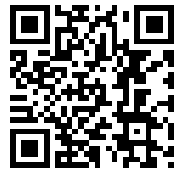

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THE
HOMILIES OF ÆLFRIC,

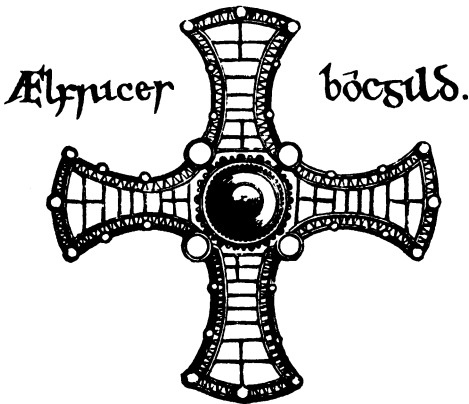
WITH AN

ENGLISH TRANSLATION.

BY

BENJAMIN THORPE, Esq., F.S.A.

VOL. II.



LONDON:
PRINTED FOR THE ÆLFRIC SOCIETY.

MDCCXLI~~II~~ V.

1861. 5.

PRINTED BY RICHARD AND JOHN E. TAYLOR,
RED LION COURT, FLEET STREET.



INCIPIT PRÆFATIO HUIUS LIBRI.

IN NOMINE CHRISTI OMNIPOTENTIS.

ÆLFRICUS, humilis servulus Christi, honorabili et amando Archiepiscopo Sigerico perpetuam sospitatem optat in Domino. Fateor Almitati tuæ, Domne venerabilis, omnimodis me indignum, et quasi superstitiosum, quod presumpsi tibi alloqui divinis sermocinationibus, videlicet per codicellum quem nuper tuæ auctoritati direximus: sed quia nostrum studium nimium laudasti, gratanter illam interpretationem suscipiens, festinavimus hunc sequentem librum, sicuti Omnipotentis Dei gratia nobis dictavit, interpretare, non garrula verbositate, aut ignotis sermonibus, sed puris et apertis verbis linguæ hujus gentis, cupientes plus prodesse auditoribus simplici locutione quam laudari artificiosi sermonis compositione, quam nequaquam didicit nostra simplicitas; et licet multis injuriis infestium piratarum concutiebamur, postquam præfatum libellum tuæ Sanctitati transmisimus, tamen nolentes repperiri falsidici promissores, dolente animo hoc opus perfecimus. Igitur in anteriore opere ordinavimus xl. sermones, in isto vero non minor numerus sententiarum invenitur, quamvis aliquæ illarum brevitate angustentur. Hoc quoque opus commendamus tuæ auctoritati corrigendum, quemadmodum et precedens, precantes obnixè ne parcas obliterare, si aliquas malignæ hæresis maculas in eo repperies, quia malo apud Benignitatem tuam

reprehendi quam incauta seductione apud inscios laudari. Perlegat queso Benignitas vestra hanc nostram interpretationem, quemadmodum et priorem, et dijudicet si fidelibus

PRÆFATIO.

IC ÆLFRIC munuc awende þas bōc of Ledenum bōcum to Engliscum gereorde, þam mannum to rædenne þe þæt Leden ne cunnon. Ic hi genām of halgum godspellum, and æfter geðungenra lāreowa trahtnungum hi asmeade, þæra lāreowa naman ic awrāt on ðære ærran bēc, on ðære Ledenan forespræce. Ic gesette on twām bōcum þa gerecednysse ðe ic awende, forðan ðe ic ðohte þæt hit wære læsse æðryt to gehyrenne, gif man ða āne bōc ræt on ānes geares ymbryne, and ða oðre on ðam æftran geare. On ægðer þæra bōca sind feowertig cwya, buton ðære forespræce, ac hī ne sind na ealle of godspellum genumene, ac sind forwel fela of Godes halgena life oððe þrowunge gegaderode, þæra ānra þe Angelcynn mid freols-dagum wurðað. Ætforan ælcum cwyde we setton ða swutelunge on Leden, mæg swa-ðeah se ðe wile þa capitulas æfter ðære forespræce geendebyrdian. Nu bidde ic and halsige, on Godes naman, gif hwā ðas bōc awritan wylle, þæt hē hī geornlice gerihte be ðære bysne, þe-læs ðe we, þurh gymeleasum writerum, geleahtrode beon. Micel yfel deð se ðe leas writ, buton he hit gerihte, swilce hē gebringe ða soðan lāre to leasum gedwylde: forði sceal gehwā gerihlæcan þæt þæt hē ær to wōge gebigde, gif he on Godes dome unscyldig beon wile.

catholicis habenda est, an abicienda. Nequaquam nos invidorum reprehensio movet, si hoc munus tuæ benigne auctoritati non displicuerit. Vale in Christo jugiter. Amen.

PREFACE.

I ÆLFRIC the monk have turned this book from Latin books into the English tongue, for those men to read who know not Latin. I have taken it from the holy gospels, and treated it after the expositions of highly venerable doctors, the names of which doctors I wrote down in the former book, in the Latin preface. I have set the matter which I have turned in two books, because I thought that it were less tedious to hear, if the one book were read in the course of one year, and the other in the year following. In each of these books there are forty discourses, without the preface, but they are not all taken from the gospels, but are very many of them gathered from the life or passion of God's saints, of those only whom the English nation honours with feast-days. Before each discourse we have set the argument in Latin, though every one who will, may order the chapters according to the preface. I now pray and implore, in the name of God, if any one will transcribe this book, that he carefully rectify it by the copy, lest, through negligent writers, we be blamed. He does great evil who writes false, unless he rectify it, as though he brought the true doctrine to false heresy; therefore should every one correct that which he had perverted to wrong, if he will be guiltless at God's doom.

AMMONITIO.

Unum adhuc vellem preponere huic libello, non quasi pre-
fationem, sed quasi ammonitionem : scilicet, cavende ebrie-
tatis, sicut Dominus in Levitico ad Aaron his verbis locutus
est, “ Dixit Dominus ad Aaron, Vinum et omne quod inebri-
ari potest non bibes tu et filii tui, quando intratis taberna-
culum testimonii, ne moriamini, quia preceptum est sempi-
ternum in generationes vestras, et ut habeatis scientiam dis-
cernendi inter sanctum et prophanum, inter pollutum et
mundum.” In Novo Testamento quoque Dominus ammo-
nivit discipulos suos, his verbis, dicens, “ Adtendite autem

INCIPIŦ LIBER SERMONUM CATHOLICORUM
ANGLICE, IN ANNO SECUNDO.

CATHOLICUS SERMO DE NATALE DOMINI, AD POPULUM
EXCERPTUS.

DE TESTIMONIIS PROPHETARUM.

VIII. KL. JANUAR̄.

NATIVITAS DOMINI.

MINE gebroðra ða leofostan, on þisum dæge we wurðiað
ures Hælendes aceunednysse æfter þære menniscnysse. Hē
wæs to-dæg acenned of ðam halgan mædene Marīan mid
lichaman and mid sawle, seðe wæs æfre mid ðam Fæder
wunigende on þære Godcundnysse. He is tuwa acenned,
and ægðer acennednys is wundorlic and unasegendlic. Hē

vobis, ne forte graventur corda vestra in crapula et ebrietate et curis hujus vitæ, et superveniat in vos repentina dies illa." Tantum vitium est ebrietas, ut Paulus apostolus et doctor gentium adtestetur, "Ebriosos regnum Dei possidere non posse." O quam beati sunt qui Deo vivunt, et non seculo, virtutibus, et non vitiis; et quamvis sanctorum patrum jejunia vel abstinentiam non valeamus imitari, nequaquam tamen debemus enerviter succumbere nefandis crapulis et æbrietatibus, Domini nostri et Dei terribilibus commoniti comminationibus. Sufficiunt hæc monita docibilibus, nam indocibilibus et duris corde nulla sufficiunt hortamenta. Iterum rogo et opto ut valeas, venerabilis Archiepiscopo Sigerice, jugiter in Christo. Amen.

HERE BEGINS THE BOOK OF CATHOLIC SERMONS IN ENGLISH, FOR THE SECOND YEAR.

A CATHOLIC SERMON ON THE LORD'S NATIVITY,
SELECTED FOR THE PEOPLE.

ON THE TESTIMONIES OF THE PROPHETS.

DECEMBER XXV.

THE NATIVITY OF THE LORD.

MY dearest brethren, on this day we celebrate our Saviour's birth according to humanity. He was to-day born of the holy maiden Mary, with body and with soul, who was ever existing with the Father in the Godhead. He is twice born, and each birth is wonderful and unspeakable. He was ever

wæs æfre of ðam Fæder acenned, forðan ðe hē is þæs Fæder Wisdom, þurh ðone hē geworhte and gesceop ealle gesceafta. Nu is ðeos acennednys buton anginne, forðan þe se Fæder wæs æfre God, and his Wisdom, þæt is, his Sunu, wæs afre of him acenned, buton ælcere meder.

Þeos acennednys, þe we nu to-dæg wurðiað, wæs of eorðlicere meder, buton ælcum eorðlicum fæder. Se Fæder ðurh hine gesceop ús, and eft, ðaða we forwyrhte wæron, þa asende hē þone ylcan Sunu to ðisum life to ure alysednysse; forðan þe Adam, se forma mann, agylte wið God, and his Scyppendes bebod tobræc, and deofles lāre gehyrsumode, and wearð deofle betæht, hē and eal mancynn into helle wīte. Þa æfre smeade God fram frymðe middaneardes, hū he mihte mancynnes gehelpan, and fram deofles anwealde ahreddan. Þa nolde hē asendan to ure alysednysse naðor ne engel, ne heah-engel, ne wītegan, ne apostolas; ac sende se Fæder his ācennedan Sunu to þrowunge and to cwale for mancynnes alysednysse. Ða geswutelode God hū miccle lufe he hæfde and hæfð to us, þaða he asende his āgen Bearn to slege for us. Hwā dorste þæs gewilnian þæt se Ælmihtiga Cyning sceolde besceofan to cwale his ācennedan Æðeling, and swa ahreddan þone ðeowan? Næs se Sunu na genyd þæt hē mann gewurde, and siððan for us ðrowian sceolde, ac hē wæs gehyrsum his Fæder æfre oð deað. He wæs ācenned mid his Fæder on heofonum; ða nolde he āna beon, ac wolde habban gebroðru, and com to ús, forði þæt he wolde us to his rice bringan, þær we to gesceapene wæron. Þa gif hē come on ðære Godcundnysse buton menniscnysse, þonne ne mihte ure tyddernys aberan his mihte. Ne seo Godcundnys ne mihte nān ðing þrowian, forðan þe heo is unðrowigendlic. Þa genam se Ælmihtiga Godes Sunu ða menniscnysse of anum mædene, and wearð gesewenlic mann and þrowigendlic; and swiðe gedafenlic hit wæs, ðaða hē mann wolde beon, þæt hē ne geceas na him wif to meder, ac geceas clæne mæden; and

born of the Father, for he is the Wisdom of the Father, through whom he wrought and created all creatures. Now this birth is without beginning, because the Father was ever God, and his Wisdom, that is, his Son, was ever born of him, without any mother.

This birth, that we now to-day celebrate, was of an earthly mother, without any earthly father. The Father created us through him, and afterwards, when we were fordone, he sent the same Son to this life for our redemption; because that Adam, the first man, sinned against God, and brake his Creator's commandment, and obeyed the devil's teaching, and was delivered to the devil, he and all mankind, into hell-torment. Then God ever meditated from the beginning of the world, how he might help mankind, and rescue them from the power of the devil. Then he would not send to our redemption either angel, or archangel, or prophets, or apostles; but the Father sent his only-begotten Son to suffering and to death for the redemption of mankind. Then God manifested how great love he had and hath for us, when he sent his own Child to be slain for us. Who durst desire that the Almighty King should urge to death his only-begotten Prince, and so save the servant? The Son was not forced to become man, and afterwards to suffer for us, but he was ever obedient to his Father unto death. He was only-begotten with his Father in heaven; then would he not be alone, but would have brothers, and came to us, because he would bring us to his kingdom, to which we had been created. But if he had come in the Godhead without humanity, then could our weakness not have endured his might. The Godhead could suffer nothing, because it is impassible. The Almighty Son of God assumed humanity of a maiden, and became a visible and passible man; and very fitting it was, when he would become man, that he chose not a woman for his mother, but chose a pure maiden; and also, when a maiden should bear,

eac, ðaða mæden acennan sceolde, þæt heo acende God Ælmihtigne, seðe is ægðer ge God ge mann, ân Crist. He ongann beon þæt he næs, ac hē þurhwunode þæt he éar wæs. He ongann on ðære menniscnysse, seðe æfre wæs and æfre bið God. Nis na hwæðere gerunnen togædere seo Godcundnys and seo menniscnys, ac seo Godcundnys is ymbcryd mid þære menniscnysse, swa þæt ðær nys naðor gemencgednys ne todál.

Márian mægðhád wæs menigfealdlice getácnod on þære ealdan æ. God bebead Moysen þam heretogan þæt hē ge-name twelf drige gyrda æt þam twelf mægðum Israhela ðeoda, and alede hī ætforan ðam halgan scrine, binnon ðam micclan getelde : and hē wolde ðurh ða gyrda geswutelian hwæne hē to biscope gecoren hæfde. Þa, on ðam oðrum dæge, wæs Aárones gyrd gemett growende mid bogum, and blowende, and berende hnyte. Witodlice seo drige gyrd, þe næs on eorðan aplantod, ne mid nánre rinde befangen, ne mid sæpe acucod, and swa-ðeah greow, and bleow, and bær hnyte, hæfde getácnunge þære eadigan Márian, þe næfde weres gemánan, and swa-ðeah þone lífican wæstm abær, seðe is soð Biscop and ure sawla Alysens.

Mennisc gesceapennys is on feower wison. Se frumsceapena mann Adám næs gestryned ne acenned, ac God hine gesceop. Seo oðer gesceapennys wæs swa þæt God gesceop Euan of hire weres sidan. Ne sind þas twa gesceapennyssa nanum oðrum gelíce. Seo ðridde gesceapennys is, þæt men beoð gestrynede ðurh wer and þurh wíf, swa swa we dæghwomlice geseoð, and þeos ân gesceapennys is gewunelic. Seo feorðe gesceapennys wæs swa þæt Crist wearð acenned of mædene buton were. Nis ðeos gesceapennys nanum oðrum gelíc. Þa twá forman gesceapennyssa feollon on hryre, and seo ðridde wæs on hryre acenned ; ac seo feorðe alyside ða ðreo. Se ylca Godes Sunu, seðe ealle ðing gesceop, hē eac gesceop his ágene moder, and on hire innoð sylf becom, and ðærón geworhte his ágenne lichaman, and wearð of hire ge-

that she bare God Almighty, who is both God and man, one Christ. He began being what he was not, but he continued what he before had been. He began in humanity, who ever was and ever will be God. Yet are the Godhead and the humanity not mingled together, but the Godhead is invested with the humanity, so that there is neither admixture nor separation.

The maidenhood of Mary was manifoldly betokened in the old law. God bade Moses, the leader, take twelve dry rods from the twelve tribes of the people of Israel, and lay them before the holy ark within the great tabernacle : and he would by those rods declare whom he had chosen for bishop. Then, on the second day, Aaron's rod was found growing with boughs, and blowing, and bearing nuts. Verily the dry rod, which was not planted in the earth, nor clothed with any rind, nor with sap quickened, and yet grew, and blew, and bare nuts, betokened the blessed Mary, who had no society of man, and yet bare the Living Fruit, who is the true Bishop and the Redeemer of our souls.

Human creation is in four ways. The first-created man, Adam, was not begotten nor born, but God created him. The second creation was so that God created Eve from her husband's side. These two creations are like to none other. The third creation is, that men are begotten by man and by woman, as we see daily, and this creation is alone common. The fourth creation was so that Christ was born of a maiden without man. This creation is like to none other. The first two creations fell into perdition, and the third was in perdition born ; but the fourth redeemed the three. The same Son of God, who created all things, created also his own mother, and came himself into her womb, and therein wrought his own body, and of her was born, a true man in soul and

boren, soð man on sawle and on lichaman ; and seo modor næs na gewemmed þurh þæt cild, ac wæs gehalgod. Mæden heo wæs beforan ðære cennige, and mæden on ðære cennige, and mæden æfter ðære cennige. Ne bið nān mægðhād forloren on cennige, ac bið forloren on hæmede. Þonne hwilc mæden mid luste weres bricð, þonne bið hire mægðhād æfre siððan adylegod, hæbbe heo cild næbbe heo. Ac þæt clæne mæden Maria hæfde behāten hire mægðhād Gode, and wæs mid þam Halgum Gaste afylled, and gescyld wið ælcere costnunge. Ne unlust on hire mōd ne becom, ne heo weres ne breac ; þa wæs heo forði mæden, þeah ðe heo Cild hæfde. Nis nān wifhādes mann hire gelica, forði naðer ne ær ne siððan næs nān mæden þæt bearn gebæere, and syððan mæden þurhwunode, buton hire ānre. Sindon þeah-hwæðere sume gesceafta þe tumað buton hæmede, and bið ægðer ge seo moder mæden ge seo dohtor ; þæt sind beon : hī tumað heora team mid clænnysse, of ðam hunige hī breðað heora brod, and beoð acennede þa geongan mid mægðhāde, and ða yldran wuniað on mægðhāde. Eac seo halige Godes gelaðung, þæt is, eal cristen folc, is genemned to ānum mædene, swa swa se apostol Paulus cwæð to ðam folce þe hē to Gode gebigde, “ Ic beweddode eow ānum were, þæt ge sceoldon gearcian clæne mæden Criste.” Eac Iohannes se Fulluhtere þus cwæð be Criste, “ Se ðe bryde hæfð, he is brydguma.” And se sealm-wyrhta Dauid sāng be Criste, þus cweðende, “ Swa swa brydguma hē gæð forð of his bryd-bedde.”

Ealle cyrcan on middanearde sind getealde to ānre cyrcan, and seo is gehāten Godes gelaðung, forðan ðe we sind ealle gelaðode to Godes rice. Nu is ðeos gelaðung Cristes bryd, and þurhwunað mæden, swa swa seo halige Maria. Seo gelaðung is ealra cristenra manna moder on gastlicere acennednysse, swa swa Crist sylf cwæð on his godspelle, “ Buton gehwā beo tuwa acenned, ne mæg hē na faran into heofonan rice.” Hū bið se mann tuwa acenned ? Ælc man bið acenned lichamlice of fæder and of meder, ac he ne bið Godes

in body ; and the mother was not defiled through that child, but was hallowed. Maiden she was before the birth, and maiden in the birth, and maiden after the birth. No maidenhood is lost in birth, but is lost in intercourse. When any maiden with desire associates with man, then is her maidenhood destroyed for ever after, whether she have a child or not. But the pure maiden Mary had promised her maidenhood to God, and was filled with the Holy Ghost, and shielded against every temptation. No evil desire came into her mind, nor had she intercourse of man ; therefore was she a maiden, though she had a Child. There is no woman like unto her, for, neither before nor since, was there any maiden that bare a child and afterwards continued a maiden, save her alone. There are, nevertheless, some creatures that teem without intercourse, and both the mother is maiden as also the daughter ; such are bees : they bring forth their offspring in purity, from the honey they nourish their brood, and the young are brought forth with maidenhood, and the elder continue in maidenhood. Also the holy church of God, that is, all christian people, is consecrated to one maiden, as the apostle Paul said to the people whom he converted to God, " I have betrothed you to one man, that ye might prepare a pure maiden for Christ." John the Baptist also thus spake of Christ, " He who hath a bride is a bridegroom." And the psalmist David sang of Christ, thus saying, " As a bridegroom he goeth forth from his bride-bed."

All churches in the world are reckoned as one church, and it is called the congregation of God, because we are all called together to God's kingdom. Now this congregation is God's bride, and continues a maiden like the holy Mary. The congregation is the mother of christian men in ghostly birth, as Christ himself said in his gospel, " Unless every one be twice born, he cannot go into the kingdom of heaven." How is a man twice born ? Every man is born bodily of father and of mother, but he is not a child of God, unless he be born

bearn, buton he beo eft acenned of ðære gastlican meder, of Cristes bryde, swa swa he sylf cwæð, “Buton gehwā beo gedcenned of wætere and of ðan Halgan Gaste, ne mæg hē faran into Godes rice.” Ælc man bið mid synnum gestryned and geboren, ðurh Adams forgægednysse, ac he bið eft Criste acenned on ðære halgan gelaðunge, þæt is, on Godes cyrcan, þurh fulluht. þæt wæter aðwehð þone lichaman, and se Halga Gast aðwehð ða sawle fram eallum synnum; and se gefulloda man bið þonne Godes bearn, gif hē onriht hylt fæder and moder, þæt is, Crist and his bryd, seoðe dæg-hwomlice acenð gastlice cild, and hwæðere ðurhwunað on clænum mægðhåde.

Ure ealda fæder, Adam, us gestrynde to deaðe, and Crist us gestrynð gastlice to ðam ecan life, gif we forbugað deofles lāre, and beoð urum Drihtne gehyrsume on his bebodum. Ealle ða ðing ðe Crist dyde for us, ealle hī wæron ær gefyrn gewitegode, þæt men sceoldon gelyfan þæt he is soðfæst, þonne he hæfð swa fela gewitan þe cyðdon his to-cyme, and hū he geboren wæs, and hū he ðrowode deað his āgenes þances, and hū he of deaðe arās and astah to heofonum, and hū he cymð eft to ðam micclum dome, to demenne eallum mancynne, ælcum be his gewyrhtum.

Se Ælmihtiga God behet gefyrn worulde Abrahame þam heahfædere, þæt on his cynne sceolde beon eal mancynn geblotsod, and him eac swa gelæste. Of Abrahames cynne com se mæra cyning Daud, and of ðam cyne-cynne com seo halige Maria, and of Marīan Crist wearð acenned, and þurh Crist is eal mancynn geblotsod, þa ðe rihtlice gelyfað. Eft, se witega Hieremias cwæð be ðam Hælende, “Ðes is ure God, and nis nān oðer geteald to him. He arærde and gesette steore and þeawfæstnysse his folce Israhel. He wæs siððan gesewen ofer eorðan, and mid mannum he drohtnode.” Eft, oðer witega Micheas witegode be Cristes to-cyme, þus cweðende, “þonne bið sib on eorðan, þonne ure Drihten cymð to urum lande, and ðonne hē gæð into urum husum.” Eft, Isaías se

again of the ghostly mother, of Christ's bride, as he himself said, "Unless every one be born again of water and of the Holy Ghost, he cannot go into God's kingdom." Every man is begotten and born with sins, through Adam's transgression; but he is again born to Christ in the holy congregation, that is, in God's church, through baptism. The water washes the body, and the Holy Ghost washes the soul from all sins; and the baptized man is then a child of God, if he rightly hold to father and mother, that is, to Christ and his bride, who daily bears ghostly children, and yet continues in pure maidenhood.

Our old father, Adam, begat us to death, and Christ begets us spiritually to eternal life, if we eschew the precepts of the devil, and be obedient to our Lord in his commandments. All the things that Christ has done for us, they were all prophesied long before, that men might believe that he is true, when he has so many witnesses who declared his advent, and how he was born, and how he suffered death of his own free will, and how he arose from death and ascended to heaven, and how he will come again to the great doom, to judge all mankind, each according to his works.

The Almighty God promised in the time of old to the patriarch Abraham, that in his race all mankind should be blessed, and also fulfilled his promise. Of Abraham's race came the great king David, and of that royal race came the holy Mary, and of Mary Christ was born, and through Christ all mankind is blessed, those who rightly believe. Again, the prophet Jeremiah said of Jesus, "This is our God, and there is none other accounted with him. He hath raised and established direction and discipline to his people Israel. He was afterwards seen upon earth, and with men he dwelt." Again, another prophet, Micah, prophesied of Christ's advent, thus saying, "Then shall peace be on earth, when our Lord cometh to our land, and when he goeth into our houses."

witega awrát on his witegunge, and þus cwæð, “ Efnē ān mæden sceal geeacnian, and acennan Sunu, and his nama bið Emmanuhel,” þæt is gereht, ‘ God is mid us.’ Eft, Ezechiel witegode be ðære byrig Hierusalem and be Criste, ðus cweðende, “ þin Cyning cymð to ðe eadmod, and ge-edstaðelað þe.” Danihel se witega sette eac on his witegunge, þæt se heah-engel Gabrihel him com to fleogende, and him þus to cwæð, “ Ic eom cumen to ðe, Danihel, to ði þæt ic sceal ðe tæcan, and þu understand mine spræce, and understand þas gesihðe. Feower hund geara and hund-nigontig geara sind getealde of ðysum dæge ofer ðe, and ofer ðinum folce, and ofer ðære byrig Hierusalem ; and þonne bið seo ealde for-gægednys geendod, and synn underfehð geendunge, and unrihtwisnys bið adylegod, and bið gebroht ece rihtwisnys, and gesihð and witegunga beoð gefyllede, and bið gesmyrod ealra halgena Halga.” Ealle ðas ðing sind gefyllede þurh Cristes menniscnysse.

Æfter þam fyrste and andagan, þe se heah-engel Gabrihel gecwæð to Danihel, þurh Crist is geendod Adames forgægednys and his synn ; and Crist adylegode ælce unrihtwisnysse, and astealde ða ecan rihtwisnysse, and hē gefylde ealle witegunga þurh hine sylfne, and he is ealra halgena Halga, forðan þe he is heafod ealra haligra manna. Hū is hē gesmyrod ? Man smyrað cyning mid gehalgodum ele, þonne man hine to cyninge gehalgað, and on ælcere hādunge, ge on diaconhāde, ge on preosthāde, ge on biscophāde, æfre se ðe ðær gehādod bið, he bið gesmyrod mid gehalgodum ele. Crist is soðlice ealra biscopa Biscop, and ealra cyninga Cyning. Nu is hē gesmyrod na mid eorðlicum ele, ac mid seofonfealdre gife þæs Halgan Gastes ; forðan þe on Criste wunað eal gefyllednys ðære Godcundnysse lichamlice.

Eft, be Cristes acennednysse Daudid se sealm-wyrhta sang and cwæð, þæt he gehyrde Cristes stemne, þus cweðende, “ God cwæð to me, Ðu eart min sunu, nu to-dæg ic gestrynde þe.” Eft þæs Fæder stemn be his Bearne clypode,

Again, Isaiah the prophet wrote in his prophecy, and thus said, "Behold a maiden shall conceive, and bear a Son, and his name shall be Emanuel," which is interpreted, 'God is with us.' Again, Ezekiel prophesied of the city of Jerusalem and of Christ, thus saying, "Thy King cometh to thee humble, and shall re-establish thee." Daniel the prophet set also in his prophecy, that the archangel Gabriel came to him flying, and thus spake to him, "I am come to thee, Daniel, in order to teach thee, and do thou understand my speech, and understand this vision. Four hundred and ninety years are reckoned from this day over thee, and over thy people, and over the city of Jerusalem; and then shall the old transgression be ended, and sin shall have an end, and unrighteousness shall be rooted out, and everlasting righteousness shall be brought, and vision and prophecies shall be fulfilled, and the Holy of all holies shall be anointed." All these things are fulfilled through Christ's humanity.

After that space and term, which the archangel Gabriel announced to Daniel, Adam's transgression and his sin are ended through Christ; and Christ has rooted out every unrighteousness, and established everlasting righteousness, and he fulfilled all prophecies through himself, and he is the Holy of all holies, for he is the head of all holy men. How is he anointed? A king is anointed with hallowed oil, when he is hallowed for king; and in every ordination, as well in deaconhood as in priesthood and in bishophood, he who is invested therewith is anointed with hallowed oil. But Christ is Bishop of all bishops, and of all kings King. He is not anointed with earthly oil, but with the sevenfold grace of the Holy Ghost; for in Christ dwells bodily all perfection of the Godhead.

Again, David the psalmist sang of Christ's birth, and said, that he heard the voice of Christ thus saying, "God said unto me, Thou art my Son, now to-day have I begotten thee." Again, the voice of the Father cried concerning his

and cwæð, “ He sylf clypode to me, þu eart min Fæder.” And eft, se Fæder be him cwæð, “ Ic beo him Fæder, and he bið me Sunu, and ic gesette hine frumcennedne and healicne toforan eallum eorðlicum cynegum.” Isaias eft witegode be Cristes acennednyse, “ Us is Cild acenned, and us is Sunu forgifen, and his ealdordom is on his exlum, and he bið gehâten Wundorlic, Rædbora, Strāng God, and Fæder þære towearðan worulde, and sibbe Ealdor; his rice and his anweald bið gemenigfyld, and ne bið nān ende his sibbe.”

Be ðam wundrum þe Crist geworhte witegode Hieremias to þære byrig Hierusalem, þus cweðende, “ To ðe cymð þin Alysend, and þis bið his tǣcn, Hē geopenað blindra manna eagan, and deafum hē forgifð heorcunge, and mid his stemne hē arærð þa deadan of heora byrgenum.” And be ðam ylcan cwæð Isaias, “ Secgað þam wāc-modum, þæt hi beon gehyrte, and nān ðing ofdrædde: her cymð God sylf and gehælð us. Þonne beoð geopenode blindra manna eagan, and deaffra manna earan gehyrað; þonne hleapð se healta swa swa heort, and dumbra manna tungan beoð swiðe getinge.” Be his ðrowunge cwæð Isaias, “ He is gelæd to slege swa swa scēp, and he suwade, and his muð ne ondyde, swa swa lamb deð, þonne hit man scyrð.” And eft cwæð Daud, “ Hī þurhðydon mine handa and mine fet, and hī dældon min reaf betwux him.” Be Cristes deaðe witegode se ylca Daud, and cwæð be Cristes lice, “ Min lichama gerest on hihte, forðan þe þu ne forlætst mine sawle on helle, ne ðu ne geðafast þæt min lichama gebrosnige.” Ðas word Crist geclypode to his Fæder; and siððan he cwæð be his æriste, “ Ic arās of deaðe, and ic eft mid þe eom.” Be his upstige cwæð se ylca Daud, “ God astihð up to heofonum mid micelre myrhðe.” And eft se ylca cwæð, “ Singað þam Gode ðe astah ofer heofonas to east-dæle.” Be ðam þe Crist sitt æt his Fæder swiðran, cwæð se ylca witega, “ God cwæð to minum Drihtne, Site her to minum swiðran.” Be ðam ðe

Son, and said, "He himself called to me, Thou art my Father." And again, the Father said of him, "I will be to him a Father, and he shall be to me a Son, and I will set him first-born and exalted before all earthly kings." Isaiah again prophesied of Christ's birth, "To us a Child is born, and to us a Son is given, and his authority shall be on his shoulders, and he shall be called Wonderful, Counsellor, Powerful God, and Father of the world to come, and Prince of peace; his empire and his power shall be multiplied, and of his peace there shall be no end."

Of the wonders which Christ wrought, the prophet Jeremiah prophesied to the city of Jerusalem, thus saying, "To thee cometh thy Redeemer, and this is his token, He shall open the eyes of blind men, and to the deaf he shall give hearing, and with his voice he shall raise the dead from their sepulchres." And of the same said Isaiah, "Say unto the weak-minded, that they be heartened, and nothing fearful: here cometh God himself and healeth us. Then shall be opened the eyes of blind men, and the ears of deaf men shall hear; then shall the halt leap as a hart, and the tongues of dumb men shall be very eloquent." Of his passion Isaiah said, "He is led to slaying as a sheep, and he held silence, and undid not his mouth, as a lamb doeth when it is shorn." And again said David, "They pierced my hands and my feet, and they parted my garment among them." The same David prophesied of Christ's death, and said of Christ's body, "My body rests in hope, for thou wilt not leave my soul in hell, nor wilt thou permit my body to decay." These words Christ cried to his Father; and afterwards he said of his resurrection, "I have arisen from death, and I am again with thee." Of his ascension the same David said, "Sing to God who ascended above the heavens to the east part." Of Christ's sitting on the right of his Father, the same prophet said, "God said to my Lord, Sit here at my right."

Crist ealle ðing gewylt, witegode se ylca Daud, “Ealle cyningas onbugað him, and ealle þeoda him ðeowiað.” Eft, be his to-cyme to ðam micclum dome, cwæð se ylca, “God cymð swutellice, and hē ne suwað ; fyr byrnð on his gesihðe, and stiðlic hreohnys bið onbuton him.” Be mancynnes æriste witegode Isaias, “þa deadan sceolon arisan, and þa ðe licgað on byrgenum hī ge-edcuciað.” Be ðam dome Daud cwæð to Gode, “þu, Drihten, forgyltst ælcum be his weorcum.”

Gif we willað areccan ealle ða gewitnyssa þe be Criste awritene sind, þonne gæð þær swiðe micel hwīl to ; ne þeah-hwæðere we ne magon hī ealle gereccan, forði na þæt ān þæt halige witegan be him witegodon, ac eac swilce hæðene men setton on heora bocum be eallum ðisum ðingum þe we nū beforan eow ræddon. An þæra wæs Sibylla, þe awrát on leoð-cræftes wison be Cristes acennednyse, and be his ðrowunge, and be his æriste, and be his upstige, and be his to-cyme to ðam micclum dome, swiðe swutellice, and swa-ðeah wæs hæðen. Swa gelice eac se hæðena cyning Nabuchodonosor, he geseah ehsynes þæs Lifigendan Godes Sunu, and hine gecneow. Hit wæs swa þæt se Nabuchodonosor gehergode on Godes folce, and awég gelædde micelne dæl þæs folces to his rice. þa arærde he hæðengyld, and bebad eallum his folce, be heora life, þæt hī sceoldon feallan adune, and hī gebiddan to ðære anlicnyse þe hē arærde : gif hwā hit forsoce, þæt he sceolde beon forbærned on hatum ofne. þa wæron þær ðry cnihtas swiðe gelyfede on þone soðan God : þa wæron gehātene, Annanias, Azarias, Misahel. þa gecwædon þæt hī noldon bugan to nānum deofolgilde fram heora Scyppende. þa cwæð se cyning him to, “Hwæt is se God þe mæge eow ahreddan of minum handum ?” Ða cwædon Annanias, Azarias, Misahel to ðam cyninge, “Se Ælmihtiga God, þe we wurðiað, is swa mihtig þæt hē eaðe mæg ūs ahreddan of ðinum byrnendum ofne, and of ðinum handum. And wite þu gewiss, þæt we næfre ne bugað to ðinum hæðen-

Of Christ's ruling over all things, the same David prophesied, "All kings shall bow to him, and all nations shall serve him." Again, of his coming to the great doom, the same said, "God cometh manifestly, and he will not be silent; fire burns in his sight, and a raging storm is about him." Of the resurrection of mankind, Isaiah prophesied, "The dead shall arise, and those who lie in sepulchres shall be requickened." Of the doom David said to God, "Thou, Lord, wilt requite every one according to his works."

If we will recount all the testimonies that are written concerning Christ, a very great time will be passed therein; yet can we not reckon them all, because not only have holy prophets prophesied of him, but heathen men also have set in their books concerning all these things which we have now read before you. One of these was Sibylla, who wrote in song-craft wise of Christ's birth, and of his passion, and of his resurrection, and of his ascension, and of his coming to the great doom, very manifestly, and yet was a heathen. In like manner also the heathen king Nebuchadnezzar, he saw ocularly the Son of the Living God, and knew him. It was when Nebuchadnezzar warred on God's people, and led away a great part of the people to his kingdom. Then raised he an idol, and commanded all his people, on their life, to fall down and worship the image which he had raised: if any one refused, that he should be burned in a hot oven. Then were there three young men who firmly believed in the true God: they were called Hananiah, Azariah, Mishael. They said that they would not incline to any idol from their Creator. Then said the king to them, "Who is the God that may deliver you from my hands?" Then said Hananiah, Azariah, Mishael to the king, "The Almighty God, whom we worship, is so mighty, that he may easily deliver us from thy burning oven, and from thy hands. And know thou for certain, that we will never bow to thy heathenship." He was then filled with

scipe." Hē wearð ða afylled mid graman, and hēt onælan þone ofen swiðe ðearle, and hēt gebindan ða cnihtas handum and fotum, and awurpan into ðam byrnendum ofne. Þa wæs ðæs cyninges hæð þærrihte gefylled, and hī wæron aworpene into ðam byrnendan ofne, and se lig sloh út of ðam ofne feorr up, and forbærnde to deaðe ða ðe hī inn awurpon ; and þæt fyr ne derede naht þam ðrim cnihtum ðe on God belyfdon ; ac hī wurdon þærrihte unbundene, and eodon orsorhlice on ðam fyre, and herodon God. Ða eode se cyning to ðam ofne, and sceawode geornlice ; þa geseah hē ðær feower menn gangende binnon ðam fyre, and he cwæð ða to his cnihtum, "Hūlá, ne wurpe we þry cnihtas into ðam fyre?" Hī cwædon him to, "Soð þu segat, cyning." Þa cwæð se cyning, "Ic geseo ðær feower weras gāngende on middan þam fyre ungewemmede and unforswælede, and se feorða is gelíc Godes Bearne." Þa geseah se hæðena cyning þone Lifigendan Godes Sunu, and he hine gecneow ðurh Godes onwrigenyse ; and he ða genealæhte ðam ofne, and cwæð to ðam þrim Godes cnihtum, "Ge Godes menn, Anania, Azaria, Misahel, gað út of ðam ofne, and cumað to me." Hī þærrihte út-eodon of ðam byrnendum ofne ætforan eallum ðam folce. Hi sceawodon heora fex and heora lichaman, and swiðe wundrodon þæt hī ealswa gehále and swa gesunde út-eodon of ðam fyre, swa hi inn aworpene wæron. Þa cwæð se cyning, "Gebletsod sy eower God, seðe eow ahredde swa mihtlice of ðam fyre. Ic sette nu ðis gebann on eallum minum folce, þæt nān man ne beo swa dyrstig, þæt hē ænig word oððe ænig tál cweðe ongean eowerum Gode : gif hit hwā ðonne deð, he sceal ðolian his æhta and his āgenes lifes."

Crist wolde þæt manega witegan, and eac ða hæðenan sceoldon bodian his to-cyme, and cyðan his fær, þæt mancynn wære þæs ðe geleaffulre and ðæs þe gewisre on hwæne hī sceoldon gelyfan, and ealle cweðan, ægðer ge mid muðe ge mid mode, swa se sealm-scop sāng be Gode, "þu eart mære and micel ðe wundra wyrct ; þu eart āna God." We

anger, and commanded the oven to be heated very intensely, and commanded the youths to be bound hands and feet, and cast into the burning oven. Then was the king's behest straightways fulfilled, and they were cast into the burning oven, and the flame struck out of the oven far up, and burned to death those who had cast them in; and the fire injured naught the three youths who believed in God; but they were straightways unbound, and went fearlessly in the fire, and praised God. Then went the king to the oven, and looked earnestly; and he saw there four men going within the fire, and he said to his attendants, "How is this, cast we not three youths into the fire?" They said to him, "The sooth thou sayest, king." Then said the king, "I see there four men going amid the fire unhurt and unburned, and the fourth is like unto the Child of God." Then the heathen king saw the Son of the Living God, and he knew him through God's revelation; and he then drew near to the oven, and said to the three servants of God, "Ye men of God, Hananiah, Azariah, Mishael, go out of the oven, and come to me." They straightways went out of the burning oven before all the people. They beheld their hair and their bodies, and greatly wondered that they as whole and as sound went out of the fire as they were when they were cast in. Then said the king, "Blessed be your God, who hath delivered you so powerfully from the fire. I now make this decree among all my people, that no man be so daring that he speak any word or any blasphemy against your God: if any one then so do, he shall forfeit his possessions, and his own life."

Christ would that many prophets, and also the heathen should announce his advent, and make known his course, that mankind might be the more believing, and the more certain in whom they should believe, and all say, both with mouth and with mind, as the psalmist sang of God, "Thou art glorious and great who workest wonders; thou alone art

sceolon ægðer gelyfan Godes wundra, and eac mid micelre lufe geðancian þam Heofonlican Fæder, Gode Ælmihtigum, þæt hē wolde asendan his ancennedan Sunu to ðysum life for ure alysednysse, ðaða we forwyrhte wæron. We sceolon eac Cristes acennednysse and his gebyrd-tide mid gastlicere blisse wurðian, and ús sylfe mid góðum weorcum geglengan, and ús mid Godes lofsangum gebysgian, and ða ðing onscunian ðe Crist forbytt, þæt sind, leahtras and deofles weorc ; and ða ðing lufian ðe God bebed, þæt is, eadmódnys and mildheortnys, rihtwisnys and soðfæstnys, ælmes-dæda and gemetfæstnys, geþyld and clænnys. Þas ðing lufað God, and huru ða clænnysse, ðe he sylf ðurh hine and ðurh þæt clæne mæden, his modor, astealde. Swa eac ealle his geferan ðe him filigdon, ealle hī wæron on clænnysse wuniende ; and se mæsta dæl þæra manna þe Gode geðeoð, þurh clænnysse hī geðeoð. Warniað eow wið oferfyllre and oferdrence, swa swa Crist cwæð on his godspelle, “ Beoð wære, þæt eowere heortan ne beon gehefgode mid oferfyllre, and druncennysse, and mid woruld-carum, and se færlica deað becume ofer eow.”

Uton beon eac gemyndige hū micelre geðincðe sy þæt halige mæden Maria, Cristes moder : heo is geblotsod ofer eallum wifhādes mannum ; heo is seo heofenlice cwēn, and ealra cristenra manna frofer and fultum. Ure ealde moder Eua ús beleac heofenan rices geat, and seo halige Maria hit eft us geopenode, gif we hit sylfe nu mid yfelum weorcum ús ne belucað. Micel mæg heo æt hire Bearne abiddan, gif heo bið geornlice to-gemynegod. Uton forði mid micelre geornfulnysse hī gebiddan, þæt heo ús ðingige to hire āgenum Bearne, seðe is ægðer ge hire Scyppend ge hire Sunu, soð God and soð mann, ān Crist, seðe leofað and rixað mid Fæder and mid Halgum Gaste, hī ðrý ān God ā on ecnysse. Amen.

God." We should both believe God's wonders, and also with great love thank the Heavenly Father, God Almighty, for having sent his only-begotten Son to this life for our redemption, when we were fordone. We should also honour Christ's nativity and his birth-tide with ghostly joy, and adorn ourselves with good works, and busy ourselves with songs of praise to God, and shun the things which Christ forbids, which are sins and the works of the devil; and love, those things which God has enjoined, that is, lowliness and mercy, righteousness and truth, alms-deeds and temperance, patience and chastity. These things God loves, and especially chastity, which he himself through himself and through the chaste maiden his mother established. So also all his companions who followed him, they were all living in chastity; and the greatest part of those men who thrive to God thrive through chastity. Guard yourselves against excess in eating and drinking, as Christ himself said in his gospel, "Be wary, that your hearts be not oppressed with excess of eating and drinking, and with worldly cares, and sudden death come over you."

Let us also be mindful of how great dignity is the holy maiden Mary, the mother of Christ: she is blessed above all women; she is the heavenly queen, and the comfort and support of all christian men. Our old mother Eve shut to us the gate of heaven's kingdom, and the holy Mary opened it again to us, if we ourselves by evil works shut it not against us. Much may she obtain of her Child, if she be fervently thereof reminded. Let us, therefore, with great fervour, pray to her, that she mediate for us to her own Child, who is both her Creator and her Son, true God and true man, one Christ, who liveth and reigneth with Father and with Holy Ghost, those three one God to all eternity. Amen.

VII. KĪ. JĀN.

NATALE SĪI STEPHANI PROTOMARTYRIS.

AUGUSTINUS, se wisa biscop, spræc to his folce be ðam wundrum and tǣcnum þe se halga wer STEPHANUS, ðe we to-dæg wurðiað on his neawiste geworhte, and þus cwæð, Mine gebroðra þa leofostan, we truwiað, þonne ge gelomlice gehyrað ða mærlīcan wundra þæs eadigan cyðeres Stephanes, þæt heora forwel fela on eowerum gemynde fæste beoð, and na mid gymeleaste adylegode.

Sum Yponienscis mæden wearð deofol-seoc, þa gesmyrode sum mæsse-preost hī mid ele þæs halgan cyðeres Stephanes, and heo þærrīhte wearð gewittig. Sum blind wīf com to þære halgan cyrcan, þe wæs on wurðmynte þæs eadigan weres gehalgod, and hī gebæd, and þærrīhte geseah. Heo ða gewende ongean blissigende, buton latteowe, seoðe ær blind þider gelæd wæs. Eucharius hatte sum mæsse-preost, on þam lande þe is gehāten Hispania, se wæs ðearle geswenct mid langsumum broce. Ða gebrohte se biscop Possidius sum ðing lytles of ðære foresædan cyrcan þæs eadigan Stephanes, and se preost þurh þæt wearð gehæled. Eft syððan him becom oðer untrummys, þæt hē forðferde, and his lic bewunden læg; ac him man lede on-uppan his āgene tunecan, ðe wæs gebroht fram þære cyrcan þæs eadigan cyðeres, and hē of deaðe arās. Martialis hatte sum hæðen wer, on wintrum geripod; hē onscunode micclum cristenra manna eawfæstnysse. Þa wæs his dohtor cristen swiðe gelyfed, and hire wer wæs, on ðam ylcan geare, gefullod. Þa gesawon hī hine adlīgne, and mid wope bædon þæt he cristen wurde ær his ende; ac he wiðcwæð þwyrlice, and hī mid gedrefrede æbilīgnysse him fram adrāf. Þa wearð ðam apumme to ræde geðuht, þæt hē eode to ðære halgan cyrcan þæs foresædan cyðeres, and þæs eadigan Stephanes þingunge bæde to ðan Ælmihtigan, þæt hē forgeafe gōdne willan þam seocan hæðe-

DECEMBER XXVI.

THE NATIVITY OF ST. STEPHEN, PROTOMARTYR.

AUGUSTINE, the wise bishop, spake to his people concerning the wonders and tokens which the holy man **STEPHEN**, whom we to day honour, wrought in his neighbourhood, and thus said, My dearest brothers, we trust, when ye repeatedly hear the noble wonders of the blessed martyr Stephen, that very many of them will be fast in your minds, and not obliterated by heedlessness.

A maiden of Hippo was possessed of a devil, when a mass-priest anointed her with oil of the holy martyr Stephen, and she forthwith became sane. A blind woman came to the holy church, which had been hallowed in honour of this blessed man, and she prayed, and forthwith saw. She then returned blessing, without a guide, who had before been led thither blind. Eucharius a mass-priest was named, in the land which is called Spain, who was much afflicted with a protracted disease. Then the bishop Possidius brought some little thing from the aforesaid church of the blessed Stephen, and thereby the priest was healed. Again another sickness befell him, so that he died, and his corpse lay inwrapt; but they laid upon him his own tunic, which had been brought from the church of the holy martyr, and he arose from death. There was a certain heathen man named Martial, ripe in years; he zealously shunned the religion of christian men. Now his daughter was a christian very believing, and her husband had, in the same year, been baptized. They then saw him sick, and with weeping prayed that he would become a christian ere his end; but he perversely refused, and with troubled anger drove them from him. Then it seemed advisable to the son-in-law to go to the church of the aforesaid martyr, and to pray for the intercession of the blessed Stephen to the Almighty, that he would grant good will to the

nan, þæt hē leng ne elcode to his geleafan. Þa dyde se aðum swa mid ormætre geomerunge and wope, and syferlice mid byrnendre arfæstnyse; and sume blostman of ðam halgan weofode genam, and gelede under þæs hæðenan heafod. He ða, on þære ylcan nihte, æfter his frum-slæpe, neodlice clypode, biddende þæt man ðone biscop to him gefette. Þa andwyrdon his frynd, and cwædon, þæt he on neawiste nære. He ða eft geornlice bæd, þæt him man sumne mæsse-preost gelangode; cwæð þæt hē on God gelyfan wolde, and eadmodlice to fulluhte gebugan. His frynd þæs micclum wundrodon and blissodon, and he ðærrihthe wearð gefullod, and hæfde him on muðe, oð his forðsið, þa ylcan word þe se eadiga Stephanus on his ende to Gode gecwæð, “Criste, accipe spiritum meum :” þæt is, “Crist, onfoh minne gast.” And he swa æt nextan mid þam worde gewāt. Nyste hē þeah ær þæt se eadiga wer, Stephanus, on his ðrowunge swa clypode, ac ðurh his ðingunge hē wearð to fulluhte and to ðam wordum onbryrd.

Þær wæron eac gehælede þry fōt-adlige men þurh ðone halgan cyðere, twegen landes menn and ān ælðeodig. Þa landes men wurdon þærrihthe gehælede, and ðam ælðeodigan wearð geswutelod hwæt he to his fotum lecgan sceolde; and he swa dyde swa him geswutelod wæs, and seo seocnys þærrihthe geswāc. Sum cild plegode gymealaslice, and þearn under anum yrnendum hweole, and wearð to deaðe tocwysed. Seo moder þa dreorig bær þæs cildes líc to þam foresædum gemynde þæs halgan Stephanes, and hit sona ge-edcucode, and ansund æteowode. An eawfæst mynecenu læg swiðe geswenct, ōrwene ælcere edwyrpinge. Þa asende man hire tunecan to þære halgan cyrcan, ac heo gewāt ær se ærendraca ongean come. Hire magas ðeah oferbræddon þæt líc mid þære tunecan, and heo sona cucu arās. Sum gelyfed man gebæd æt þære cyrcan for his adligan dehter, and hire reaf þider abær: efne, ðaða he hām gecyrde, þa urnon his hīwan him togeanes, and hire forðsið him gecyddon. He ða

sick heathen, that he might no longer delay his belief. Then the son-in-law did so with infinite groaning and weeping, and purely with burning piety; and took some flowers from the holy altar, and laid them under the heathen's head. He then, on the same night, after his first sleep, anxiously cried, praying that they would fetch the bishop to him. His friends then answered, that he was not in the neighbourhood. He then again eagerly entreated that they would send for a mass-priest; he said that he would believe in God, and humbly submit to baptism. At this his friends greatly wondered and rejoiced, and he was immediately baptized, and had in his mouth, till his departure, the same words which the blessed Stephen at his end said to God, "Christe, accipe spiritum meum:" that is, "Christ, receive my spirit." And he so at last with those words departed. Yet knew he not before that the blessed man, Stephen, at his passion so cried, but through his intercession he was stimulated to baptism and to those words.

There were also healed three men lame of foot through the holy martyr, two men of the country and one a stranger. The men of the country were healed forthwith, and it was manifested to the stranger what he should lay on his foot; and he did as was manifested to him, and the disease forthwith ceased. A child was playing heedlessly, and ran under a running wheel, and was crushed to death. The mother then sad bare the child's corpse to the beforesaid memorial of the holy Stephen, and it soon requickened and appeared sound. A pious mynchen lay greatly afflicted, hopeless of any recovery. They then sent her tunic to the holy church, but she had departed before the messenger returned. Her relatives, nevertheless, spread the tunic over the corpse, and she instantly arose alive. A believing man prayed at the church for his sick daughter, and bare her garment thither: behold, when he returned home, his household ran towards him, and announced to him her departure. He then covered

mid þam reafe þæt líc oferwreah, and seo dohtor þærrihte to life arás. Eft, sumes oðres mannes sunu þurh untrumnyse gewát, ac ðaða his frynd þa líc-ðenunge gearcodon, þa tihte heora sum þæt man þæs cnapan líc smyrian sceolde mid ele þæs halgan Stephanes. Hí swa dydon, and hē ge-edcucode. Eft, sum þegen brohte his suna líc to ðam foresædan gemynde þæs halgan cyðeres, and mid micclum wope hine gebæd, and æfter his gebede hē ahōf þæt cild up ge-edcucod and ansund.

Gif we wyllað ealle ða wundra and hælða awrítan, þe we oncneowon gefremode þurh ðone wuldorfullan cyðere Stephanum, ðonne wyrce we manega béc, ærðan ðe we hí ealle gegaderion; and ðeah hí ne magon beon ealle gegaderode, sind þeah sume þe ic forsuwian ne mæg. An æþelboren wíf wearð micclum geswenct mid langsumere untrumnyse, and hire ne mihte nán læcecræft fremian. Þa lærde hi sum iudeisc man, þæt heo name ænne wernægel of sumes oxan hricge, and becnytte to anum hringe mid hire snōde, and mid þam hí to nacedum líce begyrde. Þa ferde heo swa begyrd to þæs halgan cyðeres cyrcan, þæt heo ðær hire hæle abæde. Þa wicode heo be wege wið þære eā þe is gehāten Bagrade, and on ærne-merien siðode, swa swa heo gemynt hæfde. Ða geseah heo lícgan ðone hring on ðam wege ætforan, mid snōde mid ealle, and þæs micclum wundrode. Þa wende heo þæt se hring toburste, oððe seo snōd toslupe; ac ðaða heo afunde þone hring gehalne, and þa snōde mid eallum cnottum swa fæste gewriðen swa heo ær wæs, ða understōd heo þæt þæt wundor gelāmp þurh ðæs halgan mihte ðe heo to fundode, and micclum truwoode hire hæle toward ðurh his geearnungum, and wearp ðone hring mid þam bendum into ðam flowendum streame. Heo ferde ða mid bliðum mode to ðære halgan cyrcan, and ðær hire hæle gefette, þurh ðæs halgan cyðeres ðingunge.

An wundorlic tǣcn gelāmp æt þæs halgan gemynde, swa wídmære, ic wene, þæt feawa wæron on þære neawiste þe

the corpse over with the garment, and the daughter straight-ways arose to life. Again, the son of another man died through sickness, but while his friends were preparing the last offices, one of them induced them to anoint the corpse of the boy with oil of the holy Stephen. They did so, and he requickened. Again, a thane brought the corpse of his son to the beforesaid memorial of the holy martyr, and with great weeping prayed to him, and after his prayer he raised the child up quickened and sound.

