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SACRED LITERATURE:

SHEWING THE

HOLY SCRIPTURES

TO BE SUPERIOR TO THE MOST CELEBRATED

WRITINGS OF ANTIQUITY,

BY THE TESTIMONY OF

ABOVE FIVE HUNDRED WITNESSES,

AND ALSO BY

A COMPARISON OF THEIR SEVERAL KINDS OF COMPOSITION.

IN TWELVE BOOKS.

TO WHICH ARE ADDED,

EPISTLES AND EXTRACTS,

FROM SOME OF THE MOST

EARLY OF THE CHRISTIAN FATHERS.

THE WHOLE

Intended not only to recommend the BIBLE as superior to all other Books, but as a moral and theological Repository for Christians of every Rank and Degree.

IN FOUR VOLUMES.

By the Rev^d. DAVID SIMPSON, M. A.

VOL. III.

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MDCCLXXXVIII.

PREFACE.

THERE are two kinds of Writings which have come down from the Ancients to our times: they are uſually diſtinguiſhed by the names of Sacred and Profane. Various have been the opinions of men concerning them. Some have preferred the former, others the latter. The Editor has here brought the choiceſt parts of both into one view, that the Reader may judge for himſelf concerning their reſpective excellencies. His own opinion is, that, ſtrictly and properly ſpeaking, they will not bear a Compariſon. There may be, indeed, an inferior kind of ſimilitude, which will admit of it; as the moon may be compared with the ſun, and a ſtar of the ſeventh magnitude with one of the firſt: but the Pagan writers ſeem ſo much inferior to the Jewiſh and Chriſtian, in a variety of important reſpects, as not to merit the honour of a Compariſon. He would, however, do good old Homer the juſtice to ſay, that he is really wonderful for fire and invention: and he acknowledges the fire and invention of an Homer, the ſublime flights of a Pindar and Horace, the correct judgment of a Virgil, and the eloquent ſtrains of a Demoſthenes

and Cicero, in a certain qualified ſenſe, to be as much from God, the undoubted original of all real excellence, whether natural, moral, or religious, as the various diſtinguiſhing perfections of the divine writers are. And while we are doing juſtice to the latter, he can ſee no reaſon why we ſhould unduly depreciate the former. The etherial fire, amidſt much droſs and corruption, breaks out upon many occaſions in the one, but ſhines with a conſtant, pure, and unclouded blaze in the other. In both, however, it is the Divine afflatus, exerted in different ways and degrees, and for different purpoſes. And though the greateſt beauties in the Pagan morals are mixed with conſiderable blemiſhes, and they have no ſyſtem ſo pure, but ſome taint cleaves to it;† yet read theſe Authors whenever we will, we ſhall be always pleaſed with ſomething or other; and read them never ſo often, or with never ſo much experience and knowledge, we have ſomething to learn, and ſomething to know, we never learned or knew before.

It is no romantic commendation of Homer to acknowledge, that no man underſtood perſons and things better than he; or had a deeper inſight into the humours and paſſions of human nature. He repreſents great things with ſuch ſublimity, and little ones with ſuch propriety, that he always makes the one admirable, and the other pleaſant.*

To know this Poet in all his parts requires almoſt an infinite knowledge. Many have indeed endeavoured to imitate him, but no one as yet could ever equal him. He had all the gifts nature could give, and all the art that could be derived from the greateſt experience and the deepeſt judgment. Whoever reads him with the moſt knowledge, will be the moſt pleaſed, and moſt improved, and whenever we read him, we ſhall

† See Manwaring's Hiſtorical and Critical Account of Claſſic Authors.

* See Blackwall's Introduction to the Claſſics.

ſhall be recompenſed for all our pains; for it is from this incomparable poet, the poets and orators of all ages, have borrowed their topics and ſtrength of eloquence, and all their art and excellent beauties.

Such is the opinion of theſe two learned men. And every candid Reader muſt allow, that the art and ability of ſome others of the Pagan authors are very extraordinary. This more eſpecially appears when it is conſidered how infinitely ſtupid and abſurd the very beſt of them were in all matters which concern religion. This, in the language of the pious and excellent Mr. Hervey, gives us the moſt deplorable and horrid idea of the blindneſs of our fallen nature. The Heathens, even amidſt all the politeneſs of their taſte, and notwithſtanding their ſuperior advancement in the ſciences, were haters of the true God, and robbed him of his honour: nay, what is unſpeakably worſe, they paid it to monſters; monſters of lewdneſs and treachery, vice and immorality. Egregious, ſottiſh, almoſt incredible ſtupidity! to worſhip thoſe Beings, which deſerved univerſal abhorrence! to deify thoſe characters, which could never be ſufficiently deteſted!

Various advantages, however, are to be derived, even to us Chriſtians, and as Chriſtians, from a careful peruſal of their Works. They are admirably calculated to improve our taſte and poliſh our ſtyle. But this is not all: they may ſerve as ſo many ſhades, to ſet off, with heightened luſtre, the beauty and glory of the Sacred Oracles.

While I peruſe Plato's ornamented page, or liſten to Cicero's flowing periods, continues the ſame amiable Author, I am ſomewhat like the perſon who amuſes himſelf in a gallery of painted flowers. He is pleaſed with the curious creation of the pencil; but finds none of that delicious fragrance, none of thoſe breathing ſweets, which meet him in the garden, and regale his ſenſe from the blooming parterre.—So here are brilliant ſentiments, and a florid diction; delicate touches of wit, and bold ſtrokes of deſcription: but no diſ-

covery of Chriſt Jeſus—no diſplays of his ineffable love—no overtures of reconciliation with the bleſſed God. Nothing to yield us ſolid comfort in our preſent ſtate, or any joyful expectations with regard to the approaching eternity.

Beſides, ſays he, when I converſe with theſe celebrated geniuſes of antiquity, who were at once the moſt erroneous, and the moſt judicious;—the moſt judicious in their taſte of polite literature; the moſt erroneous in their apprehenſions of inviſible things; they ſhew me, what they never intended, the inexpreſſible need of Revelation. They teach me to ſet a higher value on that ineſtimable gift. I bleſs the diſtinguiſhing goodneſs of Providence, which has caſt my lot, not at Athens, but in Emmanuel's land. I ſay, with wonder and gratitude—Why did not my exiſtence commence in thoſe æras of religious dotage? Why was not my portion confined to thoſe regions of barbariſm and deluſion? Why am not I burning incenſe to idols; paying ſenſeleſs adoration to ſculptured ſtone; or worſhipping, with deteſtable ceremonies, a ſet of laſcivious, debauched, and ſcandalous deities?—Surely, from every peruſal of theſe Pagan writings, attended with ſuch a reflection, we ſhall ſee the utmoſt reaſon to magnify *the tender mercies of our God, whereby the day-ſpring from on high hath viſited us*, and brought us out of darkneſs into the marvellous light of the goſpel.

Permit me, continues he, to mention another benefit, which may reſult from a correſpondence with thoſe maſterly writers.—The ſtreams may lead us to the inexhauſtible fountain; lead us to admire the only wiſe God our Saviour, who has given ſuch a ſhining vein of ingenuity to his rational creatures. As I read their works, and am charmed with their beauties, I would frequently reflect—If the eſſays of a finite mind, and the compoſitions of a mortal pen, yield ſuch high ſatisfaction; what rapturous, what unknown delight muſt ariſe from an uninterrupted communion with infinite wiſdom?

wiſdom? To ſtand—not at the feet of Homer, and attend the flights of his elevated imagination—not in the preſence of Socrates, and hear the dictates of his ſagacious ſoul;—but to ſtand in the courts of the Lord, and before the throne of the Lamb; there to contemplate, without any interpoſing veil, the counſels of his unerring Providence; to have the myſteries of his redeeming love laid fully open to our view; and receive the brighteſt manifeſtation of all his amiable, his adorable, his unſpeakable attributes!—

But beſides theſe advantages to be derived from a knowledge of the Claſſics, it may be obſerved, that the Sacred and profane writers throw much light one upon another, and that there are abundance of paſſages in the Holy Scriptures, which cannot be thoroughly underſtood but by an acquaintance with the Greek and Roman authors: and, on the other hand, that there are many things in the writings of the Heathens, which cannot be fully comprehended without a conſiderable knowledge of the Hiſtories of the Old and New Teſtaments. This will be made evident by a few inſtances, and may not be diſagreeable to the leſs experienced claſſical Reader.

If we examine the third Ode in the firſt book of Horace, we ſhall ſee him confirming the Scriptures in ſome particulars not unworthy of our notice, which could be derived to the Heathens only from the fountains of divine Revelation, or from tradition proceeding from the ſame original. What can we underſtand by the

Audax Japeti genus,

but the poſterity of Japhet, that ſon of Noah, from whom the European nations are deſcended? Then, what is that

Ignem fraude malâ

of Prometheus, but that offence, whatever it was, which brought death into the world? Here we have a

theft acknowledged againſt heaven, and all manner of evils and diſeaſes are ſent upon earth in conſequence of it:

Poſt ignem æthereâ domo
Subductum, macies et nova febrium
Terris incubuit cohors.

And what is more remarkable, he tells us of the change which was made in the period of human life, with the reaſon of it;

Semotique prius tarda neceſſitas
Lethi corripuit gradum.

Here it is affirmed by implication, that death was originally at a greater diſtance, and that the divine juſtice ſhortened human life ſlowly and unwillingly, not till the increaſing corruption of the world had made it neceſſary to leſſen the opportunities of ſin. The lives of men, before the flood, were of many hundred years; but when all fleſh had corrupted his way, then the curſe took place at the flood, and man's life was contracted nearly to the preſent ſpan. How ſhould Horace know this? Or how ſhould Heſiod know it, from whom he borrowed it? for it is preciſely the doctrine of the Moſaic hiſtory? And as it carries us back to the times before the flood, of which no human hiſtory was ever written, it muſt have been taken either from the Scripture itſelf, or from ſome tradition, which, if it could be traced, would carry us back to the ſame original.

Theſe things then, though they are in Horace, are not of Horace; nor are they of the Greeks or the Romans; but of Divine revelation: and it is remarkable, that we ſhould meet with ſo many ſacred doctrines in ſo ſmall a compaſs.

It is worth our attention to conſider ſome of the extraordinary particulars contained in Virgil's Pollio. He calls the time in which the wonderful child is to be born, *ultima ætas*, after the manner of the Scripture: God, ſaith the apoſtle, hath in theſe *laſt days* ſpoken unto

unto us by his Son. According to the prophet Daniel, the Meſſiah was to *finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity*. So ſaith the poet;

Te duce ſi qua manent ſceleris veſtigia noſtri,
Irrita perpetuâ ſolvent formidine terras.

The prophet Iſaiah ſaith, *Unto us a child is born; unto us a ſon is given; and his name ſhall be called, The mighty God, the Prince of Peace*: the ſenſe of all which is thus expreſſed in the eclogue;

Ille Deum vitam accipiet, diviſque videbit
Permixtos heroas, et ipſe videbitur illis,
Pacatumque reget patriis virtutibus orbem.—
Cara Deûm ſoboles, magnum Jovis incrementum.

The ſcenery by which the prophet hath figuratively ſignified the times of the Goſpel is minutely adopted, being extremely beautiful and poetical. *The wilderneſs and the ſolitary place ſhall be glad; the deſart ſhall rejoice, and bloſſom as the roſe; the wolf ſhall dwell with the lamb, &c.*

At tibi prima puer nullo munuſcula cultu
Errantes hederas paſſim cum baccare tellus
Mixtaque ridenti colocaſia fundet acantho.
— Nec magnos metuent armenta leones.
Incultiſque rubens pendebit ſentibus uva.
Aſpice venturo lætentur ut omnia ſæclo.

If the prophet informs us, that ſerpents ſhould no longer hurt nor deſtroy, the poet ſaith the ſame;

Occidet et ſerpens, et fallax herba veneni
Occidet.

Inſtead of expatiating any farther on this beautiful little poem, let me recommend to the Reader's peruſal Mr. Pope's Imitation of it, entitled, The Meſſiah, and biſhop Lowth's Remarks in his Prælectiones.

If we examine the ſtory of Ariſtæus, in the fourth book of Virgil's Georgics, we ſhall ſee the poet opening

ing a paſſage for him through the waters by a miracle; and he deſcribes the fact in terms as much like thoſe in the book of Exodus, as if they had been profeſſedly taken from it:

—— Simul alta jubet diſcedere latè
Flumina, qua juvenis greſſus inferret; at illum
Curvata in montis faciem circumſtetit unda,
Accepitque ſinu vaſto— GEORG. 4. 359.

This paſſage brings to mind another of Callimachus, which deſcribes a miraculous act, parallel to that of Moſes in the wilderneſs, when he ſmote the rock with his rod, and brought forth water for the people in abundance. Thus does Rhea, in a land of drought, command the earth to bring forth its waters; ſhe lifts up her arm on high, ſtrikes a mountain with her ſceptre, which is inſtantly parted aſunder, and pours forth water abundantly:

—— Αντανυσασα θεα μεγαν υψοθι πηχυν
Πληξεν ορος σκηπτρω το δε οι διχα πτολυ διεστη,
Εκ δ' εχεεν μεγα χευμα ——
Call. Προς του Δια. I. 30.

It is leſs remarkable, that the poet Callimachus ſhould uſe ſuch language, when it is conſidered, that he was librarian at Alexandria to Ptolemy Philadelphus, at whoſe command the Bible was tranſlated into Greek by the Seventy Interpreters.

If we go forward in the ſame book of the Georgics, we ſhall meet with a miraculous generation of bees out of a dead carcaſe:

—— Dictu mirabile monſtrum,
Aſpiciunt; liquefacta boum per viſcera toto
Stridere apes utero, et ruptis effervere coſtis. IBID. I. 554.

What is this but the breeding of Sampſon's bees in the dead carcaſe of the lion; as we have it in the book of Judges? *He turned aſide to ſee the carcaſe of the lion, and behold there was a ſwarm of bees, and honey in the carcaſe of*

of the lion. The animal is an ox with Virgil, becauſe lions were never offered in ſacrifice; but the circumſtance in which the whole wonder conſiſts, is the ſame. Would the poet have dreamed of ſuch a monſtrous production of bees, unleſs we ſuppoſe that this miracle had an alliance with ſome other, which gave the firſt hint? For a miracle it is, that bees, which delight in flowers, and ſweet odours, ſhould ever be found in a putrid ſtinking carcaſe.

When Troy was taken and burnt, as Virgil has related the ſtory in the ſecond book of the Æneid, we ſee Æneas, with his family, flying from the danger, while Creuſa loitered behind, and is miraculouſly loſt. Here we have the father of a family eſcaping with his houſhold from a city on fire, and the wife is unaccountably left behind. It may be ſaid, this agreement of the circumſtances might be accidental; and one cannot deny it: but the circumſtances are ſo extraordinary, and ſo like to Sodom burning, and Lot flying from it with his family, while his wife is left behind, that I think we ſhall make the difficulty leſs, if we ſuppoſe, that he who wrote his Pollio in Hebrew imagery, and made a way by a miracle through the waters, and placed a ſwarm of bees in a dead carcaſe, was better acquainted with the Scripture than is commonly imagined.

The ſtory of Orpheus, which is related in the fourth book of the Georgics with all the powers of poetry, muſt have been formed on ſome ſacred tradition. There is ſuch a mixture of circumſtances, that I dare not attempt to account for them; but in the out-lines of this ſtory we have a man going down to the regions of death in the character of a mediator, to redeem a beloved wife, who had periſhed by a ſerpent concealed in the graſs.

How could it poſſibly happen, that the idea of an intercourſe between heaven and earth, and of a divine perſon, the ſon of a deity, coming down to the world in a human form, ſhould have been ſo familiar to the Heathens, and ſo univerſal, unleſs there was at firſt

ſome

ſome authority to ground the perſuaſion upon? In the wanderings of fancy and imagination there can be no ſuch uniformity. Horace, upon the ground of this doctrine, makes a compliment to Auguſtus, ſuppoſing him to be a divine perſon, the ſon of a deity, come down from heaven in a human form, and ready to aſcend thither again upon the wings of the wind, becauſe the world was too wicked a place for him to live in:

Sive mutatâ juvenem figurâ
Ales in terris imitaris, almæ
Filius Maiæ —— ——
Serus in cælum redeas ——
Neve te noſtris vitiis iniquum
Ocyor aura
Tollat.

The like intercourſe is admitted by Ovid: Jupiter tells the aſſembly in heaven how he had deſcended to the world in a human form, to make inquiſition concerning its wickedneſs before the flood:

—— Summo delabor Olympo
Et Deus humanâ luſtro ſub imagine terras.

MET. lib. 1. 212.

That it was no unuſual thing for the gods to viſit the earth in a human ſhape, was an opinion ſo rooted in the minds of moſt Heathens, that the people at Lyſtra ſeeing the effect of a ſupernatural power in Paul and Barnabas, concluded immediately that they were gods come down to them in the likeneſs of men. *Acts* 14. 11.

What can be more expreſs than the teſtimony of Ovid, in the beginning of his Metamorphoſes, to the Moſaic hiſtory of the creation, and the ſubſequent deſtruction of the world by a flood? The whole has ſuch an affinity to the Scripture, that it looks more like a tranſcript than a compilation from traditionary fragments. Notices of the fall; and of the curſe upon man and the earth; and the depravity which prevails in

in consequence of some change which has happened to human nature; are to be met with in several authors. Hesiod is the first who tells us, that God sent evil upon earth in return for an offence committed against heaven, in stealing from thence the use of fire, which was supposed to have been originally concealed from man, and obtained by fraud:

Τοις δ' εγω αντι πυρος δωσω κακον —

Εργ. l. 57.

In his Theogony he observes more particularly, that this evil was in a great measure derived from woman, whom Jupiter gave to man with that intention:

Ως δ' αυλως ανδρεσσι κακον θνητοισι γυναικας
Ζευς υψιβρεμετης. θηκε —

l. 600.

The same author describes the primitive state of man as a golden age, in which men lived as gods, without fear or care; when the earth brought forth all its fruits spontaneously:

Ως τε Θεοι εζωον, ακηδεα θυμον εχοντες
— καρπον δ' εφερε ζειδωρος αρουρα
Αυτομαλη πολλον και αφθονον —

Εργ. l. 117.

After this, men grew more and more degenerate, till an age of iron took place; in which good men were persecuted by bad men, and all manner of wickedness and violence prevailed: then justice and righteousness forsook the earth, and fled back to their native skies, leaving behind them all kinds of evils without any remedy.

The sentence of man to labour, by the judgment of the gods upon him, is clearly alluded to by Virgil; and thorns and thistles are introduced in the express terms of the Scripture: the lines are very remarkable;

Mox

Mox et frumentis labor additus, ut mala culmos
Eſſet rubigo, ſegniſque horreret in arvis
Carduus : intereunt ſegetes, ſubit aſpera ſylva
Lappæque tribulique — GEORG. I. 150.

The neceſſity of a propitiatory offering, as an atonement for ſin, was recognized in moſt of the Heathen ſacrifices; of which we find ſuch circumſtantial accounts in Homer, that a ritual might be extracted from him, not very greatly differing from that of the Levitical law. The firſt born of lambs are particularly mentioned as being applied to this ſacred uſe:

Αρνων πρωτογονων ρεξειν ιερην εκατομβην.

Il. δ. 102.

All Heathens entertained the opinion, that the wrath of the Deity againſt ſin might be averted by ſacrifice and mediation; and nothing but this perſuaſion, carried to the moſt extravagant height, could have prompted them to the horrible practice of offering human ſacrifices; a practice which obtained in almoſt every Heathen nation of the world. To this doctrine of mediation and atonement Horace alludes, in that paſſage of his ſecond ode:

Cui dabit partes ſcelus expiandi
Jupiter?

Now let us aſk ourſelves, how ſo ſtrange a perſuaſion as this could ever prevail in the world? Does our reaſon inform us, that there is any relation between the pardon of ſin, and the ſmoke of an innocent animal, firſt bled to death, and then burnt upon an altar? No ſooner does a philoſopher reaſon upon this caſe, than he determines otherwiſe, and rejects the doctrine; of which we may ſee an inſtance in the verſes of Cato;

Cum ſis ipſe nocens, moritur cur victima pro te?
Stultitia eſt morte alterius ſperare ſalutem. LIB. 4. diſt. 14.

Yet

Yet in this perſuaſion, fooliſh as human reaſon pronounces it to be, all Heathens perſevered, from before the days of Homer to the eſtabliſhment of Chriſtianity, and afterwards. What can we think of a practice ſo ſtrange, ſo notorious, and ſo univerſal, but that the voice of reaſon was overpowered by the authority of a divine inſtitution, which cuſtom and tradition ſpread abroad through all places and all ages?*

Let not the pious Chriſtian, whoſe mind is a ſtranger to ſpeculations of this kind, be offended with the Compiler for uniting and comparing in this manner things Sacred with things Profane. He profeſſes, that however much he may prefer the Divine Writings to all others, he has frequently found much pleaſure and profit from ſeveral of the beautiful and well written treatiſes here collected together from the Pagan world. The Apology of Socrates, the Manual of Epictetus, the Commentaries of Antoninus, the Picture of Life by Cebes, the Golden Verſes of Pythagoras, the Choice of Hercules by Prodicus, Heſiod's firſt book of Works and Days, the Satyrs of Horace, Juvenal and Perſius, with the ſeveral pieces from Cicero and Seneca, are well worthy of a frequent peruſal. The Epiſtles and Extracts from the Chriſtian Fathers alſo, breathe ſuch a ſpirit as ſets them indiſputably above all other compoſitions that are commonly called human.

The claſſical ſcholar will here indulge the Editor with a few more reflections, in which he is immediately concerned. He means not to dogmatize, but ſimply to lay before him his views upon a ſubject, which appears to him of ſome conſequence to the intereſts of religion and learning. If any perſon, who is a competent judge, thinks otherwiſe, he blames him not, but wiſhes him to enjoy his own opinions with the ſame freedom that he does. It is, he ſuppoſes, the duty of every man to propoſe whatever he is perſuaded would be

* See Letters from a Tutor to his Pupils.

be for the public good, whether his propoſal meets with a gracious reception or not.

Seeing then the Bible is a book of ſuch infinite importance to the ſouls of men, as well as of conſummate excellence in itſelf; and ſeeing it abounds with all the various beauties of the Greek and Roman claſſics, and in a much higher degree of perfection, would it not be for the benefit of ſound learning, as well as for the advancement of real religion, to have it adopted in our grammar ſchools, and other places of genteel education, as the firſt and beſt of claſſics, and read and conſidered as ſuch? It has often ſtruck the Editor as a matter much to be regretted, that while Jehovah has happily got poſſeſſion of our churches and religious aſſemblies, Jupiter, with all his filthy aſſociates, ſhould ſtill preſide in our ſeminaries of education. Surely it ought not ſo to be. Reaſon, as well as religion and ſound policy, forbid the Pre-eminence. It never can be agreeable to the Divine Being, that his own book, written expreſſly for the inſtruction and ſalvation of mankind, and in every reſpect, confeſſedly, ſuperior to all other books, ſhould be, in a great degree neglected, both in our ſchools and univerſities*, and the elegant rant and nonſenſe (pardon the expreſſion) of the Greek and Roman Poets infuſed, without reſerve, into the tender and unſuſpecting minds of youth. He means not, however, to inſinuate, the moſt diſtant idea of having theſe fine writers ſet aſide and excluded from our ſchools and ſeminaries of learning; but only, that we ſhould remember we are Chriſtians, and live under an higher and better diſpenſation. Let Grecian and Roman literature be ſtudied and admired; but then

* The Compiler has known perſons arrive at the firſt honours of the univerſity, without ever having a Bible in their rooms, unleſs occaſionally borrowed, during the four years of their undergraduateſhip. And for a young man to be known to read that bleſſed book, eſpecially if he pretended to be ſerious in it, was to become an object of merriment and ridicule among his companions.

then let it be with ſuitable reſerves and caution: for that theſe excellent writers abound with doctrines and opinions inconſiſtent with Chriſtian principles, muſt, by their warmeſt admirers, be allowed. Whence too entire and devoted an application to them, unleſs an antidote, by a judicious and prudent ſtudy of the Divine Writings, be adminiſtered at the ſame time, cannot but prove greatly ſubverſive of principle, and injurious to morals. Horace's well-known maxim is not without a very ſignificant meaning, and is founded on the juſteſt obſervation of things:

Quo ſemel eſt imbuta recens ſervabit odorem
Teſta diu.

May not the total dedication of youth in our ſchools, to the Greek and Roman claſſics, and thoſe warm panegyrics, and extravagant eulogiums, ſo conſtantly and laviſhly beſtowed on them, to the almoſt total neglect of the divinely inſpired Writings, be one main cauſe, why Infidelity gains ſo much ground among our nobility and gentry? Had the enlarged capacity of a Voltaire, a Gibbon, or any other of the more diſtinguiſhed infidels that have flouriſhed in this or any preceding age, been furniſhed in the earlier part of life, with the juſt and ſublime views of the Old and New Teſtaments, conſidered in their original languages; and had the ſame endeavours been uſed in pointing out to theſe great men, and apprizing them, in ſtatu pupilari, of the beauties and excellencies of the Inſpired Writers, that are commonly uſed at ſchools to communicate to youth a true taſte of the ſpirit and eloquence of Horace, of Xenophon and Homer, with other celebrated claſſics: had this been done, the ſtyle and language which diſtinguiſh the maturer works of theſe accompliſhed ſceptics, would probably not have been leſs elegant and engaging; but their ſentiments far leſs poiſonous to principle, and deſtructive to the intereſts of virtue, than they now are, from the pleaſing ſophiſtry

and

and fallacious wit, with which, it muſt be confeſſed, they but too unhappily abound.

Let ſome plan therefore be adopted in our grammar ſchools for teaching the Hebrew in conjunction with the Greek and Latin tongues; and let the Old as well as the New Teſtament be thoroughly and repeatedly read and explained; eſpecially, let the literary beauties, the entertaining and inſtructive hiſtories, and the moſt important practical precepts, be pointed out and enforced in the courſe of reading, and the happieſt effects will follow upon the minds of the riſing generation. But above all, ſet before them the grand and extenſive views of that wonderful book. Let them ſee, as their minds open and expand, that it conſiſts not merely of a collection of chapters, and verſes, and diſtinct aphoriſms, as too many are apt to conceive; but that it is, properly ſpeaking, one grand Epic, conſiſting of ſixty-ſix Books. As the ſun, moon, and planets, make one ſyſtem, and are each of them neceſſary to the harmony and perfection of the whole; ſo the different books of the Divine Writings, though ſeparately conſidered, and taken out of their connection, they may appear unimportant; yet as parts of one large and complicated ſyſtem, they are neceſſary to the perfection of the whole. And though the Time is longer than is uſually admitted in compoſitions of this kind, its beginning being with the birth, and its end with the cloſe of Nature itſelf; yet it ſhould be remembered, that even this circumſtance is perfectly conſiſtent with the reſt of the adorable plan; *a thouſand years being with the Lord as one day, and one day as a thouſand years*. The Action of it too, is one, entire, and the greateſt that can be conceived. All the Beings in the univerſe, of which we have any knowledge, are concerned in the Drama.* The deſign of it is to diſplay the perfections of the adorable Creator, to reſcue the human race from total miſery and

* See Dryden's Eſſays on the Belles Lettres.

and ruin, and to form them, by Example, to glory, honour, and immortality. The Epic opens in a mild and calm ſublimity, with the Creation of the world itſelf. It is carried on with an aſtoniſhing variety of incidents, and unparalleled ſimplicity and majeſty of language. The leaſt and moſt trivial epiſodes, or under-actions, which are interwoven in it, are parts either neceſſary, or convenient, to forward the main deſign: either ſo neceſſary, that without them the work muſt be imperfect, or ſo convenient, that no others can be imagined more ſuitable to the place in which they are. And it cloſes with a book, the moſt ſolemn, majeſtic, and ſublime, that ever was compoſed by any author, human or divine.—All this ſhould not be haſtily and ſuperficially ſcanned: it ſhould be judiciouſly lectured on by the Tutor, and thoroughly imbibed and digeſted by the Pupil. Its component parts, and literary beauties ſhould be contraſted and compared with thoſe of the beſt Grecian and Roman claſſics, and this with degrees of accuracy and preciſion, ſuited to the progreſs and advances each claſs hath made in its learned and liberal purſuits. And if meaſures like theſe were uniformly purſued for a few years, and the Bible made the *Standard Claſſic*, with which all others were to be compared, young gentlemen would no ſooner begin to reliſh the beauties of an Homer and a Plato, of a Virgil and a Tully, but they would alſo diſcover ſimilar, and even ſuperior excellencies in a Moſes and a David, in a Jeremiah and an Iſaiah, in a Luke and a Paul. Quid enim habet univerſa Poeſis, quid concipere poteſt mens humana grandius, excelſius, ardentius; quid etiam venuſtius et elegantius, quam quæ in ſacris Hebræorum vatum ſcriptis occurrunt? qui magnitudinem rerum fere ineffabilem verborum pondere et carminis majeſtate exæquant; quorum cum nonnulli vel ipſis Græcorum poetarum fabulis ſint antiquiores, ita omnes tantum eos ſublimitate exſuperant, quantum vetuſtate antiquiſſimi antecedunt.* If this be a juſt and proper view of the Hebrew lite-

* Vide Lowth De Sacrâ Poeſi Hebræorum.

rature, the learned Prelate might well aſk a reaſon for the prepoſterous conduct of our grammar ſchools: Quid eſt igitur cur Homeri, Pindari, Horatii ſcriptis celebrandis omnique laude cumulandis toties immoramur, Moſem interea, Davidem, Iſaiam, ſilentio præterimus? For theſe, as well as the other Divine writers, are as much ſuperior to the moſt celebrated claſſics for real utility, as the ſun is more beneficial to mankind than the moon. Moſes, for inſtance, ſhines unrivalled both as a Poet, an Orator, and Hiſtorian: David as a Poet: Solomon as a Moraliſt, and Paſtoral writer: Iſaiah, Jeremiah, Ezekiel, Nahum, and ſome other of the Minor Prophets, as Orators, or Poets, or both: the four Evangeliſts as Orators and Hiſtorians: St. Peter and St. James as Writers of no ordinary rank: and St. Paul as the moſt ſublime of Writers and eloquent of Orators. All theſe eulogiums, upon the ſacred penmen, are ſpoken of them merely as Authors, without the ſmalleſt view to their higher order as Inſpired writers, and Meſſengers of the Lord of Hoſts. If this laſt conſideration is taken into the account, and added to the former, what an infinitely excellent and important book muſt the Bible be? what a bleſſing to mankind? and what egregious fools muſt they be who ſpend all their precious time upon the elegant and well-written abſurdities of the Pagan writers, the fungous growth of modern Novels, or the flimſy ſtuff of French tranſlations, to the excluſion or neglect of this wonderful, all-perfect, and all-important Book? Language indeed cannot expreſs the worth of the one, and the folly of the other. If the exhortation of a late noble author, as improperly applied to the Grecian bard, were applied to this ineſtimable volume, it would be uſed with the ſtricteſt propriety and decorum:

> Read God's Word once, and you can read no more;
> For all books elſe appear ſo mean, ſo poor,
> Verſe will ſeem proſe: but ſtill perſiſt to read,
> And God's Word will be all the books you need.
>
> DUKE OF BUCKINGHAM.

It

It is no ſmall praiſe to the Divine writings, that the wiſeſt and beſt men, in the wiſeſt and beſt ſeaſon of their lives, have actually regarded them in this all-important point of view. To inſtance in two or three: The celebrated Eraſmus, and the judicious Locke, having trod the circle of the ſciences, and ranged through the whole extent of human literature, at length betook themſelves ſolely to the Bible. Leaving the Sages of antiquity, they ſat inceſſantly at the feet of Jeſus. Wiſely they withdrew from that immenſe multiplicity of learning, from thoſe endleſs tracts of amuſing erudition, where noxious weeds are mixed with wholeſome herbs; and ſpent their moſt mature hours in thoſe hallowed gardens which God's own wiſdom planted, which God's own Spirit watereth, and in which God's own Son is continually walking. *

The taſte of Milton few will call in queſtion. When blind, and conſiderably advanced in years, however, we find him ſweetly ſinging:

——— Yet not the more
Ceaſe I to wander, where the Muſes haunt
Clear ſpring, or ſhady grove, or ſunny hill,
Smit with the love of ſacred ſong; but chief
Thee, Sion, and the flow'ry brooks beneath
That waſh thy hallow'd feet, and warbling flow,
Nightly I viſit.

