

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued there a year and six months, teaching the word of God among them.

12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This fellow persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

*Here endeth the Second Lesson.*

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**Homily to be written**  
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## **Addresses for Morning and Evening Prayer**

**according to the  
1943 Lectionary  
of the  
USA 1928 Book of Common Prayer**

**Intended for use  
by Layreaders  
in the absence of a priest**

**by Ed Pacht  
Rochester NH**

## **Trinity 15**

Trinity 13 (There are three choices of propers for each office this week) A Homily is provided for Morning Prayer A, and one for Evening Prayer A . Others are to be written.

### **Morning Prayer A**

#### **First Lesson: Ecclesiasticus 5:1-10**

*Here beginneth the fifth chapter of the Book called Ecclesiasticus.*

1: Set thy heart upon thy goods; and say not, I have enough for my life.

2: Follow not thine own mind and thy strength, to walk in the ways of thy heart:

3: And say not, Who shall control me for my works? for the Lord will surely revenge thy pride.

4: Say not, I have sinned, and what harm hath happened unto me? for the Lord is longsuffering, he will in no wise let thee go.

5: Concerning propitiation, be not without fear to add sin unto sin:

6: And say not His mercy is great; he will be pacified for the multitude of my sins: for mercy and wrath come from him, and his indignation resteth upon sinners.

7: Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

8: Set not thine heart upon goods unjustly gotten, for they shall not profit thee in the day of calamity.

9: Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue.

#### **Second Lesson: Acts 18:1-17**

*Here beginneth the eighteenth chapter of the Acts of the Apostles.*

1 After these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

56 Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:

60 That all the people of the earth may know that the LORD is God, and that there is none else.

61 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 And the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

*Here endeth the First Lesson.*

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10: Be stedfast in thy understanding; and let thy word be the same.

*Here endeth the First Lesson.*

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### **Second Lesson: Luke 12:13-21**

*Here beginneth the thirteenth verse of the twelfth chapter of the Gospel according to St. Luke*

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

*Here endeth the Second Lesson.*

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## Homily

It's a simple story, one you hear often,  
all too often, one that destroys families,  
and raises grudges that just don't go away.  
A man died and left a good-sized estate.

He had two sons,  
and the young men could not agree  
about the inheritance,  
They fought and argued over  
which should get what.

Now, Jesus had just finished speaking  
of the persecution to come, saying this:

*"... when they bring you ..  
unto magistrates, and powers,  
take ye no thought how  
or what thing ye shall answer ...  
for the Holy Ghost shall teach you  
in the same hour what ye ought to say."*

It was a powerful and demanding message,  
a call for an incredible degree of self-sacrifice --  
but this man was so consumed  
with his inheritance,  
so torn up over the unfairness of it all,  
that all he heard was, "court" --  
and he immediately began, perhaps,  
with these thoughts:  
"Well, speaking of going to court ..."  
and laid out his case,  
demanding that Jesus set his brother straight.

Did you notice just who it was  
that Jesus desired to set straight?

25 Therefore now, LORD God of Israel, keep with  
thy servant David my father that thou promisedst  
him, saying, There shall not fail thee a man in my  
sight to sit on the throne of Israel; so that thy chil-  
dren take heed to their way, that they walk before  
me as thou hast walked before me.

26 And now, O God of Israel, let thy word, I pray  
thee, be verified, which thou spakest unto thy ser-  
vant David my father.

27 But will God indeed dwell on the earth? behold,  
the heaven and heaven of heavens cannot contain  
thee; how much less this house that I have  
builded?

28 Yet have thou respect unto the prayer of thy  
servant, and to his supplication, O LORD my God,  
to hearken unto the cry and to the prayer, which  
thy servant prayeth before thee to day:

29 That thine eyes may be open toward this house  
night and day, even toward the place of which thou  
hast said, My name shall be there: that thou mayest  
hearken unto the prayer which thy servant shall  
make toward this place.

30 And hearken thou to the supplication of thy ser-  
vant, and of thy people Israel, when they shall pray  
toward this place: and hear thou in heaven thy  
dwelling place: and when thou hearest, forgive.

**54** And it was so, that when Solomon had made an  
end of praying all this prayer and supplication unto  
the LORD, he arose from before the altar of the  
LORD, from kneeling on his knees with his hands  
spread up to heaven.

55 And he stood, and blessed all the congregation  
of Israel with a loud voice, saying,

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

*Here endeth the Second Lesson.*

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**Homily to be written**  
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**Evening Prayer C**

**First Lesson: 1 Kings 8:22-30, 54-63**

*Here beginneth the twenty-second verse of the eighth chapter of the First Book of Kings.*

22 And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23 And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

"Why are you so concerned with these things?" he asked.

