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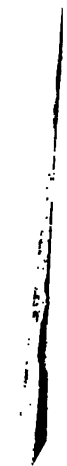
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LIVES OF THE APOSTLES
AND EARLIEST FATHERS
OF THE CHURCH.



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A SHORT ACCOUNT
OF THE
LIVES AND MARTYRDOM
OF THE
APOSTLES, EVANGELISTS,
DISCIPLES, AND EARLIEST FATHERS
OF THE CHURCH,
WHO SUFFERED FOR THE TRUTH OF CHRISTIANITY.

“ One Lord, one Faith, one Baptism.”—Eph. iv. 5.

COMPILED FROM HOLY SCRIPTURE,
AND ANCIENT CHURCH HISTORY,
BY
LOUISA CHARLOTTE FRAMPTON.

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TO THE REV.

WILLIAM CHARLTON FRAMPTON,

RECTOR OF MORETON, DORSET,

THIS VOLUME IS DEDICATED,

BY

HIS AFFECTIONATE SISTER,

THE AUTHOR.

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PREFACE.

THE following Pages have been composed for the use of the younger members of the Church of England, in the hope that in these latter days, when there is so general a revival of the doctrine and practice of the primitive and Apostolic Church, they may serve to illustrate the wisdom and beauty of our Book of Common Prayer.

The Book of Common Prayer as it is now in use in the Church of England, was first drawn up in 1549, in the reign of King Edward the Sixth; and was finally established in its present form, in 1662, after the Restoration of King Charles the Second.

In the various revisions which were made during that interval by the most learned and eminent Divines of the

Church, and which were finally ratified by Convocation, only such Services were retained as had been originally instituted by the early Christian Church¹; amongst which were the Festivals that commemorate those holy Apostles and Martyrs who were chosen by our Blessed Lord Himself, or who had been especially designated by the Holy Ghost to bear a part in His sufferings, and to become witnesses of His Word: to the end that the Church being "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone," might be "fitly framed together," and grow "unto an holy temple in the Lord," and an "habitation of God through the Spirit²."

We have the assurance of Christ Himself, that "if we know these things, happy are we if we do them³." That the rising generation of English Churchmen may

¹ See "Palmer's Antiquities of the English Ritual."

² Eph. ii. 20-22.

³ John xiii. 17.

both learn to know them, and strive to do them; and that in so doing they may obtain the promised blessing of Christ whilst members of His Church militant on earth, and finally become one with the Communion of Saints in Heaven, is the earnest hope, and fervent prayer of

THE AUTHOR.

NOTE.—The four “State Services,” as they are usually called, namely, those appointed to commemorate the Gunpowder Treason; the Martyrdom of King Charles the First; the Restoration of the Royal Family; and the Accession of the reigning Sovereign; were *not* amongst the Services contained in the Book of Common Prayer, when it was revised, and ratified by Convocation, and finally established in 1662 by consent of the Church.

These four State Services were established separately, and ordered to be kept by Act of Parliament only⁴; and the three which are first named, have already been repealed in the same manner as they were established, by a recent Act of Parliament of 1859.

⁴ See “Occasional Sermons,” by Chr. Wordsworth, D.D., Canon of Westminster. Sermon VIII., p. 145, “On the Authority and Uses of Church Synods.”

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AUTHORITIES

WHICH HAVE BEEN CONSULTED DURING THE
COURSE OF THE FOLLOWING PAGES.

The Holy Bible, with Marginal Readings.

Greek Testament, with Notes, by Chr. Wordsworth,
D.D., Canon of Westminster.

Occasional Sermons, by the same Author.

Hulsean Lectures on the Apocalypse, by the same
Author.

Hulsean Lectures on the Canon of Scripture, by the
same Author.

Antiquities of the English Ritual, by the Rev. William
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Elements of Christian Theology, by Dr. Tomline, Bishop
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Socrates' Ecclesiastical History.

Mosheim's Ecclesiastical History.

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scriptions, by the Rev. Thomas Hartwell Horne, B.D.

Maunder's Journey from Aleppo to Jerusalem.

PART I.



THE TWELVE APOSTLES

FIRST CHOSEN.

“ These all through faith subdued kingdoms, wrought righteousness, obtained promises ; out of weakness were made strong :—others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment : they were stoned, they were sawn asunder, were tempted, were slain with the sword : they wandered about—being destitute, afflicted, tormented ; of whom the world was not worthy.”—HEB. xi. 33, 34. 36, 37, 38.

ST. ANDREW

THE APOSTLE.

ST. ANDREW was born at Bethsaida in Galilee¹, and was by occupation a fisherman². He was brother to the Apostle Simon Peter³, and was therefore the son of Jonas⁴. St. Andrew is first especially mentioned in Holy Scripture as having been a disciple of St. John the Baptist⁵, and as having overheard the exclamation of John upon seeing our Lord, "Behold the Lamb of God⁶." Whereupon he "followed Him," and having first found his brother "Simon Peter," he "brought

¹ John i. 44.

² Matt. iv. 18. Mark i. 16.

³ Matt. iv. 18; x. 2.

⁴ John i. 42.

⁵ John i. 35. 43.

⁶ John i. 36.

him to Jesus⁷." About twelve months after his first admission into the divine presence, he was called with his brother St. Peter, and the Apostles St. John and St. James the Great, to attend our Lord personally during His ministry⁸.

We learn from Ecclesiastical History that after the Ascension of Christ, St. Andrew first preached the Gospel in Scythia and Sogdiana; and after having established numerous Churches in those territories, he returned to Jerusalem; from whence he again travelled through various countries to Sinope in Paphlagonia, and from thence to Byzantium, at both of which places he ordained Bishops.

Having been banished from Byzantium, St. Andrew travelled through the countries of Thrace, Macedonia, Thessaly, Epirus, and Achaia, in which latter country, at the city of Patræ, he suffered martyrdom; being seized by the Proconsul Ageas, who condemned him to be scourged by seven

⁷ John i. 37—42.

⁸ Mark i. 16—21.

lictors, and then crucified. To make his death more lingering and painful, St. Andrew was fastened by cords, instead of nails, to a *square* cross, which cross being in the shape of the letter X, or a cross *decussate*, has since been known by the name of St. Andrew's cross. In this state he remained two days, exhorting and instructing the populace in the faith of Christ; when at the termination of his sufferings, a Christian lady, named Maximela, caused his body to be embalmed, and to be honourably buried.

The Emperor Constantine the Great, when converted to Christianity, caused the remains of St. Andrew to be removed to Byzantium,—which city was afterwards called Constantinople in honour of that emperor,—and they were finally interred in the great church founded to the memory of the Apostles in that city.

St. Andrew suffered martyrdom on the 30th of November, A.D. 69.

The Festival of St. Andrew is on the

30th of November ; and this festival forms the commencement of the Ecclesiastical year. St. Andrew having been the first Apostle who found the Messiah, and the first who brought others unto Him, the Church also commemorates him first in her annual course of Immoveable Feasts.

St. Andrew is represented in Ecclesiastical paintings carrying a square cross, which was the instrument of his martyrdom.

Collect for the Festival of St. Andrew.

Almighty God, who didst give such grace unto Thy holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son Jesus Christ, and followed Him without delay ; Grant unto us all, that we being called by Thy holy Word, may forthwith give up ourselves obediently to fulfil Thy holy commandments, through the same Jesus Christ our Lord. *Amen.*

ST. PETER

THE APOSTLE.

ST. PETER was born at Bethsaida in Galilee⁹; from which province all the Apostles were chosen¹. He was the son of Jonas², and brother of St. Andrew, and was by occupation a fisherman³; and he is mentioned in Holy Scripture as “Simon, called Peter⁴;” and “Simon,” whom our Lord “surnamed Peter⁵;” and “Simon Bar-jona⁶,” or “Son of Jonas⁷;” and “Cephas, which is by interpretation a stone⁸;” “Cephas” in the Syriac language, and “Peter” in the Greek, both signifying “a stone.” In this sense our Lord speaks to St. Peter, when “He said

⁹ John i. 44.¹ Acts i. 26; ii. 7.² John i. 42; xxi. 15—17.³ Matt. iv. 18; x. 2. Mark i. 16. Luke v. 2, 3.⁴ Matt. x. 2.⁵ Mark iii. 16. Luke vi. 14.⁶ Matt. xvi. 17.⁷ John i. 42; xxi. 15—17.⁸ John i. 42. 1 Cor. ix. 5. Gal. ii. 9.

unto him, Thou art *Peter*, and upon this *rock* I will build My Church⁹." And again in the Book of Revelation it is said, "And the walls of the city had *twelve foundations*, and in them the names of the twelve Apostles of the Lamb¹." And again our Lord says, "Ye shall eat and drink at My table, in My kingdom, and sit on *thrones* judging the twelve tribes of Israel²."

St. Peter is especially mentioned in Holy Scripture when he acknowledges our Lord as "the Christ, the Son of the living God;" and "Jesus said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven³." And again he is mentioned when our Lord reproves Peter for "rebuking" His prophecy of His future sufferings⁴. During the last scenes in the life of our blessed

⁹ Matt. xvi. 17, 18.

¹ Rev. xxi. 14.

² Luke xxi. 29, 30. Rev. xxi. 12.

³ Matt. xvi. 16, 17.

⁴ Matt. xvi. 21—23.

Lord, St. Peter is especially memorable for his presumption and denial of Christ after repeated warnings, as well as for his bitter repentance⁵; and again for the forgiveness accorded to him by his Lord when, having thrice denied Him, He thrice commanded Peter to “feed His sheep⁶.”

St. Peter, with the two other Apostles, St. John, and St. James the Great, had the peculiar privilege of being admitted to witness the more intimate transactions of the life of Christ; namely, the Transfiguration⁷, and the Agony in the Garden⁸, besides some others⁹. St. Peter is again especially mentioned by the angel at the sepulchre to the women who brought spices: “Tell His disciples and *Peter*, that He goeth before you into Galilee¹ ;” and he

⁵ Matt. xxvi. 31—36. 69 to end. Mark xiv. 27—32. 66 to end. Luke xxii. 31—35. 54—63. John xiii. 36 to end; xviii. 15—28.

⁶ John xxi. 14—18.

⁷ Matt. xvii. 1, 2. Mark ix. 2. Luke ix. 28, 29.

⁸ Matt. xxvi. 37. Mark xiv. 33.

⁹ Mark v. 37. Luke viii. 51; xxii. 8.

¹ Mark xvi. 1—8.

was one of the two disciples who went to the sepulchre after the Resurrection, and who found the "linen clothes lying;" though "as yet they knew not the Scripture, that He must rise again from the dead²." St. Peter is also stated by St. Paul to have been the first disciple to whom our Lord showed Himself³ before He appeared on the "evening of the first day of the week" to the eleven who were "assembled with the doors shut," and "stood in the midst⁴;" and he was also vouchsafed a miraculous vision of our Lord after His Ascension⁵.

St. Peter is generally believed to have been about ten years older than our Lord. He was married, as the Scriptures mention his "wife's mother⁶;" and tradition states that his wife suffered martyrdom before him, and that he encouraged her under her sufferings.

St. Peter was the author of the two

² John xx. 2, 3, 6, 7, 9.

³ 1 Cor. xv. 5.

⁴ John xx. 19.

⁵ Acts x. 9—21.

⁶ Matt. viii. 14.

Epistles which bear his name, and which are addressed to the Jews in Asia, and the Asiatic provinces in which he preached the Gospel.