And indeed throughout the whole of that immortal poem, to uſe the words of his learned Commentator, the Author appears to have been a moſt critical reader and a moſt paſſionate admirer of Holy Scripture. He is indebted to Scripture infinitely more than to Homer and Virgil and all other books whatever. Not only his principal fable, but all his epiſodes are founded upon Scripture. The Scripture hath not only furniſhed him with the nobleſt hints, raiſed his thoughts and fired his imagination; but hath alſo very much

* Hervey's Meditations.

enriched his language, given a certain ſolemnity and majeſty to his diction, and ſupplied him with many of his choiceſt, happieſt expreſſions. Let men therefore learn from this inſtance to reverence thoſe Sacred Writings. If any man can pretend to deride or deſpiſe them, it muſt be ſaid of him at leaſt, that he has a taſte and genius the moſt different from Milton's that can be imagined. Whoever has any true taſte and genius, we are confident, will eſteem this poem the beſt of modern productions, and the Scriptures the beſt of all ancient ones.*

The Compiler has taken the liberty of addreſſing this Work to a moſt learned and reſpectable body of men, on whom the proſperity both of religion and ſcience very much depends. He ſincerely hopes they will pardon the freedom, and believe him when he declares, that he is not actuated herein by a dictatorial ſpirit, but by a zealous concern that the Holy Scriptures may aſſume their proper place in the eſtimation of mankind. This he believes can never be effectually done, unleſs theſe precious writings were taken under their cordial auſpices, and treated by them in the face of the world as they juſtly deſerve. If theſe large and important bodies would undertake to plead their cauſe, firſt, among youth at our ſchools and univerſities, and other ſeminaries of religion and learning, and then, before the people at large, in their reſpective churches and religious aſſemblies: if they would embark in the cauſe of the Sacred Claſſics with half the zeal and good ſenſe which they uſually employ in favour of the profane, it would not fail but the Word of God would run and be glorified as in the days of old.

Ariſe then, ye Ambaſſadors of the Lord of Hoſts; ye Miniſters of his, that declare his Will to men:—Ye Candidates for the Sacred Office, be not aſhamed to acknowledge your attachment to the Holy Writings:—Ye

* See biſhop Newton's Edition of Milton's Poetical Works.

—Ye venerable Sages of our ſchools, whoſe lips diſtil wiſdom on the ingenuous minds of youth; let not your juſt eſtimation of the Sacred Pages be concealed from your charge. Give them their proper rank in literature. Let them know that the Bible is the Book of God, and infinitely worthy of its Author. Let them ſee, that as it is the moſt ſacred, ſo it is the moſt ſublime, pure, perfect, and entertaining of books. Shew them at the ſame time the imperfections of the Pagan page, and the innumerable and ſhocking errors with which it abounds. Let them know that the elegant and maſterly manner in which theſe erroneous ſentiments are treated, ought by no means to weigh much with us. The more elegant and perfect the compoſition, the more ſubtil and dangerous the poiſon it conveys. The Compiler well remembers the pernicious effect, that reading and tranſlating into Engliſh verſe the beautiful ſongs of Anacreon, in praiſe of Bacchus and Venus, had upon his mind, when a youth at ſchool. He is certainly one of the prettieſt, but one of the moſt improper authors in the world, to put into the hands of young perſons. The ſame may be ſaid of various parts of Horace, Tibullus, Juvenal, Ovid, Terence, and other ancients. With reſpect to the laſt, the elegance of his language, and the conſideration of his being a dramatic writer, are the joint occaſions of his being much read and ſtudied by young perſons. But that his Comedies ſhould be repreſented promiſcuouſly by Chriſtian ſcholars, and before Clerical audiences, as is ſometimes done at our great ſchools, is ſomewhat ſurpriſing.* Nay even Homer and Virgil themſelves, thoſe two great maſters of every excellence in fine writing, are not altogether blameleſs. Their language indeed is more chaſte and pure than that of ſeveral other claſſics, but then the cuſtoms of the times were ſo much more groſs, in ſome reſpects, than

* See Gentlemen's Magazine for Feb. 1788, page 108.

ours, that the former founds the action of his principal poem on Seduction, and raiſes the moſt material Incidents of it on the quarrel of two wrathful kings about the poſſeſſion of a beautiful captive; and the latter makes the hero of his poem, the pious Æneas, by the counſel and contrivance of a goddeſs, debauch an hoſpitable and virtuous queen; and then, by the immediate direction of Jupiter, the king of the gods, leave her, thus ſeduced, to bewail his departure and infidelity: which prey ſo powerfully upon her ſpirits, as to cauſe her to put a period to her own exiſtence. How is it poſſible for young gentlemen, whoſe imaginations are lively and paſſions ſtrong, to read and pore over theſe inſinuating and well-told tales, for weeks, and months, and years together, and not catch the poiſonous and deſtructive infection? Human nature muſt not be what it is to eſcape untainted. Even Cicero, though an advocate for the worſhip of all his abſurd divinities, was not inſenſible to the pernicious tendency of the Poets upon the minds of men: Nec enim multò abſurdiora ſunt ea, quæ poetarum vocibus fuſa, ipſâ ſuavitate nocuerunt: qui et irâ inflammatos, et libidine furentes, induxerunt deos: feceruntque ut eorum bella, pugnas, prælia, vulnera videremus: odia præterea, diſſidia, diſcordias, ortus, interitus, querelas, lamentationes, effuſas in omni intemperantiâ libidines, adulteria, vincula, cum humano genere concubitus, mortaleſque ex immortali procreatos.*

But on the danger and impropriety of inſtilling into the minds of youth, WITHOUT RESERVE, the depraved and blaſphemous notions of the Greek and Roman claſſics, the pious and excellent Paſor hath anticipated all he could wiſh to ſay: he takes the liberty, therefore, of farther addreſſing all thoſe Gentlemen, who have the charge of our grammar ſchools in his words:

Jeſus Chriſtus, Servator, & caput noſtrum, ſancto Petro dixit, Lector, qui Deum diligis: *Simon, fili*

* De Naturâ Deorum.

fili Jonæ, diligis me plus quam hi? Ait ille, Certé, Domine: tu nosti, quod amem te. Dicit ei, pasce agnos meos, h. e. fideles, quibus pueri quoque sunt accensendi. Et hæc non solùm Petro dixit, sed etiam reliquis Apostolis & omnibus deinceps verbi ministris, tanquam veris Apostolorum successoribus.

Illi enim veri sunt doctores, qui diligunt Christum, et agnos ejus. Christus enim dixit, *Simon, fili Jonæ, diligis me?* Quibus verbis Servator ostendit, nihil esse frigidius doctoribus illis, qui tantùm mercedis causâ perfunctoriè philosophantur, qui potiùs cupiunt lucrari aurum, quàm animas. Sic nimirum decet præceptorem affectum esse erga discipulos, sicut pater erga filios suos.

Et si patriarcha Jacobus, qui pecudibus præerat, oves rationis expertes pascens, & hominibus rationem redditurus, noctes transegit insomnes, æstum, frigus & omnem aëris inconstantiam passus est, ne ulla pecudum illarum periret: quantò magis ergo Scholarum & Academiarum Doctores non animalibus ratione carentibus præfectos, & non hominibus, sed Deo vocationis suæ reddituros rationem, decet vigilare pro adolescentibus? Hos enim Christus non pecuniis, *sed proprio sanguine sibi acquisivit*, Act 20. 28. *quorum angeli semper intuentur faciem Patris cœlestis*, Matth. 18. 10.