If we will record all the wonders and cures that we know to have been performed by the glorious martyr Stephen, then may we make many books before we gather them all; and though they may not all be gathered, yet are there some which I may not pass in silence. A woman of noble birth was greatly afflicted with long sickness, and no leechcraft availed her aught. Then a jewish man counselled her to take a wart from an ox's back, and tie it to a ring with her fillet, and with that gird her naked body. She then so girded went to the church of the holy martyr, that she might there by prayer obtain her health. On the way she pitched her tent by the river which is called Bagrada, and at early morn journeyed on, as she had intended. There she saw lying before her on the way the ring together with the fillet, and thereat greatly wondered. She imagined that the ring had burst, or that the fillet had become loose; but when she found the ring whole, and the fillet with all its knots as firmly bound as it was before, then understood she that that wonder happened through the holy might to which she was bending her way, and firmly trusted that her health was at hand through his merits, and cast the ring with the bands into the flowing stream. She went then with cheerful mind to the holy church, and there obtained her health, through the intercession of the holy martyr.

One wonderful miracle took place at the memorial of the saint, so celebrated, I ween, that there were few in the

þæt ne gesawe, oððe ne gehyrde. Seofon gebroðru wæron and ðreo geswustra, āure wydewan cild, on ðære byrig Cappadocia, æpelborenre mægðe. Þa wearð seo modor biterlice gegremod, æfter hire weres forðsiðe, fram hire ānum cilde, to ðan swiðe þæt heo on Easter-tide eode to cyrcan, and wolde ðone sunu þe hī getirigde mid wryiungum gebindan. Þa gemette heo ænne deofol on mannes hīwe, se befrān, hwider heo wolde. Þæt earne wif andwyrde, and cwæð, þæt heo wolde to cyrcan gān, and þone sunu ðe hī tirigde awyrian. Þa andwyrde se deofol on þam menniscum hīwe, “ Riht ðu dēst and wel, gif ðu ealle ðine cild tosomne wryigst; forðan ðe hī ealle on andwyrdnysse stodon, ðaða se ān ðe tynde, and noldon þe ealgian wið heora breðer; ne hī ðinne teonan ne besargodon: wryig hī ealle togædere.” Þæt earne wif gelyfde his wælhreowum geðeahte, and wearð mid māran wōdnysse astyrod. Eode þa to ðam fantfæte, and tolysdre hire feax, and bedypte on ðam fante, and mid micelre hātheortnysse ealle hire bearn mānfullice wryigde. Æfter þisum gecyrdre hām, and gemette ealle hire bearn mid ormætre cwymlinge cwacigende eallum limum. Þa we arð heo mid micelre sārnyse ðurhslegen, þæt heo swa micel mān gefremode; eode ða, and hī sylfe on grine ahēng þæt heo fotum span. Witodlice se ylca deofol ðe hī tihte ær to ðære mānfullican wryiunge, se hī eft siððan to hire āgenre hengene gelærde.

Þa earman bearn ne mihton ða lēng for sceame on þære byrig aðolian, for ðære atelican cwacunge, ac ferdon wōrigende geond eallum Romaniscum ymbhwyrftre. Twegen þissera becomon to ús, broðer and swuster, Paulus and Palladia, wīdcuðe ðurh heora yrmðe. Hī comon twām wucan ær Eastron, and dæghwomlice geneosodon ða halgan cyrcan, on þære ðe wæs þæs wuldorfullan Stephanes gemynd, bidende þæt he him God gegladode, and him ða ærran hæle forgeafe. Þa on ðam Easter-dæge eodon hī, swa hī gewunode wæron, to þære cyrcan, and se broðor hine gebæd æt þam halgum reliquium. Þa wearð hē færllice astreht, and slapen-

neighbourhood who saw it or heard of it not. There were seven brothers and three sisters, children of one widow, in the city of Cappadocia, of a noble family. Now the mother was so bitterly irritated, after the death of her husband, by one of her children, that at Easter-tide she went to church, and would bind by curses the son who had provoked her. She then met a devil in man's guise, who inquired whither she was going. The poor woman answered and said, that she would go to church and curse the son who had provoked her. Then answered the devil in human form, "Right thou wilt do and well, if thou cursest all thy children together; for they all stood present, when the one reviled thee, and would not defend thee against their brother; nor lamented they thy injury: curse them altogether." The poor woman followed his barbarous counsel, and was troubled with greater frenzy. She then went to the font-vessel, and loosened her hair, and dipt it into the font, and with great fury sinfully cursed all her children. After this she returned home, and found all her children quaking with immense torments in every limb. Then was she penetrated with great sorrow for having perpetrated so great a crime; and went and hung herself in the halter, that she had spun with her feet. Verily the same devil who had ere instigated her to the wicked cursing, afterwards seduced her to her own hanging.

The poor children then for shame could no longer remain in the city, on account of the horrible quaking, but went wandering over all the Roman dominion. Two of these came to us, brother and sister, Paul and Palladia, noted for their misery. They came two weeks before Easter, and daily visited the holy church, in which was the memorial of the glorious Stephen, praying that he would reconcile God to them, and give them their former health. Then on the Easter-day they went, as they were wont, to the church, and the brother prayed at the holy relics. He there became suddenly pro-

dum gelicost læg, na swa-ðeah cwacigende, swa swa him on slæpe gewunelic wæs. Efne, ða hē arās, and nateshwon ne cwacode, forðan ðe hē wæs gehæled and stōd gesūnd, sceawigende þa þe hine sceawodon. Eornostlice hwā mihte ða forsuwian Godes herunge? Soðlice seo cyrce wearð gefylled mid clypungum ðæs blissigendan folces, and hī urnon to me, ān æfter ānum, ðær ic inne sēt ða gearo to gāne; ælc æfter oðrum cydde me þæt wundorlice Godes tǣcn, and ic ðæs micclum Gode ðancode. Þa æt nextan stōp inn se gehæleda cniht, and hine to minum cneowum gebigde, and ic hine to minum cosse arærde. Ic eode ða to Godes ðenunge, and þæt folc gebletsode, and him Godes gerihtu dyde. Ic gelaðode þone gehæledan cniht to urum gereorde, and he us rehte ealle his broðerlicere and moderlicere yrmðe racu. On ðam ðridan Easterlicum dæge ic hēt standan þone gehæledan broðer ætforan ðam folce, and his swuster samod, and ic him rehte ða race be endebyrdnyse. Þæt folc behēold þone broðer standan buton ātelicere cwācunge, and seo swuster eallum limum egeslice cwacode. Þa ðe hine ær ne gesawon, and nyston fram hwilcere yrmðe Godes mildheortnys hine gehælde, hī mihton tocnawan on ðære swuster bifunge.

Þa het ic æfter ðære gerecednyse hī hwæthwega ufor gān; and ic ongann be ðam cuðan intingan hwæthwega geornlicor smeagan. Efne ða færlice wurdon gehyrede oðre clypunga nīwre blisse of þæs martyres gemynde, and þæt folc beah ðyderweard. Seo cwacigende swuster eode of ðam stæpum, þe heo on astōd, to ðam halgan cyðere, wolde hī gebiddan, and heo ðærrihte, swa heo þæt gesceot hrēpode, læg swilce heo mid slæpe fornunen wære, and arās siððan hāl. Þæt folc ða mid micelre fægninge, and singalre herunge, hī gelæddon to ðære stowe þær heo lytle ær cwacigende stōd, and micclum fægnodon þæt heo wæs þam breðer gelíc, ðam ðe heo hwene ær ðurh ða egeslican bifunge ungelíc wæs.

strated, and lay most like to one sleeping, yet not quaking, as was usual with him in sleep. Lo, he then arose, and quaked not at all, for he was healed and stood sound, looking on those who looked on him. Who could then refrain from uttering the praise of God? Verily the church was filled with the exclamations of the rejoicing people, and they ran in to me, one after another, where I was sitting, ready to go; each after other declared to me the wonderful miracle of God, and I greatly thanked God for it. At last in stept the healed youth, and bowed himself to my knees, and I raised him to my kiss. I went then to God's ministry, and blessed the people, and celebrated God's rites before them. I invited the healed youth to our refection, and he related to us all the history of his fraternal and maternal misery. On the third Easter-day, I desired the healed brother to stand before the people, and his sister with him, and I recounted to them the story from beginning to end. The people beheld the brother standing without the horrible quaking, and the sister, in all her limbs, quaked dreadfully. Those who had not seen him before, and knew not from what misery God's mercy had healed him, they might know it by the trembling of the sister.

After the narrative, I bade them go a little higher, and I began to inquire somewhat more diligently concerning this notable matter. Behold then suddenly other exclamations of new joy were heard from the martyr's memorial, and the people bent their course thitherwards. The quaking sister had gone from the steps on which she had stood to the holy martyr, she wished to pray, and straightways, as she touched the railing, she lay as if she had been seized with sleep, and afterwards rose up hale. The people then, with great rejoicing and incessant praise, led her to the place where a little before she had stood quaking, and greatly rejoiced that she was like to her brother, to whom a short time previously, through that dreadful trembling, she was unlike. All then together re-

IIwæt ða, ealle samod blissodon on Godes herungum swa micclum, þæt ure earan earfoðlice mihton heora stemne aræfnian. Hwæt wæs on ðæra blissigendra heortan buton Godes geleafa, for ðan þe Stephanes blōd agoten wæs ? Hwæne mærsiað þas wundra mid heora seðunge buton Crist, þe on soðre menniscnyse geboren wæs, and mid flæsce of deaðe arás, and mid flæsce to heofonum astah ? Witodlice ðes halga cyðere and his æftergangen wæron gewitan þyses geleafan, and ðisum geleafan hī cyddon gecyðnyse, ofer-swiðende þisne feondlican middanearð, na ongean feohtende, ac sweltende.

Þes eadiga wer, Stephanus, þe we ymbe sprecað, and mid cyrclicum ðenungum wurðiað, is se forma cyðere, þe ærest æfter Cristes upstige to heofenan rice wuldorful becōm. Hē filigde Cristes fōtswaðum swiðe nean, and his gebysnunge arfæstlice geefenlæhte. Crist mildheortlice his cwellerum to ðam Ælmihtigum Fæder geðingode, þaða hē on rode-hengene ahafen wæs, þus cweðende, “ Min Drihten, miltsa him : nyton hī hwæt hī doð.” Eft, se halga Stephanus under þam heardum stānum his cneowa gebigde, and for his stænendan slagan þus bæd, “ Drihten min, ne sete þu him ðas dæda to synne.” He is fyrmest on martyrdom, and fyrmest on lāreowdome, forðan þe hē eallum cyðerum Cristes bysne æteowode, betwux ðam he hylt ealdordom á buton ende.

Nis nānum men alyfed þæt hē oðerne wyrige, forðan þe se apostol Paulus cwyð, þæt ða wyrigendan Godes rice ne geāgniað. Ne wyrige nān man oðerne, ne yfeles ne wisce, þy-læs ðe hē ðurh ða wyrionge his sawle swilce mid deofficum rāpum gewriðe, and ða wrace ðrowige on his gaste þe þæt wif on lichaman ðrowade, þe be deoffles ræde hire āgenne team mid wyrionge geyrmde, and hī sylfe mid grine acwealde. Gýman ealle fæderas and moddru þæt hī heora cild mid gramlicum wyriongum deoffle ne betæcon ; and warnian ða bearn þæt hī naðer ne fæder ne moder mid teonan ne getyrion to heora wyriongum ; forðan hit is awriten on Godes

joiced with praises to God so greatly, that our ears might hardly endure their voices. What was in the heart of those rejoicing but the praise of God, for whom the blood of Stephen had been shed? Whom do these miracles with their confirmation magnify, but Christ, who was born in true humanity, and with flesh arose from death, and with flesh ascended to heaven? Verily the holy martyr and his successors were witnesses of this belief, and to this belief they bore testimony, overcoming this hostile world, not by fighting against it, but by dying.

This blessed man, Stephen, concerning whom we speak, and with church services honour, is the earliest martyr, who first, after Christ's ascension, came glorious to the kingdom of heaven. He followed the footsteps of Christ very near, and piously imitated his example. Christ mercifully interceded for his murderers to the Almighty Father, when he was raised on the cross, thus saying, "My Lord, have mercy on them: they know not what they do." Afterwards the holy Stephen under the hard stones bowed his knees, and for his stoning slayers thus prayed, "My Lord, lay not these deeds to them as sin." He is first in martyrdom, and first in teachership, for he manifested Christ's example to all martyrs, among whom he holds precedence ever without end.

It is permitted to no man to curse another, for the apostle Paul says, that the cursers shall not possess the kingdom of God. Let no man curse nor wish evil to another, lest through that cursing he bind his soul, as it were, with devilish ropes, and suffer in his spirit that penalty which the woman suffered in body, who, through the counsel of the devil, afflicted her own family with cursing, and destroyed herself with a halter. Let all fathers and mothers take heed that they with cruel curses deliver not their children to the devil; and let the children be careful not by contumely to provoke either father or mother to curse them; for in God's law it is written,

æ, “Arwurða ðinne fæder and þine moder, þæt þu lāng lif ofer eorðan wunie.” Ne mæg nān man oðerne wyrian, and him sylfum gebeorgan; ac hē fordeð his āgene sawle mid þære mánfullan wyriunge, getimige ðam oðrum swa him getimige. Ure tunge is gesceapen to Godes herungum, and to gesceadwisum spræcum, na to deofollicum wyriungum. Ne magon we mid ānum muðe bletsian and wyrian.

Mine gebroðra, understandað þis: ne slihð se dēma þone forscyldgodan sceaðan, ac hē hæð his underðeodan hine belifian. Witodlice se ðe oðerne wyrigð, he sēt hine sylfne to dēman, and God to slāgan. Þonne he bitt þæt God þone oðerne fordōn sceole, hwæt deð hē ðonne buton swilce hē dēme, and God slea? Uton beon gemyndige hwæt Drihten be ðysum tæhte: hē cwæð, “Lufiað eowre fynd, doð þam tela ðe eow hātiað, and gebiddað for eowerum ehterum and tynendum, þæt ge beon eowres Fæder bearn seðe on heofonum is.” Sy him wuldor and lōf ā on ecnysse. Amen.

VIII. IDUS IĀN.

SERMO IN AEEPIPHANIA DOMINI.

ÐES dæg is gehāten on bōcum SWUTELUNG-DÆG, forðan þe on ðisum dæge wearð Crist mancynne geswutelod, ærest ðam þrym cynegum, þe him lāc brohton, and eft gewislicor ðaða hē on ðyssum dæge gefullod wæs.

Se Ælmihtiga Godes Sunu, þaða hē mann beon wolde, ða sende hē his bydel toforan him, Iohannem þone Fulluhtere, þæt hē sceolde Cristes to-cyme mannum cyðan, þæt hī, ðurh ðone bydel, gelyfdon on ðone godcundan Cyning. Se Iohannes wæs acenned swa swa oðre menn beoð, of fæder and of meder, and wæs ānfeald man, mære and geðungen, swa swa Crist be him cwæð, “þæt on wifa bearnum næs nān mærra

“ Honour thy father and thy mother, that thou mayest live a long life on earth.” No man can curse another and secure himself; for he fordoes his own soul with that wicked cursing, betide to the other whatever may betide. Our tongue is shapen for praises of God, and to rational speeches, not for devilish cursings. With one mouth we may not bless and curse.

My brothers, understand this: the judge slays not the condemned robber, but he commands his subordinates to deprive him of life. But he who curses another sets himself up as judge, and God as the slayer. When he prays that God shall fordo the other, what does he then but as though he judges and God slays? Let us be mindful of what the Lord taught concerning this: he said, “ Love your foes, do good to those who hate you, and pray for your persecutors and calumniators, that ye be children of your Father who is in heaven.” Be to him glory and praise ever to eternity. Amen.

JANUARY VI.

SERMON ON THE LORD'S EPIPHANY.

THIS day is called in books **MANIFESTATION-DAY**, because on this day Christ was manifested to mankind, first to the three kings, who brought him gifts, and again, more especially, when he on this day was baptized.

The Almighty Son of God, when he would be man, sent his proclaimer before him, John the Baptist, to announce the advent of Christ to men, that they, through that proclaimer, might believe in the divine King. John was born as other men are, of father and of mother, and was a simple man, great and illustrious, as Christ himself said of him, “ That among the children of women there was no greater man than

mann þonne Iohannes se Fulluhtere.” Crist næs na of wīfe acenned, ac wæs of mædene, forði næs hē geteald to ðyssere wiðmetennysse. Iohannes, ðaða hē gestiðod wæs, ða wolde hē forbugan ða unðeawas þe menn begað, and ferde ða to westene, and ðær wunode, oðþæt hē fullweaxen wæs, and ðær swiðe stiðlice leofode: ne drānc hē naðor ne wīn, ne beor, ne ealu, ne nān ðæra wætan ðe menn of druncniað; ac æt him ofet, and þæt þæt hē on wuda findan mihte. Eall his reaf wæs geworht of oluendes hære. Þaða hē geðogen wæs, þa com him to Godes bebod, þæt he sceolde faran to mannum, and bodian fulluht on synna forgifenyss, and sceolde fullian þæt folc ðe him to cōme mid his āgenum fulluhte, on ðam fulluhte næs nān synne forgifenyss; and hē sceolde eac cyðan ymbe Cristes fulluht, þe toward wæs, on ðam ðe beoð ealle synna forgyfene.

Iohannes com ða, swa swa him beboden wæs, to ðære eā þe is gehāten Iordanis, and clypode to eallum folce, and ðus cwæð, “Behreowsiað eowre synna, and wyrcað dædbote, forðan þe Godes rice genealæhð:” et reliqua. Þas word he clypode be Criste, forði þe Cristes fulluht ðwehð þone man ægðer ge utan ge innan: þæt wæter wiðutan, and se Halga Gast wiðinnan. Iohannes fulluht ðwoh þone mannan wiðutan, and nān ðing wiðinnan, forði ðe hē ne sealde nāne synne forgifenyss, swa swa Crist dyde þurh ðone Halgan Gast.

Þaða Crist wæs þritig wintra, þa com he on ðisum dæge to Iohannes fulluhte, æt ðære eā þe is gehāten Iordanis, and wolde beon gefullod æt his handum. Ðaða Iohannes hine geseah cumende to him, þa cwæð he be him, “Hēr gæð Godes Lamb, seðe ætbryt and adylegað middaneardes synna. Be ðysum ic sæde eow ær, ‘Se ðe æfter me cymð, hē is beforen me, forðan ðe hē wæs ær ic gewurde.’” He cwæð þa to Criste, “La leof, ic sceal beon gefullod æt ðinum handum, and þu cymst to minum fulluhte.” Crist ða him geandwyrde, “Læt nu ðus, and geðafa ðis; swa unc gedafenað, þæt wit gefyllon ealle rihtwisnyss.” Iohannes ða geðafode þæt hē

John the Baptist." Christ was not of woman born, but was of a maiden, therefore was he not reckoned in this comparison. John, when he was grown up, would eschew the vices which men commit, and went to the wilderness, and there dwelt until he was full-grown, and there lived very rigidly: he drank neither wine, nor beer, nor ale, nor any of those liquors from which men become drunk; but ate fruit, and what he could find in the wood. All his raiment was wrought of camels' hair. When he was grown to maturity, God's commandment came to him, that he should go to men, and preach baptism in forgiveness of sins, and should baptize the people who came to him with his own baptism, in which baptism there was no forgiveness of sin; and he should also declare concerning Christ's baptism, which was to come, in which all sins are forgiven.

John came then, as he had been commanded, to the river which is called Jordan, and cried to all the people, and thus said, "Repent your sins, and do penance, for the kingdom of God draweth near," etc. These words he cried of Christ, because Christ's baptism washes the man both without and within: the water without, and the Holy Ghost within. John's baptism washed the man without, and not within, for he gave no forgiveness of sin, as Christ did through the Holy Ghost.

When Christ was thirty years old, he came on this day to John's baptism, at the river which is called Jordan, and would be baptized at his hands. When John saw him coming to him, he said of him, "Here cometh the Lamb of God, who taketh away and extirpateth the sins of the world. Of this one I said to you before, 'He who cometh after me is before me, for he was before I was.'" He then said to Christ, "O beloved, I should be baptized at thy hands, and thou comest to my baptism." Christ then answered him, "Suffer it now thus, and consent to this; so it befiteth us to fulfil all righteousness." John then consented to baptize Christ.

Crist gefullode. Þaða hē gefullod wæs, þa wearð seo heofon
geopenod bufon his heafde, and Godes Gast com on anre
culfran hīwe, and gesæt bufon Criste ; and þæs Fæder stemn
clypode of heofonum, and þus cwæð, “ Þes is min leofa Sunu,
and hē me wel licað.”

Her sind hrædlice gesæde micele Godes wundra, and we
behōfiað þæt we wīsra lāreowa trahtnunga be ðisum ðingum
understandan. Iohannes cwæð be Criste, þæt he wære Godes
Lāmb, se ðe ætbrude middaneardes synna. God sette on
ðære ealdan æ, and het niman ānes geares lāmb æt ælcum
hiwisce, and suiðan on Easter-tide, and wyrcan mid þæs
lambes blode rode-tācn on heora gedrym, and on oferslegum,
and brædan þæt lāmb, and hit swa ðicgan ; gif ðær hwæt
læfde, forbærnan : and hī wæron ða þurh þæt gebletsode and
gescylde wið deofol. Þis nis nu alyfed nānum men to dōnne,
forðan ðe þæs lambes slege getācnode Cristes slege. He ne
wiðerode ongean, ne ne feaht þe swiðor þe lāmb deð, ac ge-
ðafode swiðe geðyldelice þæt hē wære geoffrod for ealles
middaneardes synnum ; forði buton hē ðrowode for ūs, ne
mihte ure nān cuman to Godes rice.

Criste wolde beon gefullod, na forði ðe him neod wære
æniges fulluhtes, forði ðe hē næfre nāne synne ne geworhte,
ac hē wolde mid his eadmodnysse astellan ða bysne, þæt nān
cyning ne nān rice man ne sceolde þincan to huxlic þæt he
gebuge to Cristes fulluhte, þaða hē sylf gemedemode þæt hē
wolde gebīgan his halige heafod to his ðeowan handum. Ða-
ða hē into ðam wætere eode, ða wæs þæt wæter and ealle
wyll-springas gehalgode þurh Cristes lichaman to urum ful-
luhte. Micel wæs Cristes eadmodnys, ðaða he com sylf to
ðam Fulluhtere ; and micel wæs Iohannes eadmodnys, ðaða
hē ne dorste Crist gefullian, ærðan ðe hē gehāten wæs ; ac
forði þe nān eadmodnys nis fulfremed, buton hire gefera beo
gehyrsumnys, þa gefylde hē eadmodlice þæt þæt he ær wiðsōc
forhtigende. Se Hælend cwæð, “ Geðafa þæt ic beo gefullod

When he had been baptized, the heaven was opened above his head, and the Spirit of God came in the form of a dove, and sat above Christ ; and the voice of the Father cried from heaven, and thus said, " This is my beloved Son, and he well pleaseth me."

Here great wonders of God are quickly said, and it behoves us to understand the commentaries of wise instructors concerning these things. John said of Christ that he was the Lamb of God, who should take away the sins of the world. God appointed in the old law and commanded a lamb of one year to be taken of every family, and slain on Easter-tide, and to make with the blood of the lamb the sign of the cross on their door-posts and on the lintels, and roast the lamb, and so eat it ; if there were any left, to burn it : and they were then blessed through that, and shielded against the devil. This is not allowed now to any man to do, because the slaying of the lamb betokened the slaying of Christ. He resisted not, nor fought more than a lamb does, but consented very patiently to be sacrificed for the sins of all the world : because, unless he had suffered for us, none of us could come to the kingdom of God.

Christ would be baptized, not because he needed any baptism, for he had never wrought any sin, but he would by his humility set the example, that no king nor powerful man should think it too degrading to submit to Christ's baptism, when he himself vouchsafed to bow his holy head to the hands of his servant. When he went into the water, then was that water and all well-springs hallowed by Christ's body to our baptism. Great was Christ's humility, when he himself came to the Baptist ; and great was the humility of John, when he durst not baptize Christ, ere he was commanded ; but because no humility is perfect, unless its companion be obedience, he then performed humbly that which he had before refused from fear. Jesus said, " Consent that I be baptized at thy hands

æt ðinum handum on wætere, and ðu siððan, swa swa ðu gewilnast, beo æt minum handum gefullod þurh ðone Halgan Gast : swa wit sceolon gefyllan ealle rihtwisnysse ;” þæt is ða soðan eadmodnysse.

Heofonas wæron geopenode bufon Criste, ðaða hē gefullod wæs, and him to com se Halga Gast. Æfre him wæron heofonas geopenode, and æfre him wæs se Halga Gast midwunigende : ac þæt getācnað þæt us bið geopenod heofonan rīce æfter urum fulluhte, and se Halga Gast, þurh his gife, onbryrt ure mōd to ælcere gōdnysse, gif we hine ne drifað fram ús mid yfelum weorcum.

Þær com ða stemn þæs Fæder of heofonum, ðus cweðende, “Ðes is min leofa Sunu, ðe me wel licað.” Soð is þæt se sealm-wyrhta to Gode gecwæð, “Drihten, ðine gecyðnyssa sindon swiðe geleaffice.” Hu mihte beon māre gecyðnys be Criste þonne ðær gedōn wæs ? Þær stōd se Sunu on ðære menniscnysse, and se Fæder clypode of heofonum, and se Halga Gast niðer astah to Criste. Þær wæs ða eal seo Halige Drynnys, seoðe is ān God untodædlic. Se Fæder nis of nānum oðrum gecumen, ac hē wæs æfre God. Se Sunu is of ðam Fæder eall þæt hē is, na geworht ne gesceapen, ac acened æfre of ðam Fæder, forþan ðe hē is ðæs Fæder Wisdom, þurh ðone he geworhte ealle gesceafta. Se Halga Gast is Lufu and Willa þæs Fæder and þæs Suna ; and hi sindon ealle gelice mihtige, and æfre hī ðry ān God untodædlic : þry on hādum, and ān on Godcundnysse, and on gecynde, and on eallum weorcum. Ne trucað heora nān āna ðurh ūnmihte, ac ðurh gecynde ānre Godcundnysse hī wyrcað ealle æfre ān weorc. Nis na se Fæder mid þære menniscnysse befangen, ne se Halga Gast, ac se Sunu āna ; ðeah-hwæðere hī ealle ðry þæt geræddon and gefremodon, þæt se Sunu āna þa menniscnysse underfeng.

Lytel wæs se Halga Gast geðuht, ðaða hē wæs gesewen on ānre culfran anlicnysse, ac hwæðere hē is swa micel þæt hē is Ælmihtig God, and hē gefylð þurh hine sylfne ealle ðas

in water, and be thou afterwards, as thou desirest, baptized at my hands through the Holy Ghost : so we shall fulfil all righteousness ;" that is the true humility.

The heavens were opened above Christ, when he was baptized, and the Holy Ghost came to him. Ever were the heavens opened to him, and ever was he co-existing with the Holy Ghost : but that betokens to us that the kingdom of heaven will be opened to us after our baptism, and the Holy Ghost, through his grace, will stimulate our minds to every goodness, if we drive him not from us with evil works.

There came then the Father's voice from heaven, thus saying, " This is my beloved Son, who well pleaseth me." True is that which the psalmist said to God, " Lord, thy testimonies are very faithful." How could there be a greater testimony of Christ than was there given ? There stood the Son in human nature, and the Father cried from heaven, and the Holy Ghost descended to Christ. There was then all the Holy Trinity, which is one God indivisible. The Father is not come of any other, for he was ever God. The Son is of the Father all that he is, neither made nor created, but ever born of the Father ; for he is the Wisdom of the Father, through whom he made all creatures. The Holy Ghost is the Love and Will of the Father and of the Son ; and they are all alike mighty, and those three ever one God indivisible : three in persons, and one in Godhead, and in nature, and in all works. Not one of them fails alone through weakness, but through the nature of one Godhead they all work ever one work. The Father is not invested with humanity, nor the Holy Ghost, but the Son only ; nevertheless they all counselled and effected, that the Son alone should assume humanity.

Little did the Holy Ghost seem, when he appeared in the likeness of a dove, but yet he is so great that he is Almighty God, and he fills of himself all this world, as it is written of

woruld, swa swa be him awriten is, “Godes Gast gefylð ealre eorðan ymbhwyrft.” Æfter Cristes ðrowunge and his upstige, com se Halga Gast bufan ðam apostolum on fyres hīwe, and þæt hūs eall gefylde mid fyre, ðær ðær hī inne sæton, swilce hit eal burne ; and se Halga Gast ða heora ealra mōd, þe ðær-inne wæron, þæt sindon, ān hund manna and twentig manna, swa onbryrde and onælde, þæt hī cuðon ælc gereord þe on middanearde is, and hī ðurh ðone Halgan Gast ealle ða bēc and ðone wisdom awriton and asetton ðe Godes þeowas rædað geond ealle ðas woruld ; and hī wæron swa gehyrte, þæt hi him ne ondredon naðor ne hæðenra cyninga þeowracan, ne nānēs cynnes pinunga, ac æfre hī bodedon þam folce rihtne geleafan, and Godes mærdā, and his mildheortnyss, oð heora lifes geendunge.

Hwī com se Halga Gast ða on fyres hīwe ofer ðam apostolon, and ofer Criste on his fulluhte on culfran gelicnyss ? Nis ðæs Halgan Gastes gecynd oþþe micelnys on ðam hīwe wunigende ðe he ða on gesewen wæs, ac hē com ofer Criste on culfran hīwe, forði þæt he wolde getācnian mid þam þæt Crist wæs on ðære menniscnyss swiðe liðe and unhearmgeorn. Hē ne cidde, ne hē ne hrymde betwux mannum, ne hē sace ne astyrede, ne hē biterwyrde næs ; ac mid ealre liðnyss and soðre lufe hē drohtnode on ðisum life. We rædað on bōcum be ðære culfran gecynde, þæt heo is swiðe gesibsum fugel, and unsçæððig, and buton geallan, and unrede on hire clawum ; ne heo ne leofað be wrymum, ac be eorðlicum wæstmum. For ðære ūnsçæððignysse wæs se Halga Gast æteowed bufon Criste on þæs fugeles hīwe. Þa apostoli wæron gecorene and gesette lāreowas eallum mancynne ; þa com se Halga Gast ofer him on fyres hīwe, to ði þæt hī sceoldon beon byrnende and caue to Godes willan, and forniman ælcne unðeaw mid heora lāre, swa swa fyr fornimð swa hwæt swa him to cymð.

On twam hīwum wæs se Halga Gast æteowed, on culfran and on fyres, for þam getācnungum ðe ælc cristen man hab-

him, "The Spirit of God filleth the circumference of all the earth." After Christ's passion and his ascension, the Holy Ghost came over the apostles in form of fire, and filled all the house with fire, where they sat within, so that it all burned; and the Holy Ghost then so stimulated and fired the minds of all those who sat therein, that is, one hundred and twenty men, that they knew every tongue which is in the world, and, through the Holy Ghost, they wrote and established all the books and the wisdom which God's servants read throughout all this world; and they were so animated that they dreaded neither the threats of heathen kings, nor torments of any kind, but they ever preached to the people right belief, and the glories of God, and his mercy, to their life's end.

Why came the Holy Ghost then in form of fire over the apostles, and over Christ at his baptism in likeness of a dove? The nature and greatness of the Holy Ghost are not dwelling in the form in which he was then seen, but he came over Christ in the form of a dove, because he would thereby betoken that Christ in his humanity was very meek and harmless. He chided not, nor cried he among men, nor stirred he up strife, nor was he inclined to bitterness; but with all meekness and true love he lived in this life. We read in books on the nature of the dove, that it is a very peaceful and innocent bird, and without gall, and not fierce with its claws; nor lives it on worms, but on earthly fruits. For its innocence the Holy Ghost appeared above Christ in the form of that bird. The apostles were chosen and appointed teachers to all mankind; therefore came the Holy Ghost over them in form of fire, to the end that they might be ardent and prompt for God's will, and consume every vice with their lore, as fire consumes whatsoever comes to it.

In two forms the Holy Ghost appeared, in a dove's and in that of fire, for the qualities that every christian man shall

ban sceal, þæt is, þæt hē hæbbe bilewitnysse ðære culfran, and hæbbe soðe sibbe to cristenum mannum, and beo butan biternysse, swa swa seo culfre is buton geallan, and ne begange nān reafiac, ne nānes mannes ne ehte, ðe ma þe seo culfre deð. Beo hē eac onbryrd and byrnende on Godes lufe swa swa fyr, þæt hē ælc yfel on him sylfum adwæsce, and eac on oðrum, þær ðær hē mæg; and gemetegie þæt fyr ða bilewitnysse, þæt heo to sleac ne sy; and eft getemprie seo bilewitnys þæt fyr, þæt hit to reðe ne sy.

Sume men sind geðuhte bilewite, ac hī sind sleace: hī sind gesewene mid liðnysse, ac heora liðnys is soðlice asolcennys and nytennys; ac se man ðe næfð Godes Gast on him, he nis na Godes. Se ðe facn lufað, and smeað hū he mage him sylfum gestrynan and na Gode, næfð he na culfran ðeawas, ac hæfð þæs blacan hremmes. Se ðe reafiac lufað, he bið glida, and na culfre. Oðre lytle fugelas sind læssan þonne heo sy, and hwæðere hī ofsleað sum ðing, huru ðas fleogan; ne deð seo culfre na swā, ne leofað heo be nānum deaðe. Māre we mihton spreca be ðære culfran gecynde, gif hit to langsum nære. Uton habban ægðer ge ðære culfran unscaððignysse and ðæs fyres bryne, þæt we beon æfre scinende on bilewitnysse, and weallende on Godes lāre.

Iu wæron sume gedwolmen þe cwædon þæt Iohannes fulluht wære māre and betere ðonne ðis fulluht sy þe nu stent on Godes cyrcan, forði þæt Crist wæs gefullod on Iohannes fulluhte; ac hī dwelodon mid þære spræce. Næs nān synne forgifens on Iohannes fulluhte; on urum fulluhte beoð ealle synna adylegode. Hwī ðonne fullode Iohannes? Forði þæt hē sceolde Crist fullian, seðe ne behōfode nānre synne forgifensse. Hwī fullode hē ā mā manna þonne Crist ænne? Forði þæt we ne sceoldon wenan þæt his fulluht wære swa gōd, þæt nān man ne moste beon on ðam gefullod buton Crist āna. Hwanon com Iohanne þæt fulluht? Fram Criste. Ealle ðing sind þurh Crist geworhte. Soðlice swa swa he gesceop his āgene moder Marian, and siððan wæs geboren of

have ; that is, that he have the meekness of the dove, and have true peace towards christian men, and be without bitterness, as the dove is without gall, and commit no rapine, nor persecute any man, any more than the dove does. Be he also stimulated and burning for love of God as fire, that he may extinguish every evil in himself and also in others, wheresoever he may ; and let the fire regulate the meekness, that it be not too slack ; and again let the meekness temper the fire, that it be not too fierce.

Some men are thought meek, but they are slack : they appear with mildness, but their mildness is in sooth sloth and ignorance ; but the man who has not the Spirit of God in him is not of God. He who loves guile, and devises how he may gain for himself and not for God, has not the qualities of the dove, but has those of the black raven. He who loves rapine is a kite, and not a dove. There are other little birds less than it, and yet they slay something, flies at least ; the dove does not so, it lives by no death. More could we say of the dove's nature, if it were not too longsome. Let us have both the innocence of the dove and the heat of the fire, that we may be ever shining in meekness, and burning with the lore of God.

Formerly there were some heretics who said, that John's baptism was greater and better than this baptism is which now stands in God's church, because Christ was baptized with John's baptism ; but they erred with that speech. There was no forgiveness of sin in John's baptism : in our baptism all sins are extirpated. Why then did John baptize ? Because he should baptize Christ, who needed no forgiveness of sin. Why did he ever baptize more men than Christ only ? Because we might not imagine that his baptism was so good, that no man might be baptized by it save Christ only. Whence came baptism to John ? From Christ. All things are wrought through Christ. Verily as he created his own mother Mary, and was afterwards born of her, so

hire, swa eac he forgeaf þæt fulluht Iohanne, and wæs eft gefullod æt Iohanne. Næs nānum men forgifen þæt he moste habban oððe gecweðan his āgen fulluht buton Iohanne ānum, and forði hē is gehāten Iohannes se Fulluhtere. Hwilt fulluht sealde he? His āgen fulluht, on nānre synne forgifenyse, ac to behreowsunge, and gearcunge to Cristes fulluhte. Þa men þe Iohannes fullode, þa wæron eft gefullode on Cristes fulluhte, forðan ðe hī ne mihton beon gehealdene þurh Iohannes fulluhte. Hwilt is ure fulluht þe we beoð on gefullode? Ic cweðe, Cristes fulluht. Feawa manna Crist sylf gefullode, ac he forgeaf ðone anweald his apostolon, and eallum gehādedum mannum, þæt hī sceoldon fullian mid Godes fulluhte, on naman ðære Halgan Ðrynnysse; and swa gefullod mann ne beo na eft oðre siðe gefullod, þæt ne sy forsewen þære Halgan Ðrynnysse to-clypung.

Sume lāreowas sindon beteran ðonne sume, swa swa wæron þa apostoli; sume sind wāccran, swa swa we beoð; nis hwæðere forði þæt fulluht, ðe we nu mid fulliað, mislic, þæt is, naðor ne betere ne wyrse þurh urum gearnungum, forðan ðe þæt fulluht nis nānes mannes, ac is Cristes, se ðe æfre is gōd, þeah ðe we wāce sindon. Þeah ðe hwā wiðsace Crist æfter his fulluhte, oððe heafod-leahtras gewyrce, ne ðearf he beon eft gefullod, ac hē sceal his synna bewēpan, and mid soðre behreowsunge gebētan, æfter wīsra lāreowa tæcunge; and he hæfð þonne Godes rice.

Þreo healice ðing gesette God mannum to clænsunge: ān is fulluht, oðer is husel-halgung, þridde is dædbot, mid gswicennysse yfelra dæda, and mid bigencge gōdra weorca. Þæt fulluht ūs aþwehð fram eallum synnum, se husel-gang ūs gehalgað, seo soðe dædbot gehælð ure misdæda. Godes ðeow, se ðe hād underfehð, sceal beon on ða wisou gelogod þe God tæhte, and swa swa ða wæron ðe Godes gelaðunge ārest. gestaðelodon. Doð swa swa Crist tæhte. Gif se lāreow riht tæce, do gehwā swa swa he tæcð; and gif hē yfel bysnige, ne dō ge na be his gebysnungum, ac dōð swa swa

also he gave baptism to John, and was afterwards baptized by John. To no man was it granted to have or announce his own baptism, save to John only, and therefore he is called John the Baptist. What baptism did he give? His own baptism, with no forgiveness of sin, but for repentance and a preparation to the baptism of Christ. Those men whom John baptized were baptized again in Christ's baptism, because they could not be saved through the baptism of John. Which is our baptism in which we are baptized? I say, Christ's baptism. Christ himself baptized few men, but he gave the power to his apostles and to all ordained men to baptize with God's baptism, in the name of the Holy Trinity; and let not a man so baptized be afterwards a second time baptized, that the invocation of the Holy Ghost be not contemned.

Some teachers are better than others, as were the apostles; some are weaker, as we are; yet the baptism with which we baptize is not on that account different, that is, neither better nor worse, through our merits, because baptism is of no man, but is of Christ, who is ever good, though we are weak. Though any one deny Christ after his baptism, or perpetrate deadly sins, he need not be again baptized; but he shall bewail his sins, and with true repentance atone for them, according to the teaching of wise doctors; and he shall then have God's kingdom.

Three principal things God has appointed to men for purification: one is baptism, the second is house, the third is penance, with cessation from evil deeds and practice of good works. Baptism washes us from all sins, house hallows us, true penance heals our misdeeds. The servant of God who assumes orders should be disposed in the way taught by God, and as those were who first established God's church. Do as Christ taught. If the teacher teach right, let every one do as he teaches; and if he give evil example, do ye not by his examples, but do as he teaches. Every teacher shall

hē tæcð. Ælc lāreow sceal agyldan gescead Gode ealra ðæra manna sawla ðe him betæhte syndon, to-eacan his āgenre sawle: þonne gif ða lāreowas wel tæcað and wel bysniað, þonne beoð hī gehealdene. Gif hī mistæcað, oððe misbysniað, hī forpærað hī sylfe.

Be ðæs folces gehyrsumnysse, cwæð Crist to his lāreowum, “Se ðe eow gehyrsumað, hē gehyrsumað me; and se ðe eow forsihð, hē forsihð me.” Uton beon gemyndige hwæt we Gode beheton on urum fulluhte. Nu cweþst ðu, ‘Hwæt behet ic ðaða ic cild wæs, and sprecaþ ne mihte?’ We rædað on ðam ealdum gesetnyssum, þæt ða halgan lāreowas tæhton þone soðan geleafan þam mannum þe to cristendome gebugon, and axodon hī, hwæðer hī woldon wiðsacan deofle, and on God gelyfan. Hī beheton þæt hī woldon swa dōn, and wurdon ða gefullode on halgum fante, mid þam behate. Þa unsprecendan cild hī fullodon ðurh geleafan þæs fæder and ðære meder, and se godfæder wæs þæs cildes forspæca and borh wið God, þæt hit heolde þone cristendom be Godes tæcunge; forðan ðe se cwyde is swiðe egeslic þe Crist cwæð, þæt nān ungefullod mann ne becymð to ðam ecan life. Nu stent ðeos gesetnys on Godes gelaðunge, þæt man ða unsprecendan cild fullige, and hi beoð gehealdene þurh oðra manna geleafan, swa swa hī wæron þurh oðra manna synna geniðerade; forðan ðe hit bið twylic, hwæðer hit on life aðolige oðþæt hit þam lāreowe mid geleafan andwyrðan mage.

We habbað full swutele bysne þises ðinges. Sum wif wæs ðe com to Criste, and bæd for hire dehter, þe læg on wōdum dreame. Þa cwæð Crist to hire, þæt “hit nāere na rihtlic þæt man name his cildra hlāf, and wurpe hundum. Heo ða andwyrde, Gea, leof Drihten, and þeah-hwæðere oft ða hwelpas gelæccað þa cruman þe feallað of þæs hlafordes beode. Ða andwyrde se Hælend, and cwæð, Eala ðu wif, micel is ðin geleafa: getimige ðe swa swa ðu wilt. Hire dohtor wearð þærrihte gewittig.” Þa wæs seo dohtor gehæled þurh geleafan ðære meder; swa beoð eac ða ungewittigan cild

render an account to God of the souls of all those men which are committed to him, in addition to his own soul : then, if the teachers teach well and give good example, they shall be saved. If they misteach, or give evil example, they destroy themselves.

Concerning the people's obedience, Christ said to his teachers, " He who obeyeth you, obeyeth me ; and he who con-temneth you, contemneth me." Let us be mindful of what we promised to God at our baptism. Now wilt thou say, ' What did I promise when I was a child, and could not speak ? ' We read in the old institutes, that holy teachers taught the true belief to those men who turned to christianity, and asked them, whether they would renounce the devil, and believe in God. They promised that they would do so, and were then baptized in the holy font, with that promise. Un-speaking children they baptized through the belief of the father and of the mother, and the godfather was the child's sponsor and surety to God, that it should hold christianity according to God's teaching ; for the sentence is very awful that Christ spake, That no unbaptized man shall come to eternal life. Now this law stands in God's church, that unspeaking children be baptized, and they shall be saved through the belief of other men, as through other men's sins they had been condemned ; for it is doubtful whether it continue in life until it can answer the teacher with belief.

We have a very manifest example of this thing. There was a woman who came to Christ, and prayed for her daughter who lay in a fit of frenzy. Then said Christ to her, that " it were not right that one should take his children's bread and cast it to the dogs. She answered, Yes, dear Lord, and, nevertheless, the whelps often lick the crumbs that fall from the master's table. Then answered Jesus, and said, O thou woman, great is thy belief : betide thee as thou wilt. Her daughter straightways became sane." Then was the daughter healed through the belief of the mother ; so are

gehealdene on ðam fulluhte þurh geleafan ðæs fæder and ðære meder, and ðurh forespræce þæs godfæder. Se mæsse-preost axað þæt cild, and cweð, "Wiðsæcst ðu deofle?" Ðonne andwyrte se godfæder þæs cildes wordum, and cweð, "Ic wiðsace deofle." Þonne axað hē eft, "Wiðsæcst ðu eallum his weorcum?" Hē cweð, "Ic wiðsace." Hē axað þriddan siðe, "Wiðsæcst ðu eallum his getotum?" Hē cwyð, "Ic wiðsace." Þonne hæfð hē wiðsacen, on ðisum ðrym wordum, deofle and eallum leahtrum. Ðonne axað hē gyt, "Gelyfst ðu on ðære Halgan Ðrynnysse and soðre Annysse?" He andwyrte, "Ic gelyfe." Se Godes ðen befrinð þonne gyt, "Gelyfst ðu þæt we sceolon ealle arisan mid urum lichaman on domes dæge, togeanes Criste, and þæt ðær gehwá onfó edlean ealra his weorca, swa swa hē ær on life gearnode?" He andwyrte, "Ic gelyfe." And se preost gefullað þæt cild mid þisum geleafan. Hit wexð, and gæð forð, and ne cann þyses geleafan nān ðing. Is nu forði micel neod gehwān þæt hē leornige æt his lāreowe hū hē his cristendom healdan sceole mid þam soðan geleafan; and hū hē mage deofol forbugan and helle-wite, and gearnian þæt ece lif and ða ecan myrhðe mid Gode; forðan ðe se apostol Paulus spræc swiðe egeslice be ðngelyfedum mannum: hē cwæð, "þa ðe Godes æ ne cunnon, and buton Godes æ syngiað, hī eac buton Godes æ losiað." And eft, "Se mann þe God forgyt, God forgyt eac hine." Uton dōn forði swa swa se ylca apostol tæhte, "Genealæcað to Gode, and God genealæhð to eow." And se sealm-scōp ús mynegað eft, ðus cweðende, "Eadig bið se wer seðe hine ondræt God, and awēnt his willan to his bebodum."

To ðyssere eadignysse, and to ðære ecan eadignysse gebringe ús se Ælmihtiga God, seðe leofað and rixað ā buton ende. Amen.

also the witless children saved in baptism through the belief of the father and of the mother, and through the sponson of the godfather. The mass-priest asks the child, and says, "Dost thou renounce the devil?" Then answers the godfather in the words of the child, and says, "I renounce the devil." Then again he asks, "Dost thou renounce all his works?" He says, "I renounce." He asks a third time, "Dost thou renounce all his vanities?" He says, "I renounce." Then will he have renounced, in these three sentences, the devil and all sins. Then he yet asks, "Believest thou in the Holy Trinity and true Unity?" He answers, "I believe." The minister of God inquires yet further, "Believest thou that we shall all arise with our bodies on doom's day before Christ, and that there every one will receive the reward of all his works, as he has merited in life?" He answers, "I believe." And the priest baptizes the child with this belief. It waxes, and goes forth, and knows nothing of this belief. It is now, therefore, very needful to every one to learn of his teacher, how he shall hold his christianity with the true belief; and how he may eschew the devil and hell-punishment, and merit eternal life and eternal joy with God; for the apostle Paul spake very awfully concerning unbelieving men: he said, "Those who know not God's law, and sin without God's law, they shall also without God's law perish." And again, "The man who forgets God, God will also forget him." Let us do, therefore, as the same apostle taught, "Draw near unto God, and God will draw near unto you." And again, the psalmist reminds us, thus saying, "Blessed is the man who feareth God, and turneth his will to God's commandments."

To this blessedness, and to the everlasting blessedness may the Almighty God bring us, who liveth and reigneth ever without end. Amen.

DOMINICA II. POST AEPIPHANIA DOMINI.

NUPTIE facte sunt in Chana Galileae : et reliqua.

Iohannes se Godspellere cwæð on þære godspellican race, þæt “gifta wæron gewordene on anum tune ðe is geciged Chana, on ðam Galileiscan earde, and ðær wæs María, þæs Hælendes moder ; se Hælend wæs eac gelaðod to þam giftum :” et reliqua.

Se lāreow Beda cwæð, þæt Drihten hine sylfne gemede-mode þæt hē to woruldlicum giftum gelaðod com, and hī mid þam forman tǣcne his wundra gehalgode, to ði þæt he wolde geswutelian þæt ða giftu beoð herigendlice, ðe for bearn-teame beoð gefremode swiðor þonne for galnysse. Æfter gastlicum andgite Drihten com to giftum on ðisum middan-earde, forðan ðe he ða halgan gelaðunge him to bryde geceas, swa swa se apostol to geleaffullum folce cwæð, “Ic beweddode eow ānum were, þæt ge gearcian Criste ān clæne mæden.” Crist is se clæna brydguma, and his gelaðung, þæt is seo geleaffulle menigu, is his bryd, seoðe acenð dæghwomlice ða gastlican cild þurh geleafan and fulluht, and swa-ðeah ðurhwunað on clænum mægðhāde.

þa giftu wæron gegearcode on ðam tune þe is geciged Chāna Galileiscre scire. Chāna is gereht, ‘ānda,’ and Galilea, ‘oferfæreld.’ Anda is twyfeald, þæt is, yfel and gōd. Yfel bið se ānda þe āndað ongean gōdnysse, and se ānda is gōd ðe mid lufe āndað ongean yfelnyse, to ði þæt hē yfel onscunige, and gōd lufige. þa ðe þus āndiað ongean unriht, and farað fram leathrum to mæignum, hi belimpað to ðam gastlicum giftum, þæt is, to Cristes gelaðunge, seoðe is ure gastlice moder.

Wīn ateorode æt ðam giftum to ði þæt Drihten mid selran wīne þa gebeoras gegladode, and his godcundnyse mihta mid þam tǣcne geopenode. Drihten cwæð to his meder, “Fæmne, hwæt is me and ðe to ðan ?” Swilce he cwæde, ‘Ne wyrceð

THE SECOND SUNDAY AFTER THE LORD'S EPIPHANY.

NUPTIÆ factæ sunt in Chana Galileæ : et reliqua.

John the Evangelist says in this evangelical narrative, that “ nuptials took place in a town which is called Cana, in the Galilean country, and there was Mary, the mother of Jesus ; Jesus was also invited to the nuptials,” etc.

The doctor Beda said, that the Lord vouchsafed to come invited to a worldly marriage, and hallowed it with the first token of his miracles, because he would manifest that that marriage is praiseworthy which is made rather for the sake of a family of children than for lust. According to its ghostly signification, the Lord came to a marriage in this world because he had chosen the holy church for his bride, as the apostle said to the believing people, “ I have wedded you to a man, that ye may prepare for Christ a pure maiden.” Christ is the pure bridegroom, and his church, that is, the believing multitude, is his bride, who bears daily ghostly children through belief and baptism, and yet continues in pure maidenhood.

The marriage was prepared in the town which is called Cana of the Galilean province. Cana is interpreted *jealousy*, and Galilea, *passing over*. Jealousy is twofold, that is, evil and good. Evil is the jealousy which is jealous against goodness, and the jealousy is good which with love is jealous against evil, so that it may shun evil and love good. Those who are thus jealous against unrighteousness, and go from vices to virtues, belong to the ghostly marriage, that is, to Christ's church, which is our ghostly mother.

Wine was wanting at the marriage, that the Lord might gladden the guests with better wine, and open the powers of his divinity with that miracle. The Lord said to his mother, “ Woman, what is with me and with thee in this ?” As if

seo menniscnyss ðe ic of ðe genām þæt tǣcn þe ðu bitst, ac seo godcundnys þe ic ðe mid geworhte. Þonne min ðrowung-tima cymð, þonne geswutelad seo menniscnys hire untrumnysses.’

Hydriæ sind gehátene wæter-fatu, forðan ðe on Greciscum gereorde is wæter geciged ‘ydor.’ Eornostlice wæter getǣcnað ingehyd haligra gewrita, þæt aðweahð his hlysteras fram synna horewum. Þa stænenan wæter-fatu sind estfulle heortan haligra lāreowa, þa aheardiað on stānes gecynde ongean deoffellicum costnungum. Æt ðam giftum ascortode wīn, forðan ðe seo ealde gecyðnys ateorode on Cristes andwerdnysse fram flæsclicum weorcum, and wearð awend to gastlicum ðeawum. Swa micclum swa wīn is deorwurðre þonne wæter, swa micclum is Cristes lār, þe hē þurh his andwerdnysse his apostolum tæhte, deorwurðre ðonne wære seo ealde gesetnys, ðe he þurh Moysen gedihte; forðan ðe Moyses æ wæs flæsclic, and Cristes gesetnys is gastlic. Seo ealde æ wæs swilce scadu and getǣcning; Cristes bodung is soðfæstnys, and gefylð gastlice swa hwæt swa seo ealde gecyðnys mid mislicum gesetnyssum getǣcnode.

“Æt þam giftum wæron gesette six stænene wæter-fatu, æfter ðæra Iudeisra clænsunge, healdende ænlipige twyfealde gemetu, oððe þryfealde.” Nis gecweden on ðam godspelle, þæt ða wæter-fatu, sume heoldon twyfealde gemetu, sume þryfealde, ac ænlipige hī heoldon twyfealde gemetu, oððe ðryfealde; forðan ðe ða halgan lāreowas hwīlon sprecað be ðam Ælmihtigan Fæder and his Sunu, hwīlon swutollice embe ðære Halgan ðrynnysse; and þeah ðe se Halga Gast ne beo swutollice genemned to ðam Fæder and to ðam Suna, swa-ðeah he bið symle ðæerto undergyten, forðan ðe hē is heora begra Lufu and Willa, æfre mid him bām. Þa Iudeiscan wæron swa geðeawode þæt hī setton wæter-fatu on flora æt heora gebeorscipum; and sceolde ælc ðe inn come his handa aðwean, ærðan ðe hē gesæte, gif he buton tale beon wolde. Þa wæron gesette for ðam ðeawe six stænene

he had said, 'The humanity which I have taken of thee worketh not the miracle which thou askest, but the divinity by which I have created thee. When my hour of suffering cometh, then will the humanity manifest its weakness.'

Water-vessels are called *hydriæ*, because in the Greek tongue water is called *ὕδωρ*. Now water betokens knowledge of the holy writings, which washes its hearers from the foulness of sins. The stone water-vessels are the devout hearts of holy teachers, which harden in the nature of stone against diabolical temptations. At the marriage the wine ran short, because the old law ceased in Christ's presence from fleshly works, and was turned to ghostly morals. By as much as wine is more precious than water, by so much is Christ's doctrine, which by his presence he taught to his apostles, more precious than was the old law, which he dictated through Moses ; because the law of Moses was fleshly, and Christ's institute is ghostly. The old law was, as it were, a shadow and a sign ; the preaching of Christ is truth, and fulfils spiritually whatsoever the old law by various precepts betokened.

" At the marriage were placed six stone water-vessels, according to the purification of the Jews, holding singly two or three measures." It is not said in the gospel that the water-vessels held some two measures, some three, but that they held singly two or three measures ; because the holy doctors speak sometimes of the Almighty Father and his Son, sometimes manifestly of the Holy Trinity ; and though the Holy Ghost be not manifestly named with the Father and the Son, he is, nevertheless, always understood therewith, because he is of both the Love and Will, and ever with them both. The Jews were so accustomed that they set water-vessels on the floor at their entertainments ; and every one who came in must wash his hands before he sat, if he would be without reprehension. There were set for that custom six stone

wæter-fatu æt ðisum giftum. Þa six wæter-fatu getācnodon six ylða ðyssere worulde. Seo forme yld wæs fram Adāme oð Noe. Seo oðer yld wæs fram Noe oð Abraham. Seo þridde yld wæs fram Abraham oð Dauid. Seo feorðe fram Dauide oðþæt Nabochodonosor hergode on Iudeiscre leode, and hī hæftlingas to Babilone gelædde. Seo fife yld wæs fram Babiloniscre heregunge oð Cristes acennednysse æfter ðære menniscnysse. Seo sixte yld stent nu fram Cristes acennednysse, mid ungewisre geendunge astreht oð Antecristes to-cyme.

Mine gebroðra, uton sceawian nu hū ðas six wæter-fatu wæron afyllede mid halwendum wætere bōclira gewrita. Uton eac understandan hū þæt ylce wæter wearð awend on wynsumum wīnes swæcce. Witodlice mihte Drihten æmtige fatu mid wīne afyllan, seðe ealle ðing of nahte gesceop, ac hē wolde swiðor þæt wanne wæter to mærlicum wīne awendan, and mid þam geswutelian þæt hē ne com to ðy þæt hē wolde towurpan ða ealdan æ oððe witegan, ac wolde hī æfter gastlicum andgite gefyllan.

On anginne middanearde wæs Adām. Þa slēp Adām, þæt Eua wurde of his sidan gesceapen, him to gemacan. Crist gewāt on ðære rode, and his side wearð mid spere geopenad, and of ðære fleowon þa gerynu þe his gelaðung wearð mid gesceapen him to clæure bryde. On ðære ylcan ylde wæs Abel, Adames sunu, rihtwis and Gode andfenge, þone ofsloh Cain his broðor unscyldigne þurh āndan. Seðe nu æfter gastlicum andgite understent be Adame, swa swa we cwædon, and þæt se mægslaga Cain getācnode þæra Iudeisra geleaf-leaste, ðe Crist mid niðe acwealdon, and þæt Abeles slege getācnode Drihtnes ðrowunge, buton twyn hē gemet þæt wæter to wīnlicum swæcce awend.

On ðære oðre ylde þissere worulde wearð eal middaneard mid flōdes yðum adylegod, for synna micelnysse, buton ðam rihtwisan Noe ānum, and his seofan hīwon, þe on ðam arce belocene wæron to ānes gears fyrste; and hī siððan eal

water-vessels at this marriage. These six water-vessels betokened six ages of this world. The first age was from Adam to Noah. The second age was from Noah to Abraham. The third age was from Abraham to David. The fourth from David until Nebuchadnezzar warred on the Jewish nation, and led them captives to Babylon. The fifth age was from the Babylonian war to the birth of Christ, according to humanity. The sixth age stands now from the birth of Christ, extended with uncertain ending to the coming of Antichrist.

My brothers, let us now see how the six water-vessels were filled with the salutary water of bookly writings. Let us also understand how the same water was turned to the pleasant taste of wine. Verily the Lord, who created all things from naught, could have filled empty vessels with wine, but he would rather change the pale water to noble wine, and thereby manifest that he came not to overthrow the old law or the prophets, but in a ghostly sense would fulfil them.

In the beginning of the world was Adam. Then Adam slept, that Eve might be created from his side as a mate for him. Christ died on the cross, and his side was opened with a spear, and from it flowed the mysteries with which his church was created as his pure bride. In the same age was Abel, Adam's son, righteous and acceptable to God, whom innocent his brother Cain slew through envy. He who now understands concerning Adam according to a ghostly sense, as we have said, and that the manslayer Cain betokened the unbelief of the Jews, who slew Christ through envy; and that the slaying of Abel betokened the Lord's passion, he, without doubt, will find the water turned to a pleasant taste.

In the second age of this world all the earth was destroyed by the waves of the flood, for the greatness of sins, except the righteous Noah alone and his seven inmates, who were shut in the ark for the space of a year; and they afterwards begat

mancyn gestryndon. Gif we gleawlice, æfter gastlicum andgite, tocnawað þæt se swymmenda arc getācnode Godes gelaðunge, and þæt se rihtwisa Noe getācnode Crist, and þæt yðigende flōd, þe ða synfullan adylegode, gebicnode þæt halige wæter ures fulluhtes, þe ure synna adilegað, þonne gewisslice bið ūs awend þæt oðer wæter-fæt to wunderlicum wīne; forðan ðe we geseoð ure clænsunge, and halgunge, and rihtwisnysse gewitegode on ðære ealdan gereccednysse. Witodlice ða eahta menn, þe se arc on his bosme abær, wurdon ahredde wið þam yðigendum flode, and ealle oðre eorðlice gesceafta þæt brade wæter adydde: swa eac nū, ða ðe on Godes gelaðunge geleaffulle ðurhwuniað, beoð gehealdene wið woruldlicum yðum and dwollicere deopnysse. Ða ungeleaffullan, þe buton Godes gelaðunge dwollice drohtniað, untwylice forwurðað on ecnysse.

Precor humiliter quosque peritos, ne nos uituperent, eo quod historiam propter ignorantes tam aperte hic ponimus.

On ðære þriiddan ylde afāndode God Abrahāmes gehyrsumnysse, and het þæt hē nāne his leofan sunu Isāac, and hine on ānre dune him geoffrode, and ofsloge. Þa wæs Abraham buton elcunge gearo to Godes hæse, and siðode arodlice to ðære dune ðe him God gewissode, and his sunu samod. Efne, ðaða hē ðære dune genealæhte, þa cwæð hē to his cnihtum, “Andbidiað hēr: ic and þis cild willað ūs gebiddan æt þære stowe þe ūs God geswutelode.” Isāac þa bær wudu to forbærnenne ða offrunge, and Abraham hæfde him on handa fyr and swurd. Isāac ða befrān ðone fæder, and cwæð, “Efne hēr is fyr and wudu, min fæder, hwær is seo offrung?” Abraham andwyrde, “Min bearn, God foresceawað him sylfum þære onsægednysse offrunge.” Hwæt ða, Abraham, ðaða hī to ðære stowe comon, gebānd his leofan sunu, and his swurd ateah, þæt hē hine Gode geoffrode. Efne ða Godes engel clypode of heofonum, and mid hluddre stemne cwæð, “Abraham, ne astrece ðu ðine hand bufon ðam cilde, ne him nāne dare ne gedō. Nu ic oncneow þæt ðu God on-

all mankind. If we wisely, according to the ghostly sense, perceive that the swimming ark betokened God's church, and that the righteous Noah betokened Christ, and that the billowing flood, which extirpated the sinful, signified the holy water of our baptism, which extirpates our sins, then certainly for us will be changed the second water-vessel to wonderful wine; for we see our purification, and hallowing, and righteousness prophesied in the old narrative. Verily the eight persons, whom the ark bare in its bosom, were saved from the billowing flood, and the broad water destroyed all other earthly creatures: so also now, those who continue faithful in God's church will be saved from worldly billows and the abyss of error. The unbelieving, who live in error without the church of God, will undoubtedly perish to eternity.

Precor humiliter quosque peritos, ne nos vituperent, eo quod historiam propter ignorantes tam aperte hic ponimus.

In the third age God proved Abraham's obedience, and commanded him to take his beloved son Isaac, and offer him on a mountain, and slay him. Then was Abraham without delay ready at God's command, and journeyed quickly to the mountain that God had pointed out, and his son with him. Lo, when he drew near to the mountain, he said to his servants, "Abide here: I and this child will pray at the place which God hath manifested to us." Isaac then bare wood to burn the offering, and Abraham had in his hand fire and a sword. Isaac then asked his father, and said, "Behold here are fire and wood, my father, where is the offering?" Abraham answered, "My child, God will provide for himself an offering for sacrifice." Lo then, when they came to the place, Abraham bound his beloved son, and drew his sword, that he might offer him to God. Behold then the angel of God called from heaven, and with loud voice said, "Abraham, stretch thou not thine hand above thy child, nor do him any harm. Now

drædat, and þu ne ārodest þinum āncennedan suna for his hæse." Þa beseah Abraham underbæc, and ðær stōd an ramm betwux þam bremelum, getiged be ðam hornum. He ða genām ðone ramm, and Gode geoffrode for ðam cilde. Æfter ðisum clypode eft Godes engel of heofonum to Abraham, þus cweðende, "God cwæð, Ic swōr þurh me sylfne, forðan ðe þu þas dæde dydest, and ðinum āncennedan bearne ne ārodest, ic gebletsige ðe, and þinne ofspring ic gemenigfylde swa swa steorran on heofenan, and swa swa sandceosol on sælicum strande. Þin sæd soðlice geāgnað his feonda gatu, and on ðinum sæde beoð gebletsode ealle eorðlice mægða; forðan ðe ðu gehyrsumedest minre stemne." Abraham ða hām gecyrde, mid ānsundan bearne and mid ecere bletsunge.

We sceolon understandan on Abrahamæ þone Ælmihtigan Fæder, and on Isaace his leofan Sunu, urne Hælend Crist, be ðam cwæð se Heofonlica Fæder, "þes is min leofa Sunu, ðe me wel licað." And we sceolon tocnawan on Isaaces offrunge Drihtnes ðrowunge, be ðam cwæð se apostol Paulus, þæt "God Fæder ne sparode his āgenum Bearne, ac for ús eallum hine to deaðe sealde." Isāac bær ðone wuda to his āgenum bærnete, and his fæder bendum ne wiðcwæð; swa eac Crist wæs gehyrsum his Fæder oð deað, and him sylf his rode abær. Næs ðeah Isāac ofslegen, ac se ramm hine spelode, forðan ðe Crist wæs unðrowigendlic on þære Godcundnysse, and seo menniscnys āna deað and sār for us ðrowade; swilce se sunu wære geoffrod, and se ramm ofsniden. Ge sceolon eac gelyfan þæt seo bletsung ðe God behet Abrahamæ gæð ofer ús, and we sind Abrahames sæd, swa swa Paulus, þeoda lāreow, cwæð, "Eornostlice gif ge Cristes sind, þonne sind ge Abrahames sæd, and æfter behāte yrfenuman." Þurh ðis deope andgit ús bið awend þæt ðridde wæter-fæt to halwendum wīne, mid þam we magon ure mōd gastlice gegladian.

On ðære feorðan ylde geceas Israhela folc him sylfum

I know that thou fearest God, and that thou didst not spare thine only-begotten son at his behest." Then Abraham looked back, and there stood a ram among the brambles, tied by the horns. He then took the ram, and offered it to God for the child. After this the angel of God again called from heaven to Abraham, thus saying, "God hath said, I have sworn by myself, for that thou hast done this deed, and hast not spared thine only-begotten son, I will bless thee, and thine offspring I will multiply as the stars in heaven, and as the sand-grains on the sea strand. Verily thy seed shall possess the gate of his foes, and in thy seed shall all earthly tribes be blessed; because thou hast obeyed my voice." Abraham then returned home with his child sound, and with everlasting blessing.

By Abraham we are to understand the Almighty Father, and by Isaac his beloved Son, our Saviour Christ, of whom said the Heavenly Father, "This is my beloved Son, who well pleaseth me." And in the offering of Isaac we are to perceive the Lord's passion, of which the apostle Paul said, that "God the Father spared not his own Child, but gave him to death for us all." Isaac bare the wood for his own burning, and refused not his father's bonds; so also was Christ obedient to his Father unto death, and himself bare his rood. Yet Isaac was not slain, but the ram took his place, because Christ was impassible in the Godhead, and the humanity alone suffered death and pain for us; as if the son had been offered, and the ram slain. Ye are also to believe that the blessing which God promised to Abraham goes over us, and that we are Abraham's seed, as Paul, the teacher of the gentiles, said, "Verily if ye are of Christ, then are ye Abraham's seed, and heirs according to the promise." Through this deep signification, the third water-vessel will be turned for us to salutary wine, with which we may spiritually gladden our minds.

In the fourth age the people of Israel chose for themselves

Saul to cyninge, on gean Godes willan, þeah ðe hē hit geðyl-
delice forbære : and he wearð Gode ungehyrsum, and nolde
faran be his dihte. Þa spræc God to his witegan Samuhel
ðisum wordum, “ Hú lange wilt ðu bewēpan Saules sið,
þonne ic hine awearp, þæt he lēng ofer Israhela ðeode ne
rixige ? Afill ðin elefæt, and far to ðære byrig Bethleem, to
Isai : ic foresceawode of his sunum me gecorene cyning.
Far, and gelaða Isai mid his sunum to ðinre onsægednysse,
and ic geswutelige ðe hwilcne ðu to cyninge gehalgian scealt.”
Samuhel ða ferde, be Godes hæse, to Bethleem, and God
geceas Daid of his seofon gebroðrum him to cyninge ofer
his folce. Hwæt ða, Samuhel gehalgode Daid to cyninge on
middan his gebroðrum, and Godes Gast him wæs on wuni-
gende æfre of ðam dæge. Witodlice Godes Gast gewát fram
Saule, and hine astyrode se awyrigeda gast fram Gode. Sið-
ðan æfter ðan genam Saul micelne nið to ðam gecorenan
Dauide, and ofthrædlice hine acwellan wolde. Daid wearð
þa of his earde aflymed, and Saul his symle ehte, oðþæt hē
on ðære dune Gelboe hine sylfne acwealde, and Daid feng
to his rice, and on ðam Gode gecwemlice feowertig geara
rixode.

Æfter gastlicum andgite we magon undergytan on Dauide
Cristes getácnunge : on Saules ehtnysse, þæra ungeleaffulra
Iudeiscra ehtnysse on gean Crist and his gelaðunge ; and heora
eorðlice rice wearð toworpen for heora mándædum, æfter
Saules gelicnysse. Cristes rice and his gelaðunge stent on
ecnysse ofer eallum ðeodum. Gif we ðus understandað þa
ealdan gerecednysse, þonne bið þæt wæter ús awend to
wínlicum swæcce, forðan ðe we tocnāwað urne Cyning Crist,
and his rice and ure rice ðær awritene, þær we éer swilce be
oðrum mannum gerecednysse ræddon.

On ðære fiftan ylde middaneardes wearð þæt Israhela folc
forscyldegod wið heora Scyppend, and beah se cyning Sede-
chias to hæþengylde, and Israhela folc samod, and on mis-
licum forgægednyssum þone Ælmihtigan getyrigdon. Þa

Saul for king, against the will of God, though he patiently endured it: and he was disobedient to God, and would not walk by his direction. Then spake God to his prophet Samuel in these words, "How long wilt thou bewail the fate of Saul, when I have rejected him, that he may no longer reign over the nations of Israel? Fill thine oil-vessel, and go to the city of Bethlehem, to Jesse: I have provided me a chosen king from his sons. Go, and call Jesse with his sons to thy sacrifice, and I will manifest to thee which thou shalt hallow as king." Samuel then went, by God's command, to Bethlehem, and God chose him David from his seven brothers as king over his people. So Samuel hallowed David as king in the midst of his brothers, and the Spirit of God was dwelling in him ever from that day. But the Spirit of God departed from Saul, and the cursed spirit moved him from God. After that Saul entertained great envy towards the chosen David, and was often desirous to slay him. David was then driven from his country, and Saul constantly persecuted him, until he slew himself in the mountain of Gilboa, and David succeeded to his kingdom, and in it reigned acceptably to God forty years.

In a ghostly sense we may see in David a sign of Christ: in Saul's persecution, the persecution by the unbelieving Jews of Christ and his church; and their earthly kingdom was overthrown for their wicked deeds, in likeness of Saul. The kingdom of Christ and of his church stands for ever over all nations. If we thus understand the Old Testament, then will the water be turned for us to a pleasant flavour, because we perceive our King Christ, and his kingdom, and our kingdom there recorded, where we had ere read the narrative as of other men.

In the fifth age of the world the people of Israel were guilty towards their Creator, and the king Zedekiah turned to heathenism, and the people of Israel with him, and by divers transgressions provoked the Almighty. God then sent the

sende God þone Chaldeiscan cyning, Nabochodonosor, mid ormætre fyrdinge to Hierusalem, and hī tobræcon þa burh grundlinga, and þæt mære Salomones templ forbærndon, and þone mæstan dæl þæs folces ofslogon, and ðone ofer-eacan hæftlingas aweg gelæddon to Chaldea rice. Þæs cyninges sunu hī ofslogon ætforan his gesihðe, and hine siððan ablendne to Babilone gelæddon, and ða madm-fatu þæs temples ungerime, gyldene and sylfrene, mid oðrum goldhordum forð samod ferodon. Israhela folc ða þeowde þam cyninge Nabochodonosor and his æftergengum hund-seofontig geara, oðþæt Cyrus feng to rice, se asende þæt folc ongean mid wurðmynte to heora earde, and hēt hī ge-edstaðelian ða burh Hierusalem, and þæt templ eft aræran mid his fultume. Hwæt ða Iesus, Godes sacerd, be ðæs cyninges hæse Cyres and fultume, þæt Israhela folc to earde gelædde, and þa burh-weallas samod mid þam temple ge-edstaðelode, and Godes biġgengas ge-dniwode.

Se Babilonisca cyning, Nabochodonosor, þe þæt synfulle Godes folc sum acwealde and sum gehæft to his rice gelædde, getācnode þone deofol, þe ða synfullan mislice fordēð, and to his byrig, þæt is hell, gehæfte gelæt, to gescyrdnysse. Babilonia, seo Chaldeisca burh, is gereht 'gescyrdnys.' Seo getācnað helle, on þære beoð symle gescynde þa ðe hire to cumað. Hierusalem is gecweden 'visio pacis,' þæt is, 'sibbe gesihð.' Þeos Hierusalem hæfde getācnunge ðære heofonlican Hierusalem, on ðære is fulfremed sibb, to ðære we sind gelaðode, and we ðider cumað untwylice, gif we hit on andweardan life geearniað. Ðas twā burh wiðriað betwux him symle swa lange swa þes middaneard stent. Hierusalem winð for rihtwisnysse, and Babilonia winð ongean for unrihtwisnysse : seo oðer for soðfæstnysse, oðer for ydelnysse. Ðære heofonlican Hierusalem Cyning is Crist ; þære scandlican Babilonian cyning is deofol, se geheregað þa synfullan, and gehæfte to þære hellican byrig gelæt, to deoficum ðeowte. Seo gōde burh, Hierusalem, hæfð gōde ceaster-gewaran, and

Chaldean king Nebuchadnezzar with an immense army to Jerusalem, and they destroyed the city to the ground, and burnt the great temple of Solomon, and slew the greater part of the people, and the overplus they led away captives to the realm of Chaldea. The king's son they slew in his sight, and himself blinded they afterwards led to Babylon, and the innumerable costly vessels of the temple, of gold and silver, with other treasures they at the same time carried away. The people of Israel then served the king Nebuchadnezzar and his successor seventy years, until Cyrus obtained the kingdom, who sent the people back with honour to their country, and commanded them to re-establish the city of Jerusalem, and raise up the temple again with his aid. Then Jesus, the priest of God, at the behest of the king Cyrus, and with his aid, led the people to their country, and re-established the high walls together with the temple, and renewed the service of God.

The Babylonian king, Nebuchadnezzar, who of the sinful people slew some and led others captive to his kingdom, betokened the devil, who in divers ways fordoes the sinful, and leads them captive to his city, that is, to hell, to confusion. Babylon, the Chaldean city, is interpreted *confusion*. It betokens hell, in which those are always confounded who go to it. Jerusalem is interpreted *visio pacis*, that is, *sight of peace*. This Jerusalem was a type of the heavenly Jerusalem, in which is perfect peace, to which we are called, and we shall undoubtedly go thither, if we merit it in the present life. These two cities are ever at strife, each with other, as long as this world stands. Jerusalem fights for righteousness, and Babylon fights against her for unrighteousness: the one for truth, the other for vanity. The king of the heavenly Jerusalem is Christ; of the infamous Babylon the devil is king, who wars on the sinful, and leads them captives to the hellish city, in devilish thralldom. The good city, Jerusalem, has

seo yfele Babilonia hæfð yfele ceaster-gewaran. Sindon þeah sume menn þe belimpað to ðære heofonlican Hierusalem, and swa-ðeah mid sumere ðenunge þeniað Babilonian ; swa swa wæron ða ðry gelyfedan cnihtas, Sidrác, Misac, Abdenago, þe Nabochodonosor gesette him to weorc-gerefan. Eft, Crist behead þæt gehwá sceolde agildan ðam casere þæt him gebyreð, and Gode þæt him gebyreð. Petrus se apostol bead eác on his pistole ðeowum mannum þæt hī wæron heora hlaforde getreowe and holde, wære se hlaford goód, wære hē yfel. Sind eac sume Babilonisce ceaster-gewaran, þe sume ðenunga doð þære heofonlican Hierusalem ; swilce swa wæron Iudei þe Crist acwealdon ús to alysednyse, and him sylfum to forwyrd ; and swilce swa sind unrihtwise láreowas on Godes gelaðunge, be ðam ðe Crist cwæð on his godspelle, “Doð swa swa hī tæcað, and ne dō ge swa swa hī doð.” Þus sind gemengde þa gōðan ceaster-gewaran and ða yfelan, swa swa corn and ceaf, oðþæt se Déma cymð, ðe gegaderað þæt clæne corn into his berne, þæt sind þa rihtwisan into heofonan rice. Þæt ceaf hē forbærnð on unadwæscendlicum fyre, forðan ðe ðæra mánfulra smíc astihð on ecnyse.

Hiesus, se mæra Godes sacerd, lædde þæs folces lafe æfter hund-seofontig geara fram Babilonia to heora earde, and Hierusalem ge-edstaðelode ; forðan ðe ure Drihten Iesus Christus, se ðe is soð Sacerd, gelæt þa dædbetendan, æfter soðre dædbote, to ðære uplican Hierusalem, þe hē sylf getimbrode and gearcode eallum ðam þe hine lufiað. Untwylice on ðisum andgite ús bið awend þæt fife wæter-fæt to wynsumum wīne, gif we cunniað hū we þa deofollican Babilonian forfleon magon, and becuman to ðære heofonlican Hierusalem.

On ðære sixtan ylde wearð ure Drihten geflæschamod and to menniscum men geboren, and on ðam eahteoðan dæge his acennednyse hē wæs ymsnyden æfter Moyses é, and on ðam feowerteogeðan dæge hē wæs mid ælicum lácum to Godes temple gefeferod, and mid bletsunge underfangen. Cristes ymsnydennys hæfð mænigfealde getácnunga, and swa-ðeah

good citizens, and the evil Babylon has evil citizens. Yet are there some men who belong to the heavenly Jerusalem and, nevertheless, with some service serve Babylon ; as were the three believing youths, Shadrach, Meshach and Abed-nego, whom Nebuchadnezzar appointed as his work-reeves. Again, Christ commanded that every one should pay to Cæsar what was due to him, and to God what was due to him. Peter the apostle also, in his epistle, commanded serving-men to be true and faithful to their lord, whether the lord were good, whether he were evil. There are also some Babylonian citizens who perform some services to the heavenly Jerusalem ; such were the Jews who slew Christ, for our redemption, and for destruction to themselves ; and such also are unwise teachers in God's church, of whom Christ said in his gospel, "Do as they teach, and do ye not as they do." Thus are mingled the good citizens and the bad, as corn and chaff, until the Judge comes, who shall gather the clean corn into his barn, that is, the righteous into the kingdom of heaven. The chaff he will burn in unquenchable fire, for the smoke of the wicked ascends for ever.

Jesus, the great priest of God, led the remnant of the people, after seventy years, from Babylon to their country, and re-established Jerusalem ; because our Lord Jesus Christ, who is a true priest, leads the penitent, after true penitence, to the Jerusalem on high, which he himself constructed and prepared for all those who love him. Undoubtedly in this sense the fifth water-vessel will be turned for us to pleasant wine, if we endeavour how we may flee from the devilish Babylon, and come to the heavenly Jerusalem.

In the sixth age our Lord was incarnated and born as a human being, and on the eighth day from his birth he was circumcised, according to the law of Moses, and on the fortieth day he was with the lawful gifts borne to God's temple, and received with blessing. The circumcision of Christ has manifold significations, and yet chiefly points to

swiðost belimpð to ðam gemænelicum æriste on ðissere worulde geendunge, on ðære bið seo galnys forwyrht, and on ðære ablinð ælc hæmed, and bið ure deadlica lichama awend to undeaðlicnysse, and we beoð, æfter ðam gemænelicum dōme, geferode to gesihðe þæs godcundlican Mægenðrym-mes mid urum lācum, þæt is, mid gōdum weorcum, and we symle syððan on ðam heofonlicum temple þurhwuniað. Witodlice mid þyssere getācnunge us bið awend þæt sixte wæter-fæt to deorwurðum wīne, and we magon clypian soðlice to Criste, þæt hē sparode þæt gōde wīn oð his āgenum to-cyme, þæt hē scencð nu geond his gelaðunge oð ende þises middaneardes.

Þises godspelles traht sprecð gyt menigfealdlicor ymbe ðas wæter-fatu and heora getācnungum, ac we ondrædað us þæt ge ðas foresædan getācnunga to gymeleaste doð, gif we eow swiðor be ðam gereccað. Se trahtnere cwið, þæt þæt gyftlice hūs wæs ðrý-flere, forðan ðe on Godes gelaðunge sind þrý stæpas gecorenra manna. Se nyðemysta stæpe is on geleaffullum læwedum mannum, þe on rihtum sinscipe wuniað, swiðor for bearn-teame þonne for galnysse. Se oðer stæpe is on wydewan-hāde, þe æfter rihtre æwe on clānnyse wuniað, for begeate þæs upplican līfes. Se hēhsta stæpe is on mægðhādes mannum, þa ðe fram cildhāde clænlice Gode þeowigende, ealle middaneardlice gælsan forhōgiað.

“Se driht-ealdor cwæð to ðam brydguman, Ælc man sylð on-foran dæge his gōde wīn, and þæt wācre þonne ða ge-beoras druncniað; þu soðlice heolde þæt gōde wīn oð ðiss.”

Se driht-ealdor getācnað þa lāreowas on Godes gelaðunge: hī tocnawað þone swæcc Cristes lāre, hū micel tostent seo godspellice soðfæstnyss fram sceade ðære ealdan æ. Soðlice eal seo Ealde Gecyðnys wæs witegung and getācnung fram Adame oð Iohannem Baptistam, and witegode oððe mid wordum oððe mid weorcum Cristes menniscnysse and cris-

the common resurrection on the ending of this world, at which lust will be extinguished, and at which all cohabitation will cease, and our mortal body will be turned to immortality, and we shall be, after the universal doom, borne to the sight of the divine Majesty with our gifts, that is, with good works, and we shall ever after continue in the heavenly temple. Verily with this signification the sixth water-vessel will be turned for us to precious wine, and we may truly cry to Christ that he has spared the good wine till his own advent, which he now pours out throughout his church till the end of this world.

The exposition of this gospel speaks yet more manifoldly concerning these water-vessels and their significations, but we fear that ye will treat with heedlessness these before-said significations, if we relate to you further about them. The expositor says that the marriage-house was three-floored, because in God's church are three degrees of chosen men. The lowest degree is of believing laymen, who live in lawful marriage, more for the sake of a family of children than of lust. The second degree is of widows, who after lawful matrimony live in purity for the attainment of the heavenly life. The highest degree is of persons of the virgin state, who from childhood purely serving God, despise earthly lusts.

“The lord of the feast said to the bridegroom, Every man giveth early in the day his good wine, and the weaker when the guests are drunken; but thou hast holden the good wine until now.”

The lord of the feast betokens the teachers in God's church: they know the taste of Christ's doctrine, how greatly evangelic truth differs from the shadow of the old law. But the Old Testament was prophecy and betokening from Adam to John the Baptist, and prophesied either by words or by works the humanity of Christ, and life of christian men. But

tenra manna lif. Ac ure mæð nis þæt wē ealle Godes gēcorenan on ðam syx yldum þyssere worulde eow namcuðlice gereccan ; gōd we tellað, gif we ðyssera gemyndige beoð, þe ge nū gehyred habbað.

“ þis tǣcn worhte se Hælend on angynne his wundra, on ðam Galileiscan Chána, and geswutelode his wuldor, and his leorning-cnihtas on hine gelyfdon.” Hē geswutelode mid þam tǣcne þæt hē is Wuldres Cyning, and Brydguma ðære halgan gelaðunge, seðe cōm swa swa mann to gyftum gelaðod ; ac hē awende þæt gesceaft, swa swa Ælmihtig Scyppend. And swa getrymde his leorning-cnihta geleafan Hælend Crist, seðe leofað and rixað mid Fæder and Halgum Gaste ā on ecnysse. Amen.

 DOMINICA SEPTUAGESIMA.

DRIHTEN sæde þis bigspel his leorning-cnihtum, ðus cweðende, *Simile est regnum cœlorum homini patrifamilias, qui exiit primo mane conducere operarios : et reliqua.* Se Hælend cwæð þæt heofenan rice wære gelic sumum hīredes ealdre, seðe ferde on ærne-merigen, and wolde hyrian wyrhtan into his wīngearde : et reliqua.

Gregorius se trahtnere cwæð, þæt þis godspel hæfð lāngne tige on his trahtnunge, ða hē wile mid sceortre race befōn, þæt hit to hefigtyme ne ðince þam heorcniendum.

Mine gebroðra, gelome ic eow sæde þæt heofonan rice getǣcnað þas andwerdan gelaðunge, forðan þe rihtwisra manna gegaderung is gecweden heofenan rice. Se hīredes ealdor is ure Scyppend, seðe gewylt ða ðe hē gesceop, and his gecorenan on þisum middanearde geǣgnað, swa swa hlaford his hīred on his healle. He hæfð þone wīngearde gewislice ealle ða geleaffullan gelaðunge, swa swa se witega cwæð Isaias, “ Soðlice Godes wīngearde is Israhela hīwræden.” Mid þam

it is not within our capacity to recount to you by name all God's chosen in the six ages of this world ; good we account it, if we are mindful of these of whom ye now have heard.

“This miracle Jesus wrought in the beginning of his wonders, in the Galilean Cana, and manifested his glory, and his disciples believed in him.” He manifested by that miracle that he is the King of Glory, and Bridegroom of the holy church, who came as a man invited to the marriage ; but he turned the creature as Almighty Creator. And so confirmed the belief of his disciples Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost to all eternity. Amen,

SEPTUAGESIMA SUNDAY.

THE LORD spake this parable to his disciples, thus saying, *Simile est regnum cœlorum homini patrifamilias, qui exiit primo mane conducere operarios : et reliqua.* Jesus said that the kingdom of heaven was like unto a chief of a household, who went out at early morn, and would hire workmen into his vineyard, etc.

Gregory the expositor said that this gospel has a long series for its exposition, which he will comprise in a short discourse, that it may not seem too tedious to the hearers.

My brothers, often have I said to you that the kingdom of heaven betokens this present church, because a gathering of righteous men is called the kingdom of heaven. The chief of a household is our Creator, who rules those whom he has created, and owns his chosen in this world, as a lord his household in his hall. He has certainly for a vineyard all the believing church, as the prophet Isaiah said, “Verily God's vineyard is the house of Israel.” By that name is

naman is geswutelod eal Godes folc. Be ðam wíngearde cwæð Drihten to Iudeisce ðeode, “ Ic secge eow, þæt Godes rice bið eow ætbroden, and bið forgyfen ðære ðeode þe his wæstmas wyrcað.” Þes wíngearde sprytte Godes gecorenan, fram ðam rihtwisan Abel oð ðam endenextan halgan ðe on ende þyssere worulde acenned bið, swilce hē swa fela wín-bōga getyddrode. Witodlice ðæs hīredes ealdor gehyrde wyrhtan into his wíngearde on ærne-merigen, eft on undern, and on midne dæg, on nōn-tide, and on ðære endlyftan tide; forðan þe he fram frymðe middaneardes oð his geendunge ne ablinð to asendenne bydelas and lāreowas to lārenne his folc, þæt hī symle þa misweaxendan bōgas of-ascreadian, þæt ða towardan ðeonde beon. Witodlice gif se wíngearde næfð þone ymbhwyrf, and ne bið onriht gescreadod, ne bið hē wæstmbære, ac for hrāðe awildað. Swa eac Godes folc, buton ða lāreowas screadian symle ða leahtras þurh heora lāre aweg, ne bið þæt lēwede folc wæstmbære on gōdum weorcum. Eornostlice se ær-merigen wæs fram Adam oð Noe, se undern fram Noe oð Abrahām, se middæg fram Abrahām oð Moysen, se nōn fram Moysen oð Drihtnes to-cyme, seo endlyfte tid fram Drihtnes acennednyse oð ende þises middaneardes. Drihten sende his wyrhtan on eallum þisum foresædum tidum to begāne his wíngearde; forðan ðe hē asende ærest heah-fæderas to lārenne his folc, and siððan, ælice lāreowas and witegan, and æt nextan his apostolas, and ðurh ða his folces ðeawas beeode, swilce hē ðurh wyrhtan on wíngeardes biggencge swunce.

Ælc ðæra manna þe mid rihtum geleafan gōd weorc beeode wæs untwylice ðises wíngeardes wyrhta. Se merigenlica tilia, and þære ðriddan tide, and þære sixtan, and ðære nigoðan, getācnið þæt ealde Ebreisce folc, þe fram frymðe middaneardes mid rihtum geleafan God wurðode, swilce hī swuncon on wíngeardes biggencge mid gecneōrdlicere teolunge. To ðære endlyftan tide soðlice wurdon þa hæðenan geclypode, and þam wæs gesæd, “ To hwī stande ge her ealne

declared all God's people. Of the vineyard the Lord said to the Jewish nation, "I say unto you, that the kingdom of God shall be withdrawn from you, and given to the people who cultivate his fruits." This vineyard produced God's chosen, from the righteous Abel to the last saint which shall be born at the end of this world, as if it sent forth so many vine-boughs. Verily the chief of the household hired workmen into his vineyard, at early morn, again at the third hour, and at mid-day, at noontide, and at the eleventh hour; because from the beginning of the world till its ending, he ceases not to send messengers and teachers to teach his people, that they may constantly prune off the misgrowing boughs, that the future ones may be thriving. Verily if the vineyard have not compass, and be not rightly pruned, it will not be fruit-bearing, but will very soon become wild. In like manner the people of God, unless teachers constantly prune away sins by their teaching, the lay-people will not be fruit-bearing in good works. Verily the early morn was from Adam till Noah, the third hour from Noah till Abraham, the mid-day from Abraham till Moses, the noon from Moses till the Lord's advent, the eleventh hour from the birth of the Lord till the end of this world. The Lord sent his workmen at all these aforesaid times to cultivate his vineyard; for he sent first patriarchs to teach his people, and afterwards teachers of the law and prophets, and at last his apostles, and through these cultivated the morals of his people, as if by workmen he had laboured in the cultivation of a vineyard.

Each of those men, who with right belief cultivated good works, was undoubtedly a workman of this vineyard. The morning husbandman, and those of the third hour, and of the sixth, and of the ninth, betoken the old Hebrew people, who from the beginning of the world have worshiped God with right belief, as if they had laboured on the cultivation of the vineyard with diligent tilling. At the eleventh hour verily the heathen were called, and to them was said, "Why stand

dæg ydele?" Þa hæðenan stodon ealne dæg ydele, forðan ðe hī forgymeleasonon þæs ecan lifes teolunge on swa lāngsumere tīde middaneardes. Ac understandað hū hī andwyrðan þæs wīngeardes hlaforde: hī cwædon, "Forðan þe nān man ūs ne hyrde." Witodlice næs nān heahfæder, ne nān witega asend to hæðenum folce, þe heora gedwyld belōge, ær Drihtnes to-cyme þurh his menniscnysses. Hwæt is to cweðenne, þæt nān man ūs to ðam wīngearde ne gehyrde, buton þæt nān man ūs ne bodade lifes weig?

Mine gebroðra, hwylce beladunge mage we habban, gif we gōdra weorca geswicað, we ðe fram cild-cradole to Godes geleafan comon? We magon eac ðas ylcan mislicnyssa ðæra foresædra tīda to ānum gehwylcum menn þurh his ylða tidum todælan. Witodlice ures andgites merigen is ure cildhād, ure cnihthād swylce undern-tīd, on þam astihð ure geogoð, swa swa seo sunne deð ymbe þære ðriddan tide; ure fulfremeda wæstm swa swa middæg, forðan ðe on midne dæg bið seo sunne on ðam ufemestum ryne stigende, swa swa se fulfremeda wæstm bið on fulre strenceðe þeōnde. Seo nōn-tīd bið ure yld, forðan ðe on nōn-tīde asihð seo sunne, and ðæs ealdigendan mannes mægen bið wānigende. Seo endlyfte tīd bið seo forwerode ealdnyss, þam deaðe genealæcende, swa swa seo sunne setlunge genealæhð on þæs dæges geendunge. Eornostlice þonne sume beoð gelædde on cildhāde to gōdum ðeawum and rihtum life, sume on cnihthāde, sume on geðungenum wæstm, sume on ylde, sume on forwerodre ealdnyss; þonne bið hit swylce hī beon on mislicum tidum to ðam wīngearde gelaðode.

Mine gebroðra, behealdað eowere ðeawas, and gif ge gyt Godes wyrhtan sind, sceawiað. Smeage gehwilt hwæt hē deð, and behealde hwæðer hē on Godes wīngearde swince. Se ðe on andwerdum life him sylfum teolað, and na Gode, ne com se na gyt binnon Godes wīngearde. Þa tyliað soðlice Gode, þa ðe ne secað heora āgen gestreon ðurh gytsunge, ac smeagað ymbe Godes teolunge, hū hī magon unriht alec-

ye here all day idle?" The heathen stood all day idle, because they had neglected the cultivation of eternal life during so long a time of the world. But understand how they answered the lord of the vineyard: they said, "Because no man hath hired us." For there was no patriarch, nor prophet sent to the heathen people, who might refute their error, before the Lord's advent through his humanity. What is it to say, that no man hath hired us into the vineyard, except that no man hath preached to us the way of life?

My brothers, what justification can we have, if we abstain from good works, we who from the child-cradle came to God's belief? We may also divide the same unlikenesses of the before-said times according to the periods of every man's age. The morning of our understanding is evidently our childhood; our boyhood is, as it were, the third hour, on which rises our youth, as the sun does about that time; our complete growth as mid-day, for at mid-day the sun is rising in his highest course, even as complete growth is flourishing in full strength. The noon-tide is our age, for at noon-tide the sun sinks, and the senescent man's power is waning. The eleventh hour is worn-out age, approaching to death, as the sun approaches its setting at the day's ending. Verily some are led in childhood to good courses and righteous life, some in youth, some in mature growth, some in age, some in worn-out agedness; then is it as though they had at divers times been called to the vineyard.

My brothers, behold your conduct, and see if ye yet are God's workmen. Let every one consider what he does, and behold whether he labours in God's vineyard. He who in the present life toils for himself, and not for God, is not yet come within God's vineyard. They truly toil for God who seek not their own gain through covetousness, but meditate on God's tillage, how they may suppress unrighteousness

gan, and rihtwisnysse fyrðrian, oðrum menn fremigan mid gecneordnysse ðære soðan lufe, and ða ðe cariað mid wacelum mōde hū hī oðra manna sawla Gode gestrynan, and mid him to ðam ecan life gelædan. Se ðe him sylfum leofað, and se ðe on his flæsclicum lustum lið, rihtlice hē is ydel geðread; forðan ðe hē ne teolað nānes wæstmes þæs godcundlican weorces.

þa ðe mid gymeleaste heora dagas aspendað, and nellað Gode lybban oð heora endenextan ylde, hī standað ydele oð ða endenextan tide. To swilcum sleacum cweð se hīredes ealdor, “To hwī stande ge hēr ealne dæg ydele?” Swilce hē swutellice cwæde, ‘Gif ge noldon Gode lybban on cildhāde, ne on geogoðe, gecyrrað nū huru-ðinga on ylde to lifes wege, nu ge habbað hwōnlice to swincenne.’ And swa-ðeah ðyllice gelaðað se hīredes hlaford, and forwel oft hī onfoð heora edlean hraðor, forðan ðe hī gewitað to heofenan rice hrædlicor þonne ða ðe fram cildhāde Gode þeowodon. Witodlice se sceaða þe mid Criste þrowade, and on hine gelyfende his synna geandette, com on ðære endlyftan tide, na ðurh ylde, ac ðurh yfelnyse. Scyldig hē wæs to hellicere susle for his mândædum, ac hē geandette his synna Drihtne sylfum on ðære rode-hengene mid fullum geleafan, and Cristes mildsunge þisum wordum abæd, “Drihten, beo min gemyndig þonne ðu cymst to ðinum rice.” Drihten him andwyrde, “Soð ic ðe seege, nu to-dæg þu bist mid me on neorxena wange.”

Witodlice fram ðam endenextan ongann se hīredes ealdor to agyldenne þone pening, ðaða hē gelædde þone sceaðan into heofenan rice, ærðon ðe hē lædde Petrum oððe his oðre apostolas, and rihtlice swa, forðan ðe se sceaða gelyfde on ðam timan on Crist, þaða his apostolas on mycelre twyngung wæron. Eala hū fela heahfæderas ær Moyses æ rihtlice leofodon, and hū fela witegan under þære æ Gode gecwemlice drohtnodon, and hī swa-ðeah næron gelædde to heofonan rice ærðan ðe Drihten niðer-astāh, seðe neorxena wanges

and further righteousness, and benefit other men with the diligence of true love, and they who care with watchful mind how they may gain the souls of other men to God, and lead them with them to everlasting life. He who lives for himself, and he who lies in his fleshly lusts, is rightly accused of idleness ; for he cultivates no fruit of divine work.

They who with heedlessness waste their days, and will not live to God till their last age, stand idle till the last hour. To such slack ones the chief of the household says, "Why stand ye here all day idle?" As if he had manifestly said, 'If ye would not live to God in childhood, nor in youth, turn now at least in age to the way of life, now ye have but little to labour.' And, nevertheless, the lord of the household calls such ones, and very often they receive their reward sooner, for they pass to the kingdom of heaven more speedily than those who have served God from childhood. Verily the thief who suffered with Christ, and, believing in him, confessed his sins, came at the eleventh hour, not through age, but through evil. Obnoxious he was to hellish torment for his deeds of wickedness, but he confessed his sins to the Lord himself on the cross with full belief, and in these words prayed for Christ's mercy, "Lord, be mindful of me when thou comest to thy kingdom." The Lord answered him, "Verily I say unto thee, now to-day thou shalt be with me in paradise."

Verily from the eleventh hour the chief of the household began to pay the penny, when he led the thief into the kingdom of heaven, before he led Peter or his other apostles, and rightly so, for the thief believed in Christ at a time when his apostles were in great doubt. Alas, how many patriarchs before the law of Moses rightly lived, and how many prophets under the old law passed their days acceptably to God, and yet were not led to the kingdom of heaven before the Lord descended, who by his own death opened the fastness

fæsten mid his āgenum deaðe geopenode, and hī ða mid langsumere elcunge heora mede underfengon, þa ðe we buton elcunge, þærrihte swa we of urum lichaman gewitað, underfoð. Soðlice ða ealdan heahfæderas and geðungene witegan bæron ða byrdene and ðæs dægæs hætan, forðan ðe hī fram anginne middaneardes oð Cristes to-cyme on hellicere clysunge andbidodon, þeah ðe hī on Abrahāmes wununge buton pinungum for heora gōdnysse wunedon, and swilce æfter ceorunge þone pening underfengon, ðaða hī æfter langsumere tide to heofonan becomon. Witodlice ne underfehð nān ceorigende sawul Godes rice, ne nān ceorian ne mæg, seðe to ðam becymð. Ac þæra ealdfædera ceorung is to understandenne heora gnōrnung, þæt hī rihtlice for heofonan rice leofodon, and swa-ðeah mid langsumere elcunge hit underfengon. We soðlice, þe to ðære endlyftan tide comon, æfter urum geswince, nateshwōn ne ceoriað, and we underfoð þone pening, forðan we ðe cumað æfter þæs Hælendes menniscnysse, we beoð gelædde to his rice þærrihte æfter urum forðsiðe, gif we ær on life rihtlice leofodon; and we ðonne buton yldinge underfoð þæt þæt ða ealdfæderas æfter langsumere elcunge underfengon: be ðam cwæð se hīredes ealdor, “ Ic wille syllan ðisum endenextum eal swa micel swa ðe.”

And forðan þe seo onfangenes þæs rices is of Godes gōdnysse, rihtlice is her bæftan gecweden on endebyrdnysse þæs godspelles, “ La hū, ne mōt ic dōn þæt ic wille.?” Dyslic bið mannes ceas ongean Godes gōdnysse. Sum ceorung mihte beon, gif hē his behāt ne gelæste, and nān, ðeah ðe hē mære ne sealde. Be ðam is gyt gelimplice gecweden, “ Oððe ðin eāge is yfel, forðan þe ic eom gōd?” Ne onhebbe hine nān man on his weorcum, ne on lāngsumum ðeowdome, þonne seo Soðfæstnys clypað, “ Þus beoð þa endenextan fyrmeste, and þa fyrmestan endenexte.” Efne nu, ðeah we witon hū fela gōd, oððe hū micele we gefremodon, nyte we ðeah gyt mid hwylcere smeaðancelnysse se upplica Dēma ða afān-

of paradise, and they then, after a longsome delay, received their reward, which we without delay, straightways as we depart from our bodies, receive. Verily the old patriarchs and venerable prophets bare the burthen and heat of the day, for they from the beginning of the world till the advent of Christ waited in the enclosure of hell, though, for their goodness, they dwelt in Abraham's dwelling without torments, and, as it were, after murmuring received the penny, when after a longsome time they went to heaven. Verily no murmuring soul receives God's kingdom, nor may any one murmur who comes to it. But by the murmuring of the old fathers is to be understood their mourning, because they had rightly lived for the kingdom of heaven, and yet received it after a long delay. But we, who come at the eleventh hour, after our labour, murmur not at all, and we receive the penny, because we who come after the humanity of Jesus will be led to his kingdom immediately after our death, if we have previously lived rightly in life ; and we then without delay shall receive that which the old fathers received after long expectation : of these the chief of the household says, " I will give to these last as much as to thee."

And because the reception of the kingdom is of God's goodness, it is here afterwards rightly said in the course of the gospel, " What, may I not do what I will ? " Foolish is man's contention against the goodness of God. Some murmuring there might be, if he performed not his promise, but none though he gave not more. Of this it is yet justly said, " Or is thine eye evil because I am good ? " Let no man exalt himself on his works, nor on long service, when the Truth exclaims, " Thus shall the last be first, and the first last." Lo now, though we may know how much or how great good we have performed, we know not yet with what scrutiny the Judge on high will try it ; and surely it is for

ðað ; and witodlice gehwilcum men is ðearle to blissigenne, þeah ðe hē endenext on Godes rice sy geendebyrð.

Þises godspelles geendung is swiðe ondrædendlic : “ Fela sind gelaðode, and feawa gecorene.” Drihten cwæð on oðre stowe, þæt “ fela cumað fram east-dæle and fram west-dæle, and gerestað mid þam heahfæderum, Abrahāme, and Isaāce, and Iacobe, on heofenan rice.” Hwæt eac þes ylca trahtnere, Gregorius, on sumes oðres godspelles trahtnunge, cwæð, þæt swa micel werod menniscra manna sceal astigan þæt heofonlice rice, swa fela swa ðæra gecorenra engla on heofonum belifon æfter ðæra mōdigra gasta hryre. Þeah ða gecorenan Godes ceman sind feawa geðuhte on andwerdum līfe betwux flæsclicum mannum, ðe heora lustum gehyrsumiað, ac hī ne beoð feawa ðonne hī gegaderode beoð. Ne gedafenað þam gastlicum þæt hī ðam flæsclicum geefenlæcon, ne hī huxlice forseon, forðan ðe we geseoð hwæt nū to-dæg is, ac we nyton hwæt to-merigen bið toeward. Forwel oft cymð se bæftan ūs, þe ūs mid swyftnyse gōdre drohtnunge forestæpð ; and we earfoðlice him filiað to-merigen, se ðe nū to-dæg is ure folgere geðuht. Witodlice ðaða se forma cyðere, Stephanus, for Godes geleafan gestæned wæs, Saulus heold ealra ðæra stæ-nendra hācelan, and swa-ðeah Paulus siððan forestōp Stephanum on Godes gelaðunge mid menigfealdum geswincum, þone ðe hē ēr ehtende martyr gemacode.

Twā ðing sind þe we sceolon carfullice scrutnian : ærest, þæt ure nān be him sylfum to dyrstelice ne truwige ; syððan, þæt ure nān be his nextan ne geortruwige, ðeah ðe hē on leahtrum befallen sy ; forðan þe ūs sind uncuðe þa micclan welan Godes mildheortnyse. Þysere mildheortnyse welan besceawode se sealm-sceop, ðaða hē to Gode þus clypode, “ Min Gefylsta, ðe ic singe, forðan ðe ðu, God, eart min Andfenga, min God, and min Mildheortnyss.” Efn se psalm-wyrhta understōd on hwilcum gedeorfum þis mennisce līf is gelogod, and forði clypode God his Gefylsta. He gecigde Drihten his Andfenga, forðan ðe hē underfehð ūs into ecere

every man greatly to rejoice, though he be placed last in order in the kingdom of God.

The ending of this gospel is very awful : “ Many are called, and few chosen.” The Lord has said in another place, that “ many shall come from the east part and from the west part, and shall rest with the patriarchs, Abraham, and Isaac, and Jacob, in the kingdom of heaven.” And the same expounder also, Gregory, in the exposition of another gospel, said, that as great a number of human beings shall ascend to the heavenly kingdom as there was of chosen angels remaining in heaven after the fall of the proud spirits. Though the chosen champions of God seem few in the present life among fleshly men who obey their lusts, yet are they not few when they are gathered. It befits not the ghostly to imitate the fleshly, nor contumeliously to despise them, for we see what is now to-day, but we know not what is to come to-morrow. Very often he comes after us, who had preceded us in swiftness of good conduct ; and we with difficulty follow him to-morrow who to-day seems to be our follower. For when the first martyr, Stephen, was stoned for God’s faith, Saul held the garments of all the stoners, and, nevertheless, Paul afterwards preceded Stephen in God’s church with many labours, whom he had before persecuting made a martyr.

There are two things that we should carefully attend to : first, that none of us be too boldly confident in himself ; next, that none of us despair of his neighbour, though he have fallen into sins ; for the great abundance of God’s mercy is unknown to us. The psalmist contemplated this abundance of mercy, when he thus cried to God, “ My Helper, thee I sing, for thou, God, art my Receiver, my God, and my Mercy.” Verily the psalmist understood in what tribulations this human life is placed, and, therefore, called God his Helper. He called God his Receiver, because he receives us

æste, fram ðisum andweardum geswince. Hē beheold þæt God gesihð ure yfelnyssa, and ure gyltas forðyldgað; and swa-ðeah hē sparað ús arfæstlice, and ðurh behreowsunge to ðære ecan mede gehylt. Ða nolde hē gecigan God mildheortne, ac hēt hine his Mildheortnyss, þus cweðende, “Mín God and mín Mildheortnyss.” Uton gemunan ure ærran synna, and uton besceawian ða micclan Godes arfæstnyss, hū hē urum gyltum miltsað, and ðær-to-eacan þæt heofenlice rice behæt soðlice dædbetendum æfter gyltum. Uton forði ealle clypian mid inweardre heortan, swa swa se sealm-sceop clypode, “þu eart mín God and mín Mildheortnys.” Godes mildheortnys ús forestæpð, and his mildheortnys ús fyligð. Þaða we wel noldon, ða forhradode Godes mildheortnys ús þæt we wel woldon. Nu we wel willað, ús fyligð Godes mildheortnys þæt ure willa ydel ne sy. Hē gearcað urne gōdan willan to fultumigenne, and hē fylst ðam willan gegearcodne, seðe leofað and rixað nū and symle on worulde. Amen.

We willað eow secgan be ðyssere andweardan tide, hwī seo halige gelaðung forlæt on Godes cyrcan ‘Alleluian’ and ‘Gloria in excelsis Deo,’ fram ðisum andwerdum dæge oð þa halgan Easter-tíde. Sum wís láreow hatte Amalarius, se awrát ane bōc be cyrclicum ðeawum, hwæt ða gesetnyssa Godes þenunga of gearlicum ymbryne getácniað, and cwæð be ðyssere andwerdan tide, þe is gecweden Septuagesima, þæt heo gefylð ða getácnunga þæra hund-seofontig geara þe Israhela folc on hæftede Babiloniscum cyninge þeowde. Septuagesima is hund-seofontigfeald getel. Seo tíð onginð on ðisum Sunnan-dæge, nigon wucon ær Eastron, and geendað on ðam Saternes-dæge þære Easterlican wucan : to ðam dæge sind heónon getealde hund-seofontig daga; and þæt Israhela folc, for heora mândædum and forgægednyssum, wurdon gehérgode, and hund-seofontig geara on Babiloniscum þeow-

into everlasting rest from this present labour. He beheld that God sees our evilnesses, and patiently bears with our sins; and yet he kindly spares us, and through penitence preserves us for the eternal reward. He would not then call God merciful, but called him his Mercy, thus saying, "My God and my Mercy." Let us remember our former sins, and let us contemplate the great kindness of God, how he pities our sins, and, moreover, promises the heavenly kingdom to the truly penitent after sins. Let us, therefore, all cry with inward heart, as the psalmist cried, "Thou art my God and my Mercy." God's mercy goes before us, and his mercy follows us. When we desired not well, God's mercy has prevented us, so that we have desired well. Now we will well, God's mercy follows us that our will be not vain. He will be ready to support our good will, and he will aid the ready will, who liveth and reigneth now and for ever. Amen.

We will say to you at this present tide, why the holy congregation omits in God's church 'Hallelujah' and 'Gloria in excelsis Deo,' from this present day until the holy Eastertide. There was a wise doctor called Amalarius, who wrote a book on ecclesiastical customs, what the ceremonies of God's services of yearly recurrence betoken, and said of this present tide, which is called Septuagesima, that it fulfils the betokening of the seventy years that the people of Israel served the king of Babylon in captivity. Septuagesima is a seventyfold number. The tide begins on this Sunday, nine weeks before Easter, and ends on the Saturday of the Easterweek: hence to that day are reckoned seventy days, and the Israelitish folk, for their wicked deeds and transgressions, were harrowed, and for seventy years continued in Baby-

dome, buton blisse and myrhðe, wunodon. Nu hylt Godes gelaðung þis hund-seofontigfealde getel sylfwilles for hire gyltum, swa swa se ealda Israhel neadunge heold on hæft-nunge, oðþæt se mildheorta God eft, æfter heora gedrefednyssum, hī ahredde, and to heora earde gelædde.

Se witega Hieremias witegode be ðære Israhela ðeode, þæt hī sceoldon, on ðam hund-seofontig geara fæce, geswican blisse stemne and fægnunge, brydguman stemne and bryde. Nu on ðære gelicnyse forlætað Godes ðeowas ða heofonlican lōfsangas, ‘Alleluian’ and ‘Gloria in excelsis Deo,’ on ðisere Septuagesima, forðan þe ūs gedafenað þæt we sylfwilles fram ðisum andwerdan dæge mid sumere stiðnyse to ðam gastlicum gefeohte us sylfe gegearcian, swa swa seo cyrclice þenung ūs mǎnað to heofunge and to ure synna bereowsunge.

Ærest on ðære mæssan officio we singað ‘Circumdede runt me gemitus mortis’: ‘Deaþes geomerunga me beeodon, and helle sārnyssa me beeodon, and ic on minre gedrefednyse Drihten clypode, and hē of his halgan temple mine stemne gehyrde.’ Eft, on ðære mæssan collectan we cweðað, ‘Qui iuste pro peccatis nostris affligimur,’ þæt is, ‘We ðe rihtlice for urum synnum sind geswencte.’ Eac se apostol on ðam pistole cwæð, “Ælc ðæra þe on gecāmpē winð, forhæfð hine sylfne fram eallum ðingum.”

Witodlice ðas dægðerlican ðenunga cyðað þæt fram ðisum dæge oð Eastron is ure heofung-tīd and bereowsung-tīd ure synna mid sumere stiðnyse. ‘Alleluia’ is Ebreisc wōrd, þæt is on Leden ‘Laudate Dominum,’ and nān gereord nis swa heālic swa Ebreisc. Nu forlæte we þæt healice gereord on ure Septuagesima, and cweðað on Leden, ‘Laus tibi, Domine, Rex aeternae gloriae’; þæt is, ‘Sy ðe, Drihten, lōf, ēces wuldres Cyning.’ We geswuteliað mid þære eadmodan Leden spræce, þæt we sceolon us sylfe to eadmodran drohtnunge on ðyssere tīde gebīgan. ‘Alleluia’ is, swa we cwædon, heofonlic sang, swa swa Iohannes se apostol cwæð, þæt he gehyrde micele stemne on heofonum, swylce bymena dream, and hī

Ionian servitude, without bliss and mirth. Now God's church holds this seventyfold number voluntarily for its sins, as the old Israel held it by compulsion in captivity, until the merciful God again, after their tribulations, delivered them, and led them to their country.

The prophet Jeremiah prophesied of the nation of Israel, that in that space of seventy years they should cease from the voice of bliss and rejoicing, from the voice of the bridegroom and the bride. Now in imitation of that, God's servants omit the heavenly hymns, 'Hallelujah' and 'Gloria in excelsis Deo,' in this Septuagesima, because it is fitting that we voluntarily from this present day prepare ourselves with some strictness for the ghostly fight, as the church service exhorts us to lamentation and to repentance of our sins.

First in the office of the mass we sing 'Circumdedderunt me gemitus mortis,' 'The moanings of death surrounded me, and the pains of hell encompassed me, and in my affliction I cried to the Lord, and he from his holy temple heard my voice.' Again, in the collect of the mass we say, 'Qui iuste pro peccatis nostris affligimur,' that is, 'We who are justly afflicted for our sins.' The apostle also said in the epistle, "Each of those who strive in warfare, abstains from all things."

Verily these daily services show that from this day till Easter is our mourning tide, and tide of repentance of our sins, with some strictness. 'Hallelujah' is a Hebrew word, which in Latin is 'Laudate Dominum,' and no tongue is so sublime as Hebrew. We now leave that sublime tongue in our Septuagesima, and say in Latin, 'Laus tibi, Domine, Rex æternæ gloriæ,' that is, 'Praise be to thee, O Lord, King of eternal glory.' By the humble Latin speech we show, that we should incline ourselves to a humbler life at this tide. 'Hallelujah' is, as we said, a heavenly song, as John the apostle said, that he heard a great voice in heaven, as it were the

sungon 'Alleluian.' 'Gloria in excelsis Deo' sungon englas, þa þa Crist on middanearde lichamlice acenned wæs. Nu forlæte we ðas heofonlican lōfsangas on ure bereowsung-tīde, and we biddað mid soðre eadmodnysse ðone Ælmihtigan, þæt we moton geseon his heofenlican Easter-tīde, æfter þam gemænelicum færiste, on ðam we him singað ecelice Alleluian butan geswince. Amen.

 DOMINICA IN SEXAGESIMA.

CUM turba plurima conueniret ad Iesum : et reliqua.

“ On sumere tide, ðaða micel menigu samod cōm to ðam Hælende, and fram gehwīlcum burgum to him genealæhton, þa sæde he him þis bīgspel : Sum sædere ferde to sāwenne his sæd :” et reliqua.

Gregorius se trahtere cwæð, þæt forði wolde Drihten getrahtnian þurh hine sylfne þæt bīgspel ðe hē sæde, þæt we cuðon secan oðra ðinga getācnunge on ðam, ðe hē nolde þurh hine sylfne geswutelian, and þæt ge beon gewisse, ðonne ure tyddernys his worda getācninga eow geopenað. Hwā wolde me æfre gelyfan, gif ic wolde gereccan þæt ðornas getācnodon welan, ðonne ðornas priciað, and ða welan gelustfulliað? Ac swa-ðeah hī sind untwylice ðornas, ðonne hī ða sawla toterað mid pricungum mislicra geðohta, and bið, ðonne hī ða sawla to synne geteoð, swilce hī mid on-beslagenre wunde hī geblodigian. Rihtlice se oðer godspellere, Matheus, het hī lease welan, forðan ðe hī ne magon lange mid ūs wunian. Lease welan hī sind, forðan ðe hī ne adræfað ure saule hafenleaste. Ac se welega nāt þæt hē is wædla, forðan ðe hē næfð rihtwisnysse speda and þæs heofenlican wisdomes goldhordas, þe sind soðe welan, and heora lufigendne gemaciað weligne ecelice. Gif ge wilniað þæt ge rice beon, lufiað þa soðan welan, þæt sind halige mægnu. Gif ge geðincðe soðes wurðmyntes secað, efstað þonne to ðam heofenlican rice, on

sound of trumpets, and they sung 'Hallelujah.' Angels sung 'Gloria in excelsis Deo,' when Christ was born bodily in the world. Now we leave the heavenly hymns at our penitence tide, and with true humility pray the Almighty that we may see his heavenly Easter-tide, after the universal resurrection, in which we will sing to him eternally Hallelujah without weariness. Amen.

 SEXAGESIMA SUNDAY.

CUM turba plurima conveniret ad Jesum : et reliqua.

"On a time when a great multitude came together to Jesus, and drew near to him from several burghs, he said to them this parable: A sower went to sow his seed," etc.

Gregory the expositor said, that the Lord would himself expound that parable which he had said, because we might seek the betokening of other things in it, which he through himself would not manifest, and that ye may be certain, when our infirmity opens to you the significations of his words. Who would ever believe me, if I would explain that thorns betokened riches, when thorns prick and riches afford pleasure? But, nevertheless, they are undoubtedly thorns, when they tear souls with the prickings of divers thoughts, and are, when they draw souls to sin, as if they cause them to bleed with an inflicted wound. Rightly the other evangelist, Matthew, calls them false riches, for they cannot long remain with us. False riches they are, for they drive not away the indigence of our souls. But the wealthy knows not that he is poor, because he has not riches of righteousness and treasures of heavenly wisdom, which are true riches, and make him who loves them wealthy to eternity. If ye desire to be rich, love true riches, that is, holy virtues. If ye seek honour of true dignity, hasten then to the heavenly kingdom, in which

ðam ge beoð engla geferan on wulderfullum wurðscipe ende-leaslice.

Mine gebroðru, ús gedafenað þæt we mid arfæstum geleafan underfón Drihtnes trahtnunge, and ða ðing þe hē læfde ús to trahtnigenne we sceolon mid scortre race ða befón. Drihten sylf geopenað us þæt þæt sæd is Godes word, and þæt mislice lánd getácnað mislice heortan þæra heorcniendra manna. Þone sædere hē belæfde us to sécenne. Ac we ne magon nænne sædere Godes láre rihtlicor undergytan ðonne hīne sylfne, Godes Sunu, seðe ferde to sáwenne his sæd, ðaða hē of his Fæder bosme forðstæppende, becóm to þisum middanearde, to ði þæt hē gewitnyssse soðfæstnyssse cydde, and mid his halgan láre middaneardlic gedwyld adwæscte.

Þæt sæd þe feoll be ðam wege mid twyfealdre dare losode, ðaða wegferende hit fortrædon, and fugelas tobæron. Se weg is seo fortredene heorte fram yflum geðohtum, þe ne genihtsumiað to underfonne Godes word, ne nænne wæstm to spryttanne ; and forði swa hwæt swa ðæs gōdan sædes on swylcum wege befylð, bið mid yfelum geðohtum oftreden, and ðurh deoflum gelæht. Deoflu sind fugelas gecígede, forðan ðe hī fleoð geond þas lyft ungesewenlice, swa swa fugelas doð gesewenlice. Matheus awrāt þus be ðisum, and sæde, “**A**lc ðæra ðe gehyrð þæt heofenlice word, and hē hit ne understent, ðonne cymð se yfela and gelæhð hit.” Mid þam is geswutelod þæt ða sind wið þone weig gesawene, ðe Godes word gehyrað, and hit nellað mid geleafan ne mid nānum andgite onfón ; þonne ætbret se fleogenda sceocca ðærrihthe þæt halige sæd of swilcera gedwolena heortan.

Þæt sæd þe bufon ðam stānigum lānde feol sprytte hwæthwega, ac ðaða seo hæte com, ða forscrānc hit, forðan ðe hit næfde nænne wæstan. Swa doð sume menn ; þonne hī gehyrað Godes word, þonne beoð hī onbryrde to sumum fyrste, and þonne seo hæte cymð, þæt is, seo costnung and earfoðnyss, þonne abreoðað hī, forðan þe se wæta ne gefæstnode heora wyrtruman. Hwæt is seo stānige eorðe buton heard-heort-

ye will be companions of angels in glorious worship without end.

My brothers, it is befitting us that with pious belief we receive the Lord's exposition, and that the things which he left for us to expound we should then comprise in a short discourse. The Lord himself discloses to us, that the seed is God's word, and the unlike lands betoken the unlike hearts of hearkening men. The sower he left us to seek. But we cannot more rightly understand any sower of God's precepts than himself, the Son of God, who went out to sow his seed, when, proceeding from the bosom of his Father, he came to this world that he might bear witness of the truth, and extinguish worldly error by his holy doctrine.

The seed that fell by the way perished by a double injury, when the wayfaring trod it down, and the birds bare it away. The way is the heart corrupted by evil thoughts, which are incapable of receiving God's word, or of sending forth any fruit; and, therefore, whatsoever good seed falls on such a way, is trodden down by evil thoughts, and snatched away by devils. Devils are called birds because they fly invisibly through this air, as birds do visibly. Of these Matthew wrote thus, and said, "Every of those who hear the heavenly word, and understand it not, then cometh the evil one and seizeth it." By this is shown that those are sown by the way who hear God's word, and will not receive it with belief nor with any understanding; then the flying devil straightways takes away the holy seed from the hearts of such heretics.

The seed that fell on the stony land sent forth a little, but when the heat came it shrank, because it had no moisture. So do some men; when they hear the word of God they are stimulated for a time, and when the heat comes, that is, temptation and difficulty, then they perish because no moisture had fastened their roots. What is the stony earth but hard-

nyss? Hwæt is se wæta buton lufu and ân-rædnys? Hæbbe se mann heard-heortnyssse and ungewyldelic mōd, and næbbe ða soðan lufe and ân-rædnysse, þonne forsearað swiðe hraðe þæt halige sæd on his heortan.

Hwene ær we spræcon be ðam sæde þe betwux þam ðorum sprāng, and mid heora wæstmæ forðrismod wearð. Drihten sylf trahtnode be ðisum: þæt ða sind þe Godes wōrd gehyrað, ac hī sind gebysgode mid heora welum, and mid heora lifes lustum forsmorode, and ne berað nænne wæstm. Woruld-cara, and welan, and flæsclice lustas forsmoriað ðæs modes ðrotan, and ne-geðafiað gōdne willan infaran to his heortan, swilce hī ðone liflican blæd forðræstne acwellon. Twā wiðerræde ðing geðeodde Drihten on ðisum cwyde, þæt sind ymhīdignysa and lustas. Ymhīdignysa ofðriccað þæt mōd, and ūlustas tolysað. Þwyrlice ðing, ðe heora hlafordas doð geswencte fram carum, and slipere þurh unstæðdignysse. Witodlice on oðrum timan hī geswencað heora hlaford þurh ymhīdignysse heordrædene, and on oðrum timan, þurh oferflowednyssse, to unlustum gehnexiað; forðan ðe ðam luste and geswencednyssse naht eaðe on ānum timan ne gewyrð.

Se dæl þæs sædes ðe on gōdre eorðan befeol, þæt sind ða ðe Godes word on gōdre heortan healdað, and bringað wæstm on geðylde. Soðlice geðyld is micel mægen on haligre drohtnunge, swa swa Drihten cwæð to his leorning-cnihtum, “On eowrum geðylde ge habbað eowere sawla.” Seo gōde eorðe agifð hire wæstmas þurh geðyld, ðonne seo estfulle heorte, þe Godes wōrd underfehð, ne bið tobryt for nānum ungelimpum; ne eft on nānum gesundfulnyssum ne bið bepæht, ac bið gebyld on Gode betwux ungelimpum, and ead-mōd betwux gesundfulnyssum.

Se oðer godspellere awrāt, þæt sum dæl þæs sædes þe on ðam gōdan lande asprang ageaf ðritigfealdne wæstm, sum sixtigfealdne, sum hundfealdne. Agustinus Magnus sic docet: Geleaffulle læwede menn, þe on rihtum sinscipe lybbað, agifað

heartedness? What is the moisture but love and steadfastness? If a man have hard-heartedness and an ungovernable mind, and have not true love and steadfastness, then the holy seed is very soon seared up in his heart.

A little before we spake of the seed which sprang among thorns, and was choked up by their growth. The Lord himself expounded this: That they are those who hear God's word, but are busied with their riches, and choked with the pleasures of their life, and bear no fruit. Worldly cares, and riches, and fleshly lusts choke the throat of the mind, and suffer not good will to enter the heart, as if they killed by crushing the living fruit. The Lord associated two contrary things in this sentence, which are solitudes and lusts. Solitudes choke the mind, and evil desires relax it. Perverse things, which make their possessors troubled with cares, and slippery through unsteadiness. Verily at one time they trouble their possessor through solicitude of guarding, and at another time, through superfluity, seduce to evil desires; for desire and trouble do not easily agree together at one time.

The part of the seed that fell on good earth is those who hold the word of God in a good heart, and bring fruit in patience. Verily patience is a great virtue in holy life, as the Lord said to his disciples, "In your patience ye have your souls." The good earth yields its fruits through patience, when the pious heart, which receives God's word, is not broken by any calamities, nor, on the other hand, is seduced by any prosperity, but is bold in God amid calamities, and humble amid prosperity.

The other evangelist wrote, that some part of the seed which sprang up on the good land yielded fruit thirtyfold, some sixtyfold, some an hundredfold. Augustinus Magnus sic docet: Believing laymen, who live in lawful wedlock,

þritigfealdne wæstm gōdra weorca, gif hī heora æwe æfter bōclicum gesetnyssum healdað, þæt is, þæt hī for bearnes gestreone, on alyfedum timan, hæmed began, and bearn-eacnigende wif and monað-seoc forbugan; and ðonne heo lēng tyman ne mæg, geswican hī hæmedes. Sind swa-ðeah miccle mā ðæra þe be heora āgenum lustum lybban willað, þonne ðæra þe ðysre deopnyse cepan. Þis is læwedra manna regol, æfter bōclicere gesetnyse; se ðe þis tobrece, bēte swa him his scrift tæce. Ða ðe clænlice on wydewan hāde for Godes lufon þurhwuniað, hī agyfað sixtigfealdne wæstm. Hit is swiðe ungedafenlic and scandlic, þæt forwerode menn and untymende gifta wilnian, ðonne gifta ne sind gesette for nānum ðinge buton for bearn-teame. Þa ðe on clænum mægðhāde ðurhwuniað, for gefeān ðæs ecan līfes, hī bringað forð hundfealdne wæstm. Þes stæpe belimpð swiðost to Godes ðeowum and ðinenum, þa ðe fram cildhāde clænlice on Godes ðeowdome singallice drohtniað.

Ælcum menn gedafenað clænnys, and swiðost gehādodum Godes ðeowum. Þæt is þæs læwedan mannes clænnys, þæt he his æwe healde, and alyfedlice, for folces eacan, bearn gestreone. Þæt is ðæs gehādodan mannes clænnys, þæra ðe Gode þeniað, þæt hī eallunge fram flæsclicum lustum hī forhabbon, and him gedafenað þæt hī Gode gestrynon ða cild, þe ða læwedan menn to ðyssere worulde gestryndon. Gemānes hādes preostum is alyfed, æfter ðæs halgan Gregorius tæcinge, þæt hī syferlice sinscipes brucon. Witodlice ðam oðrum þe æt Godes weofode þeniað, þæt is mæssepreostum and diaconum, is eallunge forboden ælc hæmed. Preo hund biscopa and eahtatyne gesetton ðone canon, þæt nān mæssepreost oððe diacon on his wununge wifhādes mann næbbe, buton hit sy his moder, oððe sweoster, oððe faðu, oððe moddrie; and gif hē dearnunge oððe eawunge wifes bruce, þæt hē his hādes ðolige. Ne heora nān gerēfscipe oððe mangunge ne drife, forðan ðe hī sind gecorene of

yield thirtyfold fruit of good works, if they keep their marriage according to the written institutes, that is, that they cohabit for the procreation of children at permitted times, and abstain from a pregnant and month-sick woman ; and when they can no longer procreate, cease from cohabitation. There are, nevertheless, many more of those who will live according to their own lusts, than of those who keep this precept. This is the rule for laymen, according to the written institute ; let him who breaks it make atonement as his confessor shall teach him. They who chastly, for love of God, continue in widowhood, yield fruit sixtyfold. It is very unfitting and shameful that worn-out and impotent men desire marriage, while marriage is ordained for nothing but the procreation of children. They who continue in pure virginity, for the joy of everlasting life, bring forth fruit an hundredfold. This degree belongs chiefly to God's servants, male and female, those who from childhood ever chastly live in the service of God.

Chastity is befitting to every man, and above all to the ordained servants of God. The chastity of a layman is, that he hold to his marriage, and lawfully, for the increase of people, beget children. The chastity of a man in orders, of those who serve God, is, that they wholly abstain from fleshly lusts, and it is befitting them that they beget to God the children which laymen have begotten to this world. To priests of common order it is allowed, according to the teaching of St. Gregory, that they may chastly enjoy wedlock. But to the others who serve at God's altar, that is, to mass-priests and deacons, all sexual intercourse is wholly forbidden. Three hundred and eighteen bishops established the canon, that no mass-priest nor deacon should have any female in his dwelling, unless it be his mother, or sister, or father's sister, or mother's sister ; and if he secretly or publicly have intercourse with woman, that he forfeit his order. Let none of them undertake any reeveship or mongering, for they are

woruld-mannum to Godes teolungum, þæt hi ðurh hyra lāre and cristendome þæt lāwede folc Gode gestrynan. We sceolon eallum Godes folce samod þa bōclican lāre secgan, þæt ðam gōdum þe hit gehealdan willað, ne sy oftogen seo gastlice deopnyss; and þa ðwyran beon geðreade, þæt hī æt sumum sæle to Godes rihte gebugan. Se apostol Petrus hæfde wif and cild, and eac sume ða oðre apostolas, ær hī to Cristes lāreowdome gecyrdon; ac hī geswiccon flæslicera lusta and dæda siððan he hī to ðam apostolican hāde geceas: swa swa Petrus to Drihtne gecwæð, “Efne we forleton ealle ðing, and ðe folgiað.”

Hwæt wille we furðor ymbe ðis smeagan, buton þæt se hæfð þa mede ðe hē geearnað, seðe tobrecð þa canonican gesetnyss: him is bōt alýfed and geswicenys; se ðe on for-gægednyss þurhwunað, hē gemet swiðe stiðne dōm on ðam towardan life.

Gregorius rehte sume bysne be ðam worde ðe Drihten cwæð, þæt seo gōde eorðe hire wæstmas forðbrincð on ge-ðylde. Hē cwæð þæt hē cuðe sumne man on Romebyrig, his nama wæs Seruulus, ðearfa on æhtum, and welig on ge-earnungum. Se læg bedryda fram cildhāde oð his geendunge. He læg singallice, and næfre sittan ne mihte, ne hine on oðre sidan bewendan, ne his handa to his muðe geræcan. Him ðenode his moder and broðer, and swa hwæt swa him Godes frynd on ælnessan forgeafon, þæt hē dælde forð oðrum ðearfum. Ne cuðe hē bōclice stafas, ac begeat him halige bēc, and gelaðode him to gelærede menn, and him olæhte, þæt hī ðæra bōca andgit singallice him trahtnodon; and hē swa becōm to ðæra bōca andgite, þeah ðe hē sylf nænne stæf ne cuðe. He symle on his legere Gode ðancode, and dægese and nihtes mid lōfsangum hine wurðode. Þaða se tima becom þæt his niccle geðyld wurde gewuldrod fram Gode, ða awende seo sārnyss ealra his lima to ðære heortan. Efne ðaða he ongeat þæt se deað him genealæhte, þa bæd he ða ælðeodigan veras, ðe on cuman hīwe him mid wunodon, þæt hī astodon,

chosen from worldly men to God's labours, that through their doctrine and christianity they may gain the lay people to God. We should declare the written doctrine to all God's people together, that its ghostly deepness be not withheld from those who are desirous of observing it ; and that the perverse may be reprov'd, so that they at some time turn to God's right. The apostle Peter had a wife and children, and also some of the other apostles, before they turned to Christ's doctrine ; but they ceased from fleshly lusts and deeds after they had chosen the apostolic state : as Peter said to the Lord, " Behold we have forsaken all things, and follow thee."

What shall we further consider concerning this, but that he will have the meed which he merits, who breaks the canonical institute ? atonement is permitted, and cessation ; he who persists in transgression will find a very stern doom in the life to come.

Gregory has related an example relative to the words which the Lord spake, that good earth brings forth its fruits in patience. He said that he knew a man at Rome, whose name was Servulus, poor in possessions, and rich in deserts. He lay bedridden from childhood to his end. He lay constantly, and could never sit, nor turn himself on the other side, nor reach his hand to his mouth. His mother and brother ministered to him, and whatsoever the friends of God gave him in alms, he distributed to other indigent ones. He knew no book-characters, but got him holy books, and invited to him learned men, and prevailed on them constantly to expound to him the sense of those books, and he so arrived at the sense of those books, though he himself knew not a letter. On his bed he incessantly thanked God, and day and night honoured him with hymns. When the time came that his great patience should be glorified by God, the disease of all his limbs turned to the heart. When he was sensible that death was approaching him, he prayed those strangers, who dwelt with him as guests, that they would stand by, and

and on his forðsiðe heora sealmas sungon. Hwæt ða, færlice, ðaða he sylf mid þam ælðeodigum preostum sâng, ða clypode hē mid micclum ôgan, and heora sang gestilde, and cwæð, “Suwiað : hwæt lā ; ne gehyre ge hū myrige lófsangas swēgað on heofonum ?” Efne ða, mid þam þe hē hlyste ðæs heofonlican sanges, ða gewāt his sawul of ðam geswenctan lichaman to ecere reste. Þa wearð þæt hūs afylled mid wunderlicum bræðe, swa þæt ealle ða lícmen wurdon afyllede mid ðam wynsumum stence, and se bræð on heora nosðyrlum ne ateorode, oðþæt se halga lichama bebyriged wæs. Swa ageaf þes gōða mann his wæstm Gode þurh geðyld, forðan þe hē forbær Godes swingele swiðe emlice, and siððan to edleanes æcre becom.

Mine gebroðra, understandað be ðisum hwilce beladunge hæbbe we æt Godes dōme, gif we asleaciað fram gōdum weorcum, we ðe habbað ure hæle and æhta, nu þes lama wædla buton handcræfte Godes beboda gefylde. Ic bidde eow, gebroðra, tihtað eower mōd to gecnyrdnysse gōdra weorca, þæt ge mid geðylde gōdne wæstm to Godes handa gebringon, þæt ge mid him and his halgum þæt ēce lif habban moton on ealra worulda woruld. Amen.

 DOMINICA I. IN QUADRAGESIMA.

MEN þa leofostan, eow eallum is cuð þæt ðes gearlica ymryne ús gebrincð efne nu þa clænan tíð **LENCTENLICES FÆSTENES**, on ðam we sceolon ure gymeleaste and forgægnysse urum gastlicum scrifte geandettan, and ús mid fæstene, and wæccum, and gebedum, and ælmes-dædum fram synnum aðwean, þæt we bealdlice, mid gastlicere blisse, ða Easterlican mærsunge Cristes æristes wurðian moton, and þæs halgan husles þigene mid geleafau underfōn, us to synne forgifnysse, and to gescyldnysse deofellicera costnunga.

sing their psalms at his departure. Lo then, suddenly, while he himself was singing with the stranger priests, he cried with great awe, and stilled their song, and said, "Be silent: what is that? hear ye not how merrily the hymns sound in heaven?" Lo then, while he was listening to the heavenly song, his soul departed from the afflicted body to everlasting rest. Then was the house filled with a wondrous odour, so that all the corpse-bearers were filled with the winsome fragrance, and the odour ceased not in their nostrils until the holy body was buried. Thus did this good man yield his fruit to God by patience, for he bare God's scourging very calmly, and afterwards went to the field of reward.

My brothers, understand by this what justification we can have at God's doom, if we slacken from good works, we who have our health and possessions, while this lame pauper without handicraft fulfilled God's commandments. I pray you, brothers, stimulate your minds to the cultivation of good works, that with patience ye may bring good fruit to God's hand, that with him and his saints ye may have everlasting life to all eternity. Amen.

THE FIRST SUNDAY IN LENT.

MEN most beloved, it is known to you all that this yearly course just now brings us the pure time of the **LENTEN FAST**, during which we should confess our heedlessness and transgressions to our ghostly confessor, and wash ourselves from sins with fasting, and watchings, and prayers, and alms-deeds, that we may boldly, with ghostly joy, honour the Easter celebration of Christ's ascension, and with faith partake of the holy housel, for the forgiveness of our sins, and protection against devilish temptations.

Witodlice þis feowertigfealde fæsten wæs asteald on ðære Ealdan Gecyðnyse, ðaða se hēretoga Moyses fæste feowertig daga and feowertig nihta tosamne, to ði þæt hē moste Godes æ underfōn. Eft siððan se mæra witega Elías eal-swa lāng fæsten, þurh Godes mihte, swa swa se oðer gefylde, and siððan hē wearð gefeod lichamlice on heofenicum cræte to ðam upplican life, and cymð eft, hē and Enōch, togeanes Antecriste, to ði þæt hī þæs deofles leasunge mid Godes soð-fæstnysæ oferstælan. Drihten eac on ðære Niwan Gecyðnyse fæste þurh his godcundan mihte feowertig daga and nihta fram eallum eorðlicum bigleofum. Þus wæs ure lenctenlice fæsten asteald; ac we ne mægon for ure tyddernysse ðillic fæsten þurhteon. Nu is us alyfed, þurh lāreowa ealdor-dōm, þæt we dæghwomlice, on þyssere lenctenlican tide, ure lichaman gereordigan mid forhæfednysse, and syfernysse, and clænnysse. Stūntlice fæst sē lenctenlic fæsten se ðe on ðisum clænum timan hine sylfne mid gālnysse befylð. Unrihtlic bið þæt se cristena mann flæsclice lustas gefremme on ðam timan þe hē flæsc-mettas forgān sceal. Witodlice on eallum tidum gedafenað cristennum mannum, þæt hi gōde weorc begān, and ælmes-dæda, and swa-ðeah swiðost on þisum gemænelicum fæstene. Se ðe on oðrum dagum sleac wære to gōdnysse, hē sceal huru-ðinga on ðisum dagum acūcian on gōdum biggengum. Se ðe ær glædlice mid gōdum weorcum hine sylfne geglengde, him gedafenað þæt hē nū on ðisum dagum geornlicor mid weallendre lufe his gōdnysse gecyðe. Ne bið nān fæsten Gode gecweme, buton se mann hine sylfne fram leahtrum forhæbbe. Beoð gemyndige ðæra twēgra worda þe Drihten cwæð on his godspelle: hē cwæð, “Forgyfað, and eow bið forgyfen. Syllað, and eow bið geseald.” Þas twā ælmesseana cynn ūs sind to begāne mid micelre gecnyrdnysse: þæt we oðrum mannum mid inweardre heortan forgifon, gif hī awar ūs geæbiligdon, to ði þæt God ūs forgyfennysse dō ure synna. And uton dōn þearfum and wannspedigum sume hiððe ure gōda, þam Ælmihtigum Gode

Manifestly this fortyfold fast was established in the Old Testament, when the leader Moses fasted forty days and forty nights together, in order that he might receive God's law. Again afterwards the great prophet Elijah accomplished, through God's might, a fast as long as the other, and he was afterwards borne bodily in a heavenly car to the life above, and will come again, he and Enoch, against Antichrist, that they may confute the devil's leasing with God's truth. In the New Testament also the Lord, through his divine might, fasted forty days and nights, without all earthly food. Thus was our lenten fast established, but we cannot, by reason of our weakness, accomplish such a fast. Now it is allowed us, by the authority of teachers, daily at this lenten tide to nourish our bodies with abstemiousness, and soberness, and chastity. Foolishly he fasts the lenten fast, who at this pure time defiles himself with libidinousness. Unlawful it is for a christian man to indulge in fleshly lusts at the time when he shall forgo flesh meats. Verily it is at all times befitting christian men to perform good works and alms-deeds, and yet most of all at this general fast. He who on other days may be remiss in goodness, should at least on these days be active in good practices. To him who previously had gladly adorned himself with good works, it is fitting that he on these days more earnestly with ardent love show his goodness. No fast will be acceptable to God, unless a man abstain from sins. Be mindful of the two sentences which the Lord spake in his gospel: he said, "Forgive, and ye shall be forgiven. Give, and to you shall be given." These two kinds of alms are to be practised by us with great diligence: that with inward heart we forgive other men, if in aught they have offended us, to the end that God may grant us forgiveness of our sins. And let us bestow some advantage of our goods on the poor and needy, for the honour of Almighty God,

to wurðmynte, þe hit ús alænde, þæt he ús mære on ðam to-
weardan forgife.

Mildheortnyss is synna læcedóm ; heo alyst fram ðam ecan
deaðe, and ne geðafað ús þæt we to forwyrde becumon.
Mildheortnys ana gemundað ús on ðam micclum dome, gif
we on andwerdum life hī oðrum mannum cyðað. Witodlice
ðam bið dóm buton mildheortnyse, seðe nu oðrum dēmð
buton mildheortnyse. Of rihtwisum gestreonum man sceal
ælmessan dælan, swa swa hit awriten is, “ Arwurða ðinne
Drihten mid þinum æhtum, and of ðinum frum-wæstmum
syle ðearfum.” Þa ælmessan þe of reaflice beoð gesealde
sind Gode swa gecwēme, swilce hwá acwelle oðres mannes
cild, and bringe ðam fæder þæt heafod to lāce. God bebyt
þæt man ælmessan wyrce, and hē forbead fācn and reaflic.
Se unrihtwisa berypð oðre and blissað : eft, gif se ðearfa
hine bitt ælmessan, þonne geúnrotsað hē, and awent his neb
awég, and forgyt þæs witegan cwyde, þe cwæð, “ Se ðe awent
his neb fram clypigendum ðearfan, he sylf clypað eft to Gode,
and his stemne ne bið gehyred. Ahyld ðin care to ðæs
wæðlan bene, þæt God eft ðine stemne gehyre. Dæl of ðam
ðe ðe God forgeaf, and þin gōd beoð gemenigfylde. Gif ðu
forgymeleasast to dælenne ælmessan, God þe benæmð þinra
gōda, and þu belifst siððan wæðla.”

God forgifð ricum welan genihtsumlice, and ðam þearfum
oftihð. Hwī swá ? Þæt hē afāndige ða rican þurh his ðear-
fena hafencaste. God geworhte welegan and ðearfan, and
wolde þæt se wæðla wære afédd þurh ðone rican. God ge-
sette ðone welegan dælere on his gōdum : hwī sceal he ðonne
him anum geāgnian þæt him bām is forgifen ? Gif ðu talast
to ðinum geswince þæt þæt ðu hæfst, oððe gif ðu wēnst þæt
ðære eorðan wæstmas ðine sind, ðonne cwæð se Ælmihtiga
Wealdend to ðe, ‘ Efne nu ic ðe ofteo minne fultum, and
hafa ðe þīn geswinc. Ic ofteo mine rēn-scuras, and ic wyrce
ðin lānd unwæstmbære. Gif þæt lānd ðin is, se rēn is min.

who has lent them to us, that he may give us more in the future.

Mercy is the medicine of sins ; it redeems from eternal death, and allows us not to come to perdition. Mercy alone will be our guardian at the great doom, if in the present life we show it to other men. But to those shall be doom without mercy, who now without mercy judge others. From righteous gains one should distribute alms, as it is written, " Honour thy Lord with thy possessions, and of thy first fruits give unto the poor." The alms that are given from rapine are as acceptable to God as if any one, -having killed another man's child, should bring to the father its head as a gift. God commanded alms to be given, and he forbade fraud and rapine. The unrighteous robs others and rejoices : then, if the needy ask alms of him, he is offended, and turns his face away, and forgets the saying of the prophet, who said, " He who turns his face from the crying poor, shall afterwards himself cry unto God, and his voice shall not be heard. Incline thine ear to the prayer of the needy, that God may afterwards hear thy voice. Deal from that which God hath given thee, and thy goods shall be multiplied. If thou neglectest to deal alms, God will take from thee thy goods, and thou shalt afterwards remain poor."

God gives to the rich wealth in abundance, and takes it away from the poor. Why so ? That he may try the rich through the indigence of his poor. God made the wealthy and the needy, and would that the poor should be fed by the rich. God appointed the wealthy a distributor of his goods : why then should he appropriate to himself alone that which is given to both ? If thou ascribe to thy labour that which thou hast, or if thou ween that the fruits of the earth are thine, then will the Almighty Ruler say unto thee, ' Behold now I will withdraw from thee my support, and have thou thy labour. I will withdraw my rain-showers, and I will make thy land barren. If the land is thine, the rain is mine.

Teoh þu forð rēn-scuras, gif þu miht, and gewætera ðine æceras. Gif þu mage, dō þæt sunne scīne, þæt ðine æceras ripion.' Witodlice þæt sylfe lānd þe þu ðe geāgnast nis ðin, ac is ðæs Ælmihtigan, swa swa se witega cwæð, "Seo eorðe and hire gefyllednys is Godes." God cwyð eft to ðe, 'Mine ðearfan lybbað buton ðe; leofa, gif þu mage, buton me. Mine ðearfan habbað ealle ðing, gif hī me ænne habbað. Hwæt hæfst þu, gif þu me næfst?' Þu hīwast swilce þu ðinum cildum hit sparige, and nast hwām hit gescyt, swa swa se witega cwæð, "On idel swincð se ðe goldhōrdað, and nāt hwam he hit gegaderað." Þeah ðe þin feoh ne ateorige, ðeah geendað þin lif þonne þu læst wēnst; swa swa Crist sylf cwæð be sumon rīcan menn on his godspelle: hē cwæð, "Sum welig mann wæs on worulde, and his wæstmas genihtsumlice þugon. Þa smeade se rīca, and cwæð, Hwæt dō ic lā, nu ic næbbe hwær ic mæge ealle mine wæstmas gegaderian? Eft he cwæð, Ic wille ryman minne bērtūn, and mine bernu geeacnian, and ðider gegadrian ealle mine wæstmas, and cweðan to minre sawle, Min sawul, þu hæfst fela gōd to manegra geara brice: gerest ðe nū, and ét, and drinc, and gewistfulla. Þa cwæð God to ðam rīcan, Ðu stūnta, nu to-niht þu scealt ðin lif alætan. Hwæs beoð þonne þine teolunga? Swa bið se ðe him sylfum goldhordað, and nis on Gode welig." Efne þu ondrætst ðe on þam gedale: ne ondræt þu ðe to dælenne, þu ðe nāst hwæðer þu merigenes gebide. Cyð mildheortnysse earmum mannum mid þinum begeate; ne forlæt se Ælmihtiga God ðe, se ðe to dælere gesette. Be ðisum cwæð Drihten on his godspelle, "Ne behyde ge eowerne goldhord on eorðan þær ðær omm and moððan hit awestað, and ðeofas adelfað and forstelað; ac hōrdiað eowerne goldhord on heofenum, þær ne cymð to ne om ne moððe, ne þeofas ne delfað ne ne ætbredað. Soðlice ðær ðær þin goldhord is, þær bið þin heorte." Hū mage we urne goldhord on heofonum behydan buton ðurh ælmes-

Draw thou forth rain-showers, if thou canst, and water thy fields. If thou canst, cause the sun to shine, that thy fields may ripen.' Verily the very land which thou ownest is not thine, but is the Almighty's, as the prophet said, "The earth and her fullness are God's." God will again say unto thee, 'My poor will live without thee ; live, if thou canst, without me. My poor will have all things, if they have me only. What hast thou, if thou hast not me ?' Thou pretendest that thou sparest it for thy children, and knowest not to whom it may fall, as the prophet said, "In vain he laboureth who hoardeth gold, and knoweth not for whom he gathereth it." Though thy money fail not, yet thy life ends when thou least imaginest, as Christ himself said in his gospel of a rich man : he said, "There was a rich man in the world, and his fruits throve abundantly. Then the rich man meditated, and said, What shall I do, now I have not where I can gather all my fruits ? Again he said, I will clear my barton, and enlarge my barns, and thither gather all my fruits, and say to my soul, My soul, thou hast much good for many years' use : rest thee now, and eat, and drink, and be merry. Then said God to the rich man, Thou fool, now to-night thou shalt yield up thy life. Whose then will be what thou hast provided ? So is he who hoardeth for himself, and is not rich in God." Lo thou fearest to distribute : fear not to distribute, thou who knowest not whether thou wilt abide the morrow. Show mercy to poor men with thy gain ; the Almighty God will not forsake thee, who has appointed thee as a distributor. Of this the Lord said in his gospel, "Hide not your treasure in the earth, where rust and moths destroy it, and thieves delve and steal ; but hoard your treasure in heaven, where neither rust nor moth comes, nor thieves delve nor take it away. For where thy treasure is, there will be thy heart." How can we hide our treasure in heaven but through alms ?

san? Swa hwæt swa we be ânfealdan Godes þearfum for his lufan syllað, hē hit ūs forgylt be hundfealdum on ðam toweardan life.

Gif ealle menn on worulde rice wæron, þonne næfde seo mildheortnyss nænne stede, þæt seo ælmysse ure synna līg adwæscte, swa swa hit awriten is, "Swa swa wæter adwæscð fyr, swa adwæscð seo ælmysse synna." Nis nān ðearfa fram ælmes-dædum ascyred. Witodlice sum earm wydewe næfde ealra ehta buton ænne feorðling, þone heo brohte to Godes weofode on Cristes andwerdnysse, and hē hī ðærrihthe mid his halgan muðe geherode, and cwæð, "Soð ic eow secge, þæt ðeos earme wydewe brohte mārān lāc ðonne ænig oðer mann on ðisum dæge; forðan ðe heo brohte eal þæt heo hæfde mid estfullum mode." Eft on oðre stowe cwæð Drihten on his godspelle, "Swa hwā swa sylð ānum ðurstigum menn ceald wæter on minum naman, ne forlyst hē his mede þære dæde." Soðlice ne bið ūs to ælnessan geteald, gif we ðam mannum syllað þe heora neode sylfe habbað, forðan ðe God ne het ūs gewelgian ða hæbbendan, ac þæt we ða wædligendan gefultumedon.

We willað gyt ænne cwyde þære godspellican gereccednysse eow gereccan on þisum ylcum andgite: Drihten spræc ymbe his to-cyme to ðam micclau dōme, and þus cwæð, "Witodlice mannes Bearn cymð on his mægenðrymme, and ealle englas samod mid him to ðam micclum dōme; þonne sitt he on ðam setle his mægenðrymnysse, and beoð gegāderode ætforan him ealle ðeoda, and he toscæt hī on twā, swa swa scēphyrde toscæt scēp fram gātum. Þonne gelōgað hē ða scēp on his swiðran hand, and ða gæt on his wynstran." We willað eow geswutelian nu ærest, gif eower hwilc nyte hwæt mannes Bearn sy, þæt Crist sylf is mannes Bearn, se ðe is ānes mannes Sunu, þære eadigan Mārīan, on ðære menniscnysse, and seo menniscnys bið gesewen on ðam dōme, þonne hē sylf sitt on his dōm-setle, and ða rilhtwisan on his swiðran hand gesett, and ða synfullan on his wynstran.

Whatsoever we give single to God's poor, for love of him, he will requite us an hundredfold in the life to come.

If all men in the world were rich, then would mercy have no place, that alms might extinguish the flame of our sins, as it is written, "As water extinguisheth fire, so do alms extinguish sins." No needy person is exempted from alms-deeds. Verily a poor widow had for her whole property but one farthing, which she brought to God's altar, in Christ's presence, and he straightways with his holy mouth praised her, and said, "Verily I say unto you, that this poor widow hath brought a greater gift than any other person on this day; for she hath brought all that she had with a devout mind." Again, in another place, the Lord said in his gospel, "Who-soever giveth to one thirsty man cold water in my name, shall not lose his meed for that deed." But it will not be accounted as alms, if we give to those men who themselves have for their need; for God commands us not to enrich those who have, but to aid the indigent.

We will yet recount to you one sentence of the evangelical narrative in this same sense: the Lord spake of his advent to the great doom, and thus said, "Verily the Son of man will come in his majesty, and all the angels together with him, to the great doom; then will he sit on the seat of his majesty, and all nations shall be gathered before him, and he will part them into two, as a shepherd parts the sheep from the goats. Then will he place the sheep on his right hand, and the goats on his left." We will now first manifest to you, if any of you know not who the Son of man is, that Christ himself is the Son of man, who is the Son of one person, the blessed Mary, in humanity, and his humanity will be visible in the doom, when he himself will sit on his doom-seat, and the righteous be placed on his right hand, and the

“ Þonne cwyð se Cyning Crist to ðam þe on his swiðran hand standað, Cumað ge .bletsode mines Fæder, and geāgniað þæt rice ðe eow gearcod wæs fram frimðe mid-daneardes. Me hingrode, and ge me gereordodon; me ðyrste, and ge me scencton; ic wæs cuma, and ge me underfengon on eowerum gest-husum; ic wæs nacod, and ge me scryddon; ic wæs geuntrumod, and ge me geneosodon; ic wæs on cwearterne, and ge comon to me and me gefrefrodon. Ðonne andswariað þa rihtwisan Criste, and cweðað, Drihten, hwænne gesawe we ðe hūngrine, and we ðe gereordodon? oððe þurstigne, and we ðe scencton? oððe hwænne wære ðu cuma, and we ðe underfengon? oððe hwænne gesawe we ðe untrumne oþþe on cwearterne, and we ðe geneosodon? Þonne andwyrd se Cyning ðam rihtwisum þisum wordum, Soð ic eow secge, swa lānge swa ge dydon ānum þisum læstan on minum naman, ge hit dydon me sylfum. Ðonne cweð hē eft to ðam synfullum, þe on his wynstran healfе standað, Gewitað fram me, ge awyrigedan, into ðam ecan fyre, þe is gearcod ðam deofle and his awyrigedum gastum. Me hingrode, and ge me ætes forwyrndon; me ðyrste, and ge me drincan ne sealdon; ic wæs cuma, and ge me underfōn noldon; ic wæs nacod, nolde ge me wæda tiðian; ic wæs untrum and on cwearterne, nolde ge me geneosian. Þonne andswariað ða unrihtwisan mānfullan, La leof, hwænne gesawe we ðe hungrine, oððe ðurstine, oððe cumian, oþþe nacodne, oððe geuntrumodne, oþþe on cwearterne, and we ðe noldon ðenian? Þonne andwyrd se Cyning him, and cwyð, Soð ic eow secge, swa lānge swa ge forwyrndon ānum of ðisum lytlum, and noldon him on minum naman tiðian, swa lānge ge me sylfum his forwyrndon. Þonne farað ða uncystigan and ða unrihtwisan into ēcere cwic-susle, mid deofle and his awyrigedum englum; and ða rihtwisan gecyrrað fram ðam dōme into ðam ecan life ” mid Criste and his gecorenum englum, mid þam hī libbað and rixiað on lichaman and on sawle on ealra worulda woruld. Amen.

sinful on his left. "Then will the King Christ say to those who stand on his right hand, Come, ye blessed of my Father, and possess the kingdom which hath been prepared for you from the beginning of the world. I was hungry, and ye fed me ; I was thirsty, and ye gave me to drink ; I was a stranger, and ye received me in your hostels ; I was naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came to me and comforted me. Then will the righteous answer Christ, and say, Lord, when saw we thee hungry, and we fed thee ? or thirsty, and we gave thee to drink ? or when wast thou a stranger, and we received thee ? or when saw we thee sick or in prison, and we visited thee ? Then will the King answer the righteous in these words, Verily I say unto you, as long as ye did it for one of these least in my name, ye did it for myself. Then will he afterwards say to the sinful, who stand on his left side, Depart from me, ye accursed, into the everlasting fire, which is prepared for the devil and his accursed spirits. I was hungry, and ye denied me food ; I was thirsty, and ye gave me not to drink ; I was a stranger, and ye would not receive me ; I was naked, and ye would not give me clothing ; I was sick and in prison, ye would not visit me. Then will the unrighteous sinful answer, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and we would not serve thee ? Then will the King answer them, and say, Verily I say unto you, so long as ye denied to one of these little ones, and would not give to them in my name, so long denied ye it to myself. Then will the avaricious and the unrighteous go into everlasting torment, with the devil and his accursed angels ; and the righteous will pass from the doom into eternal life " with Christ and his chosen angels, with whom they will live and reign with body and with soul for ever and ever. Amen.

DOMINICA SECUNDA IN QUADRAGESIMA.

EGRESSUS inde Iesus, secessit in partes Tyri et Sidonis :
et reliqua.

Drihten Hælend ðreade mid wordum þæra Iudeiscra ðwyr-
nysse and geleafeaste, and hī mid hospe his lāre forsawon.
þa ferde hē ðanon to ðære burhscire þe is gehāten Tyrus, and
to ðære oðre þe is gehāten Sidon. Efne ða ferde ān Chana-
neisc wīf of ðam gemærum togeanes ðam Hælende, and him
to clypode, þus cweðende : et reliqua.

þis Chananeisce wīf wæs of hæðenum folce, and hæfde
getācnunge Godes gelaðunge, þe fram hæðenscipe to Criste
mid soðum geleafan gebeah, þaða þa Iudeiscan hine forleton.
þæt wīf wæs afaren fram gemærum hire eðeles, forðan ðe
heo forlēt ða ealdan gedwyld hire hæðenscipes, and mid
geleaffullum mode þone soðan Hælend gesohte, to biddenne
hire wodan dehter gesundfulnysse. Heo clypode, “ Dauides
Bearn, gemiltsa me : min dohtor is yfele fram deofle gedreht.”
Hit wæs soðlice swa gedōn. Ac seo dohtor, þe on wōdum
dreame læg dweligende, getācnode þæra hæðenra manna sawle,
ðe wæron yfele þurh deofol gedrehte, ðaða hī ne cuðon heora
Scyppend, ac gelyfdon on deofolgyldum. Seo moder cwæð,
“ Dauides Bearn, gemiltsa min ;” and Godes gelaðung, seoðe
is ure moder, gelyfð þæt Crist is Dauides Bearn on þære
menniscnysse, and heo bitt ūs miltsunge æt him, forðan ðe
hē is God Ælmihtig ure Alysend.

Æfter ðeawlicum andgite, se ðe leahtras begæð, deofle to
gecwemednysse, his Scyppende on teonan, his dohtor is un-
twylice awedd, forðan ðe his sawul is ðearle ðurh deofol
gedreht ; ac him is neod þæt he his āgene wōdnysse tocnawe,
and mid geleafan æt Godes halgum þingunge bidde, and mid
micelre anrædnysse Drihtnes fēt gesece, biddende þæt he his
sawle fram ðam wōdan dreame ahredde, swa swa hē dyde
þæt Chāneisce mæden. He ne andwyrde ðam wife æt

THE SECOND SUNDAY IN LENT.

EGRESSUS inde Jesus, secessit in partes Tyri et Sidonis : et reliqua.

The Lord reprov'd with words the perversity and unbelief of the Jews, and they with contumely despised his doctrine. Then went he thence to the territory which is called Tyre, and to the other which is called Sidon. Behold, there came a Canaanitish woman from the confines towards Jesus, and cried to him, thus saying, etc.

This Canaanitish woman was of a heathen people, and had for tokening the church of God, which from heathenism turned with true belief to Christ, when the Jews forsook him. The woman came from the confines of her country, because she forsook the old error of her heathenism, and with believing mind sought the true Jesus, to pray for the health of her insane daughter. She cried, "Child of David, have pity on me : my daughter is grievously tormented by a devil." Verily it was so done. But the daughter, who lay delirious in a state of madness, betokened the soul of heathen men, who were grievously tormented by the devil, when they knew not their Creator, but believed in idols. The mother said, "Child of David, have pity on me ;" and God's church, which is our mother, believes that Christ is a Child of David in his humanity, and she prays him to have pity on us, for he is God Almighty our Redeemer.

According to the figurative sense, he who commits sins, to the gratification of the devil, and in contumely to his Creator, his daughter is undoubtedly mad, for his soul is sorely tormented by the devil ; but it is needful to him that he know his own madness, and with belief pray to God's saints for their intercession, and with great steadfastness seek the feet of the Lord, praying him to save his soul from that state of madness, as he did for the Canaanitish maiden. He did not

fruman, na for mōdignysse, ac hē nolde his cwyde awendan ðurh ðone þe hē bead his leorning-cnihtum ær his ðrowunge, þus cweðende, “ Ne fāre ge on hæðenra manna wege, and on Samaritaniscra burgum ne becume ge.” Hē nolde syllan intingan þam Iudeiscum, þæt hē hī forsawe ðe Godes æ heoldon, and þæt hæðene folc him to getuge, þe deofolgild beodon. Nu suwade Crist æt fruman wið þæs wifes clypunge, forðan ðe hē ða lífican bodunge on his andwerdnysse hæðenum leodum bedigelode. Witodlice æfter his æriste of deaðe, hē behead his apostolum, þus cweðende, “ Fārað, and lærað ealle ðeoda, and fulliað hī on naman þæs Ælmihtigan Fæder, and his Suna, and þæs Halgan Gastes; and lærað hī þæt hī healdon ealle ða ðing þe ic eow behead.”

Cristes leorning-cnihtas to him genealæhton, and ðam wīfe to him geðingodon, þus cweðende, “ La leof, forlæt hī, forðan ðe heo clypað æfter us.” Swilce hī cwædon, Forlæt ðone gylt, and forgif hire þine miltsunge, forðan ðe heo urne fultum mid inweardre heortan sehð. Ne clypode heo synderlice to Petre, ne heo ne mānode Andream, ne heora nænne synderlice, ac eal þæt apostolice werod samod mid micelre anrædnysse bæd, þæt hī to ðam mildheortan Hælende hire geðingodon. Drihten andwyrde his apostolum mid þisum wordum, and cwæð, “ Ne eom ic asend buton to ðam sceapum Israhela hīwrædene, þe losedon.” Soðlice se Ælmihtiga Fæder asende his āncennedan Sunu mid soðre menniscnysse befāngenne to ðam Iudeiscum folce, þæt hī sceoldon ærest, gif hī woldon, to fulluhte bugan, ðurh Cristes lāre. Him gedafenode þæt hī ærest on Crist gelyfdon, forðan ðe hī heoldon þa ealdan æ, and hæfdon cyððe to Gode fram ealdum dagum. Ða bodade Crist þurh hine sylfne ðam ānum folce, and of ðam his apostolas geceas and fela oðre gecorene halgan: ac ðaða hē geseah þæt se mæsta dæl ðære ðeode his lāre forsawon, and sume eac ymbe his líf syrwdon, ða forlæt

answer the woman at first, not from pride, but he would not that his speech should be inconsistent with that in which he enjoined his disciples before his passion, thus saying, "Go not in the way of heathen men, and come not into the cities of the Samaritans." He would not give the plea to the Jews, that he despised them who held God's law, and drew to him the heathen folk who worshiped idols. Now Christ was silent at first on the crying of the woman, because while present he would conceal his vital announcement from the heathen nations. But after his resurrection from death, he commanded his apostles, thus saying, "Go, and teach all nations, and baptize them in the name of the Almighty Father, and of his Son, and of the Holy Ghost; and teach them that they observe all the things which I have commanded to you."

Christ's disciples approached him, and interceded with him for the woman, thus saying, "O Sir, dismiss her, for she crieth after us." As if they had said, Dismiss the sin, and grant her thy mercy, for she seeks our aid with inward heart. She did not cry exclusively to Peter, nor did she exhort Andrew, nor any of them exclusively, but besought all the apostolic company together with great earnestness, that they would intercede for her with the merciful Jesus. The Lord answered his apostles with these words, and said, "I am not sent save unto the sheep of the family of Israel that are lost." Verily the Almighty Father sent his only-begotten Son invested with true humanity to the Jewish people, that they might the first, if they would, turn to baptism through Christ's doctrine. It was befitting them that they should the first believe in Christ, because they held the old law, and had knowledge of God from old days. Christ, therefore, preached himself to that one people, and from them chose his apostles and many other chosen saints: but when he saw that the greatest part of that people despised his doctrine, and that some also plotted against his life, he left them in

hē hī on heora geleafæste, and geceas ða hæðenan leoda, þe geond ealne middaneard on deofolgyldum gelyfdon oð þæt.

Þæt wīf com, and hī astrehte ætforan Drihtne, þus cweð-ende, “Drihten leof, help min.” Þreo halige mægnu we gehyrað be ðisum wife on ðissere rædinge: þæt is, geleafa, and geðyld, and eadmódnys. Geleafan heo hæfde, forðan ðe heo gelyfde þæt Drihten mihte hire aweddan dohtor gehælan. Geðyld heo hæfde, ðaða heo forsewen wæs, and swa-ðeah anrædlice on hire benum þurhwunade. Eadmód heo wæs, ðaða heo hī sylfe to hwelpum geemnette. Drihten cwæð to ðam wife, “Nis na gōd þæt man nime his bearna hlāf, and wurpe hundum.” Þæt Israhela folc wæs gyo geteald to Godes bearnum, and hæðen folc geond ealle woruld to hundum, for heora fulum ðeawum. Nu is seo endebyrdnys þæra namena awend mid ðam geleafan. Hī sind gehátene hundas, and we scēp. Witodlice se wītega cwæð be Cristes ehterum, ðe hine acwealdon, “Fela hundas me ymbe eodon.” Se wītega, þurh Godes Gast, hét ða Iudeiscan Cristes slagan hundas, þe hine mid fācenfullum mode ymbe eodon. Eft Crist sylf cwæð be ús, “Ic hæbbe oðre scēp, þa ðe ne sind of ðyssere eowde, and ða ic sceal lādan, and hī gehyrað mine stemne.”

Þæt wīf cwæð to Criste, “Gea, leof Drihten, swa-ðeah ða hwelpas etað of ðam crumon þe feallað of heora hlaforðes mysan.” Swiðe getācnigendlice spræc þis wīf. Witodlice seo myse is seo bōclice lār, seoðe ús ðenað lifes hlāf. Be ðære mysan cwæð se wītega, “Drihten, þu gegearcodeð mysan on minre gesihðe, togeanes ðam þe me gedræfdon.” Soðlice æfter gastlicum andgite þa hwelpas etað ða cruman þe of heora hlaforðes beode feallað, þonne ða ðeoda, þe on hæðenscipe ær lagon, nu sind mid geleafan to heora Scyppende gebigede, and þære gastlican lāre haligra gewrita brucað. We hēdað þæra crumena ðæs hlafes, and ða Iudeiscan gnagað þa rinde; forðan ðe wē understandað þæt gastlice andgit þæra boca, and hī rædað þa stæflican gerecced-

their unbelief, and chose the heathen nations, which throughout all the world believed in idols until then.

The woman came and prostrated herself before the Lord, thus saying, "Dear Lord, help me." Three holy virtues we hear of this woman in this reading: namely, belief, and patience, and lowliness. She had belief, because she believed that the Lord could heal her distracted daughter. Patience she had, when she was neglected, and yet steadfastly persisted in her prayers. Lowly she was, when she compared herself to the whelps. The Lord said to the woman, "It is not good that a man take his children's bread, and cast it to the dogs." The people of Israel were of yore accounted as the children of God, and the heathen people, throughout all the world, as dogs, for their foul practices. Now is the order of those names changed with the belief. They are called dogs, and we sheep. Verily the prophet said of Christ's persecutors, who slew him, "Many dogs encompassed me." The prophet, through the Spirit of God, called the Jewish slayers of Christ dogs, who with guileful mind encompassed him. Afterwards, Christ himself said of us, "I have other sheep, which are not of this fold, and those I will lead, and they will hear my voice."

The woman said to Christ, "Yea, dear Lord, yet the whelps eat of the crumbs that fall from their master's table." Very significantly spake this woman. Verily the table is the written lore, which ministers to us the bread of life. Of the table the prophet said, "Lord, thou hast prepared a table in my sight, against those who troubled me." But in a ghostly sense the whelps eat the crumbs that fall from their master's table, when the nations, which before lay in heathenism, are now with belief turned to their Creator, and partake of the ghostly lore of the holy writings. We heed the crumbs of the bread, and the Jews gnaw the crust; for we understand the ghostly signification of those books, and they read the literal narrative without signification. All their books,

nysse buton andgite. Ealle heora bēc, ðe se hēretoga Moyses oððe wītegan be Godes dihte gesetton, ealle hī sprecað ymbe Cristes menniscnysse, and ymbe cristenra manna līf mid digelum andgite, and ða Iudeiscan ne hēdað na mære buton ðære stæffican gereccednysse. We cristene men soðlice licgað under Godes mysan, and etað þa cruman his gastlican lāre; forðan ðe we sind eadmōdlice, mid lichaman and mid sawle, godcundlicum spræcum underðeodde to gefyllenne his beboda, þæt hē ūs his behāt gelæste.

“Drihten andwyrde þam Chananeiscum wife, and cwæð, Eala ðu wīf, micel is ðin geleafa. Getimige ðe swa swa ðu wylt. And hire dohtor wearð þa gehæled of ðære tide.” For ðam micclum geleafan þære meder forlēt se deofol ða dohtor. Mid ðam is geseald bysen ūrum fulluhte, þæt ða unsprecendan cild beoð gehealdene on ðam fulluhte, ðurh geleafan þæs fæder, and ðære mōder, and þæs foresprecendan godfæder, ðeah ðe þæt cild nȳten sy.

Cristenra manna geleafan hæfð se Ælmihtiga God mid manegum tǣcnum gewurðod þurh his halgan: ærest on heora līfe, and siððan æt heora halgum byrgenum, þam sy wuldor and wurðmynt ā on ecnysse. Amen.

III. IÐ. MĀRT.

SCĪ GREGORII PAPE URBIS ROMANE INCLITI.

GREGORIUS se hālgā papa, ENGLISCRE ðEODE APOSTOL, on ðisum andwerdan dæge, æfter menigfealdum gedeorfum, and halgum gecnyrdnyssum, Godes rīce gesæliglice astāh. He is rihtlice Engliscra ðeode apostol, forðan ðe he, þurh his ræd and sānde, ūs fram deofles biggenum ætbræd, and to Godes geleafan gebigde. Manega hālige bēc cyðað his drohtnunge and his halige līf, and eac ‘*Historia Anglorum*,’ ða ðe

which the leader Moses or the prophets composed by God's direction, all speak of Christ's humanity, and of the life of christian men, with a hidden signification, and the Jews heed no more than the literal narrative. We christian men truly lie under God's table, and eat the crumbs of his ghostly lore; for we are humbly, with body and with soul, and by divine precepts, made subservient to the fulfilling of his commandments, that he may perform his promise unto us.

“The Lord answered the Canaanitish woman, and said, O thou woman, great is thy belief. Betide thee as thou wilt. And her daughter was healed from that time.” For the great belief of the mother the devil forsook the daughter. Thereby is given an example for our baptism, that the un-speaking children will be saved by baptism, through the belief of the father and of the mother, and of the responsible godfather, though the child be unconscious.

The Almighty God has honoured the belief of christian men by many tokens through his saints: first in their lives, and afterwards at their holy sepulchres, to whom be glory and dignity ever to eternity. Amen.

MARCH XII.

ST. GREGORY THE GREAT, POPE OF ROME.

GREGORY the holy pope, **THE APOSTLE OF THE ENGLISH NATION**, on this present day, after manifold labours and holy studies, happily ascended to God's kingdom. He is rightly the apostle of the English nation, for he, through his counsel and mission, withdrew us from the worship of the devil, and turned us to the belief of God. Many holy books manifest his conduct and his holy life, and also the 'Historia Anglo-

Ælfred cyning of Ledene on Englisc awende. Seo bōc spreccð genoh swutelice be ðisum halgan were. Nū wylle we sum ðing scortlice eow be him gereccan, forðan ðe seo foresæde bōc nis eow eallum cuð, þeah ðe heo on Englisc awend sy.

Þes eadiga papa Gregorius wæs of æðelborenre mægðe and eawfæstre acenned; Romanisce witan wæron his magas; his fæder hatte Gordianus, and Felix, se eawfæsta papa, wæs his fifta fæder. He wæs, swa swa we cwædon, for worulde æðelboren, ac hē oferstāh his æðelborennysse mid halgum ðeawum, and mid gōdum weorcum geglende. Gregorius is Grecisc nama, se swēigð on Ledenum gereorde, 'Uigilantius,' þæt is on Englisc, 'Wacolre.' He wæs swiðe wacol on Godes bebodum, ðaða he sylf herigendlice leofode, and hē wacollice ymbe manegra ðeoda þearfe hōgode, and him lifes weig geswutelode. Hē wæs fram cildhāde on bōclicum lārum getyd, and hē on ðære lāre swa gesæliglice ðeah, þæt on ealre Romana-byrig næs nān his gelica geðuht. Hē gecneordlæhte æfter wīsra lāreowa gebisnungum, and næs forgyttol, ac gefæstnode his lāre on fæsthāfelum gemynde. He hlōd ða mid þurstigum breoste ða flowendan lāre, ðe hē eft æfter fyrste mid hunig-swettre þrotan þæslicce bealcette. On geonglicum gearum, ðaða his geogoð æfter gecynde woruld-ðing lufian sceolde, þa ongann hē hine sylfne to Gode geðeodan, and to eðele þæs upplican lifes mid eallum gewilnungum orðian. Witodlice æfter his fæder forðsiðe hē arærde six munuc-līf on Sicilia-lande, and þæt sefoðe binnon Romana-burh getimbrode, on ðam he sylf regollice under abbodes hæsum drohtnode. Þa seofon mynstru he gelende mid his āgenum, and genihtsumlice to dæghwomlicum bigleofan gegōdode. Þone ofer-eācan his æhta hē aspende on Godes þearfum, and ealle his worulldican æðelborennysse to heofonlicum wuldre awende. He eode ær his gecyrrednysse geond Romana-burh mid pællenum gyrlum, and scinendum gymmum, and readum golde gefrætewod; ac æfter his gecyr-

rum,' which king Ælfred turned from Latin into English. This book speaks manifestly enough of this holy man. We will now briefly relate to you something concerning him, because the aforesaid book is not known to you all, although it is turned into English.

This blessed pope Gregory was born of a noble and pious family; his relations were Roman senators; his father was called Gordianus, and Felix, the pious pope, was his fifth father. He was, as we have said, of noble birth in the eyes of the world, but he surpassed his noble birth by holy principles, and adorned it with good works. Gregorius is a Greek name, which in the Latin tongue signifies *Vigilantius*, that is in English, *Watchful*. He was very watchful of God's commandments, seeing that he himself praiseworthy lived, and watchfully meditated for the need of many nations, and manifested to them the way of life. He was from childhood instructed in book-learning, and in that learning he so happily throve, that in all the city of Rome there was none thought his like. He was studious of the examples of wise teachers, and was not forgetful, but fastened his learning in a retentive memory. He then drew in with a thirsty breast the flowing lore, which he again, after a time, aptly poured forth with a throat sweeter than honey. In his young years, when his youth, according to nature, might love worldly things, he began to attach himself to God, and to breathe with all his desires towards the realm of life on high. For after his father's decease he raised six monasteries in Sicily, and built a seventh within the city of Rome, in which he himself lived according to rule, under the commands of an abbot. These seven mynsters he endowed with his own lands, and enriched abundantly for their daily subsistence. The overplus of his possessions he distributed among God's poor, and turned all his worldly nobility to heavenly glory. He went before his conversion through the city of Rome with purple garments, and shining gems, and adorned with red gold; but

rednysse he ðenode Godes ðearfum, he sylf ðearfa, mid wācum wæfelse befangen.

Swa fulfremedlice he drohtnode on anginne his gecyrrednysse swa þæt hē mihte ða gyū beon geteald on fulfremedra halgena getele. He lufode forhæfednysse on mettum and on drence, and wæccan on syndrigum gebedum; þær-to-eacan he ðrowade singallice untrumnyssa, and swa hē stiðlicor mid andwerdum untrumnyssum ofsett wæs, swa hē geornfullicor þæs ecan lifes gewilnode.

Þa undergeat se papa, þe on ðam timan þæt apostolice setl gesæt, hū se eadiga Gregorius on halgum mægnum ðeonde wæs, and he ða hine of ðære munuclican drohtnunge genām, and him to gefylstan gesette, on diaconhāde geendebyrdne. Ða gelāmp hit æt sumum sæle, swa swa gýt for oft deð, þæt Englisce cýpmenn brohton heora ware to Romana-byrig, and Gregorius eode be ðære stræt to ðam Engliscum mannum, heora ðing sceawigende. Þa geseah he betwux ðam warum cype-cnihtas gesette, þa wæron hwites lichaman and fægeres andwlitan menn, and æðellice gefexode. Gregorius ða beheold þæra cnapena wlite, and befrān of hwilcere þeode hī gebrohte wæron. Þa sæde him man þæt hī of Engla-lande wæron, and þæt ðære ðeode mennisc swa wlitig wære. Eft ða Gregorius befrān, hwæðer þæs lāndes folc cristen wære ðe hæðen. Him man sæde, þæt hī hæðene wæron. Gregorius ða of innweardre heortan langsume siccetunge teah, and cwæð, “Wālawā, þæt swa fægeres hīwes menn sindon ðam sweartan deofle underðeodde.” Eft hē axode, hū ðære ðeode nama wære, þe hī of-comon. Him wæs geandwyrð, þæt hī Angle genemnode wæron. Þa cwæð he, “Rihtlice hī sind Angle gehātene, forðan ðe hī engla wlite habbað, and swilcum gedafenað þæt hī on heofonum engla geferan beon.” Gyt ða Gregorius befrān, hū ðære scīre nama wære, þe ða cnapan of-alædde wæron. Him man sæde, þæt ða scīrmen wæron Dere gehātene. Gregorius andwyrde, “Wel hi sind Dere gehātene, forðan ðe hi sind fram graman generode, and

after his conversion he ministered to God's poor, himself poor, clad in a mean habit.

So perfectly he lived at the beginning of his conversion, that he might then have been already reckoned in the number of perfect saints. He loved abstinence in meats and in drink, and watchings in solitary prayers; in addition to which he suffered incessant infirmities, and the more severely he was afflicted with present infirmities, the more earnestly he desired the eternal life.

Then the pope, who at that time occupied the apostolic seat, learned how the blessed Gregory was thriving in holy virtues, and he took him from the monastic life, and appointed him his assistant, after he had been ordained deacon. It happened then at one time, as it yet often does, that English chapmen brought their wares to Rome, and Gregory went along the street to the Englishmen, viewing their things. He then saw among their wares youths placed for sale; they were men white of body and of comely countenance, with noble heads of hair. Gregory then beheld the beauty of the lads, and inquired from what country they had been brought. Whereupon they said to him that they were from England, and that the people of that country were as comely. Gregory then again asked whether the people of that country were christians or heathens. They said to him that they were heathens. Gregory then from his inward heart drew a long sigh, and said, "Alas that men of such fair appearance should be subject to the swart devil." Again he asked what the name of the nation was, whence they came. He was answered that they were named Angles. Then said he, "Rightly they are called Angles, for they have the beauty of angels, and it is fitting that they should be the companions of angels in heaven." Gregory yet inquired what the name of the shire was, from which the youths had been brought. They said to him that the shiremen were called Dere. Gregory answered, "Well are they called Dere (Deira), for they are saved from

to Cristes mildheortnyssse gecygede." Gyt ða he befrán, "Hú is ðære leode cyning geháten?" Him wæs geandswarod, þæt se cyning Ælle geháten wære. Hwæt ða Gregorius gamenode mid his wordum to ðam naman, and cwæð, "Hit gedafenað þæt Alleluia sy gesungen on ðam lande, to lofe þæs Ælmihtigan Scyppendes."

Gregorius ða sona eode to ðam papan þæs apostolican setles, and hine bæd, þæt he Angelcynne sume láreowas asende, ðe hī to Criste gebigdon, and cwæð, þæt hē sylf gearo wære þæt weorc to gefremmenne mid Godes fultume, gif hit ðam papan swa gelicode. Þa ne mihte se papa þæt geðafian, þeah ðe hē eall wolde; forðan ðe ða Romaniscan ceaster-gewaran noldon geðafian þæt swa getogen mann, and swa geðungen láreow þa burh eallunge forlete, and swa fyrlen wræcsið genáme. Æfter ðisum gelāmp þæt micel mann-cwealm becom ofer ðære Romaniscan leode, and ærest ðone papan Pelagium gestód, and buton yldinge adydde. Witodlice æfter ðæs papan geendunge swa micel cwealm wearð þæs folces, þæt gehwær stodon aweste hūs geond þa burh, buton bugigendum. Þa ne mihte swa-ðeah seo Romana-burh buton papan wunian, ac eal folc ðone eadigan Gregorium to ðære geðincðe ánmodlice geceas, þeah ðe he mid eallum mægne wiðerigende wære. Gregorius ða asende ænne pistol to ðam casere Mauricium, se wæs his gefædera, and hine halsode, and micclum bæd þæt hē næfre ðam folce ne geðafode þæt he mid þæs wurðmyntes wuldre geuferod wære, forðan ðe hē ondred þæt he ðurh ðone micclan hād on woruldlicum wuldre, þe he Ær awarep, æt sumum sæle bepæht wurde. Ac ðæs caseres heah-gerefa Germanus gelæhte ðone pistol æt Gregories ærendracan, and hine totær; and siððan cydde þam casere, þæt þæt folc Gregorium to papan gecoren hæfde. Mauricius ða se casere þæs Gode ðancode, and hine gehādian het. Hwæt ða Gregorius fleames cepte, and on dymhófon ætlutode; ac hine man gelæhte, and teah to Petres cyrcan,

wrath, and called to Christ's mercy." He yet inquired, "How is the king of that country called?" He was answered, that the king was called Ælle. Then Gregory played with his words at that name, and said, "It is fitting that Allelujah be sung in that land, to the praise of the Almighty Creator."

Gregory then immediately went to the pope of the apostolic see, and besought him to send some teachers to the English people, that they might turn to Christ, and said that he himself was ready to perform that work, with the aid of God, if it so were pleasing to the pope. But the pope could not consent to it, though he all desired it; for the Roman citizens would not consent that so learned and so venerable a teacher should wholly leave the city, and undertake so far a journey. After this it happened that a great plague came over the Roman people, and first attacked the pope Pelagius, and without delay carried him off. Verily after the death of the pope the mortality of the people was so great, that everywhere throughout the city houses stood desolate without inhabitants. But the city of Rome might not, however, continue without a pope; but all the people unanimously chose the blessed Gregory to that dignity, although he with all his might opposed it. Gregory then sent an epistle to the emperor Mauricius, who was his gossip, and besought him, and earnestly prayed that he would never consent that he should be exalted with the glory of that dignity, for he dreaded that, through that high office, he might at some time be seduced by worldly glory, which he had before renounced. But Germanus, the emperor's prefect, seized the epistle from Gregory's messenger, and tore it to pieces; and afterwards informed the emperor that the people had chosen Gregory for pope. The emperor Mauricius then thanked God for it, and commanded him to be consecrated. Whereupon Gregory took flight, and concealed himself in obscure places; but they seized him, and drew him to St. Peter's church, that he

þæt he ðær to papan gehalgod wurde. Gregorius ða ær his hādunge þæt Romanisce folc for ðam onsigendum cwealme ðisum wordum to bereowsunge tihte :

“ Mine gebroðra þa leofostan, ús gedafenað þæt we Godes swingle, þe we on ær towearde ondrædan sceoldon, þæt we huru nú andwerde and afāndode ondrædan. Geopenige ure sārnyss ús infær soðre gecyrrrednyss, and þæt wite ðe we ðrowiað tobrece ure heortan heardnyss. Efne nu ðis folc is mid swurde þæs heofonlican graman ofslegen, and gehwilce ænlipige sind mid færlicum slihte aweste. Ne seo ādl ðam deaðe ne forestæpð, ac ge geseoð þæt se sylfa deað þære ādle yldinge forhradað. Se geslagena bið mid deaðe gegripen, ærðan ðe he to heofungum soðre behreowsunge gecyrran mæge. Hōgiað forði hwilc se become ætforan gesihðe þæs strecan Dēman, se ðe ne mæg þæt yfel bewēpan ðe hē gefremode. Gehwilce eorðbugigende sind ætbrodene, and heora hūs standað aweste. Fæderas and moddru bestandað heora bearna lic, and heora yrfenuman him sylfum to forwyrde forestæppað. Uton eornostlice fleon to heofunge soðre dædbote, þa hwile ðe we moton, ærðan þe se færlica slege ús astrece. Uton gemunan swa hwæt swa we dwelgende agylton, and uton mid wope gewitnian þæt þæt we mánfullice adrugon. Uton forhradian Godes ansyne on andetnyss, swa swa se witega us mānað : ‘ Uton ahebban ure heortan mid handum to Gode ;’ þæt is, þæt we sceolon ða gecnyrdnyss ure bene mid gearnunge gōdes weorces uparæran. He forgifð truwan ure forhtunge, se ðe þurh his witegan clypað, ‘ Nylle ic þæs synfullan deað, ac ic wille þæt hē gecyrrre and lybbe.’ ”

“ Ne geortruwige nān man hine sylfne for his synna micelnyss : witodlice ða ealdan gyltas Niniueiscre ðeode ðreora daga bereowsung adilegode ; and se gecyrrreda sceaða on his deaðes cwyde þæs ecan lifes mede gearnode. Uton awendan ure heortan, hrædlice bið se Dēma to urum benum gebīged, gif we fram urum ðwyrnyssum beoð gerihlæhte. Uton

might there be hallowed for pope. But Gregory, before his consecration, stimulated the Roman people to repentance, on account of the impending pestilence :

“ My dearest brothers, it is befitting us that God’s scourge, which we before ought to have dreaded as future, we should certainly now dread present and experienced. Let our affliction open to us the entrance to true conversion, and let the punishment we suffer break the hardness of our hearts. Behold now this people is slain with the sword of heavenly anger, and every one individually is destroyed by a sudden stroke. Disease precedes not death, for ye see that death itself prevents the tarrying of disease. The stricken are seized by death ere they can turn to the sighs of true repentance. Reflect therefore of what like he will come before the face of the stern Judge, who cannot bewail the evil which he has perpetrated. Many of earth’s inhabitants are carried off, and their houses stand desolate. Fathers and mothers stand around the corpses of their children, and their heirs precede themselves to dissolution. Let us earnestly flee to the sighing of true penitence, while we may, ere the sudden stroke lay us prostrate. Let us remember whatever sins we erring have perpetrated, and let us with weeping chastise that which we sinfully have tolerated. Let us hasten God’s countenance by confession, as the prophet exhorteth us : ‘ Let us raise our hearts with hands to God ;’ that is, that we should heighten the fervency of our prayer with the merit of good works. He giveth confidence to our fear, who through his prophet calleth, ‘ I desire not the death of the sinful, but I desire that he turn and live.’ ”

“ Let no man despair of himself for the greatness of his sins ; for a repentance of three days obliterated the old transgressions of the Ninevite people ; and the converted thief by his dying words earned the meed of everlasting life. Let us turn our hearts ; the Judge will quickly be inclined to our prayers, if we be corrected from our perversities. Let us

standan mid gemaglicum wopum ongean ðam onsigendum swurde swa miccles domes. Soðlice gemágnys is þam soðan Dēman gecweme, þeah ðe heo mannum unðancwurðe sy; forðan ðe se arfæsta and se mildheorta God wile þæt we mid gemáglīcum benum his mildheortnysses ofgān, and hē nele swa micclum swa we geearniað ūs geysian. Be ðisum hē cwæð þurh his witegan, ‘Clypa me on dæge ðinre gedrefednysses, and ic ðe ahredde, and ðu mærsast me.’ God sylf is his gewita þæt he miltsian wile him to clypigendum, se ðe mánað þæt we him to clypian sceolon. Forði, mine gebroðra þa leofostan, uton gecuman on ðam feorðan dæge þysre wucan on ærne-merigen, and mid estfullum mode and tearum singan seofonfealde letanias, þæt se streca Dēma us geárige, þonne hē gesihð þæt we sylfe ure gyltas wrecað.”

Eornostlice ðaða micel menigu, ægðer ge preosthādes gemunuchādes menn, and þæt læwede folc, æfter ðæs eadigan Gregories hæse, on þone Wodnes-dæg to ðam seofonfealdum letanium gecomon, to ðam swiðe awedde se foresæda cwealm, þæt hund-eahtatig manna, on ðære ānre tide feallende, of life gewiton, ða hwīle þe þæt folc ða letanias sungon. Ac se halga sacerð ne geswāc þæt folc to mánigenne þæt hī ðære bene ne geswicon, oðþæt Godes miltsung þone reðan cwealm gestilde.

Hwæt ða Gregorius, siððan hē papan-hād underfeng, gemunde hwæt hē gefyrn Angelcynne gemynte, and ðærrihte þæt luftyme weorc gefremode. He na to ðæs hwōn ne mihte þone Romaniscan biscop-stōl eallunge forlætan, ac hē asende oðre bydelas, geðungene Godes ðeowan, to ðysum íglānde, and he sylf micclum mid his benum and tihtingum fylste, þæt ðæra bydela bodung forðgenge, and Gode wæstmbære wurde. Þæra bydela naman sind þus gecigede: AUGUSTINUS, MEL-LITUS, LAURENTIUS, PETRUS, IOHANNES, IUSTUS. Ðas lāreowas asende se eadiga papa Gregorius, mid manegum oðrum munecum, to Angelcynne, and hi ðisum wordum to

stand with persevering weeping against the descending sword of so great a judgement. Verily perseverance is pleasing to the true Judge, though it be not grateful to men; for the benignant and merciful God desires that we with persevering prayers implore his mercy, and he will not be angry with us so much as we deserve. Of this he spake through his prophet: 'Call to me in the day of thy trouble, and I will save thee, and thou shalt glorify me.' God himself is his witness that he will be merciful to those who cry unto him, who exhorts us that we should cry unto him. Therefore, my dearest brothers, let us come on the fourth day of this week at early morn, and with devout mind and tears sing sevenfold litanies, that the stern Judge may have compassion on us, when he sees that we ourselves avenge our sins."

But when the great multitude, of men both of the priesthood and the monastic order and the layfolk, according to the command of the blessed Gregory, were come on the Wednesday to the sevenfold litany, the aforesaid pestilence raged to that degree, that eighty men, falling at that one hour, departed from life, while the folk were singing the litanies. But the holy priest ceased not to exhort them not to cease from prayer, until God's mercy should have stilled the cruel pestilence.

But Gregory, after he had undertaken the papal dignity, remembered what he of old had meditated for the English race, and forthwith completed that grateful work. He could not on any account altogether forsake the Roman episcopal see, but he sent other messengers, venerable servants of God, to this island, and he himself, by his prayers and exhortations, greatly aided, that the preaching of those messengers succeeded and bare fruit to God. The names of these messengers are thus called: AUGUSTINUS, MELLITUS, LAURENTIUS, PETRUS, JOHANNES, JUSTUS. The blessed pope Gregory sent these teachers with many other monks to the English nation, and stimulated them to the journey in these

ðære fare tihte : “ Ne beo ge afyrhte ðurh geswince þæs langsuman færeldes, oððe þurh yfelra manna ymbe-spræce ; ac mid ealre ân-rædnysse and wylme þære soðan lufe þas ongunnenan ðing þurh Godes fultum gefremmað. And wite ge þæt eower mēd on ðam ecan edleane swa miccle mære bið, swa micclum swa ge mære for Godes willan swincað. Gehyrsumiað eadmōdlice on eallum ðingum Augustine, þone ðe we eow to ealdre gesetton : hit fremað eowrum sawlum swa hwæt swa ge be his mynegunge gefyllað. Se Ælmihtiga God þurh his gife eow gescylde, and geunne me þæt ic mote eoweres geswines wæstm on ðam ecan eðele geseon, swa þæt ic beo gemet samod on blisse eoweres edleanes, ðeah ðe ic mid eow swincan ne mæge ; forðon ðe ic wille swincan.” Augustinus ða mid his geferum, þæt sind gerehte feowertig wera, ferde be Gregories hæse, oðþæt hī to ðisum íglande gesundfullice becomon.

On ðam dagum rixode Æþelbyrht cyning on Cantwarebyrig rīclice, and his rice wæs astreht fram ðære micclan eā Humbre oð suð sǣ. Augustinus hæfde genumen wealhstodas of Francena rice, swa swa Gregorius him bebead, and hē, ðurh ðæra wealhstoda muð, þam cyninge and his leode Godes word bodade : hu se mildheorta Hælend, mid his āgenre ðrowunge, þysne scyldigan middaneard alyside, and geleaffullum mannum heofonan rīces infær geopenode. Þa andwyrde se cyning Æðelbriht Augustine, and cwæð, þæt hē fægere word and behāt him cydde ; and cwæð, þæt hē ne mihte swa hrædlice þone ealdan gewunan ðe hē mid Angelcynne heold forlætan : cwæð þæt hē moste freolice ða heofonlican lāre his leode bodian, and þæt he him and his geferan bigleofan ðenian wolde ; and forgeaf him ða wununge on Cantwarebyrig, seo wæs ealles his rices heafod-burh.

Ongann ða Augustinus mid his munecum to geefenlæcenne þæra apostola lif, mid singalum gebedum, and wæccan, and fæstenum Gode ðeowigende, and lifes word þam ðe hī mihton

words: "Be ye not afraid through the toil of the tedious journey, or through the speeches of evil men; but with all steadfastness and fervour of true love perform the thing begun through the aid of God. And know ye that your meed in the everlasting reward will be so much the greater, by how much the more ye toil for the will of God. Obey Augustine humbly in all things, whom we have appointed to you for chief: it will benefit your souls whatsoever ye fulfil by his admonition. May Almighty God through his grace shield you, and grant to me that I may see the fruit of your toil in the eternal country, so that I may be found together with you in the joy of your reward, though I may not toil with you; for I have the will to toil." Augustine then with his companions, who are reckoned at forty men, journeyed by Gregory's command, till they came safely to this island.

In those days king Æthelbyrht reigned powerfully in Canterbury, and his realm was stretched from the great river Humber to the south sea. Augustine had taken interpreters from the realm of the Franks, as Gregory had commanded him, and he, through the mouth of those interpreters, preached the word of God to the king and his people: how the merciful Jesus by his own passion redeemed this guilty world, and opened to believing men an entrance into the kingdom of heaven. Then king Æthelbyrht answered Augustine, and said, that he announced to him fair words and promises, and said that he could not so hastily forsake the old usage, which he with the English nation observed: he said that he might freely preach the heavenly doctrine to his people, and that he would supply subsistence to him and his companions; and gave him then a dwelling in Canterbury, which was the head city of all his realm.

Augustine then with his monks began to imitate the life of the apostles, serving God with constant prayers, and watchings, and fastings, and preaching the word of life to those to

bodigende, ealle middaneardlice ðing, swa swa ælfremede, forhōgigende; ða þing āna þe hī to bigleofan behōfedon underfōnde, be ðam ðe hī tæhton sylfe lybbende, and for ðære soðfæstnysse ðe hī bodedon gearowe wæron ehtnysse to ðoligenne, and deaðe sweltan, gif hī ðorfton.

Hwæt ða gelyfdon forwel menige, and on Godes naman gefullode wurdon, wundrigende þære bilewitnysse heora unscæððigan lifes, and swetnysse heora heofonlican lāre. Ða æt nextan gelustfullode ðam cyninge Æðelbrihte heora clæne lif and heora wynsume behāt, þa soðlice wurdon mid manegum tǣcnum geseðde; and he ða gelyfende wearð gefullod, and micclum ða cristenan gearwurðode, and swa swa heofonlice ceaster-gewaran lufode: nolde swa-ðeah nænne to cristendome geneadian, forðan ðe hē ofaxode æt ðam lāreowum his hæle, þæt Cristes ðeowdom ne sceal beon geneadad, ac sylfwilles. Ongunnon ða dæghwomlice forwel menige efstan to gehyrenne ða halgan bodunge, and forleton heora hæðenscipe, and hī sylfe geðeoddon Cristes gelaðunge, on hine gelyfende.

Betwux ðisum gewende Augustinus ofer sæ to ðam erce-biscope Etherium, and he hine gehādode Angelcynne to ercebiscope, swa swa him Gregorius ér gewissode. Augustinus ða gehādod cyrde to his biscop-stole, and asende ærendracan to Rome, and cydde ðam eadigan Gregorie þæt Angelcynn cristendom underfeng, and he eac mid gewritum fela ðinga befrān, hu him to drohtnigenne wære betwux ðam nīg-hworfenum folce. Hwæt ða Gregorius micclum Gode ðancode mid blissigendum mode, þæt Angelcynne swa gelumpen wæs, swa swa he sylf geornlice gewilnode, and sende eft ongean ærendracan to ðam geleaffullan cyninge Æpelbrihte, mid gewritum and menigfealdum lacum, and oðre gewritu to Augustine, mid andswarum ealra ðæra ðinga þe he hine befrān, and hine eac ðisum wordum mǣnode: “ Broðer min se leofosta, ic wāt þæt se Ælmihtiga God fela wundra þurh ðe þære ðeode ðe hē geceas geswutelað, þæs ðu miht

whom they could, despising all worldly things as extraneous ; receiving those things only which were necessary for their subsistence, living themselves conformably to what they taught, and for the truth which they preached were ready to undergo persecution and suffer death, if they had cause.

Hereupon very many believed, and were baptized in God's name, wondering at the meekness of their harmless life, and the sweetness of their heavenly lore. Then at last king Æthelbyrht was delighted with their pure life and pleasing promises, which truly were verified by many miracles ; and he then believing was baptized, and greatly honoured the christians, and as heavenly citizens loved them: yet would he not compel any one to christianity, for he had been informed by the teachers of his salvation, that Christ's service should not be forced, but voluntary. Very many then begun to hasten daily to hear the holy preaching, and forsook their heathenism, and joined themselves to the church of Christ, believing in him.

In the meanwhile Augustine went beyond sea to the archbishop Etherius, and he ordained him archbishop of the English nation, as Gregory had previously directed him. Augustine then being ordained, returned to his episcopal see, and sent messengers to Rome, and announced to the blessed Gregory that the English nation had received christianity, and he also by letters asked many things, as to how he should live among the newly converted people. Hereupon Gregory fervently thanked God with joyful mind, that it had so taken place in the English nation as he himself had earnestly desired, and sent messengers again to the believing king Æthelbyrht, with letters and manifold gifts, and other letters to Augustine, with answers to all the things he had asked him, and admonished him also in these words : " My dearest brother, I know that the Almighty God manifesteth many miracles through thee to the nation that he hath chosen,

blissigan and eac ðe ondrædan. þu miht blissigan gewisslice þæt ðære ðeode sawla þurh ða yttran wundra beoð getogene to ðære incundan gife; ondræd ðe swa-ðeah þæt ðin mōd ne beo ahāfen mid dystignysse on ðam tǣcnum þe God ðurh ðe gefremað, and þu ðonon on ídelum wuldre befealle wið-innan, þonon ðe ðu wiðutan on wurðmynte ahāfen bist.”

Gregorius asende eac Augustine halige lác on mæsse-reafum, and on bōcum, and ðæra apostola and martyra reliquias samod; and bebead þæt his æftergengan symle ðone pallium and ðone ercehād æt ðam apostolican setle Romaniscre ge-laðunge feccan sceoldon. Augustinus gesette æfter ðisum biscopas of his gefेरum gehwílcum burgum on Engla ðeode, and hī on Godes geleafan ðeonde ðurhwunodon oð ðisum dægðerlicum dæge.

Se eadiga Gregorius gedihte manega halige traht-bēc, and mid micelre gecnyrdnyse Godes folc to ðam ecan life gewissode, and fela wundra on his life geworhte, and wuldorfullice þæs papan setles geweold ðreottyne gear, and six monðas, and tyn dagas, and siððan on ðisum dæge gewát to ðam ecan setle heofenan rices, on ðam he leofað mid Gode Ælmihtigum ā on ecnyse. Amen.

XIII. K̄L. APRILIS.

DEPOSITIO S̄CĪ CUTHBERHTI EPISCOPI.

CUTHBERHTUS, se halga biscop, scinende on manegum geearnungum and healicum geðincðum, on heofenan rice, mid þam Ælmihtigum Scyppende on ecere blisse rixiende wuldrað.

Beda, se snotera Engla ðeode lāreow, þises halgan líf ende-byrdlice mid wunderfullum herungum, ægðer ge æfter ān-

for which thou mayest rejoice and also fear. Thou mayest certainly rejoice that the souls of that people have through those outward wonders been drawn to inward grace; yet fear that thy mind be not lifted up with arrogance by the miracles which God through thee performeth, and thou thence fall into vain-glory within, because thou art raised in dignity without."

Gregory also sent to Augustine holy gifts of mass-ropes, and books, together with relics of the apostles and martyrs; and commanded that his successors should always fetch the pall and the archiepiscopal dignity from the apostolic seat of the Roman church. Augustine after this established bishops from among his companions over all the cities of the English nation, and they have continued prospering in God's faith to this present day.

The blessed Gregory composed many holy treatises, and with great diligence directed God's people to everlasting life, and wrought many miracles in his life, and gloriously ruled the papal seat thirteen years, and six months, and ten days, and then on this day departed to the eternal seat of heaven's kingdom, in which he liveth with God Almighty ever to eternity. Amen.

MARCH XX.

THE DEPOSITION OF ST. CUTHBERHT, BISHOP.

CUTHBERHT, the holy bishop, shining with many merits and high honours, reigning in the kingdom of heaven, with the Almighty Creator, in eternal joy, is glorified.

Beda, the wise doctor of the English nation, has written the life of this saint in the order of events, with wonderful

fealdre gerecednysse ge æfter leoðlicere gyddunge awrát. Us sæde soðlice Beda, þæt se eadiga Cuðberhtus, ða ða hē wæs eahta wintre cild, árn, swa swa him his nytenlice yld tihte, plegende mid his efen-ealdum : ac se Ælmihtiga God wolde styran þære nytennysse his gecorenan Cuðberhtes, þurh mynegunge gelimplices láreowes, and asende him to án ðry-wintre cild, þæt hit his dyslican plegan mid stæððigum wordum wislice ðreade. Soðlice þæt foresæde ðry-wintre cild þone gæmnigendan Cuðberhtum befrán, “To hwí underþeodst þu ðe sylfne þisum ydelum plegan, þu ðe eart fram Gode gehalgod mid roderlicum wurðmynte? Ne gedafenað biscope þæt he beo on dædum folces mannum gelíc. Geswíc, la leof, swa unðæslices plegan, and geðeód ðe to Gode, ðe ðe to biscope his folces geceas, þam ðu scealt heofonan rices infær geopenian.” Hwæt ða Cuðberhtus þa-gyt mid his plegan forð-arn, oðþæt his láreow mid biterum tearum dreoriglice wepende, ealra ðæra cildra plegan færlíce gestilde. Witodlice eall se cildlica heap wolde þæs ánes cildes dreorignysse gefrefrian, ac hī ealle ne mihton mid heora frofre his dreorignysse adwæscan, ærðan þe Cuðberhtus hit mid arfæstum cossum gegladode, and he sylf siððan, æfter þæs cildes mynegunge, on healicere stæððignysse symle ðurhwunode.

Æfter ðisum wearð þæs eadigan Cuðberhtes cneow mid heardum geswelle alefed, swa þæt he mid criccum his feðunge underwreðode. Þa gesæt he sume dæge, under sūnn-beame, ána on sundran, and his scencan beðode, him com ða ridende to sum arwurðe ridda, sittende on snaw-hwitum horse, and he sylf mid hwitum gyrlum befangen wæs ; and he ðone halgan mid gesibsum wordum swæslice grette, biddende þæt hē him dæg-wistes gedafenlice tiðode. Cuðberhtus ða to ðam engle ánmódlice cwæð, “ Ic wolde ðine ðenunge sylf nu gearcian, gif ic me mid feðunge ferian mihte. Min ádlige cneow is yfele gehæfd, þæt ne mihte nán læce-wyrht awiht geliðian, þeah ðe heo gelome to geléd wære.” Þa gelihte se cuma, and his cneow grapode mid his halwendum handum, and het hine

praises, both in a simple narrative and in a poetic composition. Beda has truly informed us, that the blessed Cuthberht, when he was a child of eight years, ran, as his thoughtless age urged him, playing with his coevals : but Almighty God would correct the thoughtlessness of his chosen Cuthberht, by the admonition of an opportune teacher, and sent to him a child of three years, that it might wisely reprove his witless play with serious words. Verily the aforesaid child of three years asked the gamesome Cuthberht, "Why dost thou devote thyself to this idle play, thou who art hallowed of God with heavenly dignity? It befitteth not a bishop to be in deeds like men of the people. Cease, dear friend, from so unbecoming a play, and attach thyself to God, who hath chosen thee to be a bishop of his people, to whom thou shalt open the entrance of the kingdom of heaven." But Cuthberht still ran on with his play, till his monitor with bitter tears sadly weeping, suddenly stilled the play of all the children. Whereupon all the childish company would comfort the sadness of that one child, but they all with their comfort could not assuage its sadness, before Cuthberht gladdened it with kind kisses, and himself afterwards, according to the child's admonition, continued ever in profound seriousness.

After this the blessed Cuthberht's knee was lamed with a hard swelling, so that he supported his gait with crutches. As he one day sat under the sunbeam, apart from others, and bathed his leg, there came riding to him a venerable horseman sitting on a snow-white horse, and he himself was clad in white garments ; and he courteously greeted the saint with peaceful words, praying that he would, if convenient, give a day-repast. Cuthberht thereupon frankly said, "I would now prepare your refection myself, if I could walk. My diseased knee is sorely afflicted, so that no medicament may aught relieve it, though it be frequently laid on it." The stranger then alighted, and grasped his knee with his healing hands,

geniman hwætene smedeman, and on meolc awyllan, and swa mid ðære hætan þæt toðundene lim gewriðan; and æfter ðisum wordum his hors bestrād, on ðam siðfæte ðe hē ðider cōm aweg-ferende. Hwæt ða Cuðberhtus, æfter þæs engles lāre his cneow beðode, and he sona gesundfull his færeldes breac, and ongeat þæt God þurh his engel hine geneosode, se ðe gīu ær þone blindan Tobīan, þurh his heah-engel Raphahel, mihtelice onlihte.

Eft se halga Cuðberhtus, ða ða hē wacode mid hyrdemanum on felda, on his geogoðe, geseah hefonas opene, and englas gelæddon Aidanes biscopas sawle mid micclum wuldre into ðære hefonlican myrhðe. Hwilon eac Cuðberhtus ferde geond lānd, bodigende Godes geleafan, ða for unwedre gecyrdē he to sumes hyrdes cýtan, þe stod weste on ðam westene ðe hē oferferde, and getígde his hors ðær binnon. Ða mid ðam þe he his gebedu sang, ða tær þæt hors þæt ðæc of ðære cýtan hrofe, and þær feoll adúne, swilce of ðam hrofe, wearmhláf mid his syflinge; he ða geðancode Go de þære sande, and mid þære hine sylfne gereordode.

Se eadiga Cupberhtus æfter ðisum ealle woruld-ðing eallunge forlet, and mid halgum ðeawum hine sylfne to munuc-life geðeodde; and he hrædlice siððan hē munuc wæs wearð geset cumena ðēn, þæt he cumena-huses gymde, and mynsterlicum cumum geðensum wære. Þa æt sumon sæle on wintres dæge, him com to Godes engel on cuman hīwe, and Cuðberhtus hine mid ealre cumliðnyse underfeng. Þa gecyrdē hē út ymbe þæs cuman ðenunge, ac hē ne gemette nænne cuman, ða ða hē inn cōm, ac lagon ðry hefonlice hlāfas, on lilian beorhtnyse scinende, and on hrosan bræde stymende, and on swæcce swettran þonne beona hūnig. Þa sceawode se halga Cuðberhtus on ðam snāwe gehwær hwyder se cuma siðigende ferde, ac ða ða hē nāne fotswaðe on ðam snāwe ne geseah, ða ongeat hē þæt se cuma wæs engel and na mann,

and bade him take wheaten flour, and boil it in milk, and bind the swollen limb with the hot preparation; and after these words bestrode his horse, departing by the way which he came thither. Thereupon Cuthberht bathed his knee according to the angel's instruction, and forthwith in health possessed his power of walking, and was sensible that God had visited him through his angel, who in time of old had powerfully relieved the blind Tobias, through his archangel Gabriel.

Afterwards the holy Cuthberht, while watching with shepherds in the field, saw the heavens open, and angels leading the soul of bishop Aidan with great glory into the heavenly joy. On a time also Cuthberht was journeying through the country, preaching God's faith, when on account of a storm he turned into a shepherd's cottage, which stood desolate in the wilderness over which he was traveling, and tied his horse within it. Then while he was singing his prayers, the horse tore the thatch from the roof of the cottage, and there fell down, as from the roof, a warm loaf with its accompaniment; he thereupon thanked God for the repast, and therewith rected himself.

The blessed Cuthberht after this wholly forsook all worldly things, and with holy observances subjected himself to the monastic life; and soon after he was a monk, he was appointed superintendent of the guests, so that he took care of the strangers' lodgings, and ministered to the monastic guests. Then on a certain time on a winter's day, an angel of God came to him in the guise of a stranger, and Cuthberht received him with all hospitality. He then went out for the service of the guest, but found no guest when he came in, but there lay three heavenly loaves, shining with the lily's brightness, and exhaling the rose's fragrance, and in taste sweeter than bees' honey. Then the holy Cuthberht looked everywhere in the snow whither the stranger had passed in his way, but when he saw no foot-traces in the snow, he knew that the

seðe ðone heofonlican fodan him brohte, and ðæs eorðlican ne rohte.

Þes foresæda halga wer wæs gewunod þæt hē wolde gān on niht to sæ, and standan on ðam sealtan brymme oð his swyran, syngende his gebedu. Þa on sumere nihte hlōsnode sum oðer munuc his færeldes, and mid sleāccre stalcunge his fōtswaðum filigde, oðþæt hī begen to sæ becomon. Ða dyde Cuðberhtus swa his gewuna wæs, sang his gebedu on sælicere yðe, standende oð þone swyran, and syððan his cneowa on ðam ceosle gebigde, astrehtum handbredum to heofenlicum rodore. Efne ða comon twegen seolas of sælicum grunde, and hī mid heora flyse his fēt drygdon, and mid heora blæde his leoma beðedon, and siððan mid gebeacne his bletsunge bædon, licgende æt his foton on fealwum ceosle. Þa Cuðberhtus ða sælican nytenu on sund asende mid soðre bletsunge, and on merigenlicere tīde mynster gesohte. Wearð þa se munuc micclum afyrht, and ādlig on ærne-merigen hine geeadmette to ðæs halgan cneowum, biddende þæt hē his ādl eallunge afīgde, and his fyrwitnysse fæderlice miltsode. Se halga ða sona andwyrde, “ Ic ðinum gedwylde dearnunge miltsige, gif ðu ða gesihðe mid swigan bedīglast, oðþæt min sawul heonon siðige, of andwerdum life gelaðod to heofonan.” Cuðberhtus ða mid gebede his sceaweres seocnysse gehælde, and his fyrwites ganges gylt forgeaf. Fela wundra wurdon geworhte ðurh ðone halgan Cuðberht, ac we wyllað for sceortnysse sume forsuwian, ðy-læs ðe ðeos racu eow to lang ðince.

Witodlice Cuðberhtus ferde, swa swa his gewuna wæs, ymbe geleaffulre bodunge, þæt he ðam ungelæredum folce lifes weig tæhte ; þa fleah sum earn ætforan him on siðe, and he his geferan befrīnan ongann, hwā hī to ðam dæge afedan sceolde ? Ða cwæð his gefera, þæt he gefyrn smeade hwær hī bigleofan biddan sceoldon, ðaða hī ða fare ferdon buton wiste. Cuðberhtus ða him togeanes cwæð, “ La hwæt se Ælmihtiga God mæg for-eaðe unc þurh ðisne earn æt fore-

stranger was an angel and not a man, who had brought him the heavenly food, and recked not of the earthly.

The beforesaid holy man was wont to go at night to the sea, and stand in the salt ocean up to his neck, singing his prayers. Then one night another monk awaited his coming, and at a slow pace followed his footsteps, till they both came to the sea. Then Cuthberht did as was his wont, sang his prayers in the sea-wave, standing up to the neck, and afterwards bowed his knees in the sand, with palms outstretched to the heavenly firmament. Lo then came two seals from the sea-ground, and they with their fur dried his feet, and with their breath warmed his limbs, and afterwards by a sign begged his blessing, lying at his feet on the fallow sand. Then Cuthberht sent the marine animals to the sea with a sincere blessing, and at morning tide sought the mynster. Then the monk became greatly terrified, and ill at early morn prostrated himself at the knees of the saint, praying that he would wholly drive away his ailment, and paternally compassionate his curiosity. The saint forthwith answered, "I will privily compassionate thy error, if thou with silence wilt conceal that sight, until my soul shall have journeyed hence, called from the present life to heaven." Cuthberht then by prayer healed the sickness of his observer, and forgave him the guilt of his walk of curiosity. Many wonders were wrought by the holy Cuthberht, but we will for shortness pass some in silence, lest this narrative appear too long to you.

But Cuthberht, as was his wont, went preaching the faith, that he might teach the ignorant people the way of life, when an eagle flew before him on his journey, and he began asking his companion, who for that day should give them food? Then said his companion, that he had long been considering where they should ask for sustenance, as they had gone the journey without provisions. Then Cuthberht said to him, "Lo Almighty God can very easily provide food for us

sceawian, se ðe gīu ær Elian afedde þurh ðone sweartan hremm, ær hē to heofonan siðode." Hi ða ferdon forð-siðigende, and efne se earn on ðam ofre gesæt, mid fisce geflogen, þone hē ðærrihte gefeng. Þa cwæð se hælga to his geferan, "Yrn to ðam earne, and him of-anim þæs fises dæl ðe he gefangen hæfð, unc to gereorde. Sy lōf ðam Ælmihtigan, þe unc ðurh ðisne fugel fedan wolde. Syle swa-ðeah sumne dæl ðam earne to edleane his geswines."

Hi ða æfter gereorde on heora weg ferdon, and Cuðberhtus ðam folce fægere bodade, þæt hī wære wæron wið deofles syrnum, þy-læs ðe hē mid leasunge heora geleafan awyrde, and fram ðære bodunge heora mōd abrude. Þæt folc ða færlice ongann forð-aræsan betwux þyssere minegunge, micclum bepæht, þæt hī ðære lāre to lyt gymdon. Hwæt se swicola feond hī swiðe bedydrode, swilce ðær sum hūs soðlice forburne, brastligende mid brandum, gedwymarlice swa-ðeah. Þa wolde þæt folc þæt fyr adwæscan, gif hit ænig wæta wānian mihte: ac ðæs halgan andwerdnysse eaðelice acwencte þæs deofles dyderunge, þe hī dwollice filigdon, and ðæs lifes word lythwon gymdon. Þæt folc ða ofscamod ongear cyrde to ðære lāre ðe hī ær forleton, biddende æt ðam lāreowe liðe miltsunge, þæt hī his lāre ær to lyt gymdon, ðaða hē ða fræcednysse him fore sæde.

Cuðberhtus swa-ðeah on oðrum timan eall-byrnende hūs āna ahredde wið fyres dare, mid halgum benum, and ðone windes blæd aweg figde, se ðe ær for oft ða ættrigan flān deoflicere costnunge on him sylfum adwæscte, þurh gescyldnysse soðes Drihtnes. He wolde gelome leodum bodian on fyrleum lande unforhtigende. Hwæt ða him geuðe se Ælmihtiga God fægre getingnysse ðam folce to lāre, and him men ne mihton heora mōd behydan, ac hī eadmōdlice him geandetton heora digelnyssa, and elles ne dorston, and be his dihte digellice gebetton.

through this eagle, who of yore fed Elijah through the swart raven, before he journeyed to heaven." They then went on journeying, and lo, the eagle sat on the shore, having flown thither with a fish which he had just caught. Thereupon the saint said to his companion, "Run to the eagle, and take from him a part of the fish which he has caught, for our refection. Praise be to the Almighty, who would feed us through this bird. But give a part to the eagle in reward of his labour."

After the repast they went on their way, and Cuthberht beautifully preached to the people, that they should be guarded against the wiles of the devil, lest with leasing he should corrupt their faith, and draw their minds from the preaching. The people then begun suddenly to rush forth in the midst of this admonition, being greatly deceived, so that they too little heeded the precepts. For the deceptive fiend had greatly deluded them, as if there really were a house burning there, crackling with brands, though illusively. Then the people would extinguish the fire, if any water might diminish it: but the presence of the saint easily quenched the delusion of the devil, whom they erringly had followed, and but little heeded the word of life. The people then ashamed returned to the instruction that they had before left, praying their teacher's kind pity for having before too little heeded his precepts, when he related the peril before them.

But Cuthberht at another time saved alone a burning house from the fire's damage, with holy prayers, and drove away the blast of wind, who had ere very often extinguished the envenomed darts of devilish temptation directed against himself, through the protection of the righteous Lord. He would oftentimes fearlessly preach to the people in a distant land. Verily the Almighty had given him a sweet eloquence for people's instruction, and men could not hide their minds from him, but humbly confessed their secrets to him, and durst not do otherwise, and by his direction privily made atonement.

Sum eawfæst man eac swilce hæfde micle cyððe to ðam halgan Cuðberhte, and gelomlice his lāre breac. Þa getimode his wīfe wýrs ðonne hē beðorfte, þæt heo ðurh wōdnýsse micclum wæs gedreht. Þa com se eawfæsta to ðam eadigan Cuðberhte, and hē wæs on ðam timan to prafoste geset on ðam munuc-life þe is Lindisfarnea gehāten. Þa ne mihte he for sceame him openlice secgan, þæt his eawfæste wīf on ðære wōdnýsse læg; ac bæd þæt he asende sumne broðer, þe hire gerihta gedōn mihte, ærðan ðe heo of life gelæd wurde. Ða wiste Cuðberhtus eal be ðam wīfe, and wolde þurh hine sylfue sona hī geneosian; forðan ðe heo ærðon eawfæst leofode, ðeah ðe se unsið hire swa gelumpe. Þa begann se wer dreorig wēpan, anðracigende ðæs ungelimpes. Cuðberhtus hine ða mid wordum gefrefrode, cwæð þæt se deofol, þe hire derigan wolde, on his geneosunge forlætan sceolde, and mid micelre fyrhte aweg fleon, and þæt wīf mid gewitte wel sprecende him togeanes gān, and his bridel onfōn. Hit ða gelāmp, be ðæs lāreowes wordum, þæt þæt wīf gewittig hine mid wordum gegrette, bæd þæt heo moste him mete gearcian, and cydde hū se deofol hī dearnunge forlēt, and swiðe forhtigende fleames cepte, ðaða se halga þider siðode.

Cuðberhtus se halga siððan gefremode mihtiglice wundra, on ðam mynstre wunigende. Begān ða on mōde micclum smeagan hū hē ðæs folces lōf forfleōn mihte, þy-læs ðe hē wurde to hlisful on worulde, and þæs heofenlican lofes fremde wære. Wolde ða ānstandende ancer-lif adreogan, and on digelnyss eallunge drohtnian. Ferde ða to Farne, on flowendre yðe. Þæt ígland is eal beworpen mid sealtum brymme, on sǣ middan; and wiðinnan eall, ær ðam fyrste, mid sweartum gastum swiðe wæs afylled, swa þæt men ne mihton þa moldan bugian, for ðeowracan sweastra deofla; ac hī ealle ða endemes flugon, and þæt ígland eallunge gerymdon ðam æðelan cempa; and he ðær āna wunode, orsorh heora āndan, þurh Ælmihtigne God. Þa wæs þæt ígland

A pious man also had great intimacy with the holy Cuthberht, and frequently enjoyed his instruction. It befell his wife worse than he needed, so that she was greatly afflicted by madness. Thereupon the pious man came to the blessed Cuthberht, and he was at that time set as provost in the monastery which is at Lindisfarne. But he could not for shame openly say to him that his pious wife lay in a state of madness; but begged that he would send a brother to perform her last offices, before she were taken from life. But Cuthberht knew all about the woman, and would himself immediately visit her; because she had previously lived piously, although misfortune had so befallen her. Then the man began sadly to weep, deploring his misfortune. But Cuthberht by his words comforted him, and said that the devil, who would injure her, should on his visit forsake her, and flee away in great fright, and the woman in her senses, well speaking, come to meet him, and receive his bridle. It happened, according to the teacher's words, that the woman in her senses greeted him by words, prayed that she might prepare him meat, and informed him how the devil had secretly left her, and, greatly fearing, had taken flight, while the saint was journeying thither.

The holy Cuthberht afterwards performed mighty wonders while dwelling in the mynster. He then began to devise in his mind how he might flee from the people's praise, lest he should be too famous in the world and a stranger to heavenly praise. He would, therefore, lead a solitary anchorite life, and live wholly in obscurity. Whereupon he went to Farne in the flowing wave. That island is all beaten by the salt ocean, in the middle of the sea; and all within, before that time, was very full of swart ghosts, so that men could not cultivate the soil for the threats of the swart devils; but they at last all fled and entirely vacated the island to the noble champion; and he there dwelt alone, regardless of their envy, through Almighty God. But that island was wholly

mid ealle bedæled wæteres wynsumnyse, on ðam westum cludum, ac se halga wer ða sona het þa heardnyse swiðe hōlian on middan ðære flore his fægeran botles, and þæt wæter ældre ða wynsum asprāng, werod on swæcce, þam were to brice, seðe hwilon wæter to winlicum swæcce wundorlice awende, ðaða hit wolde God.

Se halga ða het him bringan sæd ; wolde on ðam westene wæstmes tilian, gif hit swa geuðe se Ælmihtiga God, þæt hē mid his foton hine fedan moste. He seow ða hwæte on beswuncenum lande, ac hit to wæstme aspringan ne moste, ne furðon mid gæirse growende næs. Þa het he him bringan bere to sæde, and ofer ælcne timan ða eorðan aseow. Hit weox ða mid wynne, and wel gerīpode. Þa woldon hremmas hine bereafian æt his gedeorfum, gif hī dorston. Ða cwæð se halga to ðam heard-nebbum, “Gif se Ælmihtiga eow ðises geuðe, brucað þæra wæstma, and me ne biddað. Gif hē ðonne eow ðises ne getiðode, gewītað aweg, wælhreowe fugelas, to eowrum eðele, of ðisum íglande.” Hwæt ða hremmas ða ricene flugon, ealle tosomne, ofer ðone sealtan brym, and se halga ða his geswinces breac.

Eft ða siððan oðre twegen swearte hremmas siðlice comon, and his hūs tæron mid heardum bile, and to neste bæron, heora briddum to hleowðe. Þas eac se eadiga mid ealle affigde of ðam eðele mid anum worde : ac an ðæra fugela eft fleogende com ymbe ðry dagas þearle dreorig, fleah to his foton, swiðe biddende þæt he on ðam lande lybban moste, symle unsœððig, and his gefera samod. Hwæt ða se halga him þæs geuðe, and hī lustbære þæt land gesohton, and brohton ðam lāreowe lāc to medes, swines rysl his scon to gedreoge ; and hi ðær siððan unsœððige wunedon.

Ða wolde se halga sum hūs timbrian to his nedbricum, mid his gebroðra fultume. Ða bæd he hī anre sylle, þæt he mihte þæt hūs on ða sæ healf mid þære underlecgan. Þa gebroðra him beheton, þæt hī woldon þæt treow, þonne hī eft

deprived of the blessing of water in its barren rocks, but the holy man forthwith bade the hardness be hollowed, in the middle of the floor of his fair dwelling, and the pleasant water then quickly sprang up, sweet in taste, for the man's use, who on a time wonderfully turned water to winelike flavour, when God so willed it.

The saint then ordered seed to be brought him ; he would in the waste cultivate earth's fruits, if it so should grant Almighty God, that he with his feet might feed himself. He then sowed wheat on prepared land, but it could not spring up to fruit, nor was it even growing with grass. Then he bade barley be brought him for seed, and after the season sowed the earth. It waxed abundantly and well ripened. Then would the ravens rob him at his labours, if they durst. Then said the saint to the hard-nibbed ones, " If the Almighty have allowed you this, partake of the fruits, and ask not me. But if he have not granted it to you, depart, bloodthirsty birds, to your own home from this island." Whereupon the ravens instantly fled all together, over the salt sea, and the saint then enjoyed his labour.

After that two other swart ravens came journeying, and tore [the thatch of] his house with their hard bills, and bare it to their nest, as a shelter for their young ones. These also the blessed man drove from the place with a word : but one of those birds, flying back, came after three days exceedingly sad, and flew to his feet, earnestly praying that he might live in that land ever harmless, and his mate with him. Whereupon the holy man granted him this, and they joyfully sought that land, and brought to the teacher a gift as reward, swine's fat to oil his shoes ; and they afterwards abode there harmless.

Then the saint would build a house for his use, with the aid of his brothers. He, therefore, begged of them a log, that he might support the house with it on the sea side. The brothers promised him that they would bring the tree

comon him gebringan. Ða comon hī, swa swa hī cwædon, and wurdon swa-ðeah ðæs treowes ungemyndige; ac se Ælmihtiga God his wæs gemyndig, and him ða sylle sylf asende mid þam sælicum flóde; and þæt flód hī awearp ðær ðær hē sylf smeade þæt hūs to arærenne, on ðam sealtum ófre. Þa wunode se halga wer manega gear on ðam ancere-lífe swiðlice stiðe, and hine geneosodon gelóme eawfæste menn, and be his láre heora líf gerihtlæhton.

Ða com him to sum abbudysse, seo wæs Ælflæd geháten, ðæs cyninges sweoster Ecgfrides, wolde þurh his mynegungum hire móð getrymman. Þa betwux heora spræce begánn heo to halsigenne ðone halgan wer þæt hē sceolde hire secgan hū lange hire broðor Ecgfridus moste his rices brucan. Þa andwyrde hire se halga mid twylicere spræce, and cwæð, “For nahte bið geteald ánes gearas lust, þær ðær se swearta deað onsigende bið.” Ða undergeat heo þæt se broðer ne moste his lífes brucan ofer ðam ánum geare, and þærrihte dreoriglice wepende hine befrán, “La leof, sege me, hwá sceal to his rice fón, þonne hē broðer næfð, ne he bearn ne belæfð.” Ða cwæð se halga wer eft to ðam mædene, “Se Ælmihtiga Scyppend hæfð gehealden sumne gecorene þysser leode to cyninge, and se bið ðe swa leof swa nu is se oðer.” Þa gedyrstlæhte þæt mæden þæt heo him ða-gyt to spræc, and cwæð, “Mislice smeagað manna heortan, sume wilniað geðincðe þyssere worulde, sume gefyllað heora fracedan lustas, and hī ealle syððan sorhlice wæðliað. Þu forsihst ðone healican wurðmynt, and ðe is leofre on ðisum wacum scræfum ðonne ðu on healle healic biscop sitte.” Ða cwæð se witega, þæt hē wurðe nære swa miccles hádes, ne ðæs heahsetles, ac swa-þeah nán man Godes mihte ne forfihð on nánum heolstrum heofenan, oppe eorðan, oppe sæ ðriddan. “Ic gelyfe swa-ðeah, gif se Ælmihtiga me hætt þæs hádes beon, þæt ic eft mote ðis ígland gesecan, æfter twëgra geara ymbrene, and ðyses eðeles brucan. Ic bidde þe, Ælflæd, þæt ðu uncre spræce on minum lífe nánum ne ameldige.”

when they again came to him. They came, indeed, as they had said, but were, notwithstanding, unmindful of the tree; but Almighty God was mindful of it, and sent him the log himself with the sea flood; and the flood cast it where he himself thought of erecting the house on the salt shore. There the saint dwelt many years, living very rigidly an anchoret's life, and pious men frequently visited him, and by his instruction rectified their lives.

Then came to him an abbess who was named *Ælflæd*, a sister of king *Ecgrith*; she would by his admonitions fortify her mind. Amid their discourse she began to beseech the holy man to inform her how long her brother *Ecgrith* might possess his kingdom. Whereupon the saint answered her with ambiguous speech, and said, "As naught is counted one year's pleasure, where swart death is impending." Then she understood that her brother might not enjoy his life over that one year, and straightways sadly weeping, asked him, "O dear friend, tell me who shall succeed to his kingdom, since he has no brother nor leaves he a child." Then said the holy man again to the maiden, "The Almighty Creator has preserved a chosen one for king of this nation, and he will be as dear to thee as is now the other." The maiden yet ventured to speak to him again, and said, "Diversely cogitate the hearts of men; some desire honour of this world, some satisfy their shameful lusts, and they all afterwards are poor. Thou despisest high dignity, and to thee it is more desirable to sit in this mean hovel than as a high bishop in hall." Then the prophet said, that he was not worthy of so great a state, nor of the lofty seat, but, nevertheless, no man could flee from the power of God in any recesses of heaven, or of earth, or, thirdly, of sea. "I believe, however, if the Almighty commanded me to be of that degree, that I should again seek this island after the course of two years, and enjoy this country. I beseech thee, *Ælflæd*, that thou mention not our discourse to any one during my life."

Æfter ðisum wordum wearð gemót gehæfd, and Ecgfridus þæron gesæt, and Þeodorus, ðises íglandes ercebiscop, mid manegum oðrum geðungenum witum ; and hī ealle ánmodlice þone eadigan Cuðberhtum to biscope gecuron. Ða sendon hī sona gewritu mid þam ærende to ðam eadigan were, ac hī ne mihton hine of his mynstre gebringan. Þa reow se cyning sylf Ecgfridus to ðam íglande, and Trumwine biscop mid oðrum eawfæstum werum, and hī ðone halgan swiðe halsondon, heora cneow bigdon, and mid tearum bædon, oðþæt hī hine wepende of ðam westene atugon to ðam sinoðe samod mid him, and he ðone hād be heora hæse underfeng, swa swa hit gefyrn ær gesæd wæs ðurh ðæs cildes muð, and þæs mæran biscopes Boísiles, ðe him mid soðre witegunge his lifes endebyrdnysse sæde.

On ðam ylcan geare wearð eac ofslegen Ecgfridus se æðela cyning on his unsiðe, ðaða hē on Peohtum begān to feohtenne to dystelice ofer Drihtnes willan, and his cyfes-borena broðor siððan rixode, seðe for wisdome wende to Scottum, þæt he ælðeodig on lāre geðuge. Þa wæs gefylled seo foresæde spræc, swa se halga wer sæde þam mædene be hire gebroðrum, ær he biscop wære. Hwæt ða siððan se halga Cuðberhtus, Lindisfarnensiscere gelaðunge leod-biscop, mid ealre gecneordnysse his folces gymde, to geefenlæcunge ðæra eadigra apostola, and hī mid singalum gebedum gescylde wið deofol, and mid halwendum myngungum to heofonan tilhte ; and he swa leofode swa swa hē sylf lærde, and á his bodunga mid gebysnungum astealde, and eac mid wundrum wel geglengde, and mid soðre lufe symle geswette, and gemetegode mid micclum geðylde, and wæs swiðe estful on ælcere spræce. He nolde awendan his gewunelican bigleofan, ne his gewæda ðe hē on westene hæfde, ac ða stiðnyssa his stearcan bigleofan betwux læwedum folce on his life geheold. He wæs swiðe welig wædlum and ðearfum, and symle him sylfum swiðe hāfenleas.

After these words a gemôt was holden, and Ecgfrith sat therein, and Theodore, the archbishop of this island, with many other venerable councillors ; and they all unanimously chose the blessed Cuthberht for bishop. They then immediately sent letters with that message to the blessed man, but they could not bring him from his mynster. Then the king himself, Ecgfrith, rowed to the island, and bishop Trumwine with other pious men, and they earnestly besought the holy man, bent their knees, and with tears prayed him, until they drew him weeping from the waste to the synod together with them, and he at their command undertook the dignity, as it had long ago been said by the mouth of the child, and by that of the great bishop Boisil, who with true prophecy had said to him the course of his life.

In the same year also Ecgfrith, the noble king, was slain in his unfortunate expedition, when he too rashly, against the Lord's will, resolved to make war on the Picts, and his base-born brother afterwards reigned, who for the sake of wisdom had gone to the Scots, that he might increase in learning in a foreign land. Then was fulfilled the before-said speech, as the holy man had said it to the maiden of her brother, before he was a bishop. The holy Cuthberht then, suffragan bishop of the church of Lindisfarne, with all diligence took care of his people, in imitation of the blessed apostles, and with continual prayers shielded them against the devil, and with salutary admonitions excited them to heaven ; and he so lived as he himself taught, and always confirmed his preachings with examples, and also well embellished them with miracles, and constantly sweetened them with true love, and tempered them with great patience, and was very devout in every speech. He would not change his usual diet, nor his garments that he had in the wilderness, but held to the severities of his hard diet among lay people during his life. He was very wealthy for the poor and needy, and always very indigent for himself.

þa geworhte he fela wundra eac binnon ðam fyrste ðe hē biscop wæs. Mid halgum wætere he gehælde sum wif, anes ealdormannes ēwe, fram earmlicere coðe, and heo sona gesund him sylfum ðenode. Eft on ðære ylcan tide hē mid ele gesmyrode an licgende mæden on langsumum sære, ðurh hefigtymum heafod-ece, and hire sona wæs bet. Sum eawfæst wer wæs eac yfele gehæfd, and læg æt forðsiðe, his freondum orwene : þa hæfde heora sum haligne hláf, þone se eadiga wer ær gebletsode, and he ðone þærrihte on wæter bedypte, and his ædligum mæge on þone muð begeat, and he ðærrihte þæt adl gestilde. Eac on oðrum timan sum adlig cniht færlice wearð gefeod ætforan ðam witan, ðaða hē mid lāre geond lānd ferde. þa bædon ða bærmnen his bletsunge georne, and hē ðærrihte þone cniht arærde, swa þæt hē gesundful siðode on fotum, seðe on bære þider gebōren wæs. Sum earm moder uneaðelice bær hire sāmceuce cild, swiðe dreorig, on ðam ylcan wege þe se wita ferde. þa besargode hē ðære sorhfullan meder, and geswæsliche ða hire sunu cyste ; cwæð þæt hire cild gesund beon sceolde, and eal hire hīwisc hælðe brucan : and ðæs witegan wōrd wurdon gefyllede.

Ælflæd ða eft, þæt æðele mæden, þone halgan lāreow to hire gelaðode. Ða gesæt hē æt mysan, micclum onbryrd he beseah to heofonum, and his sex awearp. þa axode hine seo eadige fæmne, hwī hē swa hrædlice his gereord forlete ? Ða cwæð se biscop mid onbryrdum mōde, “ Efnu nu ic geseah englas ferigan gesælige sawle of ðinum bōclande to healice heofenan mid halgum sange, and his nama ðe bið ardlice gecydd on ærne-merigen, þonne ic offrige Gode þa līfican lāc on geleaffulre cyrcan.” Hit wearð ða gewīdmærsod, swa swa se witega cwæð, þæt hire hyrdeman ðurh holdrædene ða sume āc astah, and his orf læswode mid treowenum helme, and hē hearde feoll, gewāt of worulde, mid wuldre to Gode, for ðære hylde his hirdrædene. Hwā mæg æfre ealle gereccan þa mihtigan tǣcna ðises halgan weres, hū oft hē eaðe-

He also wrought many miracles during the time that he was a bishop. With holy water he healed a woman, the wife of an ealdorman, from a miserable disease, and she being soon well ministered to him. Again, at the same time, he anointed with oil a maiden lying in longsome pain through a tedious head-ache, and she was forthwith better. A pious man also was sorely afflicted, and lay at the point of death, given over by his friends: one of them, however, had holy bread, which the blessed man had previously blessed, and he straightways dipt it in water, and poured it into the mouth of his sick kinsman, and straightways stilled the sickness. At another time also a sick boy was suddenly borne before the sage, when he was on a journey of instruction through the country. The bearers then earnestly craved his blessing, and he straightways raised up the boy, so that he went sound on foot who had been borne thither on a bier. A poor mother bore with difficulty her half-dead child, very sad, on the same way which the sage was going. He then had pity on the sorrowful mother, and kindly kissed her son, saying that her child should be well, and all her family enjoy health: and the words of the prophet were fulfilled.

Ælfæd afterwards, the noble maiden, invited to her the holy teacher. While sitting at table, greatly moved he looked towards heaven, and cast away his knife. The blessed female then asked him why he so quickly left his meal? Then said the bishop, with excited mind, "Lo, just now I saw angels bearing a blessed soul from thy bôcland to high heaven with holy song, and his name will be forthwith known to thee at early morn, when I offer to God the vital gift in the faithful church." It was then published abroad, as the prophet had said, that her herdsman, in discharge of his duty, had ascended an oak, and was feeding his cattle with its woody crown, and he fell hardly, and departed from the world, with glory to God, through kindness to his herd. Who may ever relate all the mighty miracles of this holy man, how often he easily

lice ádlige gehælde, and þa sweartan gastas symle afigde, and fægra manna forðsið foregleaw sæde, wís ðurh witegunge wisdomes gastas ?

þa wunode sum sacerd swiðe gelyfed on ancer-setle, æfter his lāre, and on gehwilecūm gearre hine geneosode, Hereberhtus gehāten, hōhful on mōde. Cuðberhtus ða sona hine on-sundron gespræc, cwæð þæt he ða sceolde swiðlice befrīnan his nyðbearfnysse, ær his nextan dæge, cwæð þæt hē ne moste on menniscūm life hine eft geseon of ðam andweardan dæge. Hereberhtus ða swiðe hōhful wearð, and feol to his fotum mid flowendum tearum, bæd þæt hē moste him mid siðian to heofenlicūm ðrymme of ðysum gewinne, swa swa hē on life his lāre gehyrsumode. Hwæt ða se biscop his cneowa gebīgde to ðissere bene mid bliðum mōde, and syððan ðone sacerd sona gefrefrode, cwæð þæt him geuðe se Ælmihtiga Wealdend þæt hī ætsomne siðian moston of ðisum earfoðnyssum to ecere myrhðe. Hereberhtus ða hām gewende, and on leger-bedde licgende abād þæs oðres geendunge mid ádlium lymum. Cuðberhtus se halga þa swiðe onette to ðam ancer-setle ðær hē ær gesæt; ðurh halige myngunge Mihtiges Drihtnes, wolde on ðam lānde his líf geendian, þær ðær hē ær lange lybbende drohtnode; and hē on ðam lānde ða gelegered wearð, on his forðsiðe swiðe fūs to Gode, on ðam ðriddan gearre his biscop hādes; and on ðisum dæge to Drihtne gewāt, and Hereberhtus samod, se halga sacerd, swa swa hī on life ær geleornodon, þurh Godes Gast, mid gōdum willan. His líc wearð bebyrged on Lindisfarneiscre cyrcan, þær wurdon geworhte wundra forwel fela ðurh geearnungum his eadigan lifes. þa gelicode hit ðam leod-biscope Eadberhte sylfum, his æftergangen, þæt he his lichaman up ða gelōgode, on ðam endlyftan gearre his geendunge. þa wearð þæt hālige líc hāl on eorðan gemēt, gesundful licgende, swilce hē slapende wære, liðe bige on limum, swa swa hē geléd wæs.

healed the sick, and constantly drove away the swart spirits, and the departure of men marked for death sagaciously foretold, wise through prophecy in the spirit of wisdom ?

There dwelt in a hermitage a priest very orthodox, according to his precepts, and visited him every year, called Hereberht, of pensive mind. Cuthberht then soon spake with him apart, saying he should then fully ask what he needed, ere his last day, and said that he might not again see him in human life, from that present day. Hereberht was then very sad, and fell at his feet with flowing tears, praying that he might journey with him to heavenly glory from this toil, as he had in life obeyed his precepts. The bishop hereupon bowed his knees at this prayer with cheerful mind, and immediately afterwards comforted the priest, saying that the Almighty Ruler had granted them that they might journey together from these tribulations to everlasting joy. Hereberht then returned home, and lying on his sick-bed awaited the other's end with afflicted limbs. Cuthberht the holy then with all speed hastened to the hermitage where he had before been seated ; through the monition of the Mighty Lord, he would in that land end his life, where he had living long before passed his days ; and in that land he was then confined to his bed, very rapidly hastening on his departure hence to God, in the third year of his bishophood ; and on this day went to the Lord, and Hereberht with him, the holy priest, as they in life had before been informed, through the Spirit of God, with good will. His body was buried in the church of Lindisfarne, where very many wonders were wrought through the merits of his blessed life. It afterwards pleased the suffragan bishop Eadberht himself, his successor, that he would have his body placed there, in the eleventh year after his [Cuthberht's] death. Then the holy corpse was found lying in the earth whole and sound, as if he were sleeping, pliant in the limbs, so as he had been laid.

Sy wuldor and lōf þam welegan Drihtne, seðe his gecorenan swa cýstelice wurðað, æfter deadlicum life mid him lybbende ā on ecnysse ealra worulda. Amen.

 XII. KL̄. APRILIS.

SĪ BENEDICTI ABBATIS.

BENEDICTUS se halga Abbud on ðisum andwerdum dæge gewāt of ðisum deadlicum life to ðam ecan, ðe hē ær deoplice mid haligre drohtnunge geearnode.

Hē wæs of eawfæstum magum æðellice geboren, and hī hine on cildhāde to lāre befæston on Romebyrig gelæredum uðwitum. Þaða hē on wisdome wel ðeonde wæs, ða begān hē to onscunigenne woruld-manna unðeawas, and sceoc digellice of ðære byrig, and him folgode his foster-moder, oðþæt hī becomon to ðære stowe ðe is Efide gehāten, and eawfæste menn hine ðær sume hwile getleton. Ða abæd his fostor-moder an hriddel, and tobærst on emtwa on ðære læne. Seo fostor-modor ða sārlice weop for ðære awyrðan læne, ac se eawfæsta Benedictus besārgode his fostor-moder sārnysses swiðe arfæstlice, and genām ða sticcu þæs toclofenan hrid-dores, and mid wope on his gebedum cneowode. Ac ðaða hē of his gebedum arās, ða gemette hē þæt fæt wið hine licgende swa gehāl þæt ðær nān cinu on næs gesewen. Þa wearð þis wundor on ðære stowe sona gewīdmærsod, and hī for wundrunge þæt hriddel up-ahengon æt heora cyrcan geate, þæt men mihton tocnawan þæs mæran Benedictes mærdæ, hwylce geðincðe hē hæfde ætforan Gode ða gīu on his cildhāde.

Ac Benedictus gewilnode swiðor to ðoligenne earfoðnyssa and geswinc for Gode, þonne hē cepte woruldlice he[runga, oððe þises lifes hlisan, and forfleah þa deornunga þa fostor-

Be glory and praise to the bounteous Lord, who so munificently honours his chosen, after mortal life living with him to all eternity. Amen.

MARCH XXI.

ST. BENEDICT, ABBOT.

BENEDICT, the holy Abbot, on this present day departed from this mortal life to the life everlasting, which he had before truly merited by his holy conduct.

He was nobly born of pious parents, and they in his childhood intrusted him for instruction to learned philosophers at Rome. When he was well thriving in wisdom he began to shun the immoralities of worldly men, and fled secretly from the city, and his foster-mother followed him, till they came to the place which is called Effide, and pious men there some while detained him. His foster-mother there borrowed a winnowing sieve, and it brake in two during the loan. The foster-mother then sorely wept for the injured loan, but the pious Benedict grieved for his foster-mother's affliction very affectionately, and took the pieces of the split sieve, and weeping knelt down in prayer. But when he arose from his prayers, he found the vessel lying by him so whole that no chink was visible in it. This miracle was soon made known in the place, and as an object of wonder they hung up the sieve at their church gate, that men might know of the glories of the great Benedict, what honour he had before God already in his childhood.

But Benedict desired rather to undergo hardships and toil for God, than he cared for worldly [praises, or renown of this life, and secretly fled from his foster-mother to a desolate

modor to anre westenre stowe, þe is Sublacus gecweden, feowertig mila fram Romebyrig, þær hine afedde sum eawfæst munuc, Romanus hatte, þreo gear, and him to munuclicum gyrlum fylste. Þa aheng se munuc ane lytle bellan on ðam stân-clude, þæt Benedictus nihte gehyran, þurh ðære bellan sweg, hwænne he his bigleofan þær feccan sceolde; forðan þe se Romanus ne mihte him to gegân for ðam stân-clude. Þa sume dæge, se niðfulla deofol, þe ándode on ðæs munuces soðan lufe, and on ðæs oðres bigleofan, wearp ða ænne stân to ðære bellan, þæt heo eall tosprang; ac se ædela munuc ne geswác na ðe hraðor þam oðrum to þenigenne on gedafenlicum tidum. Æfter ðysum geswutelode se Ælmihtiga God sumum arwurðan mæsse-preoste be ðam halgan Benedicte, and se preost þa hine gesohte on Easter-tide mid lácum, swa swa him beboden wæs. He ða hine gemette, on ðam halgan Easter-dæge, on anum scræfe, and hine gespræc, and he wearð þa cuð hyrdemannum, and his nama geond eall sprang. Hwæt ða forwel mænige hine genesodon, and him lichamlice bigleofan brohton, and he him of his muðe þa heofonlican lāre forgeaf, heora sawle to bigleofan.

On sumum dæge, þaða he āna wæs, þa com him to se costere. Witodlice ān blac þrostle flicorode ymbe his neb swa gemahlice, þæt he hi mid his handa gefōn mihte, gif he swa wolde; ac he hine bletsode mid þære halgan rode-tācne, and se fugol sona aweg gewāt. Þa gestōd hine swa micel lichamlic costung, þæt he uneaðe þære lichamlican ontendnyse wiðstandan mihte; þa beðohte he hine sylfne, and unscrydde hine ealne, and wylode hine sylfne on ðam þiccum bremlum and þornum and netelum, ðe þær on ðam westene þicce stodon, swa lange þæt he eall toclifrod arās, and swa þurh ðære hyde wunda adwæscte his mōdes wunda; forðan ðe he awende þone unlust to sārnyse, and þurh þa yttran ontendnyse acwencte þa inran. Witodlice he oferswiðde þa synne, forðan ðe he awende þa ontendnyse. Soðlice of ðære tide, swa swa he sylf syððan sēde, ælc gallic ontendnys

place which is called Subiaco, forty miles from Rome, where a pious monk fed him, called Romanus, for three years, and helped him to monastic garments. The monk then hung a little bell on the stony rock, that Benedict might hear, by the sound of that bell, when he should thence fetch his nourishment; because Romanus could not go to him by reason of the stony rock. Then one day, the envious devil, who was jealous of the monk's true love, and of the other's nourishment, cast a stone at the bell, so that it brake in pieces; but the noble monk refrained not the more from serving the other at fitting times. After this Almighty God made known to a venerable mass-priest concerning the holy Benedict, and the priest sought him at Easter-tide with gifts, as he had been commanded. He found him, on the holy Easter-day, in a cave, and addressed him, and he then became known to the herdsmen, and his name pervaded everywhere. Whereupon very many visited him, and brought him bodily food, and he from his mouth gave them heavenly lore, as food for their souls.

One day, when he was alone, the tempter came to him. A black throstle to wit flickered about his face so boldly, that he could have taken it with his hand, if he had so desired; but he blessed himself with the holy sign of the cross, and the bird instantly went away. He was then assailed with so great a corporal temptation, that he could hardly withstand the bodily fervour; but he bethought himself, and unclothed himself entirely, and rolled himself in the thick brambles and thorns and nettles, which stood thickly there in the wilderness, so long that he arose all scratched, and so through the wounds of the skin extinguished the wounds of his mind; for he turned evil lust to pain, and through outward inflammation quenched the inward. Verily he overcame sin, in changing the excitement. But from that time, as he himself afterwards

wearð eallunga on him adwæsced, and he næfre syððan naht ðyllices on him sylfum ne gefredde.

Þa wæs þær gehēnde sum munuc-líf, and heora abbud wæs þa niwan forðfaren : þa comon hi ealle to ðam halgan Benedicte, and mid micelre anrædnysse bædon þæt he heora abbud beon sceolde. He ða wiðcwæð mid langsumere elcunge, and sæde, þæt heora þeawas ne mihton his dihte geðwærlæcan ; ac ðaða hi anrædlice on ðære bene þurhwunodon, þa æt nextan getiðode he him, and on heora mynstre regollice drohtnunge astealde. Hi ða gesawon þæt heora wohnys on ðam regole his rihtwisnysse ætspearn, forðan þe hi ne moston þurh unalyfedlice weorc faran, swa swa hi ær gewunode wæron. Þa begunnon hi to cidenne ærest him betwynan, þæt hi his ealdordomes bædon, and þa æt nextan ræddon þæt hi mid attre hine acwealdon. Gemengdon ða unlybban to his drence, and se þēn stōd feorran mid anum glæsenum fæte, on ðam wæs wīnes drenc mid þam cwealmbærum attre gemenged. Se þēn ða, æfter mynsterlicum þeawe, to his bletsunge mid ðam fæte aleat, and he mid rode-tācne þæt fæt of his setle bletsode, and hit þærrihte þurh ða bletsunge tobærst, swilce he for rode-tācne sumne stān þæron bewurpe. Ða ongeat se halga wer þæt se drenc deadbæra wæs, þaða he ne mihte lifes tācn aberan ; and þærrihte arās, and mid glædum mōde þa gebroðru gespræc : “ Gebroðru, miltsige eow se Ælmihtiga God : hwī wolde ge me þas þing gebeodan ? Ne sæde ic eow on ær þæt me and eow ne mihte gewurðan ? Farað nu, and secað eow ealdor æfter eowerum þeawum, forðan þe ge ne magon me heonon-forð habban.” And he þa gecyrde to ðam westene, and his sylfes gymde.

Hwæt þa him fleowon to forwel menige, and hi gegaderodon to þeowdome drohtnigende, swa þæt he getimbrode ou ðære stowe, þurh Cristes fultum, twelf mynstru, on ðam ænlipium he gesette twelf munecas, and āne feawa he geheold

said, all lustful fervour was in him totally extinguished, and he never afterwards felt anything of the same kind in himself.

There was near at hand a monastery, the abbot of which was lately deceased : they all then came to the holy Benedict, and with great perseverance prayed that he would be their abbot. He refused for a long time, and said, that their manners might not accord with his disposition ; but when they perseveringly persisted in their prayer, he at last granted it to them, and established a course of regular life in their mynster. They then saw that their depravity spurned at the rule of his righteousness, because they might not proceed in unallowed works, as they had before been accustomed to. They then begun to quarrel, first among themselves, that they had prayed for his superiority, and at last counselled to kill him with poison. They mingled then venom in his drink, and the servant stood at a distance with a glass vessel, in which was a drink made of wine mingled with the deadly poison. The servant then, according to monastic usage, bowed with the vessel for his blessing, and he with the sign of the cross blessed the vessel from his seat, and through the blessing it straightways burst in pieces, as if, instead of signing it with the cross, he had cast a stone on it. Then the holy man perceived that the drink was deadly, when it could not bear the token of life ; and he straightways arose, and with cheerful spirit addressed the brothers : “ Brothers, may Almighty God be merciful to you : why would ye impose these things on me ? Said I not to you before, that I and you could not agree ? Go now and seek for yourselves a superior according to your own habits, for ye may not henceforth have me.” And he then returned to the wilderness and took care of himself.

Very many then flowed to him, and they were gathered together, living for [God's] service, so that he built in that place, through Christ's support, twelve monasteries, in each of which he placed twelve monks, and a few he retained with

mid him sylfum. Ongunnon þa ða æðelborenan on Romebyrig him to befæstenne heora cild to Godes lāreowdome, of ðam wæs sum gehāten Placidus, and sum oðer Maurus. Þa sceolde se Placidus feccan wæter æt þære éā, and befeol ofer ðam stæðe into þam streame. Ða wiste se halga wer Benedictus þurh Godes Gast, þæt þæt cild on micelre frecednysse wæs, and cwæð to Maure, “ Broðor Maure, yrn ricene, forðan þe se stream berð aweg Placidum.” Maurus þærrihte abæd his bletsunge, and arn uppon þam streame unmyndlunge, swilce he on fæstre eorðan urne, and gelæhte þæt cild be ðam loccum, and mid swyftum ryne to lānde arn, and undergeat þa æt nextan þæt he uppon ðam wætere arn, and þæs micclum wundrode. Þa cydde he his lāreowe hu him getimode, and Benedictus sæde þæt him swa getimode, þurh Godes mihte, for his gehyrsumnysse. And Maurus sæde, þæt hit for his hæse swa gewurde; and þæt cild Placidus cwæð, þæt he gesawe bufon his heafde Benedictus cæppan, and him wæs geðuht þæt seo cæppe hine atuge of ðam streame.

Sum munuc wæs unstæððig on Godes lofsangum, and ne mihte his tīdsangas gestandan mid his gebroðrum,] ac eode him út worigende. Þa geseah se halga wer Benedictus þæt se deofol on anes blacan cildes hīwe teah út ðone munuc be ðam fnæde his gyrelan. Eft on oðrum dæge gemette Benedictus ðone munuc fram his tīdsange, and gesloh hine mid his gyrde, for ðære blindnysse his heortan, and se feond ne mihte hine syððan of ðære cyrcan lædan, swylce hē sylf mid þære gyrde geslegen wære.

Of ðam twelf mynstrum þe hē gestaðolode, wæron ðreo asette on healicum muntum, and wæs ðam gebroðrum micel frecednys to astīgenne dæghwomlice of þam clūdum to wæterscipe; and comon ða to ðam halgan were, biddende þæt hē ða mynstra gehendor ðam wæterscipe timbrian sceolde. He ða geswæsliche hī gefrefrode, and on ðære ylcan nihte astāh mid ðam cilde Placide, þe we ær ymbe spræcon, up to ðam munte, and ðær lānglice on his gebedum læg, and mearcode

himself. The noble-born of Rome begun then to intrust their children to him for divine instruction, of whom there was one named Placidus, and another Maurus. Placidus had once to fetch water at the river, and fell over the bank into the stream. But the holy man Benedict knew, through the Spirit of God, that the child was in great peril, and said to Maurus, "Brother Maurus, run instantly, for the stream is bearing away Placidus." Maurus straightways besought his blessing, and ran on the stream unmindfully, as if he were running on the firm earth, and seized the child by the locks, and with swift course ran to land, and perceived then at last that he had been running on the water, and thereat greatly wondered. He then informed his teacher how it had befallen him, and Benedict said that it had so befallen him, through God's might, for his obedience. And Maurus said that it so happened for his command; and the child Placidus said, that he saw above his head Benedict's cowl, and it seemed to him that the cowl drew him from the stream.

A monk was irregular in God's hymns, and could not attend to his canonical hours with his brothers,] but went out rambling. Then the holy man Benedict saw that the devil in the form of a black child drew the monk out by the hem of his garment. Again, on another day, Benedict found the monk away from his canonical hour, and struck him with his rod, for the blindness of his heart, and the fiend could not afterwards lead him from the church, as though he had himself been stricken with the rod.

Of the twelve mynsters which he founded, three were placed in lofty mountains, and it was a great peril to the monks to descend daily from the rocks to the aqueduct, and they came to the holy man, praying that he would build the mynsters nearer to the water. But he kindly comforted them, and in the same night, with the child Placidus, of whom we before spake, ascended the mountain, and there lay long in prayer, and marked the place, and went privily to

ða stowe, and eode digellice to mynstre, and het ða gebroðru siððan þær adelfan ænne gehwædne pytt, ðær ðær hē ær gemearcode : cwæð þæt se Ælmihtiga God mihte on ðæs muntas cnolle him wæter forð-ateon, and heora geswinc him ætbredan. Ða gebroðra ða eodon be his hæse to ðam mercelse, and gemetton ðone clūd ða iū swætende; and hī ða hwæthwega holodon, and ðærrihte þæt wæter swa genihtsumlice út fleow, þæt hit arn streamrynes of ðam munte, and næfre siððan ne geswác his genihtsumnysse.

Hwilon eac befeoll an siðe of ðam snæde into anum deopan sea^æ. Þa eode Benedictus to, and wolde gefrefrian ðone wyrhtan ðe þæt tōl amyrd, and heold ða þone snæd bufon ðam wætere ðær þæt isen asānc, and ðærrihte hit becom swymmende to ðam snæde, and to ðam ðyrle þe hit ær of-asceat.

Þa wæs sum mæsse-preost þær on neawiste mid niðe afylled ongean ðone halgan wer, his nama wæs Florentius, se wolde habban swilcne hlisan swa Benedictus, ac hē nolde herigendlice lybban. Wolde ða hine mid attre acwellan, and asende him ænne focan to lāce mid attre gemencged. Ða wæs sum wilde hrēm gewunod þæt hē dæghwomlice fleah fram wuda to mynstre, and gefette his bigleofan æt Benedictes handum. He ða wearp ðam hremme þone geættrodan hláf, and behead him, on Godes naman, þæt he ðone cwelmbæran hláf aweg bære, and on swilcere stowe awurpe, ðær hine nān man findan ne mihte. Se fugol wearð gehyrsum his hæsum, and mid þam hlafe to wuda tengde, and syððan ymbe ðreora tida fæce fette his bigleofan, swa his gewuna wæs. Þa undergeat se preost þæt hē ne mihte ðone halgan wer lichamlice acwellan, and wolde ða his leorning-cnihta sawla fordōn, and gemacode þæt seofon nacode wimmen urnon plegende on heora gesihðum, þæt heora mōd wurde ontend to galnysse, þurh ðæra scylcena plegan. Þa geseah se halga wer þæs arleasan preostes niðfullan ehtnysse, and wende ða aweg mid his gebroðrum fram ðære stowe, þy-læs ðe ænig

the mynster, and then bade the brothers dig a moderate-sized pit there where he had previously marked, saying that Almighty God could on the mountain's summit draw forth water for them, and withdraw from them their toil. The brothers then at his command went to the place marked, and found the rock for some time sweating, and they hollowed it a little, and straightways the water flowed out so abundantly, that it ran streaming from the mountain, and never afterwards ceased its abundance.

At one time a sithe fell from the handle into a deep pit. Benedict then went, and would comfort the labourer who had lost the tool, and held the handle above the water where the iron had sunk, and straightways it came swimming to the handle, and to the hole out of which it had fallen.

Then there was a mass-priest in the neighbourhood filled with envy against the holy man, his name was Florentius, who would have as great renown as Benedict, but he would not live praiseworthy. He would then kill him with poison, and sent him a loaf as a gift mixed with poison. There was then a wild raven accustomed to fly daily from the wood to the mynster, and fetch his food from the hands of Benedict. He threw to the raven the poisoned bread, and commanded him in God's name to bare away the deadly loaf, and cast it in such a place as where no one could find it. The bird was obedient to his commands, and with the bread hastened to the wood, and after about three hours' space fetched his food, as was his wont. When the priest perceived that he could not bodily kill the holy man, then would he fordo the souls of his disciples, and caused seven naked women to run playing in their sight, that their minds might be inflamed to lust through the play of those harlots. When the holy man saw the envious persecution of the impious priest, he went with his brothers from the place, lest any of his disciples might

his leorning-cnihta þurh his āndan losian sceolde. Hwæt ða, se preost stōd on his up-flora micclum fægnigende ðæs oðres fram-færes; ac seo up-flering tobærst þærrihte under his fotum, and hine egeslice acwealde, and þæt hūs eal ansund aðolode, buton ðære ānre fleringe, ðe ðone Godes feond of-ðrihte. Ða geāxode Maurus hū ðam preoste getimode, and hē mid blissigendum mōde cwæð to his lāreowe, “Gecyrr ongean, forðan ðe se preost ðe ðin ehte is adwæsced.” Benedictus ða mid swærlicum heofungum bemænde þæt his leorning-cild Maurus ðæs oðres deaðes fægnian sceolde, and tæhte him þæs dædbote, bebeodende þæt hē on his feondes forwyrde fægnian ne sceolde.

Benedictus þa ferde to ðam munte þe is gecweden Casinum, se astiuhð up ðreo mila on heannysse. Ðær wæs gewurðod fram ealdum dagum sum hæðengild þæt wæs gehāten Apollo. Ða towende se halga wer þæt deofolgild grundlunge, and arærde ðær cyrcan Scē Martine to wurðmynte, and oðer gebed-hūs ðam halgan Fulluhtere Iohanne to lōfe, and þæt hæðene landfolc to Cristes geleafan mid singalre bodunge gebigde. Þa ne mihte se ealda deofol þas dæda mid swigan forberan, ac mid openlicere gesihðe hine æteowode ðam halgan were, on atelicum hīwe, mid byrnendum muðe and ligenum eagam, wedende him togeanes, and nid micclum hreamme his sið bemænde, swa þæt ða gebroðru ða deofellican stemne swutellice gehyrdon. Æt fruman hē hine clypode be his naman, “Benedicte,” þæt is, ‘Gebletsod.’ Ða suwade se halga wer, and se deofol þærrihte eft clypode, “Maledicte, non Benedicte, þu awyrigeda, and na gebletsod, hwæt witst ðu me, hwī ehtst ðu mīn?” Þær læg ða sum ormæta stān, on middan þam getimbrungum, ðone woldon ða wyrhtan to ðam weorce ahebban, ac hī ealle ne mihton hine aweccgan, forðan ðe se ungesewenlica deofol þær on-uppan sæt. Ða wyrhtan ða clypedon ðone halgan wer, and hē com sona, and mid gebede þone deofol afigde, and his bletsunge sealde, and hī ðone stān swa leohtlice ahofon, swilce hē buton hefe wære.

perish through his jealousy. Whereupon the priest stood in his upper floor greatly rejoicing at the other's departure; but the upper flooring straightways burst asunder under his feet, and awfully killed him, and the house continued sound, except that one flooring, which had crushed the foe of God. When Maurus heard how it had befallen the priest, he with joyful mind said to his instructor, "Return, for the priest who persecuted thee is extinguished." Benedict then with grievous lamentations bewailed that his disciple Maurus should rejoice at the other's death, and therefore enjoined him a penance, commanding that he should not rejoice in the destruction of his foe.

Benedict then went to the mountain which is called Cassino, which rises up three miles in height. There was worshiped from days of old an idol that was called Apollo. The holy man then overthrew the idol from its foundation, and raised there a church to the honour of St. Martin, and another oratory to the praise of the holy Baptist John, and turned the heathen country folk to the faith of Christ by constant preaching. Now the old devil could not endure these deeds in silence, but openly to view appeared to the holy man, in a horrid form, with burning mouth and flaming eyes raging towards him, and with a great cry bewailed his lot, so that the brothers plainly heard the devilish voice. At first he called him by his name, "Benedictus," that is, *Blessed*. Then the holy man was silent, and the devil forthwith again cried, "Maledictus, non Benedictus, thou accursed, and not blessed, wherefore dost thou torment me, why dost thou persecute me?" There lay there an immense stone, in the midst of the buildings, which the workmen wished to raise to the work, but they all could not move it, because the invisible devil sat upon it. The workmen thereupon called the holy man, and he came instantly, and by prayer drove away the devil, and gave his blessing, and they raised the stone as lightly as if it were without weight. The holy man then

Se halga wer ða het delfan ða eorðan þær se stán læg, and hī gemetton þær ane ærene anlicnysse, þe se deofol þær gefriðode. Þa wurpon hī ða anlicnysse innu to heora kycenan, and færlice ða wearð him eallum geðuht swilce fyr eode of ðære anlicnysse, swa þæt seo kycene eal forburne; ac hit næs swa him geðuht wæs, ac wæs þæs deofles dydrung. Hī urnon to ablicgede, and woldon þæt fyr mid wætere ofgeotan. Se halga wer com ða, and geseah hū se awyrigeda gast hi bedydrode, and cneowode þærrichte on his gebedum, and gedyde þæt ða gebroðra, þe wæron mid ðam gedwymorlicum fyre gebysgode, gesawon ða soðlice þæt seo kycene gehāl stōd, ætforan heora gesihðum.

Eft sume dæge stōd se eadiga Benedictus on his gebedum, and þa gebroðra eodon to ðam weall-weorce. Þa æteowode se deofol hine þam halgan were, and cwæð mid olle þæt he wolde æt ðam weorce gecuman. Ða sende Benedictus swiðe hrædlice and warnode ða gebroðra wið þæs deofles to-cyme; ac ær se ærendraca mihte to ðam gebroðrum becuman, ær hæfde se deofol towend þone weall, and wearð mid þam hryre sum munuc-cild eall tocwysed. Þa het Benedictus beran þa tocwysedan lima on anum hwitle into his gebed-huse, and beclysedre dura anrædlice on his gebedum læg, oð þæt to-cwysede cild, þurh Godes mihte, ge-edcucode: wunderlic ðing. On ðære ylcan tide se halga wer asende ðone cnapan ansundne eallum limum to ðam weall-weorce, mid ðæs deaðe se deofol wolde þone halgan wer gebysmrian!

Hwæt ða, se halga wer Benedictus wæs ðeonde on witegunge, swa þæt he, ðurh Godes Gast, mihte towearde ðing cyðan, and ða ðing geseah ðurh witegunge, ðe him bæftan gefremede wurdon. Hit wæs swa gewunelic on his munuc-life, þæt ða gebroðra ðe on sumum ærende út gewendon, þæt hi ne moston, buton his leafe, metes ðicgan, gif hī igdægēs to mynstre gecyrran mihton. Þa on sumon dæge ferdon twegen gebroðra ymbe þæs mynstres neode, and tobræcon ðone regol, swa þæt hi butan leafe mid sumum eawfæstum

ordered the earth to be dug where the stone had lain, and they found there a brazen image, which the devil had there protected. They then cast the image into their kitchen, and suddenly it seemed to them all as if fire issued from the image, so that the kitchen was all burning; but it was not as it seemed to them, but was an illusion of the devil. They ran to appalled, and would extinguish the fire with water. Then came the holy man, and saw how the accursed spirit had deluded them, and straightways kneeled in prayer, and did so that the brothers, who were busied with the illusory fire, saw truly that the kitchen stood whole before their sights.

Again, one day the blessed Benedict was standing at his prayers, and the brothers had gone to the wall work. The devil then appeared to the holy man, and said contumeliously that he would go to the work. Thereupon Benedict sent very quickly and warned the brothers against the devil's coming; but before the messenger could come to the brothers, the devil had overthrown the wall, and with the fall a monastic child was all crushed. Benedict then bade them bear the crushed limbs on a blanket into his oratory, and, having closed the door, he lay steadfastly in prayer, until the crushed child, through God's might, was requickened: a wonderful thing. At the same time the holy man sent the boy, sound in all his limbs, to the wall work, with whose death the devil would insult the holy man!

The holy man Benedict was, moreover, increasing in the gift of prophecy, so that through God's grace he could know future things, and through prophecy saw the things which were accomplished after him. It was usual in his monastery, that those brothers who went out on an errand might not, without his leave, partake of meat, if they could on the same day return to the mynster. Then one day two brothers went about requisites of the mynster, and brake the rule, so that without leave they ate with a pious woman, and so returned

wife hī gereordodon, and swa to mynstre gecyrdon. Þa befrān se halga wer, on hwæs gesthuse hī metes onbirigdon? Hī cwædon þæt hi nānes ætes on ðære fare ne onbirigdon. Ða genemnode se halga wer þæt eawfæste wif ðe hī gelaðode, and ða sanda tealde ðe heo him gebær, and eac hū oft hī druncon him soðlice sæde. Hi ða feollon to his fotum afyrhte, gecnæwe heora gyltes, and him miltsunge bædon.

On ðam timan rixode sum reðe cyning, se wæs Totilla gehāten; se ferde sume dæge wið þæs halgan weres mynster, and sende his forridel, het cyðan his to-cyme ðam halgan were. Þa wolde se wælhreowa fāndian hwæðer Benedictus witegunge gast hæfde, and asende his swurdboran, Riggo gehāten, gescrydne mid his cynelicum gyrelum, mid his ðegnum to ðam mynstre, swilce hē hit sylf wære. Þa gesæt Benedictus forn ongean ðam Riggon, þe mid ðam leaslicum getote inn-eode, ðearle ðrutigende. Ða clypode se eadiga Godes ðeow him togeanes, and cwæð, “Mīn bearn, do ða gyrlan ðe fram þe ðu berst, ne sind hī na ðine.” Þa astrehte se Riggo hine to eorðan mid eallum his gefeum swiðe forhtigende, þæt hī his fāndian dorston, and gecyrdon to heora hlaforde forhtmōde, cyðende hū hrædlice hī arasode wurdon. Totilla ða sylf to mynstre eode, and swa hrāðe swa hē ðone halgan feorran sittende geseah, swa astrehte he hine sylfne to eorðan wið his weard. Benedictus hine hēt arisan, ac he ne dorste ætforan ðam halgan were on his fotum gestandan. Þa eode se halga to ðam astrehtan cyninge, and hine up-arærde, and hine for his weorcum mid wordum ðreade, and mid witegunge gewislice sæde, hū him on his life gelimpan sceolde. He cwæð, “Fela yfela ðu wyrst, and fela ðu worhtest: geswic nu eallunga ðinre unrihtwisnyse. Witodlice ðu becymst to Romebyrig, ofer sē ðu seglast, nigon gear ðu rixast, on ðam teoðan þu swyltst.” Þa wearð se cyning ðearle afyrht þurh ðas witegunge, and bæd ða his bletsunge, and of ðære tide be dæle his reðnyse geswac. Him aēode swa se halga him gewitegode, þæt hē on ðam teoðan gear e his cynerices and his lifes ðolode.

to the mynster. The holy man then asked in whose hostel they had tasted meat? They said that they had tasted no food on the way. The holy man then named the pious woman who had invited them, and told the dishes which she had set before them, and also truly said to them how often they had drunk. They thereupon fell at his feet affrighted, acknowledged their guilt, and prayed to him for mercy.

At that time reigned a cruel king who was called Totila; he went one day towards the holy man's mynster, and sent his harbinger to announce his coming to the holy man. Then would the bloodthirsty tyrant prove whether Benedict had the spirit of prophecy, and sent his swordbearer, named Riggo, clad in his royal garments, with his thanes to the mynster, as if it were he himself. Then sat Benedict opposite to Riggo, who entered with the false pomp, strutting exceedingly. Then cried the blessed servant of God to him, and said, "My son, put from thee those garments which thou bearest, they are not thine." Riggo thereupon prostrated himself on the earth, with all his companions, greatly affrighted that they had dared to prove him, and returned fearful to their lord, announcing how quickly they had been discovered. Totila himself then went to the mynster, and as soon as he saw the saint sitting afar off, he prostrated himself on the earth towards him. Benedict bade him arise, but he durst not stand on his feet before the holy man. The saint then went to the prostrate king, and raised him, and reprov'd him with words for his works, and with prophecy truly said, how it should befall him in his life. He said, "Many evils thou workest, and many thou hast wrought: cease now wholly from thine unrighteousness. Verily thou wilt go to Rome, over the sea thou wilt sail, nine years thou wilt reign, in the tenth thou wilt die." Then was the king exceedingly affrighted through this prophecy, and besought his blessing, and from that time partly ceased from his cruelty. It befell him so as the saint had foretold him, that in the tenth year he lost his kingdom and his life.

On ðære ylcan tide awedde sum preost Aquinensciscire gelaðunge, and hē wearð on ðære wōdnysse gelæd to þam eadigan Benedicte. He ða þurh halgum benum þone deofol adræfde of ðam ofsettan preoste, and hine ðisum wordum gespræc, “Far nū, and of ðisum dæge ne genealæc ðu Godes ðenungum, ne ðu flæsc-mettas ne ðicge; and gif ðu æfre gedyrstlæhst þæt ðu Godes ðenungum genealæce, ðonne bist ðu eft þæs deofles anwealdum betæht.” Se preost ða þis bebod to langum fyrste heold, and swa-ðeah æt nextan ðæs halgan weres hæse forseah, and mid dyrstignysse haligne hād underfeng. Hwæt ða, se deofol, ðe hine ær unðances forlēt, hine sona gelæhte, and oð deað gedrehte.

Sum eawfæst man sende ðam halgan were twegen butrucas mid wīne to lāce, be anum cnapan. Ða behydd se cnapa þone oðerne be wege, and ænne ðam halgan were gebrohte. He underfeng ða lāc mid ðancunge, and cwæð to ðam cnapan, “Min bearn, beo ðe wærr þæt ðu ne drince of ðam wīne þe ðu be wege hyddest, ac ahyld hit wærlice; þonne gesihst ðu hwæt ðær on-innan sticað.” He gecyrde ða mid sceame, and ahyld þæt wīn wærlice, and ðær gewende út of ðam fæte an fāh næddre. Fela ðing sæde se halga wer ðurh haligre witegunge, ðe us sind langsume to gereccenne, and eow to gehyrenne on ðyssere scortnysse. •

Sum æðelboren cild heold leoht ætforan his mysan, and ongann mōdigian þæt hit on swa waclicum ðingum him wicnian sceolde. Se halga ða sona undergeat his mōdignysse, ðurh Godes Gast, and hine ðearle ðreagende cwæð, “Broðor, bletsa ðine heortan,” and hēt animan þæt leoht him of, and hine sittan; and he sæde his gebroðrum ðæs cildes mōdignysse geendebyrdlice.

On sumere tide com micel hungor on ðam lande, and gehwær þæt landfolc micclum geangsumode. Þa getimode swa micel hafenleat on Benedictes mynstre, þæt ða gebroðra næfdon buton fif hlāfas to heora ealra gereorde. Se halga wer ða Benedictus mid gewæsum wordum his gebroðra

At that same time a priest of the church of Aquinum lost his reason, and in his madness was led to the blessed Benedict. He by holy prayers drove the devil from the possessed priest, and spake to him in these words, "Go now, and from this day approach not God's services, nor eat flesh-meats; and if thou ever darest to approach God's services, then wilt thou again be delivered into the power of the devil." The priest held his command for a long time, but, nevertheless, at last disregarded the command of the holy man, and with temerity undertook a holy office. The devil thereupon, who had before unwillingly forsaken him, soon seized him, and afflicted him till his death.

A pious person sent to the holy man two flasks of wine as a gift, by a boy. The boy then hid one by the way and brought the other to the holy man. He received the gift with thanks, and said to the boy, "My child, be cautious not to drink of the wine which thou hast hidden by the way, but incline it carefully; thou wilt then see what is sticking within it." He returned then with shame, and inclined the wine carefully, and there turned out of the vessel a variegated serpent. The holy man said many things through holy prophecy, which it were tedious for us to recount, and for you to hear in this shortness.

A noble-born child held light before his table, and began to take offence that he had to serve him in such mean things. The saint, through God's Spirit, soon perceived his pride, and, severely reproving him, said, "Brother, bless thy heart," and ordered the light to be taken from him, and him to sit; and he related to his brothers the pride of the child in detail.

At one time a great famine came into the land, and everywhere greatly afflicted the country people. Then there befell so great a want in Benedict's mynster, that the brothers had five loaves only for the refecton of them all. The holy man Benedict then with kind words comforted the sadness of his

unrôtnysse gefrefrode, and cwæð, “Nu to-dæg we habbað hwônlice behlaf, ac to-merigen we sceolon habban genihtsumlice.” Hwæt ða, þæs on merigen wurdon gemette ætforan heora gedyrum twa hund mittan meluwes on fætelsum, ða se Ælmihtiga God his ðeowum asende ; ac swa-ðeah næs nānum men cuð hū hī ðider comon.

Sum eawfæst ðegen bæd ðone halgan wer, þæt hē mid his munecum on his lande him munuc-líf aræran sceolde, and he lustbære ðæs getiðode, and cwæð to ðam gebroðrum þæt hē wolde sylf on ðam dæge ðe hē gecwæð ðær gecuman, and þæs mynstres getimbrunge gedihtan. Ða munecas ða ferdon be his hæse and bletsunge to ðæs ðegenes lande, and georne ðæs andagan cepton. Þa æteowode se halga wer Benedictus on swefne hine sylfne ðam munece þe hē to ealdre geset hæfde ofer ðam mynstre, and his profoste samod, and hī gewissode swiðe smeaðancellice ymbe ðæs mynstres gebytlungum, on þære nihte þe se andaga on merigen wæs. Þa-ða hī awocon, se ealdor and his profost, ða rehte heora ægðer oðrum hwæt hī on swefene gesāwon, and þæs micclum wundrodon. Eft siððan þa se andaga agān wæs, and se halga wer ne cōm, swa swa hē gecweden hæfde, ða comon hī eft wið his, þus cweðende, “We andbidodon ðin, halga fæder, þæt ðu ús þæs mynstres gebytlu dihtan sceoldest, and þu ne come, swa swa ðu us behete.” Ða andwyrde se halga, and cwæð, “Mine gebroðra, hwī secge ge þæt ic ne come ? Hwæt lā, ne æteowode ic inc bam slapendum, and ealle ða gebytlunge gewisslice tæhte ? Farað nu, and arærað þæt mynster swa swa ic eow on swefne dihte.” Hi ðā mid micelre wundrunge to ðam lande gewendon, and swa ða gebytlunge gefadedon, swa swa him on swefene æteowod wæs.

Nu segð se halga Gregorius, seðe þisne cwyde on Leden awrát, þæt God Ælmihtig getiðode his leofan Benedicte, þæt he ðurh gast ferde to ðam slapendum gebroðrum, and him to ðam gastlican life gewissode, seðe giú ær, ðurh his engel,

brothers, and said, "Now to-day we shall have but little remaining, but to-morrow we shall have abundantly." Lo then on the morning after were found before their doors two hundred bushels of meal in sacks, which the Almighty God had sent to his servants ; it was, however, known to no man how they came thither.

A pious thane prayed the holy man, that he with his monks would erect for him a monastery on his land, and he with pleasure consented, and said to the brothers that he would himself come on a day which he named, and direct the building of the mynster. The monks then went by his command and with his blessing to the thane's land, and anxiously awaited the day appointed. Then the holy man Benedict appeared in a dream to the monk whom he had set as principal over the mynster, and to his provost also, and directed them very circumstantially concerning the building of the mynster, on the night the morrow of which was the day appointed. When the principal and his provost awoke, they related each to other what they had seen in a dream, and thereat greatly wondered. Again afterwards, when the appointed day was passed, and the holy man came not, as he had said, they went back to him, thus saying, "We awaited thee, holy father, that thou mightest direct us in the building of the mynster, and thou hast not come as thou didst promise us." Then answered the saint, and said, "My brothers, why say ye that I came not? What, did I not appear to you both while sleeping, and distinctly planned the whole building? Go now, and erect the mynster as I directed you in the dream." They then with great wondering went to the land, and so conducted the building as had been shown to them in the dream.

Now the holy Gregory, who wrote this relation in Latin, says that God Almighty permitted his beloved Benedict to go in spirit to the sleeping brothers, and direct them in the spiritual life, who of old, through his angel, swiftly conveyed

ðone witegan Abbacuc lichamlice fram Iudea lande to Chaldea rice swiftilice ferode, þæt hē lichamlicne bīgleofan þam hūngrian Danihele brohte, seðe betwux þam leonum unscyl-dig ascofen wæs.

Twá mynecena wæron drohtnigende on gehendnysse his mynstres of æðelborenre mægðe asprungene, þam gewīcnode sum eawfæst wer on woruld-carum. Þa wæron hī æfter æþelborennysse oferhydige and hearm-cwydole, and þone æðelan wer oft gedrehton. Ða cydde se eawfæsta wer þam eadigan Benedicte hū micelne teonan he forðyldegode mid ðam foresædum mynecenum. Se halga wer asende ða to, and him ðisum wordum bebead, “Gerihlæcað eowere tungan : gif ge ne dōð, ic eow amānsumige.” Hi swa-ðeah ðurhwunedon on heora teonfullum wordum, and wurdon ða færlice forðferede, and binnon ðære cyrcan bebyrigede. Þa wæs hit gewunelic on ðam dagum þæt se diacon clypode æt ælcere mæssan, ær ðam husel-gange, “Se ðe husel-ganges unwurðe sy, gange út of ðære cyrcan.” Ða wæron þa amānsumedan mynecena binnon ðære cyrcan bebyrigede, swa swa we ær sædon ; and hī arison of heora byrgenum on mauna gesihðum, and út-eodon be ðæs diacones hæse, forðan ðe hi wæron fram ðam halgum husle ascyrede. Þa gelāmp him swa æt ælcere mæssan, þæt hī ne mihton wunian binnon ðære cyrcan æt ðam husel-gange, æfter þæs diacones clypunge. Ða wearð þis gecyrd þam halgan Benedicte mid micelre dreorignysse. Benedictus þa sona asende ane ofeletan, and hēt mid þære mæssian for ðam mynecenum ; cwæð þæt hī siððan unamānsumode wæron. His hæs wearð gefylled, and þa mynecena næfre siððan ne wurdon gesewene út-gangende æt ðæs diacones clypunge, forðan ðe hī underfengon þa halgan mænsaumunge æt Gode, þurh his ðeowan Benedicte, þe hī ær for heora stantum wordum ðīwde to amānsumigenne.

Sum munuc-cild drohtnode on his mynstre, and hæfde micele lufe to his fæder and to his meder. Swiðor for ðære

the prophet Habakkuk bodily from the land of Judea to the kingdom of Chaldea, that he might bring bodily sustenance to the hungry Daniel, who had been thrust guiltless among the lions.

Two mynchens were living in the neighbourhood of his mynster, sprung of a noble family, who in worldly cares were served by a picus man. These by reason of their noble birth were haughty and calumnious, and often afflicted the noble man. Then said the pious man to the blessed Benedict how great contumely he endured from the aforesaid mynchens. Thereupon the holy man sent to them, and in these words enjoined them, "Correct your tongues: if ye do not, I will excommunicate you." They, nevertheless, persisted in their contumelious words, and then died suddenly, and were buried within the church. In those days it was usual for the deacon to cry at every mass, before the administering of the housel, "Whosoever is unworthy to partake of the housel, go out of the church." Now the excommunicated mynchens were, as we before said, buried within the church; and they arose from their graves in sight of the people, and went out at the deacon's command, because they had been cut off from the holy housel. It befell them so at every mass, that they could not remain within the church at the administration of the housel, after the deacon's calling. This was then made known to the holy Benedict with great sadness. Benedict then instantly sent an oflete, and commanded mass to be celebrated with it for the mynchens, saying that they would afterwards be unexcommunicated. His command was fulfilled, and the mynchens were never afterwards seen going out on the deacon's calling, because they had received the holy communion from God, through his servant Benedict, who, for their foolish words, had before been instigated to excommunicate them.

A monastic child lived in his mynster, and had great love for his father and mother. He longed immoderately more

sibbe þonne for Godes dæle wearð þa oflāngod ungemetlice, and arn buton bletsunge of mynstre to his magum, and swa hraðe swa he him to com ydæges swa gewāt he of ðisum andwerdum life. Þa hē bebyriged wæs, ða ne mihte seo byrgen hine gehealdan, ac wearð his líc on merigen afunden bufon þære byrgene. His magas hine eft bebyrigdon, and he wearð eft up-aworpen, and swa gelomlice. Þa magas ða comon, and mid micclum wōpe þæs halgan weres fēt gesohton, his gife biddende. Se halga Benedictus him sealde Godes husel mid his āgenre handa, and cwæð, “Lecgað þis halige husel uppon his breoste, and bebyriað hine swa.” Ða þis gedōn wæs, ða heold seo eorðe þone lichaman, and syððan ne awarep.

Sum oðer munuc wearð unstaðolfæst on his mynstre, and mid gemāglicum benum gewilnode þæt hē moste of ðam munuc-life, ac se halga wer him forwyrnde, and swiðe mid wordum ðreade his unstaðolfæstnysse. Æt nextan, ðaða hē swa fūs wæs, ða wearð se halga wer gehāthyrð ðurh his unstaððignysse, and het hine aweg faran. Hwæt ða se munuc út-gewāt, and gemette sona ænne dracan him togeanes standende, mid gynigendum muðe, þæt he hine forswulge. Se munuc ða swiðe bifigende and forhtigende hrymde, “Yrnað, yrnað, forðan ðe þes draca me forswelgan wile.” Þa mynstermunecas urnon to, and swa-ðeah nateshwōn þone dracan ne gesawon, forðan þæt wæs se ungesewenlica deofol: ac hī læddon ðone munuc swa bifigendne binnon ðam mynstre. He ða sona behēt þæt he næfre siððan of ðam mynstre sceacan nolde; and he eac on ðam behate symle ðurhwunode. Þurh Benedictes gebedum him wæs se ungesewenlica draca æteowod, ðam ðe hē ær filigde nā geseonde.

Benedictus eac gehælde ænne cnapan mid his gebedum, on micelre hrædnysse fram ðam mæstan broce þe is gecweden elephantinus morbus.

Sum hāfenleas man sceolde agyldan healf pund anum menn, and wæs oft gemānod and ðearle geswenct for ðære læne.

after his kindred than after God's part, and ran without blessing from the mynster to his parents, and as soon as he came to them, on the same day, he departed from this present life. When he was buried the grave might not hold him, but his body was found on the morrow above the grave. His parents buried him again, and he was again thrown up, and so frequently. The parents then came, and with great wailing sought the feet of the holy man, imploring his grace. The holy Benedict gave them God's housel with his own hand, and said, "Lay this holy housel upon his breast, and so bury him." When this was done the earth held the body, and did not cast it up afterwards.

Another monk was unsteadfast in his mynster, and with importunate prayers desired that he might go from the monastery, but the holy man forbade him, and strongly with words reproved his unsteadfastness. At last, as he was so bent, the holy man was irritated by his unsteadiness and bade him go away. Thereupon the monk went out, and immediately found a dragon standing opposite to him, with gaping mouth, that he might swallow him. The monk then sorely trembling and fearing, cried, "Run, run, for this dragon will swallow me." The mynster-monks ran to him, and yet saw not any dragon, for it was the invisible devil: but they led the monk so trembling within the mynster. He then immediately promised that he would never after depart from the mynster; and he also ever continued in that promise. Through the prayers of Benedict the invisible devil appeared to him, whom he had before followed without seeing.

Benedict also healed a boy by his prayers with great promptitude from the greatest of diseases, which is called *elephantinus morbus*.

An indigent man had to pay half a pound to a man, and was often applied to and exceedingly harassed for the loan.

Ða bæd hē ðone halgan wer þæs feos, and Benedictus his hāfenleaste mid geswæsum wordum gefrefrode, cwæð þæt hē næfde þæt feoh him to alænenne, ac het hīne cuman binnon ðrim dagum eft to him. He ða soðlice, swa his gewuna wæs, gebysgode hine sylfne on his gebedum on eallum ðam fyrste. Se hāfenleasa com on ðam ðriddan dæge, and efne ða wearð gemēt þæt feoh and twentig penega to-eacan uppon anre corn-hryccan. Se eadiga Benedictus ða het him syllan þæt healfe pund, þæt he his læne forgulde, and forgeaf him ða twentig penega to his āgenum bricum.

Sumum men wæs unlybba geseald, ac hit ne mihte hine adydan, ac awende his hīw to wunderlicere fagnysse, swa þæt hē wearð on his lice reofium menn gelīc. Þa becom hē to ðam halgan Benedicte, and swa hraðe swa he hine gehrepode, swa underfeng hē his hælðe, and eal seo fagnys aweg gewāt.

An subdiacon bæd þone halgan wer sumne dæl eles to his bricum, forðan ðe hi ðicgað on ðam earde ele on heora bigleofum, swa swa we doð buteran. Þa hæfde se halga wer gedæled þæs mynstres ðing hafenleasum mannum for ðam hunger-geare to ðan swiðe, þæt him næs nān ele belæfed to his gebroðra bricum, buton on ānum lytlan glæsenan fæte. Ða hēt hē his hordere þæt glæsene fæt syllan ðam biddendan subdiacone. Se hordere cwæð him to andsware, gif hē ðone gehwædan dæl þæs eles ðam biddendum sealde, þæt hē nān ðing næfde his gebroðrum to sylenne. Se halga wer ða wearð astyred on mōde, and het oðerne munuc awurpan út þæt glæsene fæt mid ele mid ealle, ðy-læs ðe hit þurh ungehyrsumnysse þær-inne belife. Þa wearp se broðor þæt glæsene fæt út æt ðam eh-ðyrle, uppon ðam heardan stane, ac hit ne mihte toberstan, ne ðone ele ageotan. Ða het Benedictus eft ahebban þæt ele-fæt, and syllan ðam subdiacone þe his ær bæd, and ðearle ðone ungehyrsuman hordere ðreade, and cneowode siððan on his gebedum mid his mynster-munecum. Þa stōd ðær ān æmtig cyf oferwrogen, and ongann to flowenne mid ele, swa þæt hi brudon of ðone clāð, and se

He then besought the holy man for the money, and Benedict comforted his indigence with kind words, saying that he had not the money to lend him, but bade him come to him again within three days. But he, as was his wont, busied himself in prayers during all that time. The poor man came on the third day, and behold, there was found the money with twenty pennies besides upon a corn-rick. The blessed Benedict then commanded the half pound that he owed for his loan to be given to him, and gave him the twenty pennies for his own use.

Poison had been given to a man, but it was unable to destroy him, yet turned his exterior to a wonderful eruption, so that in his body he became like a leprous man. He came to the holy Benedict, and as soon as he touched him he received his health, and all the eruption went away.

A subdeacon requested of the holy man a portion of oil for his use, because they eat oil in that country with their food as we do butter. But the holy man had distributed the provisions of the mynster to indigent persons in the year of famine so bountifully, that there was no oil left for the use of the brothers, except in one little glass vessel. He then bade his steward give that glass vessel to the requesting subdeacon. The steward said in answer, that if he gave that little portion of oil to the applicant, he would have nothing to give to his brothers. The holy man was then troubled in mind, and bade another monk throw away the glass vessel with the oil both together, lest it should through disobedience remain therein. The brother then threw out the glass vessel at the window, upon the hard stone, but it would not break, nor spill the oil. Benedict then bade the oil-vessel be again taken up, and given to the subdeacon who had before asked for it, and strongly reproved the disobedient steward, and knelt afterwards in prayer with his mynster-monks. There stood there then an empty cask covered over, and it began to flow with oil, so that they drew off the cloth, and the oil flowed over

ele fleow ofer inn to ðære flore. Benedictus ða arās of his gebedum, and se ele geswāc ðære fledinge.

Sume dæge eode se halga wer to cyrcan and gemette þone deofol, and befrān hwider hē wolde. Se deofol cwæð, þæt hē wolde beran drincan his gebroðrum. Se halga wer ða hine ardllice gebæd, and gecyrde ongean, and efne ða se awyrigeda gast gemette ænne ealdne munuc wæter hladen, and gewearp ðone munuc to eorðan, and hine mid wōdnysse þearle drehte. Se eadiga Benedictus þa slōh ðone munuc under þæt wencge mid āne handa, and se fula deofol þærrihte him fram gewāt, and næfre siððan him genealæcan ne dorste.

Sum gedwolman, Thesalla hatte, ehte cristenra manna on ðam timan mid ormætre reðnysse, swa þæt gif ænig preost-hādes mann, oððe munuchādes him genealæhte, ne mihte his handum cucu ætwindan. He ða æt sumon sæle gelæhte ænne cristenne mannan, and hīne mid mislicum tintregum cwyldde, and ðurh gytsunge ontendnysse mid ðam tintregum wolde his æhta æt him ofgān. Se cristena man ða cwæð, þæt he hæfde his ðing and hine sylfne betæht þam halgan were Benedicte. Se wælhreowa ehtere Thesalla þa geswāc ðæra tintregena, and gebānd hine mid strangum bendum, and drāf hine ætforan him ridendum, þæt he him geswutelode hwæt se Benedictus wære, ðe his ðing underfangen hæfde. Hi ða becomon to ðæs mynstres geate þæs halgan weres, and hine gemetton æt his rædinge sittan. Þa cwæð se wælhreowa Thesalla mid micelre reðnysse to ðam halgan were, “Arīs, arīs, and agif ðises ceorles ýddysce.” Ða beseah se halga wer wið his clypunge, and beheold ðone gebundenan mann, and his bendas sona wurdon alysedde mid únasecgendlicere hrædnysse. Hwæt ða Thesalla ðurh ðas micclan mihte wearð afyrht, and his wælhreowan hneccan to ðæs halgan weres fotswaðum gebíge, biddende his miltsunge and ðing-rædene. Benedictus swa-ðeah nateshwōn fram his rædinge ne arās, ac hēt his gebroðru hine to cyrcan lædan, and bletsunge syllan. Se eadiga Benedictus ða æfter ðære bletsunge

on to the floor. Benedict then arose from his prayers, and the oil ceased from flowing.

One day the holy man was going to church and met the devil, and inquired whither he was going. The devil said that he would bear drink to his brothers. The holy man then quickly prayed and turned back, and just then the accursed spirit met an old monk drawing water, and threw the monk on the earth, and grievously afflicted him with madness. But the blessed Benedict struck the monk under the cheek-bone with one hand, and the foul devil straightways departed from him, and never afterwards durst approach him.

A heretic named Zalla persecuted christian men at that time with excessive fierceness, so that if any man of priest's degree or of monk's degree approached him, he might not escape alive from his hands. He at one time seized a christian man, and tortured him with divers torments, and through the burning of covetousness would by those torments extort from him his possessions. The christian man then said, that he had committed his property and himself to the holy man Benedict. The bloodthirsty persecutor Zalla then abandoned the torments, and bound him with strong bonds, and riding drove him before him, that he might show him who Benedict was, who had received his property. They came to the gate of the holy man's mynster, and found him sitting at his reading. Then said the bloodthirsty Zalla with great fierceness to the holy man, "Arise, arise, and give up this churl's property." The holy man looked up on his calling, and beheld the bound man, and his bonds were instantly loosed with unspeakable quickness. Zalla was then affrighted through the great miracle, and bowed his bloodthirsty neck to the footsteps of the holy man, imploring his mercy and intercession. Benedict, however, arose not from his reading, but desired his brothers to lead him to the church, and give him blessing. The blessed Benedict then,

mānode þone reðan ehtere þæt he ðære wōdlican reðnysse geswice, and he ða þearle ablicged awēg tengde, and æt ðam cristenan menn nān ðing habban ne dorste, ðone ðe se eadiga Benedictus na handlunge ac on-beseonde fram his bendum alyside.

An geleafful yrðling bær his deadan suna líc to Benedictes mynstre, and mid dreorigum wōpe hrymde to ðam halgan were, “Agíf me minne sunu, agíf me minne sunu.” Se halga wer andwyrde, “Hwæt lā, ætbræd ic ðe þinne sunu?” Se yrðling andwyrde, “La leof, he is dead: gang to and arær hine.” Se eadiga wer cwæð to his gebroðrum, “Gað aweg; nis ðis na ure dæd, ac is ðæra halgena apostola.” Þa ðurhwunode se ceorl on his bene, swerigende þæt hē aweg ne cyrde, buton se halga his sunu arærde. Hwæt ða, Benedictus eode to ðæs cnapan lice, and ðær on-uppon gelæg, and arās, and his handbredu astrehte wið heofenas weard, þus cweðende, “Min Drihten, ne beheald þu mine synna, ac geleafan ðises mannes, se ðe biðt aræran his sunu: and agíf nu, Drihten, ða sawle ðe ðu name into ðisum lichaman.” Sona ða æfter ðisum gebede ge-edcucode se deada cnapa, and se halga wer hine betæhte ansundne his fæder.

Se halga wer hæfde ane eawfæste swustor, Scolastica gehaten, seo wæs fram cildhāde Gode gehalgod, on mægðhāde him ðeowigende, on gehendnysse his mynstres wunigende; þa genesode se halga wer symle æne ymbe geares ymbrene. Þa gecom he sume dæge to hyre cytan æfter gewunan mid sumum his gebroðrum, and hī ealne ðone dæg on Godes he-rungum and halgum spræcum adrugon. Efnæ ða on æfnunge, ðaða hī æt gereorde sæton, cwæð þæt halige mæden to hire arwurðfullan bræðer, “Ic bidde ðe, broðer min, ne forlæt ðu me on þissere nihte, þæt wit magon smeagan ymbe gefean þæs heofenlican lifes oð merigen.” Ða andwyrde se arwurða broðor, “Hwæt cweðst þu, sweoster? Ne mæg ic nateshwōn buton mynstre nihtes wunian.” And wæs ða swa stille weder, þæt nān wolcn næs on ðære lyfte gesewen. Hwæt

after the blessing, exhorted the fierce persecutor to cease from his frantic fierceness, and he then exceedingly appalled hastened away, and durst not have anything from the christian man, whom the blessed Benedict, not by power of hands but by looking on him, had released from his bonds.

A believing husbandman bare the corpse of his dead son to Benedict's mynster, and with sad weeping cried to the holy man, "Give me back my son, give me back my son." The holy man answered, "What, have I taken away thy son?" The husbandman answered, "O sir, he is dead : go and raise him." The blessed man said to his brothers, "Go away; this is not our act, but is of the holy apostles." But the churl persisted in his prayer, swearing that he would not go away, unless the saint raised up his son. Whereupon Benedict went to the boy's body, and lay thereon, and arose, and stretched out his palms towards heaven, thus saying, "My Lord, behold thou not my sins, but the belief of this man, who prays that his son may be raised up : and restore now, O Lord, the soul which thou hast taken into this body." Immediately after this prayer the dead boy requickenened, and the holy man delivered him sound to his father.

The holy man had a pious sister, named Scholastica, who had from childhood been hallowed to God, serving him in virginity, dwelling in the neighbourhood of his mynster, whom the holy man constantly visited once in the course of the year. He came one day to her cottage, according to his wont, with some of his brothers, and they passed the whole day in God's praises and in holy speeches. Lo, in the evening, when they were sitting at their refection, the holy maiden said to her venerable brother, "I pray thee, my brother, leave me not this night, that we may discourse concerning the joy of the heavenly life until morn." Then answered the reverend brother, "What sayest thou, sister ? I may not continue out of the mynster at night." And it was then such still weather, that there was no cloud seen in the air. Whereupon the

ða, seo mynecynu, ðaða heo his andsæc gehyrde, beclypte hire neb mid handum, and ahyldre hire heafod to ðære mysan, biddende þone Ælmihtigan Drihten. Þa mid ðam ðe heo hire heafod of ðære mysan ahefde, ða abærst swa micel ðunor and liget, and swilc storm yðigende feoll, swa þæt se halga wer and his gebroðra ne mihton, for ðam ormætan gyte, heora fēt of ðære cytan astyrian. Ða cwæð se halga wer to his sweoster, “Arie ðe se Ælmihtiga God, sweoster : hwæt hæfst þu gedōn ?” Heo andwyrde, “Efnre ic bæd þe, and þu me noldest tiðian ; ða bæd ic minne Drihten, and he me gehyrde. Gāng nu to mynstre, gif ðu mage, and me āna forlæt.” He ða ne mihte buton ðam hrōfe acuman, ac ðær wunode þa niht unwilless, seðe sylfwilless nolde. And hī ealle ða niht mid halgum spræcum þæs gastlican līfes ðurhwacole aspendon. Eft siððan ymbe ðry dagas stōd se halga wer on his gebedum, and beseah ūt, and geseah ðære ylcan mynecene his sweoster sawle lædan to heofenan, on anre culfran hīwe. He ða hire wuldres blissigende, ðam Ælmihtigan Gode þancode, and hire forðsið his gebroðrum cyðde, and sende hī ðærrihte, þæt hī hire līc to mynstre feredon, and on his āgenre byrgene, þær he sylf licgan wolde, mid arwurðnysse bebyrigdon ; þæt heora lichaman on ānre byrgene hī gereston, swa swa heora mōd on ānnyse symle Gode ðeowode.

Eft on oðrum timan, stōd se halga wer on his gebedum uppon anre upflora, þær his bedd inne wæs : þa gestōd he æt anum eh-ðyrle oð forð nihtes, þone Ælmihtigan God biddende ; þa færlice asprāng micel leoht beorhtre ðonne ænig dæg, swa þæt se halga wer oferseah ealne middaneard, and ofseah betwux ðam micclum leoman lædan mid engla werode anes biscopes sawle to heofenum ; his nama wæs Germanus. Ða wolde se halga habban him gewitan þære wunderlican gesihðe, and ofclypode his diacon him hrædlice to, and he geseah sumne dæl þæs leohtes. Þa sende se halga wer swyftne ærendracan to þæs biscopes ceastre, þæt he sceolde ge-

mynchen, when she heard his refusal, covered her face with her hands, and inclined her head to the table, praying to the Almighty Lord. Then when she raised her head from the table there burst forth so much thunder and lightning, and such a storm fell in torrents, that the holy man and his brothers could not, on account of the excessively great inundation, move their feet from the cottage. Then said the holy man to his sister, "May the Almighty God have mercy on thee, sister : what hast thou done ?" She answered, "Lo, I prayed thee, and thou wouldst not comply ; I then prayed my Lord, and he has heard me. Go now to the mynster, if thou canst, and leave me alone." He could not then go from under the roof, but unwillingly remained there the night, who of his own will would not remain. And all the night they spent thoroughly awake in holy discourses of the ghostly life. Three days after, the holy man was standing at his prayers, and looked out, and saw the soul of the same mynchen, his sister, led to heaven in form of a dove. He then rejoicing in her glory, thanked the Almighty God, and announced her departure to his brothers, and straightways sent them to bear her corpse to the mynster, and to bury it honourably in his own sepulchre, where he desired to lie himself ; that their bodies might rest in one grave, as their minds had in unison ever served God.

Again, another time, the holy man was standing at his prayers on an upper story, wherein his bed was : there stood he at a window till far in the night, praying to Almighty God ; when suddenly there sprang up a great light brighter than any day, so that the holy man saw over all the world, and perceived among the great beams of light the soul of a bishop led by a host of angels to heaven ; his name was Germanus. Then would the saint have witnesses of that wonderful sight, and called his deacon quickly to him, and he saw a part of the light. The holy man then sent a swift messenger to the bishop's city, that he might learn whether

axian hwæðer he lifes wære. Se ærendraca ða hine gemette deadne, and smealice ymbe his forðsið befrán, and geaxode ða, þæt he on ðære tide gewát ðe se halga Benedictus his sawle to heofenan ferian geseah.

Wunderlic gesihð, þæt an deadlic man mihte ealne middaneard oferseon ; þeah gif se man gesihð Godes leoht, þonne bið þæt gesceaft swiðe nearu geðuht, and ðæs mannes sawl bið on Gode mid þam leohte tospræd, swa þæt heo oferstihð middaneard, and eac hī sylfe. Hwilc wundor wæs, ðeah se halga wer ealne middaneard ætforan him gesawe, ðaða he wæs ahāfen on his mōdes leohte ofer middanearde ? Witodlice þæt leoht þe he wiðutan geseah wæs on his mōde sciende, and his mōd to ðam upplican abræd, and him æteowode hu nearowe ealle ða niðerlican gesceafta him wæron geðuhte, þurh ormætnysse þæs godcundlican leohtes.

Þes eadiga wer Benedictus awrāt muneca regol mid micclum gesceade, mid beorhtre spræce, on ðam mæg gehwā tocnawan ealle dæda his lāreowdomes ; forðan ðe se halga swa leofode swa hē tæhte. Se eadiga wæs bliðe on andwlitan, mid hwītum hærum, fægere gehīwod, and mid micelre lufe on mōde afylled, swa þæt hē on heofonlicum eðle eardigende wæs, þeah ðe hē on eorðan ða-gyt wunode. Þæs geares ðe hē gewát hē cyðde his forðsið on ær sumum his leorningcnihtum mid him drohtnigendum and sumum oðrum on fyrlenum stowum wunigendum. Seofon nihtum ær hē gewite, hē het his byrgene geopenian, and hē ðærrihite mid swiðlicum fefore geond ða seofon niht þearle gedreht wearð. On ðam sixtan dæge his legeres hē het hine beran into cyrcan, and þær hine gehūslian. He ða astōd betwux his gebroðra handum, astrehtum handum wið heofonas weard, and betwux his gebedum his gast út-ableow. On ðam ylcan dæge wearð æteowod his twam leorningcnihtum an weg fram ðam huse þe hē on gewát, on ðam east-dæle, astreht oð heofonan. Se weg wæs mid pællum gebricgod, and mid ungerimum leoht-fatum scīnende. Ðær on uppon stōd sum arwurðe wer mid

he were alive. The messenger found him dead, and accurately inquired concerning his decease, and learned that he departed at the time that the holy Benedict saw his soul borne to heaven.

A wonderful sight, that a mortal man could see over all the world; though if a man see God's light, then will the creation appear very narrow, and the man's soul will be in God expanded with that light, so that it will rise above the world and itself also. What wonder was it, though the holy man saw all the world before him, when he was exalted in his mind's light above the world? For the light which he saw without was shining in his mind, and drew up his mind to heaven, and showed him how narrow all sublunary creatures would appear to him through the immensity of the divine light.

This blessed man Benedict wrote the rule of monks with great judgement, in brilliant language, in which every one may know all the acts of his teachership; for the saint so lived as he taught. The blessed man was cheerful in aspect, with white hair, beautifully formed, and in mind filled with great love, so that he was dwelling in the heavenly country, although he still continued on earth. The year that he departed he announced his decease beforehand to some of his disciples living with him, and to some others dwelling in distant places. Seven days before he departed he ordered his grave to be opened, and he straightways was greatly afflicted with a violent fever throughout those seven days. On the sixth day of his illness he commanded them to bear him into the church, and there to house him. He then stood between the hands of his brothers, with hands outstretched towards heaven, and between his prayers breathed out his spirit. On the same day appeared to two of his disciples a way from the house in which he departed, on the east part, extended to heaven. The way was laid with palls, and shining with numberless lamps. Thereupon stood a venerable man with

beorhtum gyrlun, axigende hwæs se weg wære þe hī beheoldon? Hī cwædon þæt hī nyston. Þa cwæð se engel him to, “Ðis is se weg ðe Godes dyrling, Benedictus, to heofenum on-astah.”

His halga lichama wearð ða bebyriged to his sweoster līce Scolastican, swa swa hē sylf bebead, binnon Iohannes cyrcan þæs halgan Fulluhteres, on ðam munte Casino; ac hē wæs siððan æfter manegum gearum gefeod to Francena rice, to þam mynstre ðe we hātað Florege, on ðære stowe his bān restað on micclum wurðmynte and on wundrum scinende, and his sawl symle gesælig rixað mid Gode on heofenum for gōdum geearnungum. Þæt scræf ðe hē ārest on drohtnigende wæs, gyt oð ðis on wundrum scīnende ðurhwunað. Witodlice sum gemyndleas wīf ferde wōrigende geond wudas and feldas, and ðær gelæg þær hī seo teorung gelette. Ða beode heo sume dæge þurh nytenysse into ðam scræfe þæs eadigan Benedictes, and þær hī gereste, and arās ðæs on merigen swa gewittig swilce heo næfre on nānre wōdnysse nære, and swa siððan symle ðurhwunode. Hwā mæg on worulde ealle ða wundra gereccan ðe se Ælmihtiga Scyppend, ðurh ðisne æðelan wer, middanearde geswutelode? Sy him wuldor and lōf ā on ecnysse, mid eallum his halgum, se ðe āna is unasegendlic God. Amen.

DOMINICA IN MEDIA QUADRAGESIME.

MEN ða leofostan, we rædað nu æt Godes ðenungum ymbe gesetnysse þære ealdan æ: nu wylle we eow sume geswutelunge be ðære Gecyðnysse sceortlice secgan, þæt ge eallunge þæs andgites orhlyte ne syn; forðan ðe ure mæð nys þæt we eow be fullum andgite hī geopenian magon, ne ge eac nateshwōn hire deopan digelnysses fulfremedlice understandan ne magon.

bright garments, asking what way it was that they beheld ? They said that they knew not. Then said the angel to them, "This is the way on which God's darling, Benedict, ascended to heaven."

His holy body was then buried by the corpse of his sister Scholastica, as he had himself commanded, within the church of John the holy Baptist, on the mount Cassino ; but he was many years after conveyed to the realm of the Franks, to the mynster which we call Fleury, in which place his bones rest in great veneration, and shining with miracles, and his soul ever blessed reigns with God in heaven for its good deserts. The cave in which he first lived continues until now shining with miracles. For a witless woman went rambling through the woods and fields, and lay there where exhaustion had stopt her. She then in ignorance went one day into the cave of the blessed Benedict, and there rested, and arose the morning after as sensible as if she had never been in a state of madness, and so continued ever afterwards. Who can in the world relate all the wonders that the Almighty Creator hath manifested to the earth through this noble man ? Be to him glory and praise ever to eternity with all his saints, who alone is unspeakable God. Amen.

MIDLENT SUNDAY.

MOST beloved men, we now read at God's services concerning the institute of the old law : we will now give shortly some illustration of the Testament, that ye may not be wholly ignorant of its sense ; for it is not within our capacity to explain it to you in its full signification, nor also can ye by any means perfectly understand its deep obscurity.

Þry timan sind on þyssere worulde : Ante legem, Sub lege, Sub gratia ; þæt is, ær æ, under æ, under Godes gife. Se tíma is “æf æ,” gecweden, þe wæs fram Adam buton æ oð Moysen, ða gesette God æ ðurh Moysen ; and se tíma wæs gecweden “under æ,” oð Cristes to-cyme on menniscnysse, ða awende Crist ða ealdan æ to gastlicere getācnunge. Nu is se tíma fram Cristes ðrowunge gehāten “under Godes gife,” forðan ðe his gifu gewissað ða gecorenan symle to soðfæstnysse and to lífes bebodum, þæt hī ða ðing gastlice gehealdon ðe seo ealde æ lichamlice bebead.

Abraham hatte se heahfæder, ðe ærest æfter ðam micclum flode to Gode cyððe hæfde : he wæs Godes gespreca, and his bebodum þearle gehyrsumode : þa forgeaf se Ælmihtiga God him and his ofspringe þone eard to būgienne þe is gehāten Iudealand, on ðam is seo burh Hierusalem, ðe Crist on ðrowode, ðeah ðe heo nu on oðre wisan getymbrod sy. þa cwæð se Ælmihtiga God to Abrahāme, “Wite ðu þæt ðin cynn sceal ælðeodig wunian on oðrum earde feower hund geara, and hī hī on ðeowte gebringað, and micclum swencað. Soðlice ic dēme ðam folce, and ðin mægð siððan mid micclum æhtum of ðam lande færð, and on ðam feorðan cneowe hī gecyrrað hider ongean.” Abraham siððan gestrynde sunu Isaác, and se Isaác gestrynde twegen, Iacob and Esau. Se Iacob wæs Godes gecoren, and gestrynde twelf suna, ða sind gehātene twelf heahfæderas.

þa becom se mæsta hunger ofer eallum middanearde seofon gear tosomne, buton on Egypta-lande, on ðam ānum wæs corn, swa hit gecweden is, “Swa fela swa bið sand-ceosol on sæ.” Ða ferde se Iacob mid his twelf sunum and his suna sunum, ealles hund-seofontig manna, to Egypta-lande, þær ðær hi bigleofan fundon ; and þær eardodon feower hund geara, swa swa se Ælmihtiga God Abrahāme sēde. þa æt nextan arās Pharao, se Egyptisca cyning, and þæt Israhela folc eall on ðeowte gebrohte, het hi wyrcan his burhweallas,

There are three times in this world: *Ante legem*, *Sub lege*, *Sub gratia*; that is, Before the law, Under the law, Under God's grace. The time is called "before the law," which was from Adam without law till Moses, when God established the law through Moses; and the time was called "under the law" till the advent of Christ in humanity, when Christ changed the old law to a ghostly signification. Now the time from Christ's passion is called "under God's grace," because his grace always directs the chosen to truth and to the commandments of life, that they may spiritually hold those things which the old law enjoined bodily.

Abraham the patriarch was named, who first after the great flood had personal knowledge of God: he spake with God, and fervently obeyed his commandments: then the Almighty God gave to him and his offspring the land to inhabit which is called Judea land, in which is the city of Jerusalem, in which Christ suffered, though it is now built in another manner. Then said the Almighty God to Abraham, "Know thou that thy kin shall be a stranger in another country four hundred years, and they shall bring them into thralldom and greatly afflict them. But I will judge that people, and thy race shall afterwards go with great possessions from the land, and in the fourth generation they shall return hither again." Abraham afterwards begat a son, Isaac, and Isaac begat two, Jacob and Esau. Jacob was God's chosen, and begat twelve sons, who are called twelve patriarchs.

Then came the greatest of famines over all the earth, for seven years together, except in the land of Egypt, in which alone there was corn, as it is said, "As much as is the sand in the sea." Jacob, therefore, went with his twelve sons and his sons' sons, altogether seventy men, to the land of Egypt, where they found sustenance; and there dwelt four hundred years, as the Almighty God had said to Abraham. Then at last Pharaoh, the Egyptian king, arose, and brought all the people of Israel into thralldom, commanded them to make his

and hi bysmorlice geswencte, and het acwellan ælc hys cild of ðam cynne. Betwux ðisum asprang Moyses and his broðer Aaron of ðære ylcan mægðe. To ðam Moyse spræc se Ælmihtiga God þisum wordum, “ Ic geseah mines folces geswinc on Egypta-lande, and heora hream ic gehyrde, and ic niðer-astah þæt ic hī ahredde of Egyptiscra manna handum, and ic hī gelæde of ðam earde to gōdan lande and brādum, þæt ðe fleowð mid meolce and mid hunige.” God cwæð þa to Moysen, “ Far to ðam cyninge Pharao, and beod him þæt hē min folc forlæte of his leode faran.” Moyses ða and his broðor Aaron ferdon to Pharao mid ærende þæs Ælmihtigan Godes, and cwædon, “ þus cwyrð Drihten Israhela God, Forlæt min folc þæt hit me lāc offrige on westene, swa ic him gewissige.” Pharao him andwyrde, “ Hwæt is se Drihten þæt ic his stemne gehyran sceole, and Israhel forlætan? Nāt ic ðone Drihten, and ic Israhel ne forlæte.” Ða sende se Ælmihtiga tȳn cynna wita ofer ðam ðwyran cyninge and ofer his leode, ærðan ðe he þæt folc forlætan wolde. Moyses, ðurh Godes mihte, awende eal heora wæter to readum blode, and hē afylde eal heora land mid froggon, and siððan mid gnættum, eft mid hundes lusum, ða flugon into heora muðe and heora næsðyrlum; and se Ælmihtiga ðone mōdigan cyning mid þam eaðelicum gesceaftum swa geswencte, seðe mihte hine mid wildum berum and leonum gewyldan, gif he swa wolde: and nān ðyssera geswencednyssa ne becom on ðam ende þæs eardes ðe þæt Godes folc on eardode.

þæt fife wite wæs cwealm on heora orfe, swa þæt on ðam lande fornean nān orf ne belāf, buton Israheles þe ansund gestōd. þæt sixte wite wæs, þæt mislice geswel and blædran asprungon on heora lichaman on eallum his folce. þæt seofode wite wæs, þæt swa micel ðunor and hagol becom on ðam leodscipe, þæt ælc ðing wæs adyd þæt ūte wearð gemet, and ælc treow on ðam earde tobærst. þæt eahtoðe wite wæs, þæt gærstapan ofereodon eall þæt land swilce swa næfre

burgh walls, and contumeliously afflicted them, and commanded every male child of that race to be slain. At this time Moses and his brother Aaron sprung up of the same tribe. To Moses the Almighty God spake in these words, "I have seen the affliction of my people in the land of Egypt, and I have heard their cry, and I have descended, that I might deliver them from the Egyptian men's hands, and I will lead them from the country to a land good and broad, which floweth with milk and honey." God then spake to Moses, "Go to the king Pharaoh, and command him to let my folk depart from his people." Moses and his brother Aaron then went to Pharaoh with the message of the Almighty God, and said, "Thus saith the Lord God of Israel, Let my folk depart, that they may offer me an offering in the wilderness, as I shall direct them." Pharaoh answered him, "Who is the Lord, that I should hear his voice and let Israel depart? I know not the Lord, and I will not let Israel depart." Then the Almighty sent ten kinds of plague on the perverse king and on his people, before he would let the folk depart. Moses, through the power of God, turned all their water to red blood, and he filled all their land with frogs, and then with gnats, afterwards with dog-lice, which flew into their mouths and their nostrils; and the Almighty thus afflicted the proud king with the small creatures, who might have quelled him with wild bears and lions, if he had so desired: and none of these afflictions came into the end of the country in which the people of God dwelt.

The fifth plague was murrain among their cattle, so that in the land scarcely any cattle remained, save that of the Israelites, which stood sound. The sixth plague was, that divers boils and blisters sprung up on their bodies among all his people. The seventh plague was, that so much thunder and hail came on the nation, that everything that was found without was destroyed, and every tree in the country was shivered. The eighth plague was, that locusts passed over

ærdan næron, ne eft næfre ne gewurðað; and hī forgnogon swa hwæt swa se hagol belæfde, oððe on treowum oððe on oðrum wæstmum. Þæt nigoðe wite wæs, þæt becomon ðicce ðeostru and egeslice ofer eallum Egypta-lande, swa þæt heora nān binnon ðrim dagum oðerne ne geseah, ne hī of ðære stowe styrian ne nihton, and on Israhela ðeode wæron gewunelice dagas. Þæt teoðe wite wæs, þæt on ælcum huse ealre ðære ðeode, on ānre nihte, læg ān dead mann, and þæt wæs se frum-cenneda and se leofosta þam hlaforde.

Þa æt nextan forlēt Pharao Israhela folc of his earde siðian mid micclum æhtum, and God gesette ðone foresædan Moysen his folce to heretogan, and his broðer Aaron to sacerde; and hī læddon þæt folc to ðære Readan sǣ mid micelre fyrdinge, þæt wæron six hund þusenda wigendra manna, buton wifum and cildum. Ða ofðuhte Pharao þæt he þæt folc swa freolice forlet, and tengde æfter mid eallum his here, and offerde hī æt ðære Readan sǣ. Þa cwæð se Ælmihtiga to Moysen, “Astrece ðine hand ofer ða sǣ, and todǣl hī.” And Moyses ða sloh þære sǣ ofer mid his gyrde, and seo sǣ toode on twā, and eal þæt Israhela folc eode ofer ða sǣ be drīum grunde, and þæt wæter stōd him on twā bealfa swilce oðer stān-weall. Pharao ða him filigde æt ðam hōn mid his ge-beotlicum crætum and gilplicum riddum. Þa cwæð se Ælmihtiga God to Moysen, “Astrece ðine hand ofer ða sǣ, þæt þæt wæter gecyrrre to ðam Egiptiscum, ofer heora crætum and riddum.” Moyses ða astrehte his hand ongean ðære sǣ, and heo oferār Pharao, and ealle his crætu and riddan mid yðum oferwreah, swa þæt ðær næs furðon ān to lafe ealles ðæs heres þe him filigde. Israhela folc soðlice eode be ðam drīum grunde, and hī sungon Godes lōf mid geleafan, Godes mihta mærsigende.

Æfter ðisum him com bigleofa of heofenum, swa hwær swa hī wicodon geond þæt westen, and gehwīlc mann þæs heofonlican metes swa micel gegadrode swa hē to ðam dæge.

all the land, so as had never been before, nor ever again will be ; and they gnawed up whatsoever the hail had left, either of trees or of other productions. The ninth plague was, that thick and awful darkness came over all the land of Egypt, so that for three days no one saw another, nor could they stir from the place, and among the people of Israel were ordinary days. The tenth plague was, that in every house of all that people, in one night, lay a dead man, and that was the first-born, and dearest to the master.

Then at last Pharaoh let the people of Israel journey from his country with great riches, and God set the aforesaid Moses as leader of his people, and his brother Aaron as priest; and they led the people to the Red sea with a great host, they were six hundred thousand fighting men, besides women and children. Then Pharaoh repented that he had so freely let the people depart, and hastened after them with all his army, and overtook them at the Red sea. Then said the Almighty to Moses, "Stretch thine hand over the sea, and divide it." And Moses then struck the sea over with his rod, and the sea separated in two, and all the people of Israel went over the sea on dry ground, and the water stood on the two sides of them as another stone wall. Pharaoh then followed them at their heels with his threatening chariots and proud horsemen. Then said the Almighty God to Moses, "Stretch thine hand over the sea, that the water may return to the Egyptians, over their chariots and horsemen." Moses then stretched his hand towards the sea, and it overwhelmed Pharaoh, and all his chariots and horsemen covered with its waves, so that there was not even one left of all the army that had followed him. But the people of Israel went on dry ground, and they sung the praise of God with belief, magnifying God's miracles.

After this, food came to them from heaven, wheresoever they encamped throughout the wilderness, and every man gathered so much of the heavenly meat as he could eat in

geðicgan mihte ; and him dæghwomlice edniwe of heofenum com, þa feowertig geara ðe hī on ðam westene ferdon. On ðam westene næs nān ðæra wætera þe him to ðearfe mihte for ðære biternysse ; ac God het Moyses slean mid his gyrde þone heardan stān-clud, and of ðam stāne arn ormæte stream wæteres eallum ðam folce and heora orfe to genihtsumnysse. Ðam folce eode ætforan symle Godes wolcn swilce ormæte swer, se wæs fyren geðuht on nihtlicere tide, and on gewunelices wolcnes hiwe on dæge ; and hi ðam wolcne symle filigdon : swa hwær swa hit ætstōd, þær hī wicodon, and eft, swa hraðe swa þæt wolcn styrode, swa siðode samtinges eal seo fyrd æfter ðam wolcne. Binnon feowertig geara fæce næs nān man gelegerod on eallum ðam folce, ne heora reaf næs tosigen, ne him se heofenlica mete ne ateorode, oðþæt hī to ðam earde becomon þe him se Ælmihtiga God þurh hine sylfne behēt.

God cwæð to Moysen þæt he wolde cuman, and hine ætforan ðam folce gesprecan, þæt hī ðy leaffulran wæron ; and hēt hī beon gearowe on ðam ðriddan dæge. Ða on ðam fiteogoðan dæge ðæs ðe hī fram Egypta-lande ferdon, wearð Godes wuldor gesewen on ðam westene uppon anum munte se is gehāten Synay, to ðam astah se Ælmihtiga Scyppend, and efne ða þær begann to brastlignenne micel ðunor, and liget sceotan on ðæs folces gesihðe, and byman bleowan mid swiðlicum dreame, and micel wolcn oferwreah ealne ðone munt. Betwux þisum dreame clypode se Ælmihtiga Drihten Moysen him to, and cwæð, “ Astih eft adune, and bebeod ðam folce þæt heora nān ðam munte ne genealæce : swa hwæt swa hine hrepað, oððe mann oþþe nyten, he ne leofað sona. Astih nu eft up to me, and Aaron samod.” Moyses ða Godes hæse gefylde, and eft up to him astah. Þa awrāt se Ælmihtiga God him twā stānene wex-bredu mid his āgenum fingre, on ðam wæron awritene tyn word, þæt sind tyn ælice beboda. Þæra worda wæron ðreo on ānre tabelan awritene, and seofon

that day; and daily there came new to him from heaven, the forty years that they journeyed in the wilderness. In the wilderness were none of those waters that might serve for their use, on account of the bitterness; but God commanded Moses to strike the hard stone rock with his rod, and from the stone there ran an immense stream of water for the repletion of all the people and their cattle. Ever before the people went God's cloud like an immense pillar, which seemed of fire in the night time, and in the form of a common cloud by day; and they constantly followed that cloud: wheresoever it stood, there they encamped, and again, as soon as the cloud stirred, so journeyed at the same time all the host after the cloud. Within a space of forty years no man was afflicted with sickness among all the people, nor were their garments decayed, nor did the heavenly meat fail them, until they came to the country which the Almighty God through himself had promised them.