We learn from Ecclesiastical History, that St. Peter preached the Gospel at Antioch; of which city he is stated by the most learned and eminent historians to have been the first bishop, and not of Rome, as is commonly believed, and as is asserted by Roman Catholics. He also preached to the Jews dispersed in Pontus, Galatia, Cappadocia, Asia, and Bithynia, as well as in Africa, and in parts of Europe; from which cause he is called in Holy Scripture, the "Apostle of the circumcision'." In the year A.D. 64, he settled at Rome, where he still preached Christianity chiefly to the Jews.

St. Peter suffered martyrdom at Rome, A.D. 68, during the first general persecution of the Christians by the Emperor Nero. After nine months' imprisonment,

⁷ Gal. ii. 8.

he was taken out, scourged, and then crucified; which manner of his death had been foretold by our Lord, when He "answered Peter, Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards⁸;" and likewise "said unto him, Verily, verily, I say unto thee, When thou wast young thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake He, signifying by what death he should glorify God⁹." We also learn from ancient Church history, that by St. Peter's own desire, he was crucified with his head downwards, considering himself as unworthy to suffer in the same posture in which his Lord had suffered for him.

St. Peter suffered martyrdom in the beginning of June, the same day as St. Paul; and in the Mamertine prison at Rome, is

⁸ John xiii. 36.

⁹ John xxi. 18, 19.

still shown the lower dungeon in which the two Apostles, St. Peter and St. Paul, were confined by the order of the Emperor Nero, and in which the former worked miracles. A presbyter, named Marcellinus, embalmed his remains, which were interred in the Vatican, and over his grave a church was erected, which having been destroyed by the Emperor Heliogabalus, his remains were removed to the Appian Way, two miles from Rome. About the year 250, Cornelius, the twentieth bishop of Rome, re-conveyed them to the Vatican, and Constantine the Great, the first Christian emperor, caused the Church of St. Peter to be erected over the spot.

The present Church of St. Peter at Rome is the largest ever built, excepting the Temple of Solomon, and that of Herod at Jerusalem.

The Festival of St. Peter is on the 29th of June.

St. Peter is represented in Ecclesiastical

paintings, carrying in his hand a bunch of keys, in allusion to the words of our Lord, "And I will give unto thee the keys of the kingdom of Heaven¹;" and his likeness is traditional from very ancient times. He is usually represented as being robed in blue and yellow, the latter colour in allusion to his denial of our Lord; yellow being the colour used in all ancient Church paintings, as symbolical of treachery in any shape. For instance, Judas Iscariot is always represented as clothed *entirely* in yellow.

Collect for the Festival of St. Peter.

O Almighty God, who by Thy Son Jesus Christ didst give to Thy Apostle St. Peter many excellent gifts, and commandedst him earnestly to feed Thy flock; Make, we beseech Thee, all Bishops and Pastors diligently to preach Thy holy Word, and the people obediently to follow the same; that they may receive the crown

¹ Matt. xvi. 19.

of everlasting glory, through Jesus Christ our Lord. *Amen.*

ST. JAMES

THE APOSTLE, SURNAMED "THE GREAT."

ST. JAMES the Great was the brother of St. John the Apostle and Evangelist², and was by occupation a fisherman³. He was the son of Zebedee⁴, and of Salome⁵; which Salome was one of the women who are mentioned in Holy Scripture as having brought spices to the Sepulchre after the Crucifixion⁶. St. James is especially mentioned in Holy Scripture with his brother St. John, as having been called by our Lord "Boanerges, which is, The sons of thunder⁷;" and also as having asked that they

² Matt. x. 2. Mark iii. 17.

³ Mark i. 19.

⁴ Matt. iv. 19, 20; x. 2.

⁵ Matt. xxvii. 56. Mark xv. 40, 41.

⁶ Luke xxiii. 55, 56.

⁷ Mark iii. 17.

should "sit, one on His right hand, and the other on His left, in His glory".

St. James is generally believed to have been surnamed "the Great," because of the peculiar honour conferred upon him by our Lord, in having been selected as one of the three disciples who were admitted to witness the more private transactions of His life,—namely, the Transfiguration⁹, and the Agony in the Garden¹, besides some others². Others, however, are of opinion that St. James was thus surnamed, because he was of a much greater age than St. James the Less, and the earliest chosen.

We learn from Ecclesiastical History that St. James the Great preached the Gospel in Judæa and Samaria, and it is generally believed also in Spain. He has been named the "Proto-Martyr of the

⁸ Mark x. 35—37.

⁹ Matt. xvii. 1, 2. Mark ix. 2. Luke ix. 28, 29.

¹ Matt. xxvi. 37. Mark xiv. 33.

² Mark v. 37. Luke viii. 51; xxii. 8.

Apostles," having been the first of the twelve Apostles who suffered Martyrdom; which event occurred when Herod Agrippa entered into the government of Judæa, who, to please the people, beheaded St. James at Jerusalem, A.D. 44.

The Festival of St. James the Great is on the 25th of July.

St. James the Great is usually represented in Ecclesiastical paintings with the staff, scallop shell, and gourd of a pilgrim, by which emblems he may be distinguished from St. James the Less; and he is also represented as being of a more advanced age.

Collect for the Festival of St. James the Great.

Grant, O merciful God, that as Thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of Thy Son Jesus Christ, and followed Him; so

we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments; through Jesus Christ our Lord. *Amen.*

ST. JOHN

THE APOSTLE AND EVANGELIST.

ST. JOHN the Evangelist was a native of Galilee, and by occupation a fisherman³; and was the son of Zebedee⁴, and of Salome⁵; which Salome was one of the women who brought spices to the Sepulchre after the Crucifixion⁶; and he was younger brother of St. James the Great⁷. St. John, together with his brother, St. James, were named by our Lord "Boanerges, which is, The sons of thunder⁸;" and are likewise mentioned in Holy Scrip-

³ Matt. iv. 18—21. Acts i. 25; ii. 7.

⁴ Matt. iv. 21; x. 2. ⁵ Luke xxiii. 55, 56.

⁶ Matt. xxvii. 56. Mark xv. 40.

⁷ Mark iii. 17. ⁸ Mark iii. 17.

ture when they asked of our Lord that they should “sit, one on His right hand, and the other on His left, in His glory⁹.” St. John was one of the three disciples who were admitted by our Lord to witness the more private transactions of His life,—namely, the Transfiguration¹, and the Agony in the Garden², besides some others³; and he is also mentioned as “the disciple whom Jesus loved⁴.” St. John is the only Apostle who is recorded in Holy Scripture as having witnessed the Crucifixion, whilst all the others “forsook Jesus and fled⁵,” thus owning his Lord, and being owned by Him at the latest moment as he stood by the cross⁶, when the blessed Virgin was committed to his care. St. John was also the first disciple “who came to the sepulchre,” after the Resurrection, and with St. Peter found “the linen

⁹ Mark x. 35—37. ¹ Matt. xvii. 1. Mark ix. 2.

² Matt. xxvi. 37. Mark xiv. 33.

³ Mark v. 37. Luke viii. 51; xxii. 8.

⁴ John xiii. 23; xix. 26; xx. 1; xxi. 7.

⁵ Matt. xxvi. 56. Mark xiv. 50. ⁶ John xix. 25—27.

clothes lying," and who "saw and believed," though "as yet they knew not the Scripture, that He must rise from the dead'." He was also the first who recognized our Lord at the Sea of Tiberias⁸. St. John was afterwards a witness with the other Apostles of the Ascension of Christ into Heaven⁹.

St. John continued at Jerusalem for some time after the Ascension of our Lord; and was imprisoned by the Sanhedrim, the first time with St. Peter only¹, and afterwards with the other Apostles². St. John was also sent by the other Apostles, together with St. Peter, to those Samaritans whom Philip the Deacon had converted to Christianity, that through them "they might receive the Holy Ghost³."

St. John is believed to have been by far the youngest of the Apostles, not having been thirty years of age when he was

⁷ John xx. 1—10.

⁸ John xxi. 1—8.

⁹ Mark xvi. 14. 19. Luke xxiv. 33. 50, 51.

¹ Acts iii. 1; iv. 1—4.

² Acts v. 12—18.

³ Acts viii. 14, 15.

chosen by our Lord, and having survived his Divine Master above seventy years.

St. John was the author of the Gospel which bears his name, from whence he derives his title of "the Evangelist;" and having therein treated of the more mysterious points concerning the Divinity of Christ, he has also been surnamed "the Divine." The Gospel of St. John was written at the close of the first century, many years after the other three Gospels were completed. We learn from the most ancient Church history, that at that period the three Gospels of St. Matthew, St. Mark, and St. Luke, had become generally diffused throughout Christendom, and that whilst St. John was residing at Ephesus, (of which city he was the Metropolitan,) they were brought to him by some of the bishops of the Asiatic Churches. In their presence St. John openly acknowledged them as inspired, and at their request he composed his own Gospel, in order to com-

plete the Evangelical record of the life of Jesus Christ ⁴.

For this reason, some events in our Lord's ministry are recorded by St. John, which were omitted by the other Evangelists;—namely, the marriage in Cana of Galilee ⁵; the visit of Nicodemus to Jesus by night ⁶; the interview of Christ with the woman of Samaria ⁷; the healing of the impotent man at the Pool of Bethesda ⁸; the narrative of the woman taken in adultery ⁹; the raising of Lazarus from the dead ¹⁰; the special charge to St. Peter to feed Christ's sheep ¹; with many other details of our Lord's teaching.

St. John also wrote three Epistles which bear his name; the first of which is *Catholic*,—that is, *Universal*,—and addressed to all persons in all ages; and the two others

⁴ See "Lectures on the Apocalypse," by Rev. Chr. Wordsworth, D.D., Canon of Westminster.

⁵ John ii. 1—12.

⁶ John iii. 1—22.

⁷ John iv. 4—30.

⁸ John v. 2—16.

⁹ John viii. 3—12.

¹⁰ John xi. 1—45.

¹ John xxi. 16—24.

are addressed to particular individuals, or Churches. He was likewise the inspired author of the Apocalypse or "Revelation," which was composed during his banishment to the island of Patmos, in the Archipelago², at the close of the reign of the Emperor Domitian, about A.D. 95.

It is generally believed that St. John did not begin his travels in Asia, until after the death of the blessed Virgin Mary, which is recorded to have taken place about fifteen years after the Ascension of our Lord; but that he first preached the Gospel in Judæa. We learn from Ecclesiastical History that he afterwards travelled into Proconsular Asia, or Lydia, where he founded the Churches of Smyrna, Pergamos, Thyatira, Sardis, and Laodicea, residing chiefly at Ephesus, where St. Paul had founded a Church many years before. St. John is also believed to have preached the Gospel in Parthia.

² Rev. i. 9.

Later in life, St. John was sent to Rome by the Proconsul of Asia, where he is said to have been cast into a cauldron of boiling oil, from whence by the interposition of Divine Providence he miraculously escaped uninjured. He was then banished to the island of Patmos, in the Archipelago³, in the latter part of the reign of the Emperor Domitian, where he remained for some years preaching the Gospel, after which he returned to Ephesus, in the reign of the Emperor Nerva, and governed that Church until his death. This event took place in the reign of the Emperor Trajan, about A.D. 101.