"Why are you so anxious for what he has?

Does it really matter in the long run?"

And He told a story

about a man who had everything.

He had so much he had no place to put it all.

So he built new barns -- and then he died.

What good was all that stuff?

Our Lord may have been thinking of such teaching as that in our Old Testament Lesson today.

"Set your heart upon what you already have,"

it begins, "instead of complaining it's not enough."

Don't rely only on what you think is right.

God may have His own idea of that,

and you will not only be going against his will,

but your pride will be offensive to Him.

You'll be adding sin on top of sin,

and that only makes things worse.

Maybe you've been getting away with sin after sin,

maybe you've decided you can continue that way,

but unrepented sin

is something for which He holds us responsible,

and the day of reckoning will come.

You see, the young man may have been right,

so far as the law is concerned.

His brother may indeed

have been treating him unfairly.

His case might have been watertight.

But none of that mattered,

Jesus knew his heart..

Jesus knew that his first thought

was of himself,

and, if the truth be known,  
 it never got beyond that.  
 What his brother had, he wanted.  
 Well, the Tenth Commandment is --  
 "Thou shalt not covet."  
 Wanting to get something someone else has,  
 to take it from him for ourselves,  
 is simply not the worthiest of motives.  
 This man was probably within his rights,  
 but his heart was wrong.

Let's expand this thought into our whole life.  
 We, as Americans,  
 are always talking about "rights".  
 We're always justifying ourselves by saying,  
 "I have a right to ..."  
 (whatever the expressed intent is.)  
 That might be true, but where is our heart?  
 Are we really concerned about others?  
 About those we have chosen to call enemies, even?  
 Are we telling God that He won't provide for us  
 if we do our best to do His will?  
 Is it really true that we don't have enough  
 if we don't get what we think is our right?

Friends, our God clothes the lilies of the field,  
 He feeds the sparrows of the air,  
 and He made us in His own image,  
 to be His sons and daughters.  
 Will He do less for us?  
 Do we need all the stuff we desire?  
 Do we need all the rights we claim?  
 Do we need anything at all but Him?

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**Second Lesson: Matt 6:24-34**

*Here beginneth the twenty-fourth verse  
 of the sixth chapter  
 of the Gospel according to St. Matthew.*

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

## Evening Prayer B

### **First Lesson: Joel 2:21-27**

*Here beginneth the twenty-first verse  
of the second chapter of the Prophet Joel.*

21 Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

24 And the floors shall be full of wheat, and the vats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.

*Here endeth the First Lesson.*

Let us pray.

Create in us a clean heart, O God,  
and renew a right spirit within us.  
Deliver us from the bondage of our own will,  
our own desires, our lack of trust.  
Turn our hearts toward Thee, and Thy will.  
Cause us to live this life in peace and contentment.  
Fill us with love for those who use us wrongly,  
and bring us at last to Thy presence,  
where true treasures may be found.  
Through Christ our Lord. Amen.

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## Morning Prayer B

### **First Lesson: Deut 7:6-13**

*Here beginneth the sixth verse of the seventh chapter of the Book of Deuteronomy.*

6 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

Let us pray.

Almighty God, our heavenly Father, who declarest thy glory and showest forth thy handiwork in the heavens And in the earth; deliver us, we beseech thee, in our several callings, from the service of mammon, that we may do the work which thou givest us to do, in truth, in beauty, and in righteousness, with singleness of heart as thy servants, and to the benefit of our fellow men; for the sake of him who came among us as one that serveth, thy Son Jesus Christ our Lord. Amen.

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and he adds, as he does so often,

*“This, too, is vanity.”*

Our God indeed does give us things,  
and He gives them in abundance,  
and expects them to be enjoyed,  
but our own enjoyment is not the main purpose  
for which He gives them.

They are to enable us to do as He desires,  
to show that we love God  
with all our heart, soul, mind, and strength,  
and that we love our neighbors.  
To let material things be more important than these  
is to worship them, rather than God.

When we need more and more to be happy,  
when we hold on to it for ourselves,  
when we fail to help those that need,  
when we envy those who have more than we do,  
it is the sin of idolatry.

It is the worship of the one the ancients called  
“Mammon”, the god of money and wealth,  
and, as Our Lord pointed out,  
*“No man can serve two masters ...  
... ye cannot serve both God and Mammon,”*

Yes, we are to enjoy the things of the earth,  
but it really does matter what we do with them,  
and how we think about them.