Quid verò præceptores in Scholis, tanquam Ecclesiæ seminariis, docere debent? Servator dicit,

Matth. 28. 30. *docentes eos servare omnia, quæ mandavi vobis.*

Et hæc dicta sunt non solùm Ecclesiarum episcopis, senioribus & ministris, sed etiam scholasticis præceptoribus. In Scholis agni pascuntur, in Ecclesiis vero oves.

Deuteron. 6. 6. Dominus disertè mandat eadem omnibus pædagogis, patribus, matribus, &c. dicens: *Et erunt verba hæc, quæ hodie tibi præcipio, in corde tuo & in animâ tuâ, eaque acutè ingeres filiis tuis, ac loqueris de iis,*

iis, quum ſedes domi tuæ, & quum ambulas per viam, quum cubas, & cum ſurgis, &c.

Hic mandatum Dei habemus manifeſtiſſimum, quod contemnere nefarium equidem foret facinus. Aſpernantur autem illud omnes, qui in Scholis exponunt poëtarum fabulationes, Sacrarum Literarum obliti. Vah tempus, cujus ſumptus debebat eſſe precioſiſſimus, ejuſmodi fabulatores perdunt!

Hos igitur à verâ puerorum & juvenum educatione, nec non inſtitutione tantùm aberrare, quantùm cælum diſtat à terrâ, brevibus (ſiquidem quæſtionis hujus dignitatem conſideres) demonſtrare conabor. Et ut à definitione Scholarum exordiar, ſi in Chriſtianis Scholis oportet docere ſapientiam & virtutem, ſequitur, ſolicitos nos eſſe debere de Novo Teſtamento, negligendas vero eſſe illas Ethnicorum fabuloſitates. Etenim, quænam eſt vera ſapientia? Ut nimirum agnoſcamus Deum & nos ipſos, & ut Deum agnitum rectè colamus. Deum vero cognoſcere non poſſumus ex Ethnicis libris, quos pleræque Scholæ hucùſque manibus fuis terunt.

Quicunque enim autores crediderunt multos eſſe deos, quicunque permulta de iis fabulati ſunt, falſorum deorum nominibus, votum nuncupaturi & juraturi, uſi ſunt, ab illis verus Deus cognoſci nequit. Nimirum cæcus dux, huc & illuc oberrans, ſe et quem ducit, præcipitat in foveam. Nihil dicturus ſum de myſterio myſteriorum, nempe de ſacroſanctâ Trinitate, ubi Ethnici, ipſis piſcibus ſunt magis muti. Deus enim *ſivit gentes incedere in viis ſuis* (Act 14. 16.) nec dignatus eſt eos viſitatione, quæ per prophetas facta eſt. Caro vero et ſanguis tantum myſterium non revelavit (Matth. 16. 17.) ſed *Pater qui eſt in cœlis*. Homerus, Heſiodus, Pindarus, Ariſtophanes, Virgilius, Horatius, & reliqui fabulatores, quia illi ignorarunt verum Deum, non potuerunt vera dicere de hoc uno & ſolo vero Deo. Et profectò eò impietatis & dementiæ proceſſerunt, ut talia comminiſcerentur de Numine peccata, quæ coram juventute recenſere me pudet,

pudet. Tales, inquam, deos, deasque finxerunt, quales cives honesta Resp. nequaquam ferret. De quibus in vivum Deum peccantibus Palingenius verissimè scribit lib. 1. quem Arietem vocavit, dicens:

In cœlo est meretrix, in cœlo est turpis adulter.

Poëtas vero à Satanâ actos hujusmodi confinxisse monstra & sic fabulatos esse, non ineptè conjectat, ut occasiones præberent hominibus ad lasciviendum, ad libidinandum, ad scortandum, &, ut uno verbo dicam, ad luxuriandum. Scilicet hoc erat hominem naturâ corruptum amplius corrumpere. Hoc. (inquam,) erat ignem igni addere.

Quum enim omnes naturâ ad quamlibet pravitatem nimis proclives & propensi simus, facilè hæ obrepserint cogitationes: si poetæ nostri, quos meritò veneramur tanquam viros divinitùs afflatos, deorumque interpretes scribunt, Saturnum devorare infantes, esse voracem, Jovem promiscuè scortatum esse, Iliad 15. deos intestinis inter se dissedisse bellis, carnem humanam devorâsse, & in cœno flagitiorum variorum sese volutâsse, sequitur, non esse hæc tanta flagitia, prout Aristarchi nostri nugantur. Licet scortari, decipere, bello alios lacessere, bibere & libidinari, eò quòd dii hæc ipsa fecerint. Vita deorum nobis est instar legis. Et sane nihil magis invitare ad imitandum, quam deorum exemplum, omnes facillimè arbitrantur. Etenim illi putantur beatissimi, similemque felicitatem cuncti adipisci cupiunt.

Isocrates, quum esset annorum nonaginta quatuor, in oratione Panathenaica scribit, quosdam suâ ætate putâsse, neque ipsos deos peccati esse expertes: ubi ita à minori colligit: si ipsi dii non sunt peccati expertes quanto minus Athenienses?

Virgilius maximè impiè scripsit. Æneid. 7.

Mista deo mulier—

Si enim promiscuâ Venere dii usi sunt, brutis animantibus non præstiterunt: imò ipsis brutis fuerunt magis bruti. Plura de hisce sordibus dicere ipsa pietas vetat,

vetat, animuſque meus horreſcit. Melius ſcripſit Euripides, dicens, Dii ſi patrarent turpia, non forent dii. Homerus & ſocii ejus, qui tantas turpitudines de diis ſcriptitarunt, ſe atheos fuiſſe, poſteris evidentiſſimè demonſtrârunt.

Profectò haud parum refert, ut Ariſtoteles ſapientiſſimè docuit, à teneris ſic aut aliter aſſueſcere, quum natura altera ſit prava conſuetudo. Lana haud facilè primum deponit colorem. Memoria puerorum mollis eſt et cerea, quæque ſemel in ætate florente fuerunt hauſta, tanquam inciſa in perpetuum ſervat.

Lege Platonem, ſi libet, in libro de Rebuſpublicis 2. de hoc Themate ex profeſſo differentem, ubi ait, Non recipienda eſſe in urbem fabuloſa poëtarum commenta, quaſi dii inter ſeſe gerant bella, aliique aliis ſtruant inſidias. Haec neque Homeri circa deos inſaniam, neque ullius alius pöetæ eſſe recipiendam. Et nominatim non recipienda eſſe, quæ Homerus de deorum bello fabulatus fuerit; ſive accipiantur hæc allegoricè, ſivè non. Juvenis enim (inquit) neſcit diſtinguere, quid ſit figuratè dictum, & quid non: ſed quaſcunque ille toties hauſerit opiniones, eas deinde difficulter elui, & manere altâ mente repoſtas. Deum affirmare cauſam malorum, quum ſit bonus omnino hunc errorem refutandum. Cogendos eſſe poëtas ut dicant & ſcribant ſancta, &c.