St. John was the only one of the Apostles who died a natural death, when aged above one hundred years: to which fact our Lord would appear to allude, when in the inspired words of St. John's own Gospel, it is related of the "disciple whom Jesus loved," that "Jesus said unto Peter, If I will that he tarry till I come, what is

³ Rev. i. 9.

that to thee ⁴ ?” And so indeed he, “tarried,” witnessing unto his Divine Master, and escaping all violence, until it pleased the Lord to summon him at His own good time into His everlasting Kingdom.

The Festival of St. John the Apostle and Evangelist is on the 27th of December.

St. John is usually represented in Ecclesiastical paintings with a Cup in one hand, from which a Serpent is seen rising; in allusion to an ancient tradition that he drank poison unharmed. He is also represented as being much younger than the other Apostles, and as having long flowing hair; and a part, at least, of his dress is always green.

As an Evangelist, St. John is likewise always represented accompanied by an eagle, one of the “Four Living Cherubim ⁵,” and “Four Living Creatures ⁶,” described by the Prophet Ezekiel, and by

⁴ John xxi. 22.

⁵ Ezek. i. 10; x. 14.

⁶ Rev. iv. 6, 7.

St. John himself in the Apocalypse; and which the Christian Church has ever interpreted to have been prophetic and symbolic of the Four Gospels.

The Collect for the Festival of St. John the Evangelist.

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

ST. JAMES

THE APOSTLE, SURNAMED "THE LESS."

ST. JAMES the Less is called in Holy Scripture the "son of Alphaeus⁷," which

⁷ Matt. x. 3. Mark iii. 18. Luke vi. 15.

Alpheus is elsewhere called "Cleophas," or "Cleopas⁵;" and he is also there mentioned by the titles of "James the Less⁶," and the "Lord's brother¹." The word "brother" is usually supposed to mean *cousin*, or *relation*, after the Jewish manner of speaking; from Mary, the wife of Cleopas, having been sister to the blessed Virgin Mary²; and this same Mary is mentioned as being one of the women who "stood by the Cross³" during the Crucifixion of our Lord; and who afterwards brought spices to the Sepulchre⁴; whilst her husband Cleopas is likewise mentioned as having been one of the two disciples whom our Lord met at Emmaus after His Resurrection, and with whom He "tarried⁵."

St. James is believed to have been called

⁵ Luke xxiv. 19. John xix. 25. ⁶ Mark xv. 40.

¹ Gal. i. 19. Matt. xiii. 55. Mark vi. 3.

² John xix. 25.

³ Matt. xxviii. 5, 6. Mark xv. 40. John xix. 25.

⁴ Mark xvi. 1, 2. Luke xxiii. 55, 56; xxiv. 1.

⁵ Luke xxiv. 13—33.

“the Less,” for reasons which are explained in the notice of St. James the Great.

St. James the Less is especially mentioned in Holy Scripture, when our Lord appeared to him separately after His Resurrection⁶; and an ancient tradition states that this favour was accorded to him, to satisfy a vow that he had made on the last Paschal night, to eat no bread until he had seen his Lord risen from the dead. St. James is again mentioned in Holy Scripture as having presided over the Synod of Jerusalem in the controversy respecting Jewish rites, when the “Apostles and elders came together to consider the matter⁷.” He is also spoken of as first in dignity, when St. Paul alludes to the three “pillars⁸” of the Church; and we find him treated with peculiar deference by St. Peter and St. Paul, and by the other Apostles on various occasions⁹.

⁶ 1 Cor. xv. 7.

⁷ Acts xv. 4—6. 13—22.

⁸ Gal. ii. 9. ⁹ Acts xii. 17; xxi. 18. Gal. i. 19.

St. James the Less was the author of the Epistle which bears his name, and which it is believed was composed about A.D. 60, being the first in *time* of the seven Catholic Epistles, as it has always been placed the first in *order*, both in ancient and modern Bibles. It was addressed to the Twelve Tribes, to Jewish converts, and to unconverted Jews; from whence it is called *Catholic* or *Universal*, being addressed to *all*, and not only to one particular Church, as were the Epistles of St. Paul.

We learn from Ecclesiastical History, that St. James the Less was elected first Bishop of Jerusalem, in which Bishopric he continued about thirty years, until his death; and such was the honour and respect in which he was held, that he was surnamed "the Just."

St. James the Less suffered martyrdom at Jerusalem, when there arose a tumult among the Jews, Scribes, and Pharisees, who feared that from the teaching of St.

James, the people would believe in Jesus as the Messiah. The Scribes and Pharisees therefore placed him on a wing of the Temple, and (as it would appear in scorn and derision) adjured him as a just man in whom they all believed, to declare to them "which was the *door* to Jesus?" Whereupon he answered in a loud voice, "Why do ye ask me respecting Jesus the Son of Man? He is now sitting in the Heavens on the right hand of great power; and is about to come again on the clouds of Heaven:" thus once more testifying to the inspired words of his own Epistle, "the coming of the Lord draweth nigh: behold, the Judge standeth before the *door*¹;" as well as to the declaration of his blessed Lord and Master, "I am the *door* of the sheep; by Me if any man enter in, he shall be saved²." As this just testimony moved many of the multitude to believe, and to cry "Hosanna to the Son of David," those same Scribes and Pharisees cried

¹ James v. 8, 9.

² John x. 7—19.

that they would stone James the Just, and casting him down from the Temple, they then stoned him, whilst he repeated the words of his Lord and Saviour, "O Lord God and Father, forgive them, for they know not what they do;" and finally they struck him on the head with a fuller's club³. This event took place A.D. 62, during the Procuratorship of Albinus, successor to Festus, when it is believed that St. James had reached the advanced age of ninety-four years.

The Festival of St. James the Less is on the 1st of May; the same day on which is commemorated the Martyrdom of St. Philip.

St. James the Less is represented in Ecclesiastical paintings, carrying a Fuller's Club, which was the instrument of his martyrdom; and he is also occasionally represented wearing a mitre, as emblematic of his bishopric.

³ Eusebius, Eccles. Hist.

*Collect for the Festival of St. James the
Less and St. Philip.*

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life; that following the steps of Thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; through the same Thy Son Jesus Christ our Lord. *Amen.*

ST. PHILIP

THE APOSTLE.

ST. PHILIP was born at Bethsaida in Galilee⁴, a town on the Lake of Tiberias. He is mentioned in Holy Scripture as being the third Apostle who recognized our Lord as the Messiah; and the first whom our Lord personally selected to call to the Apostolate, and commanded to

⁴ John i. 44; ii. 20.

“follow Him⁵ ;” after which “Philip findeth Nathanael, and saith unto him, We have found Him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph⁶.” St. Philip is again mentioned in Holy Scripture when he asked to be “shown the Father ;” and is rebuked by our Lord for not knowing that “he that had seen Him, had seen the Father⁷.”

We learn from Ecclesiastical History that St. Philip preached the Gospel in Upper Asia ; and that towards the latter part of his life, he travelled into Phrygia, where he suffered martyrdom at Hierapolis, by being whipped and scourged, and afterwards crucified, A.D. 52, being the second of the Apostles who suffered martyrdom.

The Festival of St. Philip is on the 1st of May ; the same day on which is commemorated the Martyrdom of St. James the Less.

⁵ John i. 43. ⁶ John i. 45. ⁷ John xiv. 8, 9.

St. Philip is usually represented in Ecclesiastical paintings carrying a Staff, the end of which forms a Cross.

*Collect for the Festival of St. Philip and
St. James the Less.*

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life; that following the steps of Thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; through the same Thy Son Jesus Christ our Lord. *Amen.*

ST. BARTHOLOMEW

THE APOSTLE.

ST. BARTHOLOMEW was a native of Cana in Galilee, and he is also mentioned in Holy Scripture by the name of "Nathanael." In the Gospel of St. John, St.

^s John xxi. 2.

Bartholomew is every where mentioned by the name of "Nathanael"⁹, which was the Jewish name given to him at his circumcision, and corresponds with our baptismal name; but in the Gospels of St. Matthew, St. Mark, and St. Luke, he is called by his surname of "Bartholomew¹," or the "Son of Tholomew," or "Tholmai." St. Bartholomew is spoken of by the name of Nathanael, when Philip finding him, and telling him that they had found the Messiah, "Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see²." "Jesus" then seeing "Nathanael coming to Him, saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto Him, Whence knowest Thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith

⁹ John i. 42—50; xxi. 2.

¹ Matt. x. 3. Mark iii. 13. Luke vi. 14.

² John i. 46.

unto Him, Rabbi, Thou art the Son of God ; Thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou ? thou shalt see greater things than these. And He saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man³.” St. Bartholomew is also mentioned by the name of Nathanael when our Lord appeared to the Apostles at the Sea of Tiberias, after His Resurrection⁴.

From ancient Church History we learn that St. Bartholomew preached the Gospel in the Northern Provinces of India, and that he there left a copy of the Gospel of St. Matthew, written in Hebrew, which was found still preserved in that country by Pantænus, an early father of the Church, about A.D. 192. St. Bartholomew also preached the Gospel in Northern and

³ *John i. 45 to end.*

⁴ *John xxi. 2.*

Western Asia, Lycaonia, and Armenia ; and suffered martyrdom at Albanople, in the latter country, A.D. 72, by being flayed alive, and then crucified with his head downwards.

The Festival of St. Bartholomew is on the 25th of August.

St. Bartholomew is represented in Ecclesiastical paintings with a Knife in his left hand, in allusion to the horrible manner of his martyrdom ; and occasionally also, a Cross is seen in the background, with a figure suspended thereon, and a multitude around it, gazing at the scene.

Collect for the Festival of St. Bartholomew.

O Almighty and everlasting God, who didst give to Thine Apostle Bartholomew grace truly to believe and to preach Thy word ; Grant, we beseech Thee, unto Thy Church, to love that word which he believed, and both to preach and receive the same ; through Jesus Christ our Lord.
Amen.

ST. THOMAS

THE APOSTLE.

ST. THOMAS is mentioned in Holy Scripture as having the surname of "Didymus⁵;" both of which names signify "a twin," the first in the Syriac, and the last in the Greek language. He is first particularly alluded to at the death of Lazarus, when the other disciples being in fear of the Jews who had threatened to stone their Lord, St. Thomas exhorted them to follow Jesus into Bethany, saying, "Let us also go, that we may die with Him⁶." St. Thomas is also mentioned when he inquired of our Lord how they could know the way He was going? And "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by Me⁷." St. Thomas is again especially mentioned as having been

⁵ John xi. 16; xx. 24; xxi. 2.

⁶ John xi. 16.

⁷ John xiv. 5, 6.

absent when our Lord first appeared unto the other ten disciples after His Resurrection, and when He then bestowed upon them the Apostolic commission, and gift of the Holy Ghost⁸; but when "Jesus came again" to the disciples "after eight days⁹," St. Thomas, who would not believe in His first appearance, was permitted for the "more confirmation of the faith¹," to examine our Lord's feet and hands; and upon his exclamation, "My Lord and my God," Jesus rebuked him for his former faithlessness and unbelief, and pronounced His solemn blessing upon "those who have *not* seen, and yet have believed²."

We learn from Ecclesiastical History that St. Thomas preached the Gospel of Christ in Parthia, and also to the Medes, Persians, Carmanians, Hyrcani, and Bactrians; from whence he travelled through

⁸ John xx. 22—24.

⁹ John xx. 26.

¹ Collect for Festival of St. Thomas.

² John xx. 27—29.

Northern Ethiopia into India, at the southern part of the great promontory, whose base is between the outlets of the rivers Indus and Ganges.

St. Thomas suffered martyrdom at Melapûr, in India, from a Prince of that country, by being struck with darts and stones, and finally pierced with a lance, A.D. 73.

