

"By St. Luke he is called Zelotes, and by St. Matthew the Canaanite. Does that mean born in Canaan?"

"It is supposed not, but rather that as both titles signify zeal, they shew that St. Simon belonged to the Jewish sect of the Zealots, a sect remarkable for their great zeal and ardour in the cause of religion, qualities which, purified and sanctified, no doubt were conspicuous in St. Simon after his conversion. St. Jude has three names with nearly the same meaning, Jude, Thaddeus, and Lebbaeus, the two former signifying zealous in praising God, the latter, wisdom and prudence; so that these brothers have sometimes been called 'the Apostles of zeal'."

"Can you tell me anything more about them, and what became of them after the Ascension?"

"St. Simon is said to have gone to Egypt and throughout the north of Africa preaching the glad tidings of the gospel of Christ; afterwards some writers affirm he journeyed to the Western Isles, even to Britain, and that in our own Island, having first converted many to the true Faith, he was crucified by the infidels and buried. The general supposition, however, is, that after leaving Africa, he joined St. Jude in Mesopotamia, whence they travelled to Persia, and that there, after labouring some time successfully in the service of their Divine Master, both suffered persecution at the hands of the Magi, and both received the crown of martyrdom. In what way they suffered is uncertain, though doubtless the saw and the bludgeon are given as their emblems, owing to traditions that such were their instruments either of their torture or of their death. And here, speaking of emblems, I would mention that St. Philip, who in my old picture is drawn with a scourge in his hands, is, as often, represented holding a long staff surmounted by a cross in memory of his death by crucifixion."

"Thank you, I will remember that: and now will you tell me where St. Jude is spoken of in the Bible that one time beside, in the list of our Lord's Apostles and kinsmen?"

"You will find it in St. John, chap. xiv.," said Mrs. Clifton, "in that beautiful discourse which our Lord held with His disciples the night of His betrayal, and part of which forms the gospel for to day. St. Jude asks how Jesus would manifest Himself unto them and not unto the world; and in His reply our Blessed Lord points out the differences between His true followers and mere professors, between those who love Him and those who love Him not. 'If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him.'"

And now if you turn to your Prayer book, you will see that the Epistle appointed for this day is taken from one written by St. Jude in which he, the Apostle of zeal exhorts all Christians to contend earnestly for the Faith once delivered to the Saints, and sets before us in strong, stirring language the sad heresies and divisions which even then had crept into the Church, and from which we ought to pray and strive increasingly to be delivered, that so 'we who are members of that Church which is built upon the foundation of the Apostles and Prophets, Jesus Christ, Himself being the head corner stone, may be joined together in unity of spirit by their doctrine, and made an holy temple acceptable unto God, through Jesus Christ our Lord.'"

L. H. B.

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AFFLICTIONS often come to remind us of neglected duties. By afflictions, God separates the soul He loves from the sin He hates. The way of the cross is the royal way to the crown.