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

*Here endeth the First Lesson.*

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**Second Lesson: Gal 2:15-20**

*Here beginneth the fifteenth verse of the second chapter of the Epistle of St. Paul to the Galatians.*

15 We who are Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

*Here endeth the Second Lesson.*

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**Homily to be written**

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see also the sermon by Canon Hollister  
under this date  
in the Sermons by Other Authors

**Morning Prayer C****First Lesson: Exod 2:1-22**

*Here beginneth the second chapter  
of the Book of Exodus.*

1 And there went a man of the house of Levi, and took to wife a daughter of Levi.

2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

*“Every man also  
to whom God hath given riches and wealth,  
and hath given him power to eat thereof,  
and to take his portion,  
and to rejoice in his labour;  
this is the gift of God.*

Whatever we have,  
the ability to earn it  
the ability to use it,  
it's a gift from God.  
Are we thankful,  
or do we complain that we don't have more?

The good things of life are good  
God intends that we enjoy them  
The notion one sometimes hears  
that money and possessions are bad  
is a foolish notion.  
Sometimes it is said,  
on the belief that Scripture is being quoted,  
that money is the root of all evil.  
Our Lesson from St. Paul today does not say that.  
The quotation is actually this:

*... the love of money is the root of all evil:  
which while some coveted after,  
they have erred from the faith,  
and pierced themselves through  
with many sorrows.*

Ecclesiastes says the same thing:

*There is a sore evil  
which I have seen under the sun,  
namely, riches kept for the owners thereof  
to their hurt.*

This sermon is for rich people,  
and for poor ones.  
It's for wildly successful businessmen,  
and for the people that work for them.  
It's for those who give orders,  
and for those who take orders,  
for those who have more than the rest of us,  
and for those who don't have that much.

God doesn't see people in categories.  
He's not impressed by what we have,  
He's not interested in our class or status.  
He doesn't have two sets of rules.

You might say that both of these lessons  
are about economics.  
They certainly are about the use of power,  
and the possession of things,  
and what God expects of us  
in the handling of what he has given us.  
Do we have?  
Have we been blessed with material goods?  
If we're Americans,  
even if we feel poor and deprived,  
we most certainly do.  
Almost all of us have more things  
than any but the most extravagantly wealthy  
of Bible times,  
and there are those today in this world  
who would look at our poorest with envy.  
How thankful are we?

Listen to the words from Ecclesiastes:

8 And Pharaoh's daughter said to her, Go. And the  
maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this  
child away, and nurse it for me, and I will give  
thee thy wages. And the women took the child,  
and nursed it.

10 And the child grew, and she brought him unto  
Pharaoh's daughter, and he became her son. And  
she called his name Moses: and she said, Because I  
drew him out of the water.

11 And it came to pass in those days, when Moses  
was grown, that he went out unto his brethren, and  
looked on their burdens: and he spied an Egyptian  
smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when  
he saw that there was no man, he slew the Egyptian,  
and hid him in the sand.

13 And when he went out the second day, behold,  
two men of the Hebrews strove together: and he  
said to him that did the wrong, Wherefore smitest  
thou thy fellow?

14 And he said, Who made thee a prince and a  
judge over us? intendest thou to kill me, as thou  
killedst the Egyptian? And Moses feared, and said,  
Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought  
to slay Moses. But Moses fled from the face of  
Pharaoh, and dwelt in the land of Midian: and he  
sat down by a well.

16 Now the priest of Midian had seven daughters:  
and they came and drew water, and filled the  
troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he said, How is it that ye are come so soon to day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

20 And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread.

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

22 And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

*Here endeth the First Lesson.*

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8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

*Here endeth the Second Lesson.*

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### **Homily**

Did you listen closely to the Scripture readings?

Did they annoy you a bit?

Do you feel a bit threatened

by what they ask of you?

You should. We all should.

Unless, of course,

you want to apply it all to someone else,

and use Scripture as a weapon

with which to judge others.

That's only natural.

We all want to do that.

We'd rather be the righteous ones,

and be able to look down on others.

But that isn't how it should be.

Remember the story Jesus told,

about the speck in your brother's eye,

and the log in your own eye.

Judgment starts at home.

thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.

20 For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

*Here endeth the First Lesson.*

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**Second Lesson: 1 Tim 6:1-10**

*Here beginneth the sixth chapter of the First Epistle of St. Paul to St. Timothy.*

1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into this world, and it is certain we can carry nothing out.

**Second Lesson: James 4**

*Here beginneth the fourth chapter of the Epistle of St. James.*

1 From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his

brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

*Here endeth the Second Lesson.*

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**Homily to be written**  
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**Evening Prayer A**

**First Lesson: Ecclesiastes 5:8-20**

*Here beginneth the eighthverse of the fifth chapter of the Book of Ecclesiastes.*

8 If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.

9 Moreover the profit of the earth is for all: the king himself is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.

11 When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?

12 The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand.

15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?

17 All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.

18 Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat