James, of practical and manifest reality in religious life.

THE GOSPEL is the continuation (after the omission of one verse) of the Gospel for the Third Sunday, and the conclusion of Our Lord's last discourse to the Apostles.

It begins (a) with His direction to pray hereafter "in His Name," that is, in virtue of His Mediation, with promise that such prayer shall always be answered with full blessing. Hitherto His Mediation had not been consummated, and therefore they had not so prayed. Next (b), referring to His past teaching as given in "Proverbs"—that is, Parables, only shewing the Truth through type and inference—He promises that hereafter (in the gift of the Holy Spirit) He will reveal to them the inner reality of God. Then (c), recurring to His command to pray in His Name, He places before them, not His own Intercession (although that should be given), but (as if in prophetic jealousy of teaching, which makes Him our ultimate rest, instead of the Mediator between us and the Godhead) the free love of the Father to them who had believed and loved the Son; and adds, as enforcing His unity with God, the plain declaration, "I came forth from the Father; again I go to the Father." On this (d) the disciples fasten eagerly, as a declaration not in parable, but

getteth 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 16. 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 of the Fa-

ther. 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.

The Ascension-Day.

The Collect.

GRANT, 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.

For the Epistle. Acts 1. 1.

THE 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 Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was

all-sufficient for their faith in His Word and in Himself. But He gently rebukes their eagerness, in foresight of their coming desertion of Him; and then in the future promises them, in

spite of all tribulation and weakness, peace at last, because He Himself had overcome the world for them. From these promises He passes on, in the next chapter, to His great Intercession.

The Monday, Tuesday, and Wednesday following are the **ROGATION-DAYS** (on which see above, *Table of Fasts, &c.*). For these no special Collects, Epistles, and Gospels are appointed, as was done in the old Service books, and as was proposed by Bishop Cosin in 1662. But there is a Homily ("that all good things come from God") appointed to be used in three parts on the three days. From this it appears that, besides the original penitential purpose of these days, and their observation as preparation for the Ascension Festival, they were used, in connection with the perambulation of the bounds of the parishes (which is probably a survival of the old Processions), as an occasion of prayer and thanksgiving to God for the fruits of the earth. This use is enjoined in the Injunctions of 1559. The more solemn celebration of these days has been in some measure revived in our own time, and Services for it authorized by Convocation.

(F) ASCENSION-DAY AND THE SUNDAY FOLLOWING.

The Ascension-Day.

The observation of this Festival on the fortieth day after Easter (see Acts i. 3) cannot be traced with certainty to an earlier period than the 4th century. In the East the first notice of it is in the *Apostolical Constitutions*; and Epiphanius complains that it was not in his day adequately observed. In the West the earliest notice is by St. Augustine, but in his time the observance was so thorough and universal, that he supposes it to have had an Apostolic origin. Necessarily it established itself as one of the great Festivals; and, as such, it is marked in the Prayer Book by the appointment of Proper Psalms and a Proper Preface in the Communion Service. The comparative neglect of it, which is now being partially corrected, is, therefore, entirely at variance with the intention of the Prayer Book. But even in itself it is clear that the Ascension, completing the triumph of the Resurrection, and being the entrance of Our Lord on His Mediatorial Kingdom in glory, occupies a coordinate place with the Incarnation, the Passion, and the Resurrection in the Manifestation of Him for our salvation, and in the promise of exaltation of our humanity through Him, which that Manifestation implies.

THE COLLECT (a free translation of the old Sarum Collect) first declares our faith in the Ascension, and then (in the spirit of Eph. ii. 5, 6 and Col. iii. 1-4) prays that, knowing our unity with Him, we may already raise our hearts and minds to the Heaven, where He has gone to prepare a place for us.

THE EPISTLE (also taken from the old Sarum Missal) is St. Luke's record of the Ascension in the Acts, enlarging the brief notice at the close of his Gospel. (a) We gather from it that Our Lord appeared to His disciples "at intervals during forty days," and that His teaching to them

was of "the things of the Kingdom of God," that is, the Church to be founded at Pentecost, when the promised "baptism with the Holy Ghost" should take place. Of these appearances and this teaching we have characteristic specimens in the four Gospels. (b) We next note that on the eve of the Ascension, their natural question as to the immediate restoration of "the Kingdom of Israel"—the universal kingdom of the Messiah, in which they thought that Israel would still occupy the place of privilege—is rebuked as intruding into the secrets of God, and their attention directed from it to their

own coming mission, extending to "the utmost parts of the earth," in simple "witness for Christ," and in virtue of the power of the Holy Spirit. Lastly (c), we have the plain record of the Ascension itself, at the moment (see Luke xxiv. 51) of His solemn Blessing to them, through the cloud of glory to the invisible and mysterious Presence of God which we call "Heaven"; and the appearance of the angels—now as at all the great epochs of His earthly life—to send the Apostles back to work for Him in the certain expectation of His future Coming.

THE GOSPEL is taken from that section of the 16th chapter of St. Mark, which is obviously a postscript to the narrative, summarizing the appearances after the Resurrection. The appearance recorded seems to be the same as that of Luke xxiv. 33-48 and John xx. 19-25. The charge given is peculiar to St. Mark, and characteristic of the direct practical tone of his Gospel. For it brings out clearly the unspeakable issues of salvation and condemnation, which turn on the acceptance or rejection of the Gospel Message to all the world; and the various striking

signs of miracle—carrying on Our Lord's own ministration both to the body and to the soul—which shall bring home that message to the minds of men. (On these see Acts ii. 1-6; v. 16; viii. 7; x. 46; xiv. 10; xix. 6, 11-17; xxviii. 5, 6, 8, 9.) The notice of the Ascension is brief, only dwelling on the exaltation "to the right hand of God"; and is followed by an equally brief reference to the preaching of the Gospel as commanded, and the accompanying signs as promised, in the charge of Our Lord.

THE PROPER LESSONS are (Dan. vii. 9-15) the great vision, applied by Our Lord to Himself (Matt. xxvi. 64), of the exaltation of the "Son of Man," in the eternal and universal kingdom of the "Ancient of Days"; (2 Kings ii. 1-16) the record of the typical ascension of Elijah; (Luke xxiv. 44-53) the brief record of the Ascension, anticipating the fuller account of the Acts, given in the Epistle of the day; and (Heb. iv.) the promise of the "rest remaining for the people of God" in Heaven, in and through the Great High Priest, the Son of God, who has already passed into the heavens.

Sunday after Ascension-Day.

This magnificent COLLECT, composed in 1549, is partly taken from an old Antiphon for Ascension-Day in the Sarum Breviary, which is, however, addressed to Our Lord Himself, quoting as it does His own words (John xiv. 18). Its preamble naturally addresses God as "the King of the Glory" of Heaven, to which Our Lord was restored in the great triumph of the Ascension (see John xvii. 5-24). Its prayer is for the gift of the Holy Ghost, first, to comfort in the present those who would otherwise be "comfortless" (properly "orphaned") here on earth, and then to fit our souls for the future exaltation to the place prepared for us by our great Forerunner (John xiv. 2, 3).

THE EPISTLE (also taken from the old Use) comes from the First Epistle of St. Peter ("the

Apostle of Hope"), looking on to the return of Our Lord from Heaven. It speaks, in accordance with the early Christian belief, of the "end of all things" as being literally (as to each of us it is practically) "at hand"; and bids us prepare for it by sobriety in ourselves, by watchfulness in devotion to God, by fervent charity to man; and, in all these, by deep sense of responsibility in ministering both the Word of Truth and the gift of grace, as being a trust from God, to be used for His glory through our glorified Lord Jesus Christ. The whole breathes the spirit of thoughtful expectation implied in the Collect, through which this Sunday was called anciently the *Dominica Expectationis*.

THE GOSPEL, like those of the three previous Sundays, is taken

from Our Lord's last discourse, but goes back to a portion preceding them all. It is a brief summary of the whole of His last teaching to them, and His last charge. (a) The teaching is of the promised Comforter, proceeding from the Father, sent by the Son, as "testifying of Christ," by bringing to remembrance His

Word (see John xiv. 26), thus enabling them to bear their witness through grace. (b) The charge to the Apostles is to cooperate with that witness; and for the sake of such witness to be prepared for persecution, "forewarned and so forearmed" against it, that they may find it no ground of "offence."

(G) WHITSUNTIDE.

Whit-Sunday.

(The derivation of the name is uncertain. The easiest and simplest derivation, calling the day *Whit-Sunday*, considers it to be really "White Sunday," from the wearing of the white robes by those newly baptized on the Eve. This labours under the difficulty that (as the names "Whitsuntide," "Whitsun-week," &c., shew) the prefix seems to be "Whitsun," and not "Whit"; but other analogies shew that this difficulty is not fatal. It has also been noted that the true White Sunday, the *Dominica in Albis*, is the first Sunday after Easter; but it is possible that in Northern countries considerations of climate may have transferred the general Baptism to the later date. The only other admissible derivation is that which supposes "Whitsun," through the German *Pfingsten*, to be a corruption of *Pentecosten*, which was certainly the old Anglo-Saxon name for the day; but no historical evidence of the process of such corruption is forthcoming. On the whole, the former derivation seems to be the more probable.)

