

manded that it should be always received after other food I believe that no one would have altered that custom. But when the Apostle says in speaking of that Sacrament, "wherefore bretheren when ye come together to eat wait for one another. If any man hungers let him eat at home that ye come not together to condemnation," immediately he adds "and the rest will I set in order when I come."

"Whence, we are given to understand (since it would be too much to introduce in the epistle the whole of that order of proceeding which the Universal Church keeps up throughout the world) that what is not varied" (i.e. in S. Augustine's time) "by any diversity of customs was ordained by him."

"But a certain likely reason pleased a good many, that on one certain day in the year, on which, the Lord gave the Supper itself, as if to make the commemoration more marked the Body and Blood of the Lord might be offered and

received after food. \* But I think it is more properly done at that hour that even a man who has fasted after the refection which takes place at the ninth hour may come to the oblation. Wherefore we do not compel anyone to breakfast before that Supper of the Lord" (i.e. on Maunday-Thursday) "nor do we dare forbid any one."

"This† plan, however, I think was only instituted because many and nearly all in a great many places are used to taking the baths on that day. And because a good number also keep the fast, the oblation is made in the morning on account of those who breakfast because they cannot bear the fast and the bath at the same time; but at eventide on account of those who do fast."

I remain

yours very truly

CATHOLICUS.

\* *Honestius autem arbitror eâ horâ fieri ut qui etiam jejunaverit post refectionem quæ horâ nonâ fit ad oblationem possit occurrere.*

† This seems to refer to the first way set down by Januarius.

## CONTENTMENT.

*The following Discourse on Contentment, was written by the learned, pious, and orthodox BISHOP PATRICK. Reason and religion, light and heat, are so happily blended throughout the whole of this Sermon, as to render it equally interesting to the unlearned Christian, who reads little more than his Bible,*

*and the pious man of genius and learning who is a general reader.*

"Be content with such things as ye have."  
Heb. xiii. 5.

Something to trouble and molest us we must always expect, and not imagine that we can find  
*ενα βιον αλυπον*, some one sort of