God said to Moses that he would come and speak to him before the people, that they might be the more believing; and commanded them to be prepared on the third day. Then on the fiftieth after their departure from the land of Egypt, God's glory was seen in the wilderness on a mount which is called Sinai, on which the Almighty Creator descended, and lo, great thunder began there to rattle, and lightning to dart in sight of the people, and trumpets to blow with a loud sound, and a great cloud covered all the mount. Out of this sound the Almighty Lord called Moses to him, and said, "Go down again, and command the people that none of them approach the mount: whatsoever toucheth it, whether man or beast, shall forthwith not live. Come now again up to me together with Aaron." Moses then fulfilled God's behest, and again went up to him. Then the Almighty God wrote for him two stone tables with his own finger, on which were written ten ordinances, which are the ten lawful commandments. Of these ordinances, three were written on one table,

on ðære oðre. Þæt forme bebod is, “Drihten ðin God is ân God.” Þæt oðer word is, “Ne underfoh ðu ðines Drihtnes naman on ydelnyssse.” Þæt ðridde word is, “Beo ðu gemyndig þæt ðu ðone resten-dæg freolsige.” Ðas ðreo word stodon on ânre tabulan. On ðære oðre tabelan wæs þæt forme bebod, “Arwurða ðinne fæder and þine moder.” Þæt oðer bebod, “Ne hæm ðu unrihtlice.” Þæt ðridde, “Ne ofslih ðu mannan.” Þæt feorðe, “Ne stala ðu.” Þæt fiftre, “Ne beo ðu leas gewita.” Þæt sixte, “Ne gewilna ðu oðres mannes wifes.” Þæt sefoðe, “Ne gewilna ðu oðres mannes æhta.” Ðas tȳn beboda synd eallum mannum gesette to gealdenne. Moyses ða wæs wunigende up on ðære dune feowertig daga and feowertig nihta tosomne, and he on eallum ðam fyrste nānes eorðlices bigleofan ne onbyrigde; and he awrāt be Godes dihte þa fif ælican bēc; ærest be frumsceafte, þe nān eorðlic man ða nyste, and siððan be Adames ofspringe, and Noes flode, and þæra enta getimbrunge, and swa forð oð þæt hē com to ðam dōm-bocum þe se Heofenlica Wealdend his folce gesette to some, and to sehtnyssa, and to rihtlæcunge ealra forgægednyssa; and swiðost be Godes biggungum, hū men hine ænne Ælmihtigne wurðian sceolon. And hē sylf het Moysen him gewyrca an geteld, mid wonderlicum dihte gefadod, on menigfealdre getācnunge. On ðam getelde hī sceoldon þa godcundan lāc symle geoffrian, forðan ðe hī ne mihton on ðære fare cyrcan aræran. On ðam getelde he het him offrian cucu orf, and siððan æt ðam weofode acwellan, swa swa nān man nu lichamlice dōn ne mot.

Ac we willað eow secgan þæt gastlice andgyt þyssera ealdra gesetnyssa, forðan ðe seo ealde æ is mid gastlicum andgyte afylled, and Crist geopenode us ða deopan digelnyssa, and hī ðurh hine sylfne gastlice gefylde, swa swa hē to his leorning-cnihtum cwæð, “Ne wene ge na þæt ic come to ði þæt ic wolde towurpan þa ealdan æ oððe witegena gesetnyssa: ic ne com to ði þæt ic hī towurpe, ac þæt ic hī gefylde. Soð ic

and seven on the other. The first commandment is, "The Lord thy God is one God." The second ordinance is, "Take not thy Lord's name in vain." The third ordinance is, "Be thou mindful that thou keep holy the day of rest." These three ordinances stood on one table. On the other table the first commandment was, "Honour thy father and thy mother." The second commandment, "Commit not adultery." The third, "Slay no man." The fourth, "Steal not." The fifth, "Be not a false witness." The sixth, "Desire not another man's wife." The seventh, "Desire not another man's possessions." These ten commandments are appointed for all men to hold. Moses then continued on the mount forty days and forty nights together, and in all that time he tasted no earthly food; and he wrote by God's direction the five law books; first of the creation, of which no earthly man then knew, and afterwards of Adam's offspring, and Noah's flood, and of the building of the giants, and so forth, until he came to the doom-books which the Heavenly Ruler appointed to his people, for concord, and for reconciliation, and for the correction of all transgressions; and above all, with regard to the worship of God, how men should honour him the one Almighty. And he himself commanded Moses to make him a tabernacle disposed with wondrous contrivance, with manifold betokening. In that tabernacle they were constantly to offer the divine offerings, because they could not on their journeying raise a church. In that tabernacle he commanded living cattle to be offered to him, and afterwards to be slain at the altar, so as no man may now do bodily.

But we will say to you the ghostly sense of these old institutes, for the old law is filled with ghostly sense, and Christ has opened to us the deep mysteries, and through himself spiritually fulfilled them, as he said to his disciples, "Ween not that I come to overthrow the old law, or the institutes of the prophets: I come not to overthrow them, but to fulfil them. Verily I say unto you, One stroke or one

eow secge, An strica oððe ân stæf ðære ealdan æ ne bið for-
gæged oðpæt hī ealle gefyllede beon.” Pus trum is seo ealde
æ, ac heo sceal beon gefylled ðurh Godes ðeowas æfter gast-
licum andgite, and na lichamlice. Hit bið swiðe langsum,
gif we ealle ðas getácnunga eow nu ætsomne gereccað, ac we
willað nu sume eow geopenian, and sume eft on gelimplicere
tide.

Þæt Egypta-land hæfde getácnunga þyssere worulde, and
Pharao getácnode þone ðwyran deofol, þe symle Godes ge-
corenum ehtnysse on besett on andwerdum life. Swa swa
se Ælmihtiga God ða his folc ahredde wið þone cyning
Pharao, and hī lædde to ðam earde þe he Abrahāme and his
ofspringe behēt, swa eac hē arett dæghwomlice his gecorenan
wið þone ealdan deofol, and hī alyst fram his ðeowte, and
fram ðyssere gewincfullan worulde, and gelæt hī to ðam
ecan eðele ðe we to gesceapene wæron. Seo Reade sē hæfde
getácnunga ures fulluhtes, on ðære adrānc Pharao and his
here samod; swa eac on urum gastlicum fulluhte bið se deo-
fol forsmorod fram ūs, and ealle ure synna beoð adylegode,
and we ðonne sigefæste, mid geleafan Godes lōf singað, an-
bīdigende mid geðylde þæs ecan eðeles. Witodlice þæt westen
and þæt feowertig geara fæc is ure anbīdung on mislicum
costnungum æfter urum fulluhte, oðpæt we becumon ðurh
gehealdsumnysse Godes beboda to ðam upplican eðele, on
ðam ðe we ecelice eardian sceolon. Þæt wolcn wæs symle
ðæs folces lātteow on ealre ðære fare, ge ærðan ðe hī þa
Readan sē ofereodon, and eac siððan on ðam westene. Þæt
wolcn getácnode Crist, seðe is ure lātteow on gastlicum ðing-
um; and hē wæs liðe on his menniscnysse swilce on wolcnes
hiwe, and hē bið swiðe egefull on fyres gelicnysse on ðam
micclum dōme, þonne hē scīnð ðam rihtwisum and byrnð
ðam unrihtwisum. Soðlice gehwilces rihtwises mannes lif
is dæge wiðmeten, and þæs synfullan nihtlicum ðeostrum;
and Drihten bið liðe ðam rihtwisum, and egefull ðam un-
rihtwisum.

letter of the old law shall not be transgressed, until they are all fulfilled." Thus firm is the old law, but it shall be fulfilled by God's servants according to a ghostly sense, and not bodily. It will be very longsome, if we now recount to you all these signs together, but we will disclose some to you now, and some afterwards at a more convenient time.

The Egyptian land was a type of this world, and Pharaoh betokened the perverse devil, who is constantly inflicting persecution on God's chosen, in this present life. As the Almighty God then delivered his people from the king Pharaoh, and led them to the country which he had promised to Abraham and his offspring, so also he delivers daily his chosen from the old devil, and releases them from his thralldom and from this world of toil, and leads them to the eternal country for which we were created. The Red sea betokened our baptism, in which Pharaoh and his host were drowned together; so also in our ghostly baptism the devil is suffocated by us, and all our sins are obliterated, and we then triumphant, with faith sing the praise of God, awaiting with patience the eternal country. Moreover, the wilderness and the space of forty years are our stay in divers temptations after our baptism, until we come, through observance of God's commandments, to the realm on high, in which we shall eternally dwell. The cloud was constantly the people's guide in all their journeying, both before they had crossed the Red sea, and also afterwards in the wilderness. The cloud betokened Christ, who is our guide in ghostly things; and he was gentle in his humanity, as in semblance of a cloud, and he will be very awful, in likeness of fire, at the great doom, when he will shine to the righteous and burn to the unrighteous. Verily the life of every righteous man is compared with day, and of the sinful with the nightly darkness; and the Lord will be gentle to the righteous, and awful to the unrighteous.

Se apostol Paulus cwæð be ðam Israhela folce, þæt hī ealle wæron on ðære sæ gefullode, and hī ealle æton ðone gastlican mete, and ðone gastlican drenc druncon. Soðlice se mete ðe him of heofenum com hæfde Cristes getācnunge, se ðe be him sylfum cwæð, “ Ic eom se līflica hlāf, þe of heofenum astah ; and swa hwā swa of ðam hlāfe geētt, he leofað on ecnysse ; and se hlāf ðe ic sylle for middaneardes life is min lichama.” On ðam halgan husle we ðicgað Cristes lichaman : se hlāf is soðlice his lichama gastlice, ðeah ðe se ungelæreda þæs gelyfan ne cunne. Be ðam stāne ðe þæt wæter on ðam westene út-afleow, cwæð se ylca apostol, “ Hī druncon of ðam gastlican stāne, and se stān wæs Crist.” Næs ðeah se stān lichamlice Crist, ac hē hæfde Cristes getācnunge. His sīde wæs on ðære rōde gewundod, and þær fleow út blōd and wæter samod ; þæt blōd to ure alysednysse, and þæt wæter to urum fulluhte. On ðam fiteogoðan dæge þæs folces færeldeðes wæs seo ealde æ gesett, and on ðam fiteogoðan dæge æfter Cristes æriste com se Halga Gast of heofenum ofer his apostolum in fyres hīwe, and him ðurh his gife ealle ðing tæhte, and ealle middaneardlice gereord him forgeaf. On ðam munte Synay, þe se Ælmihtiga on becom, wearð micel ðunor gehyred, and stemn, and līget gesewen, swa swa scīnende leoht-fatu, and þær wæs bymena dream hlude swegende, and eal se munt smocigende stōd. On ðam stemnum and on ðam þunore we understandað þæra bydela hream, þe God sende geond ealne middaneard to bodigenne geleafan þære Halgan ðrynnyse. On ðam leoht-fatum þæs ligettes wæs getācnod seo beorhtnys þæra wundra ðe ða halgan bydelas on Godes naman gefremedon. Þæra bymena cyrm is seo strānge bodung, þe æfter ðæs Halgan Gastes to-cyme ferde geond ealne middaneard. On ðam fyre and on ðam smyce wæs getācnod, þæt gehwilce arfæste men and geleafulle beoð symle onlihte ðurh Godes gesetnyssum, and ðæra arleasra manna eagan beoð þurh gedwyldes smyce symle aðystrode.

The apostle Paul said of the people of Israel, that they were all baptized in the sea, and they all ate the ghostly meat, and drank the ghostly drink. Now the meat that came to them from heaven was a type of Christ, who said of himself, "I am the living bread, which came down from heaven, and whosoever eateth of that bread, shall live for ever; and the bread which I give for the life of the world is my body." In the holy housel we eat Christ's body: the bread is truly his body spiritually, though the unlearned cannot believe this. Of the stone, out of which the water flowed in the wilderness, the same apostle said, "They drank from the ghostly stone, and the stone was Christ." Yet was the stone not Christ bodily, but it was a type of Christ. His side was wounded on the rood, and there flowed out blood and water together; the blood for our redemption, and the water for our baptism. On the fiftieth day of the people's journeying the old law was established, and on the fiftieth day after Christ's ascension the Holy Ghost came from heaven over his apostles in likeness of fire, and through his grace taught them all things, and gave them all earthly tongues. On mount Sinai, on which the Almighty came, great thunder was heard, and a voice, and lightning was seen, like shining lamps, and there was the noise of trumpets loudly sounding, and all the mount stood smoking. In the voices and in the thunder we perceive the cry of those messengers whom God sends through all the world to preach belief of the Holy Trinity. In the lamps of the lightning was betokened the brightness of the miracles which the holy messengers performed in the name of God. The noise of the trumpets is the strong preaching, which after the coming of the Holy Ghost pervaded all the world. By the fire and by the smoke was betokened, that all pious and believing men shall ever be enlightened by God's ordinances, and the eyes of impious men shall by the smoke of error be ever darkened.

God awrát ða ealdan æ mid his fingre on ðam stænenum weax-bredum. Godes finger is se Halga Gast, swa swa Crist on his godspelle cwæð, “Gif ic, on Godes fingre, deofla adræfe;” and se oðer godspellere awrát, “Gif ic, on Godes Gaste, deofl adræfe.” Nis na to understandenne be ðæs limes micelnysse, ac be ðæra fingra fremminge. Nis ús nán lim swa gewylde to ælcum weorce swa ús sind ure fingras, and se Halga Gast is gecweden Godes finger, forðan ðe hé awrit ðurh his gife on manna heortan ða gastlican bebodu, and todæld his gife mannum be ðam ðe hé wile, forðan ðe hé is Ælmihtig Wyrhta, mid Fæder and mid Suna, hī ðry án God, æfre unbegunnen and ungeendod. Ða stænenan weax-bredu getácnodon þæra Iudeiscra manna heardheortnysse, be ðam cwæð se witega Ezechiel, “Ic ætbrede him ða stænenan heortan, and ic forgife him flæscene heortan;” þæt is andgitfulle heortan.

Týn beboda awrát se Ælmihtiga on ðam twám tabelum; ðreo word on ánnre tabelan, ða belimpað to Godes lufe, and seofon on ðære oðre, þa gebyriað to manna lufe and to geferrædene ure nextan. Þa twá tabelan getácnodon ða twá bebodu þe ic nu namode, Godes lufu and manna, and eac ða twá Gecyðnyssa, þa Ealdan and ða Níwan.

Þæt forme word is, “Drihten ðin God is án God.” An God is ealra ðinga Scyppend, on ðrim hádum ðurhwunigende, þæt is, Fæder, and his Sunu, and heora begra Gast, ealle gelice mihtige, and æfre on ánnre Godcundnysse wunigende. Hī ne magon beon togædere genemede, ac hī ne beoð næfre todælede. Þisne ænne God we sceolon mid soðum geleafan and soðre lufe symle wurðian, forðan ðe hé is ána God ure Scyppend, and nis nán oðer God buton him ánum.

Þæt oðer bebod is, “Ne underfoh ðu ðines Drihtnes naman on ydelnysse.” Þæt is, Ne gelyf ðu þæt Crist þin Drihten sy gesceaft, ac gelyf þæt hé is gelíc his Fæder, æfre of him acenned, þurh ðone sind ealle ðing geworhte. Witodlice ælc

God wrote the old law with his finger on the stone tables. The finger of God is the Holy Ghost, as Christ in his gospel said, "If I, by the finger of God, drive out devils." And the other evangelist wrote, "If I, in the Spirit of God, drive out the devil." Not to be considered is the magnitude of that limb, but the efficacy of the fingers. We have no limb so trained to every work as are our fingers, and the Holy Ghost is called the finger of God, because he writes through his grace in the hearts of men the ghostly commandments, and distributes his grace to men, according to his will, for he is the Almighty Worker, with Father and with Son, they three one God, ever unbegun and unended. The stone tables betokened the hardheartedness of the Jewish men, of which the prophet Ezekiel said, "I will take from them the hearts of stone, and I will give them hearts of flesh;" that is, hearts filled with understanding.

Ten commandments the Almighty wrote on the two tables; three ordinances on one table, which have reference to God's love, and seven on the other, which relate to love of men and to fellowship with our neighbour. The two tables betokened the two commandments which I have named, the love of God and of men, and also the two Testaments, the Old and the New.

The first ordinance is, "The Lord thy God is one God." One God is the Creator of all things, existing in three persons, that is, the Father, and his Son, and the Spirit of them both, all equally mighty, and ever existing in one Godhead. They may not be named together, but they are never separated. This one God we should with true belief and true love ever worship, for he alone is God our Creator, and there is no other God but him alone.

The second commandment is, "Take not thy Lord's name in vain." That is, Believe not that Christ thy Lord is a creature, but believe that he is equal to his Father, ever of him born, through whom all things are made. But every

gesceaft is ydelnyse underðeod, þæt is, awendedlicnesse, forðan ðe hī beoð awende fram brosnunge to unbrosnunge.

Þæt ðridde behod is, “Beo ðu gemyndig þæt þu ðone resten-dæg gehalgige. On six dagum geworhte God ealle gesceafta, and geendode hī on ðam seofodan.” Þæt is se Sæternes-dæg, “þa gereste he hine, and ðone dæg gehalgode.” Ne gereste he hine forði þæt hē werig wære, seðe ealle ðing deð buton geswince, ac he geswāc ða his weorces : he geswāc ðæs dihtes ealra his weorca, ac hē ne geswāc na to gemenigfyldenne þæra gesceafta æftergengnyssa. God geswāc ða his weorces swa þæt hē na mā gecynda siððan ne gesceop, ac swa-ðeah hē gemenigfyllt dæghwomlice þa ylcan gecynd, swa swa Crist cwæð on his godspelle, “Pater meus usque modo operatur, et ego operor :” þæt is on Englisc, “Min Fæder wyrceð dæghwomlice oð þis, and ic wyrce.” Se Ælmihtiga Fæder gedihte ealle gesceafta þurh his Wisdom, and se Wisdom is his Sunu ; and hē hī ealle geliffæste þurh ðone Halgan Gast, and on ðam deopan dihte stodon ealle þa ðing ðe ða-gyt næron. Witodlice we wæron on þam dihte, and eac ða ðe æfter ús cumað, oð þyssere worulde geendunge. God gesceop ða æt fruman twegen men, wer and wif, and he geswāc ða þæra gesceapennyssa, swa þæt hē na mā cynna on mannum ne gesette, ac hē gemenigfyllt ða twa cynn dæghwomlice, swa þæt hē gescypð ælces mannes lichaman on his moder innoðe, and him sawle siððan on besett. Ne beoð ða sawla nahwar ærðan wunigende, ac se Ælmihtiga Wyrhta hī gescypð ælce dæg, swa swa hē deð þa lichaman. God gesceop ða nytenu, and fixas, and fugelas, and ealle eorðlice wæstmas ; ac hē gescypð ælce geare oðre edniwe ðæs ylcan gecyndes ; forðan ðe ða ærran ateoriað. Se Sæternes-dæg wæs ða gehāten resten-dæg oð Cristes ðrowunge : on ðam dæge læg Cristes líc on byrigene, and hē arās of deaðe on ðam Sunnan-dæge, and se dæg is cristenra manna resten-dæg, and halig ðurh Cristes ærist : þone dæg we sceolon symle freolsian mid gastlicere arwurðnyse. Se Sæternes-dæg wæs

creature is subject to vanity, that is, to mutability, for they will be changed from corruption to incorruption.

The third commandment is, "Be mindful that thou hallow the day of rest. In six days God wrought all creatures, and finished them on the seventh." That is the Saturday, "when he rested, and hallowed that day." He rested not because he was weary, who does all things without fatigue, but he ceased then from his work: he ceased from the disposition of all his works, but he ceased not to multiply the successions of created beings. God, therefore, ceased from his work so that he created no more kinds afterwards, but, nevertheless, he daily multiplies the same kinds, as Christ said in his gospel, "Pater meus usque modo operatur, et ego operor:" that is in English, "My Father works daily until now, and I work." The Almighty Father disposed all creatures through his Wisdom, and his Wisdom is his Son; and he quickened them all through the Holy Ghost, and in that profound disposition stood all those things which yet were not. But we were in that disposition, and also those who come after us, until the ending of this world. God created at the beginning two persons, man and woman, and he ceased then from those creations, so that he placed no more kinds among men, but he multiplies those two kinds daily, so that he creates the body of every man in his mother's womb, and afterwards places in him a soul. Souls are nowhere existing previously, but the Almighty Worker creates them every day, as he does the bodies. God created the beasts, and fishes, and birds, and all earthly fruits; but he creates every year other new ones of the same kind; because the former ones decay. The Saturday was called the day of rest until Christ's passion: on that day Christ's body lay in the sepulchre, and he arose from death on the Sunday, and that day is the christians' day of rest, and holy through Christ's resurrection: that day we should ever solemnize with ghostly veneration. Saturday

gehalgod mid micelre gehealdsumnyse on ðære ealdan æ, for ðære getácnunge Cristes ðrowunge, and his reste on ðære byrgene; ac se Sunnan-dæg is nu gehalgod þurh soðfæstnyse his æristes of deaðe. Oðer resten-dæg is us eac toeward, þæt is, þæt ece lif, on ðam bið an dæg buton ælcere nihte, on þam we ús gerestað ecelice, gif we nu ðeowtlicera weorca, þæt sind synna, geswícað.

Þæt feorðe bebod is, “Arwurða þinne fæder and ðine moder. Se ðe wyrigð fæder oððe moder, oþþe hi tyrigð, se is deaðes scyldig.” Lā hwæne wile se man arwurðian, gif he ðone þe hine gestrynde, and ða moder ðe hine gebær and afedde nele arwurðian? Æfter gastlicum andgite God is ðin fæder, and his gelaðung is ðin moder: arwurða hī on eallum ðingum.

Þæt fife bebod is, “Ne únriht-hæm ðu.” Ælc ðæra manna þe hæmð buton rihtre æwe, he hæmð unrihtlice; and se ðe ofer his æwe hæmð, he is forlír ðurh his æwbrice.

Þæt sixte bebod is, “Ne ofslih ðu mann.” Manslaga bið se ðe man ofslihð; and se ðe oðerne to deaðe forseğð, and se ðe oðres sawle forpærð, se ðe hungrigum oððe nacodum gehelpan mæg and nele, ac læt hine acwelan on ðære hafenleaste, þonne bið se eac ðurh his wælhreownysse manslaga geteald.

Þæt sefoðe bebod is, “Ne stala ðu.” Ðis bebod wiðcweð ælcum reaflice, and is gehwilcum menn full cuð.

Þæt eahteoðe bebod is, “Ne beo ðu leas gewita.” Þis bebod wiðcweð leasunge.

Þæt nigoðe bebod is, “Ne gewilna ðu oðres mannes wifes.” Mānfullic dæd bið þæt hwā oðres wíf gebysmirige; forðy is geboden þæt ðu ðæs ne gewilnige. Witodlice gif ðu ðæs ne gewilnast, ne becymst ðu næfre to ðam pleolicum leahre.

Þæt teoðe bebod is, “Ne gewilna ðu oðres mannes æhta.”

was hallowed with great observance by the old law, in be-tokening of Christ's passion, and his rest in the sepulchre ; but Sunday is now hallowed by the truth of his resurrection from death. Another day of rest for us is also to come, that is, the everlasting life, in which will be one day without any night, in which we shall rest eternally, if we now cease from servile works, that is, from sins.

The fourth commandment is, " Honour thy father and thy mother. He who curses father or mother, or provokes them, is guilty of death." O whom will a man honour, if he will not honour him who begat him, and the mother who bare and brought him forth ? In a ghostly sense God is thy father, and his church is thy mother : honour them in all things.

The fifth commandment is, " Commit not adultery." Every man who lies except with his lawful wife, commits adultery ; and he who lies with another besides his lawful wife, is an adulterer through breach of his marriage vow.

The sixth commandment is, " Slay no man." A man-slayer is he who kills any one ; and he who traduces another to death, and he who destroys another's soul, he who can and will not help the hungry or naked, but lets him die in want, then will he also for his cruelty be accounted a man-slayer.

The seventh commandment is, " Steal not." This commandment forbids all robbery, and is fully known to every man.

The eighth commandment is, " Be not a false witness." This commandment forbids leasing.

The ninth commandment is, " Desire not another man's wife." It is a wicked deed that any one defile another's wife ; therefore is it forbidden to desire her. For if thou desirest her not, thou wilt never come to that perilous crime.

The tenth commandment is, " Desire not another man's

Ðis bebod wiðcweð unrihtwisre gewilnunge and woruldlicere gitsunge.

Is eac to understandenne, þæt þæt Egyptisce folc wearð mid tȳn wītum geslagen ; and tȳn beboda wæron awritene on ðam twam tabelum, Godes folce to rihtinge, þæt ða deofellican leahtras ðurh ða bebodu adyde beon. Þæt miccle geteld þæt God mid menigfealdum cræfte gedihte, hæfde getácnungre þære halgan gelaðunge ðe Crist ðurh his to-cyme astealde, and þurh his apostolas and lāreowas getimbrode. On ðisum getelde wæron menigfealde fāhnyssa, and fornean unasec-gendlice frætwinga : swa beoð eac on Godes gelaðunge menigfealde fægernyssa ðurh gōdra nianna drohtnunge, þe ðæs ecan lifes eallunge gewilniað. Ða menigfealdan offrunge þe se Ælmihtiga hēt on ðam getelde symle offrian, getácnodon Cristes ðrowunge ; and he ða ealdan on sǣgednyssa ealle gestilde, þaða hē sylf soðlice wearð geoffrod þam Ælmihtigan Fæder for urum synnum.

þa ealdan sacerdas offrodon cealf, and æt ðam weofode snidon. Crist sylf wæs on ðam cealfe getácnod, for ðære mihte his ðrowunge. Hī offrodon lāmb binnon ðam getelde, and hē wæs eac on ðam getácnod, for his unsæððignysse ; he wæs on rammes slege getácnod, for his ealdordome ; he wæs on buccan slege getácnod, for gelicnyssa synfulles flæsces, þæt hē mid urum flæsclicum gecynde ure synna adilegode. Eac gehwilce oðre offrunge hæfdon getácnungre his toewardan deaðes, and bigengces Godes ðeowdomes.

We soðlice æfter ðeawlicum andgite cealf offriað Gode to lāce, gif we ures lichaman mōdignysse for his ege oferswiðað. Lāmb we offriað on Godes lāce, gif we unsæððignysse on urum ðeawum symle healdað, and þa unsceadwislican styrunga on stæððignysse awendað. Buccan we offriað, oððe ticcen, gif we ures lichaman galnyssa oferswiðað. Culfran we offriað, gif we soðe bilewitnyssa on urum mōde healdað. Turtlan we offriað, gif we on clānnysse wuniað. Þeorfe hlāfas we bringað Gode to lāce, ðonne we buton yfelnyssa

possessions." This commandment forbids unrighteous desire and worldly covetousness.

It is also to be understood, that the Egyptian folk were stricken with ten plagues; and ten commandments were written on the two tables, for a direction to God's people, that devilish sins might be destroyed by those commandments. The great tabernacle that God with manifold craft directed, was a type of the holy church which Christ by his advent founded, and by his apostles and teachers constructed. In this tabernacle were manifold colours, and almost unspeakable ornaments: so also in God's church there are manifold beauties through the converse of good men, who fervently desire the everlasting life. The manifold offerings, which the Almighty commanded to be constantly offered in the temple, betokened the passion of Christ; and he abolished the old sacrifices, when he himself truly was offered to the Almighty Father for our sins.

The old priests offered a calf, and slew it at the altar. Christ was himself betokened in that calf, in virtue of his passion. They offered a lamb within the tabernacle, and he was also betokened in that, for his innocence; he was betokened in the slaying of a ram, for his authority; he was betokened in the slaying of a buck, for likeness of the sinful flesh, that with our fleshly nature he might extinguish our sins. Every other offering also was a type of his future death, and of the observance of God's service.

But we in a figurative sense offer a calf as a gift to God, if, for awe of him, we overcome the pride of our body. A lamb we offer as a gift to God, if we ever preserve innocence in our morals, and turn irrational perturbations into steadiness. A buck we offer, or a kid, if we overcome the lust of our body. A dove we offer, if we preserve true meekness in our mind. A turtle-dove we offer, if we continue in chastity. Unleavened loaves we bring as a gift to God, when

beorman on ðeornfnyse syferynysse and soðfæstnysse farað. Hunig wæs forbóden on eallum Godes lácum, forðan ðe him ne licað on his gecorenum nāne lustfullunga oððe werodnyssa þyssere worulde. On ælcum lácum sceolde beon sealt gemenged, gewisslice þæt we ealle Godes ðenunge mid sealt wíslices gesceades symle gemengan. Ele sceolde eac mid Godes lácum beon geoffrod, for ðære getácnunge þæt we sceolon dón mid glædnysse swa hwæt swa we Gode gedoð, forðan ðe hē lufað þone glædan syllend.

SECUNDA SENTENTIA DE HOC IPSO.

MOYSES and Aáron, and ða yldestan caldras Israhela ðeode geendodon heora líf on ðære langsuman fare, swa-ðeah buton legere; and God gesette Iosue ðam folce to heretogan, þæt he hī to ðam behátenan eðele lædan sceolde: and hē him behét þæt hē wolde on eallum ðingum his gefylsta beon, swa swa hē wæs Moyses; and hē gesette Aárones sunu, Eleazár, to sacerde ðam folce. Þæt folc tymde micelne team on ðam westene, and wurdon gewexene to wíge ful strange, binnon ðam fyrste feowertig geara. Hī ferdon ða mid fultume þæs folces menigu, and mid gescyldnysse soðes Drihtnes, to ðam leodum ðe hī gelaðode wæron. Ða Iordanis seo éa on emtíwá toeode, and for ðæs folces fare flowan ne mihte, and ætstóð se stream swa steap swa múnst, and Israhel eode eall be ðam grunde drýge to lande, and seo éa eft to-arn. Hi becomon ða to anre byrig Iericho, seo wæs sellice getimbrod, mid seofon weallum beworht, and wel wiðinnan geset. Þa eode Israhela folc on ymbhwyrfte þære byrig seofon dagas on án, ealle suwigende, ælce dæge æne, swa swa se Ælmihtiga het; and on ðam sefoðan dæge swiðlice bleowan seofon sacerdas mid sylfrenum bymum, and Israhela folc eall samod hrymde. Ða burston ða seofon weallas calle tosomne, and hī inn-eodon swa hwær swa hī stodon, and ofslogon ða swiðe ða hæðenan, þæt ðær nān ne beláf ðæra ungelyfedra cucu. Hwæt ða Iosue

without the barm of evilness, we walk in the unleaven of soberness and truth. Honey was forbidden in all God's offerings, for no luxuries, no sweetnesses of this world are pleasing to him among his chosen. With all offerings salt should be mingled, undoubtedly that we should always mingle all service to God with the salt of wise discretion. Oil also should be offered with offerings to God, as a betokening that we should do with gladness whatsoever we do for God, because he loves the glad giver.

SECOND DISCOURSE ON THE SAME.

MOSES and Aaron, and the chief elders of the people of Israel ended their lives on the longsome journey, though without sickness; and God set Joshua as leader of the people, that he might conduct them to the promised land: and he promised that he would in all things be his supporter, as he had been of Moses; and he set Eleazar, the son of Aaron, as priest of the people. The people begat a great progeny in the wilderness, and were grown full strong for war, within the space of forty years. They went then with the support of the multitude of people and with the protection of the true Lord, to the nations to which they had been called. Then the river Jordan separated into two parts, and for the people's passage might not flow, and the stream stopt as steep as a mount, and all Israel went along the ground dry to land, and the river again ran together. They came to a city called Jericho, which was excellently built, encircled with seven walls, and well ordered within. Then went the people of Israel round about the city for seven days together, all holding silence, each day once, as the Almighty had commanded; and on the seventh day seven priests blew loudly with silver trumpets, and the people of Israel all cried together. Then the seven walls all burst at once, and they went in where-soever they stood, and vigorously slew the heathen, so that not one of the unbelieving remained alive. Joshua after-

siððan ferde mid Israhela ðeode to eallum leodum þæs æðelan eardes, and hī ealle ofsloh : þa ðe him oðflugon, ðam feollon stānas on-uppan micele of heofonum, and hī mid ealle fordydon. Iosue se heretoga mid sige wearð gebyld, and cwæð to ðære sunnan mid swiðlicum worde, þæt heo of ðære stowe styrian ne sceolde, ærðan ðe his fynd feallende swulton. Þa stōd seo sunne swiðe healic ongean Gabaō, be Godes hæse, anes dæges fæc, ærðan ðe heo yrnan dorste, oðþæt ða sigefæstan heora fynd aledon. Seofon ðeoda hī ofslogon mid swurdes ecge, on ðam wæron getealde twa and ðrytig cyninga : ða wurdon ealle endemes adylegode. Hwæt ða, siððan se sigefæsta cempa þone eard ealne emlice dælde betwux twelf mægðum þæs æðelan mancynnes, Abrahāmes ofspringes, ðe hit eal gewann, and hī on ðam lande leofodon siððan, oðþæt se Ælmihtiga Cyning of ðam cynne asprang, Drihten Hælend, ure sawle to hæle. We habbað nu ðas race ānfealdlice gereht ; we willað eac þæt andgit eow geopenian, and ða dygelnysse eow ne bedyrnan.

Iosue hæfde þæs Hælendes getācnunge on naman and on dædum, ðeah hit eow digele sy. He wæs gehāten mid halwendum naman Iosue and Iesus, Iudeiscra latteow. Iesus wæs gehāten ure Hælend Crist fram ðam engle ærðan ðe he mennisclice acenned wære. Iesus is Ebreisc nama, þæt is on Leden ‘Saluator,’ and on Englisc ‘Hælend,’ forðan ðe hē gehælð his folc fram heora synnum, and gelæt to ðam ecan earde heofenan rices, swa swa se heretoga Iesus gelædde þone ealdan Israhel to ðam earde þe him behāten wæs.

Seo burh Iericho mid hire seofon weallum getācnode ðas ateorigendlican woruld, þe tyrnð on seofon dagum, and hī symle ge-edlæcað, oðþæt seo geendung eallum mannum becume. Iericho is gereht ‘Mōna,’ and se mōna hæfð pissere worulde gelicnysse, forðan ðe hē is hwīltidum weaxende hwīltidum wanigende, swa swa ðeos woruld. Iosue se heretoga mid Israhela folce, beeode ða burh seofon siðum, and ða Godes ðeowas bæron þæt halige scrīn mid ðam heofen-

wards went with the people of Israel to all the nations of that noble country, and slew them all : on those who escaped from him great stones fell from heaven, and totally destroyed them. Joshua the leader was emboldened by victory, and said to the sun with mighty words, that it should not stir from that place, before his foes falling died. Then stood the sun very high against Gibeon, by God's command, for the space of a day, before it durst run, until the conquerors had laid low their foes. Seven nations they slew with edge of sword, among which were counted thirty-two kings : these were all finally extirpated. Thereupon the victorious champion equally divided all the country among the twelve tribes of the noble race, Abraham's offspring, who had won it all, and they afterwards lived in the land, until the Almighty King sprang from that race, the Lord Jesus, for our souls' salvation. We have now simply narrated this narrative ; we will also open the sense to you, and not hide the mysteries from you. d. 17. 1. 1. 1.

Joshua was a type of Jesus in name and in deeds, though to you it be obscure. He was called by the salutary name of Joshua and Jesus, the guide of the Jews. Our Saviour Christ was by the angel called Jesus before he was humanly born. Jesus is a Hebrew name, which is in Latin *Salvator*, and in English *Healing*, because he heals his people of their sins, and leads them to the eternal country of the kingdom of heaven, as the leader Jesus led the old Israel to the country which had been promised to them. d. 17. 1. 1. 1.

The city of Jericho with its seven walls betokened this perishable world, which turns in seven days, and always repeats them, until the ending comes to all men. Jericho is interpreted *Moon*, and the moon has a likeness to this world, because it is sometimes waxing sometimes waning, like this world. Joshua the leader with the people of Israel went about the city seven times, and the servants of God bare the holy ark with the heavenly covenant, and the city was not

licum haligdome, and seo burh næs mid nānum wige gewunnen, ac mid þam ymgange; and ðurh ðæra sacerda blawunge toburston ða weallas. Swa eac ðurh Cristes to-cyme to ðyssere worulde, and ðurh his apostola bodunge, tofeollon ða wiðerweardan weallas þyssere worulde ungeleafulnyse, oðþæt on ende ure tida bið se feondlica deað færlice toworpen, and se deað siððan ús derian ne mæg. Iosue ða siððan and Israhel ofslogon seofon ðeoda mid ðam foresædum cyne-gum, and hē ðone eard ealne todælde betwux ðam twelf mægðum þe him mid fuhton.

Hit wæs alyfed on ðære ealdan æ, þæt gehwā moste his feond ofslean, swa swa Crist sylf to his leorning-cnihtum cwæð, “Ge gehyrdon hwæt gecweden wæs ðam ealdum mannum on Moyses æ: Lufa ðinne nextan, and hata ðinne feond. Ic soðlice eow secge, Lufiað eowere fynd, doð þam tela ðe eow hātiað, and gebiddað for eowerum ehterum and eow tynendum, þæt ge beon eoweres Fæder bearn seðe on heofoum is, seðe deð his sunnan scīnan ofer ða yfelan and ofer ða gōdan, and sylð rēn-scuras ðam rihtwisum and ðam unrihtwisum. Gif ge ða āne lufiað þe eow lufiað, hwilce mede hæbbe ge þonne æt Gode?” Þus tæhte Crist on ðære Niwan Gecyðnyse eallum cristenum mannum to donne. Gif hwām seo lār officige, ne yrsige hē nateshwōn wið ús, ðeah ðe we Godes bebodu mannum geopenian; forðan ðe hē cwæð, “Soð ic eow secge, Buton eower rihtwisnyss mære sy þonne ðæra Iudeiscra bōcera and sunder-halgena, ne becume ge into heofenan rice.”

Crist gesette ða ealdan æ, and seo stōd ða hwile ðe hē wolde; and he hī eft awende to gastlicum ðingum on his andwerdnyse; forðan ðe hē is Ælmihtig God, and we sceolon his gesetnyssum gehyrsumian, ðeah ðe he gyt wolde þas Niwan Gecyðnyse eft awendan: ac we witon þæt hē nele. Þeah ðe se hlaford cweðe to his men, Do þis, and he eft cweðe, Ne do þu ðis, ðam æftran worde he sceal gehyrsumian, na ðam ærran. Cristene men sceolon gastlice feohtan

won by any war, but by that going about; and through the blowing of the priests the walls burst asunder. So likewise through Christ's advent to this world, and through the preaching of the apostles, the adverse walls of this world's unbelief fell, until at the end of our times hostile death will suddenly be cast down, and death can afterwards not injure us. Joshua then and Israel slew seven nations with the aforesaid kings, and he divided all the country among the twelve tribes which had fought with him.

It was allowed in the old law, that every one might slay his foe, as Christ himself said to his disciples, "Ye have heard what was said to the men of old in the law of Moses: Love thy neighbour, and hate thy foe. But I say unto you, Love your foes, do good unto them who hate you, and pray for your persecutors and injurers, that ye be children of your Father who is in heaven, who maketh his sun to shine over the evil and over the good, and giveth rain-showers to the righteous and to the unrighteous. If ye love only those who love you, what reward have ye then from God?" Thus taught Christ in the New Testament all christian men to do. If any one mislike the doctrine, let him not be at all angry with us, though we disclose God's commandments to men; for he said, "Verily I say unto you, Unless your righteousness be greater than that of the Jewish scribes and pharisees, ye will not come into the kingdom of heaven."

Christ established the old law, and that stood as long as he would; and he afterwards changed it to a ghostly sense by his presence; for he is Almighty God, and we should obey his ordinances, even though he would change the New Testament: but we know that he will not. Though the lord say to his man, Do this, and he afterwards say, Do this not, he shall obey the latter command, not the former. Christian men should fight spiritually against sins, as Paul,

ongean leahtrum, swa swa Paulus, ðeoda lāreow, ús tæhte ðisum wordum, “Ymbcrydað eow mid Godes wæpnunge, þæt ge magon standan ongean deofles syrwingum; forðan ðe ús nis nān gecamp ongean flæsc and blōd, ac togeanes deofellicum ealdrum and gastlicum yfelnyssum. Standað eornostlice mid begyrdum lendum on soðfæstnysse, and ymbcrydde mid rihtwisnysse byrnan; and nymað þæs geleafan scyld, and ðæs hihtes helm, and þæs Halgan Gastes swurd, þæt is, Godes word.” Mid þisum gastlicum wæpnum we sceolon ongean ðam awyrigedum gastum, þurh Godes mihte, stranglice feohtan, gif we willað sigefæste to ðam behātenan earde heofenan rices becuman.

Witodlice Iosue and Israhela folc oferwunnon seofon ðeoda: eahtoðe wæs Pharao, ðe ær mid his leode adranc; and hī siððan sigefæste þone behātenan eard him betwynan dældon. Swa sceolon eac cristene men ða eahta heafod-leahtras mid heora werodum ealle oferwinnan, gif hī æfre sceolon to ðam eðele becuman, ðe him on frymðe se Heofenlica Fæder gemynte, gif hī his bebodum bliðelice gehyrsumiað. Se forma heafod-leahter is gyfernys, se oðer is galnyss, ðrydda gytsung, feorða weamet, fifta unrōtnys, sixta asolcennys oððe æmelnys; sefoða ydel gylp, eahteoða mōdignys. Þas eahta heafod-leahtras fordōð and geniðeriað þa unwæran into helle-wite. Hit is gecweden þæt se ealda Israhel oferwānn seofon ðeoda, eahteoðe wæs Pharao, ac hī oferwunnon micele mā þonne ðær genamode wæron; swa eac ælc ðyssera heafod-leahtra hæfð micelne team, ac gif we ða modru acwellað, þonne beoð heora bearn ealle adydde.

Gifernys bið þæt se man ær timan hine gereordige, oððe æt his mæle to micel ðicge, mid oferflowendnysse ætes oððe wætes. Of ðisum leahtra beoð acennede oferfyll, and druncennys, and unclænnys lichaman, and mōdes unstæðdignys, and ydel gaffetung, and fela oðre unðeawas, ðe woruld-men to nānum laðe ne taliað, oðþæt hī on ende hī eft gemetað.

the teacher of the gentiles, taught us in these words, "Arm yourselves with God's armour, that ye may stand against the wiles of the devil; for to us it is no contest against flesh and blood, but against devilish princes and ghostly vices. Stand firmly with loins girded with truth, and armed with the breast-plate of righteousness; and take the shield of belief, and the helm of hope, and the sword of the Holy Ghost, that is, the word of God." With these ghostly weapons we must through God's might fight strenuously against the accursed spirits, if we will come triumphant to the promised country of heaven's kingdom.

Now Joshua and the people of Israel overcame seven nations: the eighth was Pharaoh, who had been previously drowned with his people; and they afterwards victorious divided the promised land among them. So also should christian men overcome all the eight chief sins with their hosts, if they shall ever come to the country which the Heavenly Father designed for them at the beginning, if they cheerfully obey his commandments. The first chief sin is greediness, the second is libidinousness, the third covetousness, the fourth passion, the fifth discontent, the sixth slothfulness or aversion, the seventh vain-glory, the eighth pride. These eight chief sins fordo and condemn the unwary to hell-torment. It is said that the old Israel overcame seven nations, the eighth was Pharaoh; but they overcame many more than were there named; so also each of these chief sins has a great progeny, but if we kill the mothers, then will all their children be destroyed.

It is greediness when a man takes food before his time, or at his meal eats too much, with a superfluity of food or fluid. Of this sin are born gluttony, and drunkenness, and uncleanness of body, and unsteadiness of mind, and idle obscenity, and many other vices, which worldly men account as no sin, until they at the end meet them again. Verily through

Witodlice þurh gifernysse wæs Adám se frumsceapena man bepæht, ðaða hē onbirigde þæs forbodenan æpples. Se oðer heafod-leahter is gecweden forliger oððe gálnyss, þæt is þæt se man ungealdsum sy on hǣmede, and hnesce on mōde to flæsclicum lustum. Of ðam leahtre cumað mōdes mægen-least, and ungemetegod lufu, hatung Godes beboda, and hīge-leas plega, fracodlic spræc, and eagna unstæððignys. Se ðridda leahter is gitsung, se ontent symle ðæs mannes mōd to mǣran æhte, and swa hē mǣre hæfð swa hē grædigra bið. Of ðisum leahtre beoð acennede leasunga and āndan, fācn and reafiac, stala and forsworennys, leas gewitnyss and unmæðlic neadung. Se feorða leahter is weamet, þæt se man nāge his mōdes gewæld, ac buton ælcere foresceawunge his yrsunge gefremað. Of ðam leahtre cymð hream, and æbilignys, dyslic dyrstignys, and mansliht. Se fifta leahter is unrōtnys ðissere worulde, þæt se man geunrōtsige ongean God for ungelimpum ðises andwerdan lifes. Of ðam bið acenned yfelnyss and wācmodnys, heortan biternys and his sylfes orwennys. Twā unrōtnysssa sind : ān is ðeos derigendlice, oðer is halwendlic, þæt gehwā for his synnum unrōtsige mid soðre dædbote. Se sixta heafod-leahter is asolcennys oððe æmelnyss. Se leahter deð þæt ðam men ne lyst nān ðing to gōde gedōn, ac gæð him asolcen fram ælcere dugeðe. Nis se leahter pleolic geðuht, ac hē gebrincð swa-ðeah ðone mann to micclum yfele. He acenð idelnyss and slapolnyss, gemāgnys and wordlunge, wōrunge and fyrwitnyss. Se sefoða heafod-leahter is gehāten idel-wuldor, þæt is gylp oððe getōt, þonne se man gewilnað þæt hē hlisful sy, and cyrten, and nele foresceawian þæt ure lichaman beoð awende to duste, and ure sawla sceolon agyldan gescead ealra ðæra ydelnyssa ðe hī unnytwerðlice nu begāð. Of ydelum gylpe bið acenned pryte and æbilignys, ungeðwærnyss and hywung, and lustfullung leasre herunge. Se eahteoða leahter is mōdignys. Se leahter is ord and ende ælces yfeles : se geworhte englas to deoflum, and ælcra synne anginn is mōdignys.

greediness was Adam, the first-created man, deceived, when he tasted the forbidden apple. The second chief sin is called fornication or libidinousness, that is, when a man is incontinent in sexual connexion and voluptuous in mind for fleshly lusts. Of this vice come imbecility of mind, and immoderate love, hate of God's commandments, and senseless play, obscene speech, and unsteadiness of eyes. The third sin is covetousness, which ever inflames a man's mind to greater possession, and as he has more so is he the greedier. Of this sin are born leasings and envy, fraud and rapine, stealing and forswearing, false witness and immoderate violence. The fourth sin is irascibility, when a man has not command of his mind, but without any foresight gives effect to his anger. Of this sin come uproar, and irritation, fool-hardiness, and murder. The fifth sin is discontent of this world, so that a man is discontented with God for the mishaps of this present life. Of this are born evilness and pusillanimity, bitterness of heart and despair of one's self. There are two discontents: one is this pernicious one, the other is salutary, when every one is discontented, on account of his sins, with true penitence. The sixth chief sin is slothfulness or disgust. This sin causes a man to have no desire to do anything good, but to go disgusted from every virtue. This sin is not regarded as perilous, but it, nevertheless, brings a man into great evil. It gives birth to idleness and sleepiness, petulance and babble, rambling and idle curiosity. The seventh chief sin is called vain-glory, that is pride or pomp, when a man desires to be famous and specious, and will not foresee that our bodies will be turned to dust, and that our souls shall render an account of all the vanities which they now uselessly commit. Of vain-glory are born pride and irritation, discord and hypocrisy, and lust of false praise. The eighth sin is pride. This sin is the beginning and end of every evil: it made angels into devils, and of every sin the beginning is pride. When a man

Ðonne se man ðurh mōdignysse forsihð his Scyppendes beboda, þonne sona sceal he befeallan on sumum seaðe sweartra synna. Mōdignys is endenext gesett on getele ðæra heafod-leahtra, forðan ðe se únwæra on ende oft mo-degað on gōdum weorcum, and nele Gode ðancian, ðe hine mid halgum mægnum healice geglengde. Þes leahtr acenð forsewennysse and ungehyrsumnysse, āndan and yfel-sacunge, ceorunge and gelomlice tala.

Þisum heafod-leahtrum we sceolon symle on urum ðeawum wiðcweðan, and ðurh Godes fultum mid gastlicum wæpnum ealle oferwinnan, gif we ðone heofenlican eard habban willað. To ðam earde we wæron gesceapene, ac we hit forwyrhton. Nu næbbe we hit næfre, buton we hit eft gewinnon mid gastlicum gecampe ðurh Godes fultum, swa swa Israhel ðone eard gewann ðe Abrahāme ær behāten wæs. We sceolon oferwinnan ærest gifernysse mid gemetegunge ætes and wætes; forliger oððe gálnysse mid clænnysse, swa þæt se læweda his æwe healde, and se gehādoda Godes ðeow symle on clænnysse wunige, swa swa se canon him cuðlice segð. We sceolon oferwinnan woruldlice gytsunge mid cystignysse ures clænan mōdes, and weamette mid wíslicum geðylde, and woruldlice unrōtnysse mid gastlicere blisse, asolcennysse mid soðre ānrædnysse, ydelne gylp mid incundre lufe, mōdignysse mid micelre eadmōdnysse; þonne sylð ús to leane se sigefæsta Iesus ðone ecan eðel mid eallum his halgum, on ðam we ā syððan gesælige rixiað, ælces yfeles orsorge, gif we hit nu gearniað.

Þæt Israhela folc geðafode þæt sume ða hæðenan on heora ðeowte leofodon, to wudunge and to wæterunge on ðam wīdgillan lande; swa eac we ne magon mid ealle adwæscan ælcne unðeaw of urum lichaman; ac ða mæstan we sceolon mihtiglice oferwinnan, and symle on ðam læssan eadmōdnysse leornian, na on geðafunge swa-ðeah ðwyrlicera dæda.

Seo sunne stōd stille on heofonum oðþæt Israhel ealle oferwann ða ðwyran hæðenan mid stiðum gefehte; swa gelice

through pride despises the commandments of his Creator, then shall he forthwith fall into a pit of swart sins. Pride is set last in the number of the chief sins, because the heedless is at last often proud of good works, and will not thank God, who had highly adorned him with holy virtues. This sin brings forth contempt and disobedience, envy and evil strife, murmuring and frequent calumnies.

These chief sins we should in our conduct ever oppose, and with God's support overcome them all with ghostly weapons, if we are desirous to have the heavenly country. For that country we were created, but we forfeited it. Now we shall never have it, unless we again win it with ghostly conflict, through the aid of God, as Israel won the country which had before been promised to Abraham. We must first overcome greediness by moderation in eating and drinking; fornication or libidinousness by chastity, so that the layman hold to his wife, and the ordained minister of God ever continue in chastity, as the canon plainly tells him. We must overcome worldly covetousness by the bounty of our pure mind, and irascibility by wise patience, and worldly discontent with ghostly joy, slothfulness by true steadfastness, vain-glory by inward love, pride with great humility; then will the triumphant Jesus give us for reward the eternal country with all his saints, in which we shall ever after reign happily, careless of every evil, if we now will merit it.

The people of Israel allowed some of the heathen to live in their service, to supply wood and water in the wide-extended land; in like manner also we cannot wholly eradicate every vice from our bodies; but the greatest we should strenuously overcome, and in the smaller ever learn humility, yet not in approval of perverse deeds.

The sun stood still in heaven until Israel had overcome the perverse heathens in obstinate battle; so also does our

eac deð ure Drihten Crist, seðe is geciged rihtwisnysse Sunne: he fiht mid ús ongean ðam fulum leahtrum, seðe éer his upstige ús eallum behét þæt hé dæghwomlice mid ús beon wolde oð geendunge ðissere worulde. Þa Godes ðeowas ða on Israhela ðeode nāne land-are hleotan ne moston, forðan ðe God behead éer ðurh Moysen, þæt hí be his lácum lybban sceoldon: cwæð þæt hé sylf wære heora yrfweardnyss; swa sceolon eac nu ða æðelan Godes ðeowas lybban be Godes dæle, gif hí rihtlice doð, and his rihtwisnysse symle aræran, and ða gastlican teolunga Gode gestreonan, and beon his folces foreðingeras, á wissian hí eac, and mid weorcum gebysnian, and habban him þæt edlean on ðam ecan life.

Hwā mæg æfre on life ealle gereccan Godes mærlícan mihta, ðe hé mannum cydde fram Adāmes anginne oð þisne andweardan dæg? Sy him wuldor and lóf á to worulde. Amen.

 DOMINICA V. QUADRAGESIME.

ÐEOS tíð fram ðisum andwerdan dæge oð ða halgan Easter-tide is gecweden CRISTES ðROWUNG-TÍD, and ealle Godes ðeowas on ðære halgan gelaðunge, mid heora circlicum ðe-nungum wurðiað and on gemynde healdað his ðrowunge, þurh ða we ealle alysede wurdon. Secgað eac ure béc þæt we sceolon ðas feowertyne niht mid micelre geornfulnysse healdan, for genealæcunge þære halgan ðrowunge, and þæs arwurðfullan æristes ures Hælendes. On ðisum dagum we forlætað on urum repsum 'Gloria Patri,' for geomerunge þære halgan ðrowunge, buton sum healic freols-dæg him on besceote.

Dis dægðerlice godspel sprecð ymbe ðæra Iudeiscra ðwyrnysse, hū hí wiðerodon ongean Cristes lāre ðurh ungeleaful-

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