The celebration of this Festival, being the birthday of the Church, is naturally, like that of Easter, of immemorial antiquity. Even in the history of St. Paul we note (see Acts xx. 16, and perhaps xviii. 21) his marked anxiety to keep the feast of Pentecost at Jerusalem. The name *Pentecoste* was applied in early times to the whole fifty days after Easter, regarded as the great festal period of the year, from which all fasting was banished; subsequently it became appropriated to Whit-Sunday itself, which was regarded as inferior only to Easter, and afterwards perhaps to Christmas. The feast among the Jews was the feast of the first-fruits, two loaves of the new wheat solemnly offered to God as the Giver of all (Lev. xxiii. 15-22); by common tradition it was associated with the giving of the Law on Mount Sinai (see Exod. xix. 1). Christian writers delighted to trace in the great gift of Pentecost the antitype of both these ideas—the dedication to God of the first-fruits of the spiritual harvest, and the writing of the Law "not on tables of stone, but the fleshy tables of the heart." The Church of England marks the day, by Proper Psalms and Proper Preface in the Communion Service, as one of the four great Festivals of the year.

THE COLLECT (translated from the *Sarum Missal*), after reciting the gift of Pentecost, prays for the two-fold blessing of the Spirit to mind and heart—light for right judgment of truth, comfort and joy in His grace (see the promises of Our Lord in John xiv. 26; xvi. 13-15, 20-24).

THE EPISTLE (from the same source) is the narrative of the out-

pouring of the Spirit on the day of Pentecost, which was the inward spiritual life of the Church, and of the gift of Tongues, which was its outward sign. (a) On the Coming of the Holy Spirit—symbolized by the rushing mighty wind, the emblem (see John iii. 7, 8) of invisible and mysterious power, and by the tongues of fire "distributed"

taken up, and a cloud received him out of their sight. And while they looked stedfastly 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 16. 14.

JESUS 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.

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.

The Epistle. 1 St. Peter 4. 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 15. 26, and part of Chapter 16.

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 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.

Whit-Sunday.

The Collect.

GOD, 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 judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liv-

to the Apostles, the emblems of an indwelling life, shining out and kindling the world—we must study (in John xiv.—xvi.) the teaching of Our Lord, bringing out not only the truth of the action of the Divine Spirit on the soul, which belongs to all religion, and is fully revealed in the Old Testament, but the Personality of the Comforter, His relation to the Father and the Son, and His Office to the world and to the Church. (b) On the gift of Tongues, we may compare 1 Cor. xiv., though it should not be assumed that the gift at Corinth was in all points exactly a reproduction of the gift of Pentecost. But here it is plainly declared that the power given was actually to declare in various known and intelligible languages the wonderful works of God. For the list given includes not only various forms, but various families, of language; and the exclamation of the hearers plainly declares that each heard the utterance in his own tongue (“dialect”). But it may also be gathered that the power was given, not for preaching, but for ecstatic utterance of prayer and praise; that we cannot tell whether it was temporary or permanent in the Apostles; and that its main object was to be “a sign, to those who believed not,” that a new Kingdom had been set up uniting all “peoples, nations, and languages,” and an earnest of that which has since been realized, the offering in every language of praise to God in Christ. (Note the repetitions of the like gift in Acts iv. 31; x. 44, 45.)

THE GOSPEL goes back still further in the great discourse of Our Lord to His disciples, to the first promise of the Comforter as the Spirit of Truth. (a) With that promise of an indwelling and abiding Presence, invisible to the world, known only to the souls which receive it, Our Lord expressly connects His own returning Presence to them, who would otherwise be “orphans,” and—in answer to a wondering question of St. Jude—adds also the promise of the presence of

the Father, through the Son, making His abode with those who love the Lord Jesus Christ and keep His sayings. In this the whole mystery of communion in the Spirit with the Holy Trinity is unveiled (comp. Eph. iv. 4-6). (b) To this He adds a further promise, that the Comforter shall teach them what as yet they cannot comprehend, by bringing home the words of Christ to their remembrance and understanding. In this He shews us the relation of the Revelation of Truth in Himself to the Inspiration of the Holy Ghost, which opens the soul to receive it. (c) Lastly, through this knowledge, He leaves them the peace the world cannot give; and bids them even rejoice in His approaching departure to the Father, conquering “the prince of this world,” and doing (through the suffering on the Cross) the Father’s will.

THE PROPER LESSONS from the Old Testament are (Deut. xvi. 1-18) the law of the three great Festivals, the Passover, the Feast of Weeks (Pentecost), and the Feast of Tabernacles; next (Isa. xi.), the prophecy of the Kingdom of the Messiah under the manifold gift of the Spirit, in righteousness and peace, filling the earth with the knowledge of the Lord; thirdly (Ezek. xxxvi. 25-38), the promise of a cleansing from iniquity, and the gift of “a new heart and new spirit” to Israel, in which is the earnest of fruitfulness and blessing. The Lessons from the New Testament are (Rom. viii. 1-18) the glorious picture of the life of the Spirit, in its righteousness, its accordance with the will of God, its conquest of the flesh, and its glad spirit of Sonship; the description in the parallel passage (Gal. v. 16-26) of the conflict with the flesh, and the victory of the Spirit; and (Acts xviii. 24-xix. 21) the record of the outpouring of the Holy Ghost on the disciples of John, re-baptized in the name of the Lord Jesus, the special outburst of miraculous power at Ephesus, and its victory over Jewish exorcism and Gentile magic.

eth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 2. 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 Gospel. St. John 14. 15.

JESUS 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 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 EPISTLE (taken, like the Gospel, from the Sarum Missal) contains first, the narrative of St. Peter's preaching in the house of Cornelius, already given as the Epistle for Monday in Easter week (which see). But it goes on to record the special outpouring of the Holy Spirit, with the Pentecostal gift of Tongues, on his hearers, sanctioning by a visible act of God Himself (see Acts xi. 15-18) the admission of the Gentiles into the Covenant of Christ. That Divine gift more than justified the celebrated declaration—going, in its full sense, beyond the immediate application and perhaps the intention of the Apostle—that God, irrespective of "persons" (*i.e.* of outward conditions), accepts everywhere those who fear Him, so far as they know Him (by the universal instinct of God, see Acts xvii. 26-28), and work righteousness, so far as they know it, by the universal witness of the conscience. For both these are the "convictions of the Spirit" even "to the world" (see John xvi. 8-11); and are made to lead on to the fuller gift of the Communion through the Spirit with the Father, the Son, and the Holy Ghost, of which, by Our Lord's own Institution, Holy Baptism is the means and the pledge.

THE GOSPEL is the close of Our Lord's teaching to Nicodemus on

being "born again of Water and the Spirit." It declares, first, the universal love of the Father in sending the Son, not to condemn but to save the whole world; and next, the inevitable distinctions which man's freedom and responsibility must make among those whom God would have to be saved. The gift is free as the light of Heaven; but some will come to it, and shew their deeds as "wrought in God"; others will condemn themselves by hating the light and fleeing from it, because they delight in the works of darkness. The two truths, God's grace and man's responsibility, are brought out in striking connection and contrast.

(It is thought that in this Epistle and Gospel there is reference to the great Baptism in ancient times on the vigil of Pentecost.)

THE PROPER LESSONS are (Gen. xi. 1-10) the history of the Confusion of Tongues, of which the Pentecostal gift was the reversal; (Num. xi. 16-31) the description of the sharing of the gift of the Spirit which was on Moses with the seventy elders; and (1 Cor. xii. 1-14; xii. 27—xiii. 13) the description by St. Paul of the variety in unity of spiritual gifts, and the exaltation of Charity above all.

Tuesday in Whitsun-Week.

THE EPISTLE (taken, like the Gospel, from the Sarum Missal) is the narrative of another special outpouring of the Holy Spirit, with visible tokens (see *v.* 18)—no doubt the gift of tongues, and perhaps prophecy. This repetition of the Pentecostal gift was in Samaria after the preaching of Philip the Evangelist; it is distinguished from the ordinary grace of Baptism; and it is connected with the prayer and imposition of the hands of the Apostles St. Peter and St. John. It is possible that, in this case, as in others, those who received the special gift were designed for a special ministry. In this im-

position of hands we have the germ of the rite of Confirmation, which has, however, passed through many phases of remarkable change (see Notes on *Confirmation Service*).

THE GOSPEL is the symbolic representation of the Church, founded at Pentecost, in Our Lord's Parable or Allegory of the Sheep-fold, drawn from the familiar nature and conditions of pastoral life in the East, possibly suggested by something before the eyes of His hearers. In this Parable He Himself is the door of Mediation, through which we enter into the fold of God; the porter (if this feature

The Collect.

GOD, 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 judgment 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.*

For the Epistle. Acts 10. 34.

THEN 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.

Tuesday in Whitsun-Week.

The Collect.

GOD, 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 judgment in all

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 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 3. 16.

GOD 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 reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

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.*

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

THE PROPER LESSONS are (Joel

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