

### *Plain Words about the Communion Service.*

At his first coming to Christ (supposing him to be the same as Nathanael), Bartholomew was conducted by Philip, who told him that now they had found the Messiah so oft foretold by Moses and the prophets—"Jesus of Nazareth, the son of Joseph"—and when he objected, that the Messiah could not be born at Nazareth, Philip bids him come and see for himself. When Jesus saw Nathanael coming to Him, He saith of him, "*Behold an Israelite indeed, in whom is no guile.*" Nathanael wondered at His salutation, and said, "*Whence knowest Thou me?*" Jesus answered that He had seen him, while he was yet under the fig-tree, before Philip called him. Convinced from this of our Lord's Divine nature, Nathanael at once confessed that he was sure that Jesus was the promised Messiah. "*Rabbi, Thou art the Son of God; Thou art the King of Israel.*" Then our Saviour told him that if on this proof he could believe Him to be the Messiah, he should have far greater arguments to confirm his faith, for that ere long he should see the heavens opened to receive Him, and the angels visibly appearing to wait and attend upon Him (St. John i. 45-51).

Tradition tells us that St. Bartholomew, in his travels for the spread of the Gospel, went as far as Northern India, and it is said that he there left St. Matthew's Gospel written in Hebrew. He afterwards returned to the western and northern part of Asia. He was at Hierapolis in Phrygia along with Philip, and was present at his martyrdom, when he was himself fastened to a cross, but sudden fear came on his enemies, and they sent him away.

His last journey was to Albanopolis in Armenia, where he was crucified by command of Astyages the king. He died cheerfully, comforting and counselling the convert Gentiles to the last minute of his life. Some add that his skin was taken off before his crucifixion, an horrible and inhuman punishment which was in use amongst the Persians, the next neighbours of these Armenians. From this tradition concerning him, his peculiar emblem is a butcher's flaying-knife. Sometimes he has in his hand the Gospel of St. Matthew.

About one hundred and fifty churches in England are dedicated in the name of St. Bartholomew.

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**I**MMEDIATELY after the Creed is appointed a Sermon, or one of the Homilies. Anciently the Sermon in the Communion office was called 'a Postil,' and was an exposition of some point in the Epistle or Gospel of the day. Whilst preachers in the present day are not absolutely tied down to this usage, those who follow the due course of the Church's seasons in their teaching find the benefit, both for themselves and their flocks, from the regularity with which they are able to unfold to them the different portions of Divine truth. Expository preaching was much more common in ancient times than it is now. Thus nearly the whole of the Homilies of S.