We read in the travels of Marco Polo in India, A.D. 1269, that he was informed that the remains of St. Thomas were deposited in the magnificent church which he had caused to be erected in that city. This church was named San Thome by the Portuguese in honour of his memory, and in the year 1517 some bones and a lance were discovered amidst its ruins, which were believed to be his, and which were afterwards transferred to Goa.

The Festival of St. Thomas is on the 21st of December.

St. Thomas is occasionally represented

in Ecclesiastical paintings holding a lance, which was the final instrument of his martyrdom; but more frequently with a carpenter's square in one hand, in allusion to an ancient legend of his having engaged to build a palace in the Roman fashion for Gundafur, King of India; which upon the return of the latter after an absence of two years, and his complaint that nothing had been done, the Apostle interpreted as having been intended to imply the edification of the Church, which he had greatly advanced during that time, by the conversion of the Gentiles.

Collect for the Festival of St. Thomas.

Almighty and everliving God, who for the more confirmation of the faith didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved.

Hear us, O Lord, through the same Jesus Christ, to whom, with Thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

ST. MATTHEW

THE APOSTLE AND EVANGELIST.

ST. MATTHEW is spoken of in Holy Scripture by the various titles of "Matthew³," and "Matthew the publican⁴," and "Levi the son of Alpheus⁵," and "Levi the publican⁶." He was the son of Alpheus, a Jew of the tribe of Issachar; and in his Gospel he mentions himself by the name of "Matthew," which he had adopted as a Roman citizen; and describes himself as a publican; but he is elsewhere mentioned by the Evangelists St. Mark and St. Luke, by his Hebrew name of "Levi⁷." St. Matthew was a publican,

³ Matt. ix. 17. Mark iii. 18. Luke vi. 15. Acts i. 13.

⁴ Matt. x. 3. ⁵ Mark ii. 14. ⁶ Luke v. 27.

⁷ Mark ii. 14. Luke v. 27.

or tax-gatherer to the Romans, and resided at Capernaum, where he is first especially mentioned in Holy Scripture, when our Lord seeing him "sitting at the receipt of custom," commanded him to "follow Him;" when "he left all, rose up, and followed Him."⁸ St. Matthew was the same publican who "made a great feast at his own house," and "Jesus sat at meat in his house," with "many publicans and sinners also with Jesus and His disciples," when the "Scribes and Pharisees murmured against His eating with publicans and sinners," and "Jesus rebuked them, saying, I am not come to call the righteous, but sinners to repentance."⁹

St. Matthew was the author of the Gospel which bears his name; and which was written the first in time of the four Gospels, and as it is generally believed in Judæa, about ten years after the Ascension of our Lord. It was composed for the especial use of the Jews, and Jewish con-

⁸ Matt. ix. 9. ⁹ Mark ii. 14—18. Luke v. 27—33.

verts, and was therefore originally written in Hebrew, but was soon afterwards translated into Greek; in which latter language the other three Gospels were originally composed.

St. Matthew has recorded in his Gospel some few particulars of our Lord's ministry that are not mentioned by the other three Evangelists; amongst which are the visit of the Wise Men from the East, to inquire concerning the birth of Christ¹; the flight of Joseph and Mary with the Holy Child into Egypt²; the slaughter of the Innocents at Bethlehem³; the parable of the ten wise and ten foolish Virgins⁴; the dream of Pilate's wife concerning our Saviour⁵, and the resurrection of many Saints after our Lord's Crucifixion⁶.

We learn from Ecclesiastical History that St. Matthew preached the Gospel

¹ Matt. ii. 1, 2. 7—13.

² Matt. ii. 16—18.

³ Matt. xxvii. 19.

⁴ Matt. ii. 13—15.

⁵ Matt. xxv. 1—13.

⁶ Matt. xxvii. 52.

first in Judæa, and afterwards in Ethiopia and Parthia ; and that he suffered martyrdom at Nadabur, in Ethiopia, about A.D. 60 ; but in what manner is not recorded.

The Festival of St. Matthew is on the 21st of September.

St. Matthew is usually represented in Ecclesiastical paintings holding a Purse in one hand, in allusion to his original vocation of a publican ; and sometimes, also, with either a Halbert or Sword, with one of which instruments he is believed to have been martyred.

As one of the four Evangelists, St. Matthew is likewise always represented as being accompanied by an Angel ; one of the " Four Living Cherubim," and " Four Living Creatures," described by the Prophet Ezekiel, and by St. John the Apostle and Evangelist, in the Apocalypse ; and which the Church has ever interpreted to have been prophetic and symbolic of the Four Gospels.

Collect for the Festival of St. Matthew.

O Almighty God, who by Thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same Thy Son Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

ST. SIMON

THE APOSTLE.

ST. SIMON is mentioned in Holy Scripture by the titles of "Simon the Canaanite¹," and "Simon Zelotes²," both of which surnames mean "Zealous" in the Hebrew language. Some commentators have also supposed him to have derived his first surname from having been a native of Cana in Galilee, as well as to distinguish

¹ Matt. x. 4. Mark iii. 18. ² Luke vi. 15. Acts i. 13.

him from the Apostle Simon Peter; and to have obtained the latter surname of "Zelotes" from his having belonged to the Jewish sect of the zealots, before he was called to follow our Lord.

According to an ancient tradition, it was at the marriage of St. Simon, at Cana in Galilee, that Christ performed His first miracle of turning water into wine³.

St. Simon is not especially mentioned in Holy Scripture, otherwise than as having been one of the twelve chosen Apostles.

From Ecclesiastical History we learn that St. Simon preached the Gospel of Christ in Egypt, Cyrene, and Africa; and afterwards proceeded into Libya, Mauritania, and Mesopotamia, in which latter country, meeting with St. Jude, they travelled together into Persia. St. Simon finally suffered martyrdom in Persia, by being sawn asunder, A.D. 74, in the same year as St. Jude.

The Festival of St. Simon is on the 28th of October; the same day on which is

³ John ii. 1—12.

commemorated the Martyrdom of St. Jude.

St. Simon is usually represented in Ecclesiastical paintings carrying a Saw, which was the instrument of his martyrdom; and sometimes, also, a Cross is seen in the background, in allusion to the belief that he was crucified as well as sawn asunder.

Collect for the Festival of St. Simon and St. Jude.

O Almighty God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple, acceptable unto Thee; through Jesus Christ our Lord. *Amen.*

ST. JUDE

THE APOSTLE.

ST. JUDE is mentioned in Holy Scripture

by the various names of "Jude⁴;" and "Judas, the brother of James⁵;" and "Lebbæus, whose surname was Thaddæus⁶;" and, consequently, as he was brother to St. James the Less, he bore the same relationship of "brother to our Lord'." St. Jude is believed to have derived the name of "Lebbæus" from having been a native of Libba in Galilee, from which province all the Apostles were chosen⁷; and his surname of "Thaddæus" bore the same meaning as his Hebrew name of "Judas," both names signifying "Praise;" whilst it also distinguished him from the traitor Judas Iscariot. St. Jude is especially mentioned in Holy Scripture at the Last Supper, when he inquired of our Lord how He would manifest Himself to the world? And "Jesus answered and said, The Com-

⁴ Jude 1.

⁵ Luke vi. 16.

⁶ Matt. x. 3. Mark iii. 18.

⁷ Matt. xiii. 55. Mark vi. 3. See above, p. 37, for the explanation of the term "brother to our Lord."

⁸ Acts i. 26; ii. 1. 7.

forter, which is the Holy Ghost, shall come, and shall teach all things⁹.”

St. Jude was the author of the Epistle which bears his name, and which is one of the seven Epistles called *Catholic* or *Universal*, being addressed to the Christians generally, and not only to one particular Church.

From Ecclesiastical History we learn that St. Jude preached the Gospel in Judæa, Samaria, Idumæa, Arabia, Syria, and Mesopotamia, and afterwards also in Persia; in which last country he suffered martyrdom by being beaten with a club, and then being hung upon a tree, about A.D. 74.

St. Jude was married; and his grandchildren were brought before the Emperor Domitian when he was searching for the descendants of David, being jealous of their predicted sovereignty, which he conceived would be of a temporal nature; and they testified before him to the truth

⁹ John xiv. 22 to end.

of Christianity, but were dismissed uninjured.

The Festival of St. Jude is on the 28th of October, the same day on which is commemorated the Martyrdom of St. Simon.

St. Jude is usually represented in Ecclesiastical paintings carrying a Club, which was the instrument of his martyrdom; but sometimes also with a Cross, like that of St. Philip, only with the transverse beam below instead of above.

*Collect for the Festival of St. Jude and
St. Simon.*

O Almighty God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple, acceptable unto Thee; through Jesus Christ our Lord. *Amen.*

ST. MATTHIAS

THE APOSTLE.

ST. MATTHIAS was a native of Galilee¹, from which province the twelve Apostles who were called by our Lord, had likewise been chosen. He is first mentioned in Holy Scripture immediately after the Ascension of Christ, when the Apostles and disciples, amounting to about "one hundred and twenty²," met together to "ordain" one of the two men whom they had appointed, that he might "take part in the ministry and apostleship from which Judas Iscariot by transgression fell, that he might go to his own place³;" and the "lot falling on Matthias, he was numbered with the eleven Apostles⁴." St. Matthias is stated by St. Peter to have been one of "those men which had companied with

¹ Acts i. 26; ii. 17.

³ Acts i. 21, 22. 25.

² Acts i. 15.

⁴ Acts i. 26.

them all the time that the Lord Jesus went in and out among them, beginning from the baptism of John, unto that same day that He was taken up from them," for which reason he was "ordained to be a witness with them of Christ's Resurrection⁵." He is also believed to have been one of the "seventy" disciples, whom our Lord "appointed to send two and two before His face, into every city and place whither He Himself would come⁶."

From Ecclesiastical History we learn that after the powers of the Holy Ghost had been conferred upon the Apostles at the day of Pentecost, St. Matthias left Jerusalem, and went to preach the Gospel in Judæa, after which he travelled eastward, and took up his abode near the mouth of the river Apsarus, at the haven of Hyssus, situated in Cappadocia, on the Euxine Sea. In that country he was treated by the barbarians with great cruelty, and as he was returning to Jeru-

⁵ Acts i. 15. 21, 22.

⁶ Luke x. 1.

salem, he suffered martyrdom in Galilee, being seized, and carried before Ananias the high priest (which Ananias had before been concerned in the murder of St. James the Less); when he was first stoned, and finally beheaded, A.D. 63.

The Festival of St. Matthias is on the 24th of February.

St. Matthias is represented in Ecclesiastical paintings carrying a Battle-axe, which was the final instrument of his martyrdom.

Collect for the Festival of St. Matthias.

O Almighty God, who into the place of the traitor Judas didst choose Thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that Thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true Pastors; through Jesus Christ our Lord. *Amen.*

END OF PART I.

PART II.

THE
APOSTLES, EVANGELISTS, DISCIPLES,
AND
OTHER MARTYRS,
FURTHER COMMEMORATED BY THE
CHURCH OF ENGLAND.

“These are they which have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.—And God shall wipe away all tears from their eyes.”—REV. vii. 14. 17.

ST. LUKE

THE EVANGELIST.

ST. LUKE is mentioned in Holy Scripture as having been by profession a "Physician¹;" and as having been the chosen and constant companion and fellow-labourer of St. Paul during his travels²; who alludes to St. Luke when he speaks of "the brother, whose praise is in the Gospel throughout the churches³." Some commentators suppose Luke and Silas to have been the same person; the latter name bearing the same meaning as that of Luke; namely, a wood or grove; "Luke" being the abbreviation of Lucanus, and "Silas" of Silvanus, both of which names have the same signification; and they likewise suppose that St. Luke

¹ 1-Cor. iv. 4. ² 2 Tim. iv. 11. Philemon 24.

³ 2 Cor. viii. 18.

always speaks of himself under the name of "Silas" in his "History of the Acts of the Apostles⁴." St. Paul would thus appear to allude to St. Luke under the name of "Silvanus," in his Second Epistle to the Corinthians, and also in his Epistles to the Thessalonians⁵; and St. Peter, in his First Epistle, declares that he sends it "by Silvanus, a faithful brother⁶."

St. Luke is stated by the most ancient Church historians to have been one of the "seventy" disciples, whom our Lord chose to "send two and two before His face, into every city and place whither He Himself would come⁷;" which event in the ministry of our Lord is related by St. Luke alone in his Gospel; and he also relates that the "seventy returned again with joy, saying, Lord, even the devils are subject to us through Thy Name." And "Jesus said unto them, I beheld

⁴ Acts xv. 22. 27. 34. 40; xvi. 19. 25. 29; xvii. 4. 10. 15; xviii. 5.

⁵ 2 Cor. i. 19. 1 Thess. i. 1. 2 Thess. i. 1.

⁶ 1 Pet. v. 12.

⁷ Luke x. 1.

Satan as lightning fall from heaven. Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven⁸.”

St. Luke was the author of the Gospel which bears his name, and which is addressed to “Theophilus,” that he may “know the certainty of those things in which he had been instructed,” and of which things, St. Luke tells us, he had himself “a perfect understanding from the very first⁹.”

The Gospel of St. Luke is believed, from the testimony of all Christian antiquity, to have been composed under the direction of St. Paul, for the use of the Gentile converts, about A.D. 61, during St. Paul’s two years’ sojourn at Rome; and of the four Gospels it was written the third in time, as it has been placed the third in order.

⁸ Luke x. 17—21.

⁹ Luke i. 3, 4.

This Gospel contains some particulars of the ministry of our Lord which were omitted by the Evangelists St. Matthew and St. Mark; for instance, the raising of the widow's son at Nain¹; the visit to Martha and Mary²; the abiding of Christ with Zacchæus the Publican³; and the cleansing of the Ten Lepers⁴; with the several parables of the Good Samaritan⁵, the Prodigal Son⁶, Dives and Lazarus⁷, and the Pharisee and the Publican⁸; as also Christ's address to the women of Jerusalem⁹, and His promise to the penitent Thief¹⁰; besides some others.

St. Luke is likewise the only Evangelist who mentions the relationship of the blessed Virgin to Elisabeth, wife of Zacharias the Priest¹¹, with the particulars of the birth of St. John the Baptist¹², the prophecy of Zacharias con-

¹ Luke vii. 11—16.

² Luke x. 38 to end.

³ Luke xix. 2—11.

⁴ Luke xvii. 11—25.

⁵ Luke x. 30—38.

⁶ Luke xv. 11 to end.

⁷ Luke xvi. 19 to end.

⁸ Luke xviii. 10—15.

⁹ Luke xxiii. 27—32.

¹⁰ Luke xxiii. 39—44.

¹¹ Luke i. 36.

¹² Luke i. 3—26. 41—46. 57—66.

cerning him¹, the rejoicing of Mary after the Annunciation by the Angel²; and the appearance of the Angel of the Lord to the shepherds keeping watch over their flocks by night, bringing unto them the “good tidings of great joy, which should be to all people,” in the birth of “a Saviour, which is Christ the Lord³.” He alone describes the sacrificial offerings made for Christ, when an infant, in the Temple⁴; and relates the visit of Simeon to worship Him⁵; with the thanksgiving of Anna the Prophetess⁶; and Christ’s discourse with the Doctors in the Temple, when twelve years of age⁷. St. Luke also, more frequently than the other Evangelists, shows Christ to us as the Mediator “who ever liveth to make intercession for us⁸.” Besides other instances, which are recorded by each of the Evan-

¹ Luke i. 67 to end.

² Luke ii. 8—12.

³ Luke ii. 25—36.

⁷ Luke ii. 46, 47.

² Luke i. 46—56.

⁴ Luke i. 22—24.

⁶ Luke ii. 36—39.

⁸ Heb. vii. 25.

gelists⁹, he especially mentions our Lord's prayer in the wilderness¹⁰, and His prayers before His Baptism¹¹, and at His Transfiguration¹².

St. Luke was likewise the author of the "History of the Acts of the Apostles;" which he himself tells us was addressed to the same "Theophilus"¹³ to whom he had dedicated his Gospel; of which Gospel the "Acts of the Apostles" forms the sequel. It is supposed to have been written under the direction of St. Paul, in the same manner as was his Gospel, and during the same sojourn at Rome, A.D. 62.

We learn from Ecclesiastical History that St. Luke was a native of Antioch in Syria; and that he preached the Gospel in Egypt, and in parts of Libya; and that he afterwards became Bishop of Thebais. He is also believed to have taught the

⁹ Matt. xiv. 23; xxvi. 36. 39. 42. 44. Mark i. 35; vi. 46; xiv. 32. 35. 39. Luke vi. 12; xi. 1; xxii. 32. 41. 44; xxiii. 34. 46.

¹⁰ Luke v. 16.

¹¹ Luke iii. 21.

¹² Luke ix. 28, 29.

¹³ Acts i. 1.

doctrines of Christianity in Dalmatia, Galatia, Italy, and Macedonia; and finally to have suffered martyrdom at Patras, in Achaia, from a party of infidels, by whom he was hung upon an olive-tree, A.D. 74, when aged eighty-three years. The body of St. Luke is said to have been removed to Constantinople by order of the Emperor Constantine the Great, when he became a convert to Christianity; and to have been interred in the great Church erected by the emperor in that city, to the honour of the Apostles.

The Festival of St. Luke is on the 18th of October.

St. Luke is usually represented in Ecclesiastical paintings with a Scroll placed before him, and a pen in his hand.

As an Evangelist he is also always represented as being accompanied by a Winged Ox, one of the "Four Living Cherubim²," and "Four Living Creatures³," described by the Prophet Ezekiel, and by

² Ezek. i. 10; x. 14.

³ Rev. iv. 6, 7.

St. John the Apostle and Evangelist, in the Apocalypse, and which the Christian Church has ever interpreted to have been prophetic and symbolic of the Four Gospels.

Collect for the Festival of St. Luke the Evangelist.

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please Thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of Thy Son Jesus Christ our Lord. *Amen.*

ST. BARNABAS

THE APOSTLE.

ST. BARNABAS is first mentioned in Holy Scripture by the name of "Joses, who by the Apostles was surnamed Barnabas, which is, being interpreted, the Son of Consolation, a Levite, of the country

of Cyprus;” and “having land,” he “sold it, and brought the money, and laid it at the Apostles’ feet⁴.” The name of “Joses,” which (amongst other meanings) bears that of “pardon,” was his Hebrew name, and was given to him as a Jew at the time of his circumcision. St. Barnabas is described in Holy Scripture as “a good man, full of the Holy Ghost, and of faith⁵ ;” and he is next mentioned as having been with St. Paul at Jerusalem, after the conversion of the latter; and as having brought Saul to the disciples, “who were afraid of him, and believed not that he was a disciple;” when Barnabas declared unto them “how Saul had seen the Lord⁶.” St. Barnabas was then chosen by the “Church which was in Jerusalem,” that “he should go as far as Antioch,” to encourage the disciples who were in that city, “preaching the Lord Jesus unto the Grecians,” to “exhort them

⁴ Acts iv. 36, 37.

⁵ Acts xi. 24.

⁶ Acts ix. 26, 27.

all that with purpose of heart, they would cleave unto the Lord⁷." After this St. Barnabas departed to Tarsus to fetch Saul, "to bring him to Antioch⁸."

It was in the city of Antioch that "the disciples were first called Christians⁹;" and it is again related of St. Barnabas, that whilst sojourning there with St. Paul, and "as they ministered before the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them¹⁰;" after which special designation to the Apostleship, which occurred A.D. 45, St. Barnabas proceeded with St. Paul to preach the Gospel at Seleucia; and then passed on to Perga in Pamphylia, and throughout Lesser Asia, and finally returned to Antioch¹. Shortly afterwards St. Barnabas proceeded with St. Paul to Jerusalem, to the Council held by the

⁷ Acts xi. 20. 22, 23.

⁸ Acts xi. 25.

⁹ Acts xi. 26.

¹⁰ Acts xiii. 1—5.

¹ Acts xiii. 2.

Apostles on the question of circumcising the Gentile converts, and he brought back to Antioch the decision of that Assembly². From Antioch he again departed with St. Paul on a second Apostolical journey; and it was at this time that "so sharp a contention" arose between Barnabas and Paul, "that they departed asunder³," in consequence of Barnabas determining to take Mark with them to Cyprus, who was his "sister's son⁴;" which St. Paul "thought not good;" whereupon St. Barnabas sailed with St. Mark only to Cyprus⁵.

We learn from Ecclesiastical History that St. Barnabas suffered martyrdom at Salamis, a city of Cyprus; in which island he is believed to have passed the latter part of his life in preaching the Gospel to his own countrymen. He was seized whilst disputing in the Synagogue, and after undergoing exquisite tortures by being beaten with staves, and then stoned

² Acts xv. 1—5. 22. 25. 30.

³ Acts xv. 35—40.

⁴ Col. iv. 10.

⁵ Acts xv. 41.

by the Jews, he expired A.D. 73. St. Barnabas is said to have been buried in a grave near the city of Salamis by his nephew St. Mark; where his remains were discovered in the reign of the Emperor Zeno, about A.D. 485, with the Gospel of St. Matthew, transcribed in Hebrew by his own hand, lying on his breast.

The Festival of St. Barnabas is on the 11th of June.

St. Barnabas is represented in Ecclesiastical paintings standing and leaning on a Tablet, whilst he is reading a scroll; and in the background is seen a person suffering martyrdom under repeated blows.

Collect for the Festival of St. Barnabas.

O Lord God Almighty, who didst endue Thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them alway to Thy honour and glory; through Jesus Christ our Lord. *Amen.*

ST. MARK

THE EVANGELIST.

ST. MARK is mentioned in Holy Scripture by the names of "John, surnamed Mark," the son of "Mary⁶;" and "Marcus, sister's son to Barnabas⁷." He is called by St. Peter, "Marcus my son⁸," meaning his son in the faith; for which reason it is supposed that by him St. Mark was first converted to Christianity, and likewise baptized. St. Mark is alluded to by St. Paul both under the name of "Mark⁹," and also of "Marcus¹:" and he is especially mentioned in Holy Scripture when the "sharp contention" arose between Barnabas and Paul, on account of the former wishing to take his nephew "John, surnamed Mark," with them to visit their brethren; to which St. Paul objected, as "he thought it not good to take Mark

⁶ Acts xiii. 25.

⁷ Col. iv. 10.

⁸ 1 Pet. v. 13.

⁹ 2 Tim. iv. 11.

¹ Philemon 24.

with them, who had departed from them in Pamphylia, and went not with them to the work²." St. Mark therefore accompanied St. Barnabas to Cyprus, whilst St. Paul "departed asunder" from them, and went through Syria³. It was at the house of "Mary, the mother of John, whose surname was Mark," that St. Peter appeared when the angel released him from prison at Jerusalem⁴.

St. Mark was the author of the Gospel which bears his name, and which is believed, from the testimony of the early Church, to have been written at Rome, under the dictation of St. Peter, for the use of the Gentile converts in that city. St. Mark's Gospel was composed the second in time of the four Gospels, as it is placed the second in order; and it was probably written at the end of the reign of the Emperor Claudius, about A.D. 53.

From Ecclesiastical History we learn

² Acts xv. 36 to end.

³ Acts xv. 39 to end.

⁴ Acts xii. 5—17.

that St. Mark was a Jew of the tribe of Levi ; and that he first preached Christianity in Egypt, residing chiefly at Alexandria, where he founded a Church, of which he became the first Bishop ; he afterwards proceeded into Libya, Marmorica, and Pentapolis, and finally returned to Alexandria ; where he suffered martyrdom, having been seized by the people during the Feast of their God Serapis, which corresponds with our Easter, whilst he was employed in Divine Worship, that he might be sacrificed to the honour of their idol. After having first bound St. Mark with cords, they dragged him through the streets, and then thrust him into prison ; from whence he was taken out the next day, and again dragged through the streets in the same manner, until his flesh being raked off, and his blood running out, he expired. This event occurred on the 25th of April, A.D. 68 ; and it is stated that his remains were collected by the Christians, and buried near the spot

where he used to preach ; but they were afterwards removed to Venice, where the Church of St. Mark was erected to his memory.

The Festival of St. Mark is on the 25th of April.

St. Mark is represented in Ecclesiastical paintings with a Lion only, which was his symbol as an Evangelist ; the Lion being one of the “ Four Living Cherubim ⁵,” and “ Four Living Creatures ⁶,” described by the Prophet Ezekiel, and by St. John the Apostle and Evangelist, in the Apocalypse, and which the Christian Church has ever interpreted to have been prophetic and symbolic of the Four Gospels.

Collect for the Festival of St. Mark.

O Almighty God, who hast instructed Thy holy Church with the heavenly doctrine of Thy Evangelist Saint Mark ; Give us grace, that, being not like children carried away with every blast of vain doc-

⁵ Ezek. i. 10 ; x. 14.

⁶ Rev. iv. 6, 7.

trine, we may be established in the truth of Thy holy Gospel; through Jesus Christ our Lord. *Amen.*

ST. PAUL

THE APOSTLE.

ST. PAUL is mentioned in Holy Scripture by the names of "Saul, who is also called Paul⁷;" the former of which names means "a Destroyer," and was his Hebrew appellation, by which he was known until after his conversion, and his call to the Apostleship by the Holy Ghost⁸. After this event, we find him mentioned by the name of "Paul," or a "Worker⁹," which was the name he received as a Roman citizen, and which he bore whilst dwelling amongst the Gentiles during the latter

⁷ Acts xiii. 9.

⁸ Acts vii. 58; viii. 1. 3; ix. 4. 11. 17. 22. 24. 26; xi. 25. 30; xiii. 1, 2. 7. 9; xxii. 7. 13; xxvi. 14.

⁹ See Marginal Reading to the Holy Bible; and Cruden's "Concordance to the Holy Scriptures."

part of his life, and by which he designates himself in all his Epistles to the Gentiles¹⁰. Other Commentators have supposed him to have derived the name of "Paul" from a Latin word meaning "little," or "the least."

We learn from Holy Scripture that St. Paul was by descent a Jew¹, of the tribe of Benjamin, and that he was of the sect of the Pharisees²; but that by birth he was a citizen of Rome, having been a native of Tarsus in Cilicia³, to which city the Emperor Augustus Cæsar had granted the freedom of Rome; and he also tells us himself that he was brought up at the feet of Gamaliel⁴, a Jewish doctor at Jerusalem.

St. Paul is first mentioned in Holy Scripture under the name of Saul, when he was present at the martyrdom of St. Stephen, and the "witnesses laid down

¹⁰ 1 Cor. i. 12, 13; iii. 4. 22; xvi. 21. Col. iv. 18.
1 Thess. ii. 18. 2 Thess. iii. 17. Philemon 9.

¹ Acts xxi. 39.

² Acts xxiii. 6; xxvi. 5.

³ Acts xxi. 39; xxii. 3. 28. ⁴ Acts xxii. 3.

their clothes at his feet," for he "was consenting unto" Stephen's death⁵. Saul then making "havock of the Church⁶," and "breathing out threatenings and slaughter against the disciples of the Lord, desired of the High Priest letters to the synagogues at Damascus, that he might bring them bound unto Jerusalem⁷;" but during his journey he was vouchsafed a miraculous vision from the Lord⁸, by which he was made a "chosen vessel to bear the Lord's name before the Gentiles, and kings, and children of Israel," and was shown "how great things he must suffer for the Lord's name's sake⁹;" which miraculous conversion is believed to have taken place A.D. 34. St. Paul was then "baptized by the hands of Ananias," and received "the Holy Ghost." After his baptism St. Paul went into Arabia, and there he spent some time in retirement; after which he

⁵ Acts vii. 58 to end.

⁶ Acts viii. 3.

⁷ Acts ix. 1—3.

⁸ Acts ix. 3—10.

⁹ Acts ix. 15, 16.

again returned to Damascus¹⁰, where he “straightway preached Christ in the synagogue, that he was the Son of God¹¹.” Being persecuted by the Jews in Damascus, St. Paul was taken by the disciples, and “let down by the wall in a basket,” and so he escaped to Jerusalem¹. We next read that St. Barnabas took St. Paul and brought him to the Apostles, who “were afraid of him” when he “assayed to join them;” and having “declared unto them how Saul had seen the Lord by the way, and had preached boldly at Damascus in the name of Jesus,” Saul remained with them for a short time, and was then sent to Tarsus², where Barnabas again sought him, and brought him to Antioch, from whence they returned together to Jerusalem³.

About ten years afterwards St. Paul returned again to Antioch, accompanied

¹⁰ Gal. i. 17.

¹¹ Acts ix. 19, 20.

¹ Acts ix. 23—25.

² Acts ix. 26, 27. 30.

³ Acts xi. 25, 26. 30.

by St. Barnabas, when as they “ministered before the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them⁴ ;” which event took place A.D. 45. St. Paul and St. Barnabas then went away together to Cyprus, and afterwards travelled through many countries, “opening the door of faith to the Gentiles,” but finally they returned to Antioch, where “they abode long time with the disciples⁵.” St. Paul is again especially mentioned when he strikes Elymas the Sorcerer with blindness at Salamis⁶, and restores the cripple to health at Lystra⁷, besides other “signs and wonders⁸,” done by his hands; and again he is mentioned, when the people of Lystra “stoned him, and drew him out of the city, supposing him to be dead⁹,” after which it was that he returned with St. Barnabas to Antioch as above related.

⁴ Acts xiii. 1, 2. 4.

⁶ Acts xiii. 8—12.

⁸ Acts xiv. 3.

⁵ Acts xiv. 26—29.

⁷ Acts xiv. 8—11.

⁹ Acts xiv. 19. 26.

After parting with St. Barnabas at Antioch¹, St. Paul travelled for some years throughout Syria, Greece, Macedonia, and many other parts of the world, and then journeyed to Jerusalem²; where the "Jews which were of Asia stirred up all the people," and having bound themselves under a great curse to eat nothing until they had slain Paul, the chief captain sent him under an escort of soldiers, horsemen, and spearmen to Felix³, the governor of Cæsarea, by whom he was imprisoned for two years, from A.D. 58 to 60⁴. At that time Porcius Festus, the successor of Felix, having come into the province, St. Paul was summoned before him, and also before Agrippa, King of Judæa⁵; but was finally dismissed, and sent by Festus a prisoner to Rome⁶.

We learn from Holy Scripture, that having sailed "by the coasts of Asia,"

¹ Acts xv. 36 to end.

² Acts xxi. 15.

³ Acts xxiii. 12 to end.

⁴ Acts xxiii. 33; xxiv. 27.

⁵ Acts xxv. 6. 23.

⁶ Acts xxvii. 1.

and having passed "close by Crete," the ship became in great danger of being lost, from a "tempestuous wind, called Euroclydon," and after being "driven up and down in Adria," it finally ran aground on the coasts of Melita⁷. In this island St. Paul remained during the winter⁸, and in the spring A.D. 61, he reached Rome⁹; of which safe termination of his voyage he had been forewarned during the tempest at sea, by an angel "of that God whose he was, and whom he served, saying, Fear not, Paul, for thou must be brought before Cæsar¹." St. Paul remained for two years imprisoned at Rome, when the "History of the Acts of the Apostles" was brought to a conclusion; and being liberated A.D. 63, he commenced his travels westward.

St. Paul was the author of fourteen Epistles which bear his name; nine of which were addressed to the Christians of

⁷ Acts xxvii. 1. 13, 14. 27. 41; xxviii. 1.

⁸ Acts xxviii. 3.

⁹ Acts xxviii. 14.

¹ Acts xxvii. 23, 24.

Rome, Corinth, Galatia, Ephesus, Philippi, Colossæ, and Thessalonica; and the remaining five to the Hebrews, and to three private individuals, namely, to Timothy, his "own dearly loved son in the faith²;" to Titus, his "own son after the common faith³;" who afterwards became the first Bishop of Crete; and to Philemon, his "dearly beloved fellow-labourer⁴." St. Paul having been especially chosen to preach the Gospel to the Gentiles⁵, has been named the "Apostle of the Gentiles⁶."

We learn from Ecclesiastical History that not only did St. Paul preach the Gospel in Jerusalem, Arabia, Asia, Greece, Illyricum, and Rome, but that he travelled to the utmost bounds of the western world; and he is generally supposed to have first preached the Gospel in Britain

² 1 Tim. i. 2. 2 Tim. i. 2.

³ Tit. i. 4.

⁴ Philemon 1.

⁵ Acts ix. 15; xiii. 46; xv. 7; xviii. 6; xxii. 21.

⁶ Rom. xi. 13; xv. 16. Gal. ii. 28. Eph. i. 8. Col. i. 25. 27. 1 Tim. ii. 7. 2 Tim. i. 11; iv. 17.

during the few years between his first release from imprisonment at Rome, A.D. 63, and his return thither when imprisoned for the second time, A.D. 67.

The great fire at Rome, which broke out A.D. 64, and consumed the greater part of the capital, and which it is believed was caused by the Emperor Nero himself, was afterwards imputed to the Christians; and from thence arose the first general persecution of the Christians by the Roman government. During this period, St. Paul suffered martyrdom at Rome, by being beheaded with a sword, June, A.D. 68, at the close of that emperor's reign; and it is stated that on the same day, and at the same place, the Apostle St. Peter likewise suffered martyrdom by crucifixion.

In the Convent of La Lisle, near Toledo, in Spain, is shown an extremely ancient sword, supposed to be of copper, twenty-five inches in length, and three and a half inches in its greatest breadth,

on one side of which are vestiges in Roman capitals, of "Paulus—Capite," and on the other, "Mucro." This sword is asserted to have been the same that was used in St. Paul's martyrdom.

The Festival of St. Paul is on the 25th of January; on which day the Church commemorates his miraculous Conversion.

St. Paul is represented in Ecclesiastical paintings holding a Sword, which was the instrument of his martyrdom; and his likeness is traditional from very ancient times.

Collect for the Festival of St. Paul.

O God, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto Thee for the same, by following the Holy Doctrine which he taught; through Jesus Christ our Lord. *Amen.*

ST. STEPHEN

THE PROTO-MARTYR.

FROM Holy Scripture we learn that St. Stephen was of Hebrew descent, for he tells us himself that he "had Abraham as his father⁷;" but he appears to have been a Grecian by birth, the name of Stephen having a Greek origin, from a Greek word, signifying "a crown." He is first mentioned as "a man full of faith, and of the Holy Ghost," who was chosen by the Apostles as one of the "seven men of good report to serve as deacons;" and who was "full of faith and power, and did great wonders and miracles among the people⁸." St. Stephen is again mentioned in Holy Scripture as having been accused by certain of the Synagogue who disputed with him, and who "were not able to resist the wisdom and spirit by which he spake."

⁷ Acts vii. 2.

⁸ Acts vi. 5, 6. 8.

He was then brought before the Sanhedrim, "where witnesses were suborned against him⁹," and whilst in the midst of his defence of the "Just One, of whom they had been the betrayers and murderers¹," and while "Stephen, being full of the Holy Ghost, looked stedfastly unto heaven, and saw the glory of God, and Jesus standing on the right hand of God," he was seized, and cast out of the city, and stoned, "calling upon God, saying, Lord Jesus, receive my spirit." And when he had "kneeled down, he cried with a loud voice, Lord, lay not this sin to their charge; and when he had said this, he fell asleep²."

The martyrdom of St. Stephen is believed to have taken place A.D. 33, within a year after the Ascension of our Lord; and we are told in Holy Scripture that "devout men carried Stephen to his burial, and made great lamentation for him³."

⁹ Acts vi. 9 to end.

² Acts vii. 55 to end.

¹ Acts vii. 52.

³ Acts viii. 2.

From Ecclesiastical History' we learn that the scene of St. Stephen's sufferings was without the walls of Jerusalem, near the gate on the north side, which was formerly called the Gate of Ephraim, but was afterwards named St. Stephen's Gate: and not far to the southward of which is a pool, which tradition states to have been the Pool of Bethesda, where our Lord healed the impotent man⁴. The spot is even now shown, where it is said that Saul sat when he kept the clothes of those who slew Stephen⁵; and the stone on which the latter knelt whilst he suffered, is stated to have been removed to the church on Mount Sion, erected in honour of the Apostles, and there held in great veneration. The place of St. Stephen's burial is believed to have been on Mount Sion, in the house where the Apostles were assembled when our Lord appeared to them, "the doors being shut," after His

⁴ Luke v. 2—16.

⁵ Acts vii. 58.

Resurrection⁶; but his body is said to have been afterwards removed by Gamaliel, a Christian convert, to another place on the north-west side of the city, looking towards Samaria, where a famous monastery was afterwards built. The Empress Eudocia, wife of Theodosius the Great, (who flourished A.D. 395,) erected a church to the memory of St. Stephen, over the place of his martyrdom, when she repaired the walls of Jerusalem.

St. Stephen is believed to have been young at the time of his martyrdom; and he has received the appellation of the *Proto-Martyr*, or the *first* martyr and witness to the New Testament; for although St. John the Baptist suffered martyrdom during the Life of Christ, yet he died *before the consummation of the old Law*: and it is because St. Stephen was the first who suffered for the Faith of Christ, that his Anniversary Festival has been fixed

⁶ John xx. 19.

immediately following the day on which is commemorated the Nativity of our Lord.

The Festival of St. Stephen is on the 26th of December.

St. Stephen is usually represented in Ecclesiastical paintings as a very young man; and he is seen kneeling, with a multitude casting stones upon him, one of which is represented resting upon his head.

Collect for the Festival of St. Stephen.

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

ST. JOHN

THE BAPTIST.

ST. JOHN THE BAPTIST was the son of Zacharias, a Priest of the course of Abia, and of Elisabeth⁷, one of the daughters of Aaron, who was also cousin to the blessed Virgin Mary⁸; and he was born about six months before the Messiah, Jesus Christ; of whom it was prophesied by the Angel who appeared to Zacharias, that John should be the "Prophet, to go before the face of the Lord, to prepare His ways," being "filled with the Holy Ghost, even from his mother's womb¹."

St. John the Baptist is first especially mentioned in Holy Scripture, when "in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being Governor of Judæa, and Herod being Tetrarch of

⁷ Luke i. 5. 13—57. 60.

⁸ Luke i. 76.

¹ Luke i. 15.

Galilee ; and his brother Philip, Tetrarch of Ituræa, and of the region of Trachonitis ; and Lysanias the Tetrarch of Abilene ; and Annas and Caiaphas the High Priests, the word of God came unto John in the wilderness²,” and he came into all the country about Jordan, preaching “the baptism of repentance for the remission of sins. As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight³.” And “the same John had his raiment of camel’s hair, and a leathern girdle about his loins ; and his meat was locusts, and wild honey⁴.” St. John continued preaching, and baptizing the people in Jerusalem and Judæa, and the country around Jordan for some time, saying unto them, “I indeed baptize you with water, but One mightier than I cometh, the

² Luke iii. 1, 2.

³ Mark i. 2, 3. Luke iii. 3. Matt. iii. 3.

⁴ Matt. iii. 4. Mark i. 6.

latchet of Whose shoes I am not worthy to unloose; He shall baptize you with the Holy Ghost, and with fire⁵."

In the first year of the ministry of our blessed Lord, St. John is again mentioned, when "Jesus came from Galilee to Jordan to be baptized of him⁶;" and "John seeing Jesus coming unto him, saith, Behold the Lamb of God which taketh away the sins of the world⁷;" and "he also bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him, and I saw that this was the Son of God." Then "a Voice came from heaven which said, This is My beloved Son, in whom I am well pleased⁸."

In the second year of our Lord's ministry St. John is again mentioned in Holy Scripture, when he was seized by Herod Antipas, son of King Herod the Great,

⁵ Luke iii. 16.

⁶ Matt. iii. 13.

⁷ John i. 29. 36.

⁸ Matt. iii. 16, 17. Luke iii. 21, 22. John i. 32—34.

and was put into prison “for Herodias’ sake, his brother Philip’s wife,” on whose account Herod was enraged with John for having declared it unlawful that he should have married his brother’s wife^o. After having remained in prison about a year, St. John was beheaded by Herod, A.D. 32, to please the daughter of Herodias, who was instructed by her mother to desire the “head of John the Baptist in a charger¹ ;” and thereupon the “disciples came, and took up the body and buried it; and told Jesus².”

The Festival of St. John the Baptist is on the 24th of June, when the Church commemorates his nativity.

St. John the Baptist is usually represented in Ecclesiastical paintings, clothed in a raiment of camel’s hair, with a girdle, and holding a Cross, with a Lamb beside

^o Mark vi. 17, 18.

¹ Matt. xiv. 3—12.

² Matt. xiv. 12.

him, in allusion to his words on beholding the Messiah, "Behold the Lamb of God³."

Collect for the Festival of St. John Baptist.

Almighty God, by whose providence Thy servant John Baptist was wonderfully born, and sent to prepare the way of Thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example, constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

THE MARTYRDOM

OF THE HOLY INNOCENTS.

THE martyrdom of the Holy Innocents took place in Judæa, in the reign of King

³ John i. 29.

Herod the Great⁴, when we learn from Holy Scripture, that immediately after the birth of Jesus Christ, there came “wise men from the east to Jerusalem to worship Him, saying, Where is He who is born King of the Jews? for we have seen His star in the east, and are come to worship Him.” Herod being troubled at hearing these things, inquired of the chief priests and scribes, “Where Christ should be born⁵?” and on being told that it was in Bethlehem of Judæa, according to the words of the Prophet Micah⁶, he sent the wise men to Bethlehem, to “search diligently for the young child,” and when they found Him, they “fell down and worshipped Him, and presented unto Him gifts, gold, and frankincense, and myrrh,” and then “departed into their own country another way⁷.” Joseph being then “warned of God in a dream, took the young child and his mother into Egypt,”

⁴ Matt. ii. 1, 2.

⁵ Matt. ii. 3—6.

⁶ Micah v. 2.

⁷ Matt. ii. 7—13.

where they remained until the death of Herod; after which they returned to Nazareth⁸. Herod then finding that he was “mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men⁹.” And “then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they are not¹⁰.”

In the book of Revelation, (from which portion of Holy Scripture the Church has selected the Gospel appointed for the Festival of the Holy Innocents,) we read that “a Lamb stood on mount Sion, and with Him an hundred forty and four thou-

⁸ Matt. ii. 13, 14. 19 to end.

⁹ Matt. ii. 16—18.

¹⁰ Jer. xxxi. 15.

sand, having His Father's name written in their foreheads. These are they which are not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed amongst men, being the firstfruits unto God, and to the Lamb. And in their mouth is no guile, for they are without fault before the throne of God¹¹."

The Festival of the Holy Innocents is on the 28th of December; when the Church has thought fit to commemorate their martyrdom; inasmuch as they were the first to suffer for Christ's sake, and to glorify God by their deaths.

Collect for the Festival of the Holy Innocents.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to

¹¹ Rev. xiv. 1. 4, 5.

glorify Thee by their deaths ; Mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify Thy holy Name ; through Jesus Christ our Lord.
Amen.

NOTE.—It has ever been the opinion and teaching of the Church, that there are three kinds of martyrdom ; each of which is illustrated during the course of the annual Festivals of the Church.

The first kind is that both in *will* and *deed* ; which was the case of most of the Apostles.

The second kind is that which is in *will*, but not in deed ; which was the case of St. John the Apostle and Evangelist.

The third kind is that in *deed*, but not in will, because the power of choice is not granted ; and this was the case of the Holy Innocents, who suffered for Christ's sake whilst yet in infancy ; but the sacrifice of whose lives it nevertheless pleased God in His infinite mercy to accept, that they should become the " firstfruits unto Himself, and to the Lamb ¹."

¹ Rev. xiv. 4.

ST. MICHAEL

THE ARCHANGEL.

ST. MICHAEL the Archangel is mentioned in Holy Scripture as presiding over the Jewish nation, of which he is styled one of the "chief Princes²." He is likewise mentioned as having "contended with the devil for the body of Moses³;" and also, as having "fought with his Angels against the Dragon (or Satan), when there was war in Heaven⁴."

The Festival of St. Michael and all Angels is on the 29th of September; on which day the Church has thought fit to commemorate the benefits received by the ministry of Angels, of which St. Michael was one of the chief; that "as the Angels of God always do Him service in Heaven, so we pray, that they may succour and defend us on earth⁵."

² Dan. x. 13. 21; xii. 1. ³ Jude 9. ⁴ Rev. xii. 7.

⁵ Collect for Festival of St. Michael and All Angels.

*Collect for the Festival of St. Michael and
all Angels.*

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order ; Mercifully grant, that as Thy holy Angels always do Thee service in heaven, so by Thy appointment they may succour and defend us on earth ; through Jesus Christ our Lord.
Amen.

ALL SAINTS.

IN like manner, the Church remembers the words of Holy Scripture, that the "Righteous shall be had in everlasting remembrance⁶," when upon the Festival of All Saints, she commemorates all those holy persons who by their lives or martyrdom have "compassed us about with so great a cloud of witnesses⁷," or "who

⁶ Ps. cxii. 6.

⁷ Heb. xii. 1.

have departed this life in the fear and love of God⁸;" that so we may pray for "grace to follow their examples in all virtuous and godly living⁹;" and so "run with patience the race that is set before us¹" that with them we may "be partakers of His Heavenly Kingdom²;" and come to those unspeakable joys which He has prepared for them that unfeignedly love Him³." To which end, may God in His infinite mercy bring each and all of us, through Jesus Christ our Lord. *Amen.*

The Festival of All Saints is on the 1st of November; and completes the Ecclesiastical Year.

Collect for the Festival of All Saints.

O Almighty God, who hast knit together Thine elect in one communion and

⁸ Prayer for Church Militant.

² Collect for Festival of All Saints. ¹ Heb. xiii. 1.

³ Prayer for Church Militant.

² Collect for Festival of All Saints.

fellowship, in the mystical body of Thy Son Christ our Lord; Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee; through Jesus Christ our Lord.
Amen.

END OF PART II.

PART III.

**THE APOSTOLIC FATHERS OF THE
CHURCH;**

NAMELY,

**THOSE WHO WERE CONTEMPORARY WITH
THE APOSTLES,**

AND WHO ARE MENTIONED IN

HOLY SCRIPTURE.

“ They overcame by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death.—Blessed are the dead who die in the Lord : they rest from their labours, and their works do follow them.”—REV. xii. 11 ; xiv. 13.

ST. PHILIP

THE DEACON.

ST. PHILIP the Deacon is first mentioned in Holy Scripture as being one of the "seven men of honest report, full of the Holy Ghost and of wisdom," who were chosen by the Twelve Apostles to administer as Deacons, and upon whom the Apostles "laid their hands¹." St. Philip then went down "to Samaria, and preached Christ unto them," and "did miracles²;" after which he was commanded by an "angel of the Lord to go down toward the south, unto the way that goeth down from Jerusalem unto Gaza," where he met an "eunuch of great authority under Candace, queen of the Ethiopians," who was returning from Jerusalem where he had been to worship, and who was "sitting

¹ Acts vi. 3, 5, 6.

² Acts viii. 5, 6.

in his chariot, reading Esaias the Prophet." Philip being then desired by the Spirit to go near to the chariot, and inquiring if the eunuch understood what he was reading, he "desired Philip that he would come up and sit with him," when Philip opened his mouth, and "preached unto him Jesus;" after which the eunuch desiring to be baptized, and declaring that he "believed that Jesus Christ was the Son of God," Philip baptized him³. Philip then being "caught away by the Spirit of the Lord, so that the eunuch saw him no more," was found at Azotus, from whence he proceeded to "preach in all the cities," till he came to Cæsarea⁴.

St. Philip the Deacon is again mentioned in Holy Scripture when St. Paul stopped at Cæsarea during his travels, and abode with "Philip the Evangelist, one of the seven," who had "four daughters, virgins, which did prophesy⁵."

³ Acts viii. 26—29.

⁴ Acts viii. 39, 40.

⁵ Acts xxi. 9.

ST. TIMOTHY

THE MARTYR.

ST. TIMOTHY, who is likewise mentioned in Holy Scripture by the name of "Timotheus⁶," was a native of Lystra, in Lycaonia; and we learn from the same sacred authority that his father was "a Greek⁷," but his mother Eunice⁸ a "Jewess who believed," and who had instructed her son in the same faith⁹. As St. Paul calls Timothy his "son in the faith¹," it would appear that he had himself converted Timothy to Christianity when at Lystra, A.D. 51. We learn from Holy Scripture that Timothy was the "work-fellow" and companion of St. Paul during

⁶ Acts xvi. 1. Rom. xvi. 21. 1 Cor. xvi. 10.
 2 Cor. i. 1. 19. Phil. ii. 19. 1 Thess. i. 1; iii. 2.
 2 Thess. i. 1. 1 Tim. i. 2. 2 Tim. i. 2. Heb. xiii. 23.

⁷ 2 Tim. i. 5.

⁸ Acts xvi. 1, 2. 2 Tim. iii. 15.

⁹ Acts xvi. 1.

¹ 1 Tim. i. 2.

the greater number of his journeys²; and he was with him also during his first imprisonment at Rome, A.D. 61 to 63. After having been the faithful friend and companion of the Apostle for thirteen years, Timothy was ordained the first Bishop of Ephesus by the hands of St. Paul, about A.D. 64³; shortly after which event the Apostle addressed to him the first of his two "Epistles to Timothy;" and again addressed the second to him during his own imprisonment at Rome for the last time, and shortly before his martyrdom, A.D. 68.

From Ecclesiastical History we learn that St. Timothy suffered martyrdom by being stoned, some years after the death of St. Paul, and as it is believed during the reign of the Emperor Domitian, which commenced A.D. 81. His body was interred by the Christians at Ephesus, and

² Acts xix. 22. Rom. xvi. 21. 1 Cor. xvi. 10.
1 Cor. iv. 17. 1 Thess. iii. 2.

³ 2 Tim. i. 6.

was afterwards transferred by the Emperor Constantine the Great to Constantinople, where it was laid in the great church erected to the memory of the Apostles in that city.

TITUS,

FIRST BISHOP OF CRETE.

TITUS, to whom the Apostle St. Paul addressed an Epistle, was of Gentile extraction, and a native of Greece; and he is mentioned in Holy Scripture as having been associated with St. Paul at Antioch, the metropolis of Gentile Christianity, as his companion to the Council of Jerusalem⁴; and afterwards as being employed by him in missions to Greece, especially Corinth⁵; and in the collection for the poor saints at Jerusalem⁶. Titus is be-

⁴ Gal. ii. 1—3. ⁵ 2 Cor. ii. 12; vii. 6. 13, 14; xii. 18.

⁶ 2 Cor. viii. 16. 23; xii. 18.

lieved to have been ordained by St. Paul as first Bishop of Crete, and to have been with him in his second imprisonment at Rome; and he also appears to have been sent by St. Paul into Dalmatia⁷.

From Ecclesiastical History we learn that being ordained Bishop of Crete, Titus resided at Gortys in that island; where he died at the advanced age of ninety-four.

PHILEMON.

PHILEMON, to whom St. Paul addressed one of his Epistles, was a Christian citizen of Colossæ, and is styled by the Apostle, his “dearly beloved fellow-labourer⁸.” This Epistle was written during St. Paul’s last imprisonment at Rome, not long before his martyrdom, when he calls himself “Paul the aged⁹.” Philemon was the

⁷ 2 Tim. iv. 10.

⁸ Philemon 1.

⁹ Philemon 9.

master of Onesimus, a slave who had fled to Rome, and whilst there had been converted to Christianity by St. Paul¹; and the Apostle sends his Epistle to Philemon by the hand of Onesimus, beseeching that he might be considered "not now as a servant, but a brother beloved²."

HERMAS.

HERMAS was a Christian teacher and writer, and a fellow-labourer of St. Paul. He is mentioned in Holy Scripture when St. Paul writes his Epistle to the Romans: "Salute Asyncritus, Phlegon, and *Hermas*³." He left some writings which were preserved by the ancient Church.

¹ Philemon 10.

² Philemon 12. 16.

³ Rom. xvi. 14.

ST. SIMEON

THE MARTYR.

ST. SIMEON was brother to the Apostles St. James the Less and St. Jude, and he was the son of Alpheus or Cleopas, and of Mary the sister of the Blessed Virgin Mary; consequently he was also the "Lord's brother⁴." We learn from Ecclesiastical History that St. Simeon succeeded his brother St. James the Less as second Bishop of Jerusalem, and that he remained in that Bishopric until his death.

St. Simeon suffered martyrdom by being tortured for some days, and finally crucified; which event took place in the reign of the Emperor Trajan, and during the presidency of the consul Atticus, A.D. 107, when he had attained the patriarchal age of one hundred and twenty years.

⁴ Matt. xiii. 55. Mark vi. 3. Jude 1. See also Part I., on the Notices of St. James the Less, and St. Jude.

CLEMENT,

THIRD BISHOP OF ROME.

CLEMENT, third Bishop of Rome, is stated by the most ancient Church historians, to have been the same fellow-labourer of St. Paul whom he mentions in his Epistle to the Philippians, as "Clement, with other of my fellow-labourers, whose names are in the Book of Life⁵." Clement, third Bishop of Rome, remained for nine years in that see, and died in the third year of the Emperor Trajan, A.D. 100. He was the author of one Epistle which has descended to our times.

From an ancient tradition, (which however is unworthy of credit,) that Clement of Rome suffered martyrdom by being thrown into the sea with an anchor round his neck, he is usually represented in Ecclesiastical paintings with the emblem of

⁵ Phil. iv. 3.

an anchor ; and this device might be seen until the present time, on various parts of the Church of St. Clement Danes, London, as well as on the handles of the clock, the boundary marks, &c.

ST. IGNATIUS

THE MARTYR.

ST. IGNATIUS was a contemporary of the Apostles, and governed the Church at Antioch, as its third Bishop, at the end of the first, and the beginning of the second century. He is stated by the most ancient Church historians, to have been the same child of whom it is mentioned in Holy Scripture, that our " Lord took him in His arms, and set him in the midst, and said unto His disciples, Whosoever shall receive one of such children in My name, receiveth Me : and whosoever shall receive Me, receiveth not Me, but Him that sent Me *."

* Mark ix. 36, 37. Luke ix. 47, 48.

St. Ignatius was arrested at Antioch in the province of Syria, during the persecution under the Emperor Trajan. He was there tried before the Emperor, and sent to Rome, and when thus condemned, he exclaimed, "I thank Thee, O Lord, that Thou hast honoured me by Thy love, in binding me with iron chains, with Thy Apostle Paul." St. Ignatius was the author of some Epistles, in one of which he relates that during his journey from Antioch to Rome, he was "contending with wild beasts by land and by sea, by day and by night; being tied to ten leopards, the number of the military band who escorted him, and who if treated with kindness, only behaved with the greater ferocity⁷." During his journey, St. Ignatius fortified the Churches with his exhortations, and at Smyrna he met St. Polycarp, who suffered martyrdom many years after him. St. Ignatius was mar-

⁷ Eusebius, Eccl. Hist.

tyred at Rome, by being torn to pieces by wild beasts, in the reign of the Emperor Trajan, about A.D. 107, at a very advanced age.

ST. POLYCARP

THE MARTYR.

ST. POLYCARP is stated by the earliest Church historians to have been a disciple of St. John the Apostle and Evangelist, and to have been ordained by him first Bishop of Smyrna; of which city he was the "Angel" or Bishop, when that Church was addressed by St. John in the Inspired words of encouragement in the Apocalypse, "I know thy works, and tribulation, and poverty; but fear none of those things which thou shalt suffer. Be thou faithful unto death, and I will give thee a crown of life⁸."

⁸ Rev. ii. 9, 10.

We learn from Ecclesiastical History that St. Polycarp suffered martyrdom in the fourth persecution of the Christians after Nero, and in the reign of the Emperor Marcus Aurelius. He was seized by the Proconsul at Smyrna, and commanded on pain of death to revile Christ. Polycarp answered, "Eighty and six years have I served Him, and He never did me wrong: how then can I now blaspheme my King? I am a Christian." Then all the people decreed that he should be burnt alive; but he continuing to bless and praise God, and the flames rising round him as a wall, and performing their work of torture too slowly, he was finally cut open by the sword of the executioner, and the remainder of his body burnt to ashes^o.

St. Polycarp suffered martyrdom about A.D. 161; and as he had been ordained Bishop of Smyrna by St. John the Apos-

^o Eusebius, Eccl. Hist.