Idem Plato bene dixit in Thèage, Neſcio (inquit) de quânam re, aliquis ſanâ mente præditus magis debeat eſſe ſolicitus, quam de filio, quomodonam optimus evadat. Idem (ut Plutarchus de puerorum educatione commemorat) diligenter monuit, ne nutrices quaſcunque fabulas puerulis enarrent, ne ipſorum teneras mentes ab initio dementia & corruptelis imbui contingat.

Idem Plato de legib. 4. hæc conſulit, non permittendum poëtis, ut effutiant, quicquid iis libuerit, ne legibus contraria dicentes, urbi noceant. Si Plato non ſivit, ut Poëtæ qualiacunque, quæ ipſis in buccam venerint, garrirent, & diſſeminarent nugas legibus repugnantes:

pugnantes: quantò minus concedendum, ut Poëtæ noſtri canant aut ſcribant diſcrepantia à Scripturis divinitùs inſpiratis?

Admonitiones hæ auro ſunt magis aureæ, & admodum memorabiles. Multi pædagogi in ſuis didaſcaliis (ſeu potiùs in ſuis idoliis) majus operæ pretium ſe facere arbitrantur, ſi pluribus explanent, quiſnam Jupiter, Vulcanus, Neptunus, Saturnus, &c. creditus fuerit, quàm ut interpretentur, quiſnam ſit Jeſus Chriſtus ubi non multis utuntur verbis, quaſi hæc ſcire nihil interſit. Atque ita, qui regnum Satanæ debebant labefactare, & deſtruere, illud neſcientes ſtabiliunt.

Profectò, *væ illi qui ſcandalum dederit uni ex minimis*, ſicut loquitur Servator, Matth. 18. 7. Mentiri vero de Deo, annon hoc eſt offendere parvulos, ſive adoleſcentes, qui putant omnia eſſe oracula, quæ à docentibus fuere prolata? Oportet enim diſcentem credere.

Boni principes ægrè ferunt, & iraſcuntur ei, qui falſam de ipſis opinionem ſparſerit, eumque mendacem jubent abire in rem malam. Si de principum famâ, ut ea ſarta tectaque maneat, debemus eſſe ſoliciti, quantò magis dicenda ſunt de Deo, quæ ejus majeſtati conveniunt?

Non ſolùm verò Deus ex Ethnicis ſcriptoribus non cognoſcitur, ſicut hactenus dictum eſt, ſed etiam nos ipſos ex iis agnoſcere nequimus. Nam poëtarum Bibliothecae nihil continent de lapſu Adami, nihil de inobedientiâ & lapſu noſtro, qui tum eramus in lumbis Adami, nihil de creatione & vitâ æternâ. Et ſi quæ horum habeant, tantoperè ſuis fabuloſis commentis implicarunt & obſcurarunt, ut fermè veritas, cujus umbram quandam à patriarchis acceperant, apud infideles mendacii reddatur ſuſpecta.

De hominis regeneratione & liberatione per ſolum Jeſum Chriſtum ne gry quidem proferunt. Et Apoſtolus fatetur, à ſe prædicatum Chriſtum, quæ doctrina Græcis viſa fuerit ſtultitia. *Animalis enim homo non capit ea, quæ ſunt Spiritûs Dei. Sunt ei ſtultitia, nec poteſt ea cognoſcere, quia ſpiritualitèr dijudicantur.* 1 Cor. 2. 14.

Ex

Ex Act. 26. 24. patet, Feſtum, Pauli ſermonem, de reſurrectione mortuorum & juſto Dei judicio differentis, ſic interrupiſſe, *Inſanis, Paule, multæ literæ te ad inſaniam redigunt.*. Hæc doctrina videbatur Feſto inſania quædam. Omnes vero Ethnici, qui ante Chriſtum incarnatum ſcripſerunt, quorum libros habemus, animales fuerunt, athei, impii, ambulantes in ſuis idolomaniis. Quapropter nihil miri eſt, ſi tanta myſteria ignoraverint, eo tempore inter gentes ſilentio ſepulta.

Ex iis quæ diximus, luculentiſſimè, ipſoque ſole clarius apparet, veram ſapientiam apud Ethnicos autores neque quærendam, neque inveniri poſſe.

Quamvis vero multa de moribus haud inſcitè, ſed ſapienter dicta habeant, prout inficiari nolim, tamen ſæpe vitium pro virtute, & contra virtutem pro vitio inſipientibus & idiotis inſtillant.

De pietate in Deum Ariſtoteles nihil commemorat. Cicero in libris de officiis fatetur, ſe tantùm aliquam virtutis umbram reperiſſe, & perperam ſcribit, neminem lædè, niſi laceſſitus & injuriâ affectus. Servator enim noſter, æterna Patris ſapientia, contrarium mandat Matth. 5, 44. dicens, *Diligite hoſtes veſtros.* Rom. 12. 20. *Ale hoſtem tuum.* Et Servator, antequam moriretur, oravit pro impiis, per quos cruci fuerat affixus, & per quos pedes & manus ejus ſanctiſſimæ crudeliſſimè fuerunt clavis pertuſæ. Stephanus primus martyr, quum lapidaretur, idem fecit, vociferans, Act. 7, 60. *Domine. ne ſtatuas iis hoc peccatum.*

Novum Teſtamentum commendat & paſſim inculcat humilitatem, docens, *Deum ſuperbis reſiſtere, humilibus verò dare gratiam: ipſum habitaturum in contritis corde.* Item ſibi ipſi manus inferre violentas docet eſſe horrendum facinus. Eſa. 57. 15. Apud Gentiles verò ambire primatum,

Velle præire alios, & iis præcellere ſemper,
Imo ſibi ipſi conſciſcere mortem,

non ita poſitum fuit in vitio, ſed pro ſigno magnanimitatis habitum. Sacra Scriptura docet, nuptias à Deo

Deo inſtitutas, à Chriſto honoratas, & benedictas. Multi vero inter Ethnicos poëtæ impii (pro more quorundam etiam hac ætate viventium) voluptatibus inebriati, & in reprobam mentem traditi, conjugium inceſſunt, contemnunt, & pro nihilo reputant, dicentes,

Satius eſſe mulierem ſepelire, quam ducere.

Vitam cœlibem eſſe angelicam. De quibus veriſſima eſt vetus illa gnoma:

Sæpe ſolent vates mentiri.

Quorum carmina ſæpe ab anilibus nugis nihil differunt, & ſunt veteres ineptiæ.

An non Pythagoras Ethnicorum philoſophorum præſtantiſſimus in aureis ſuis carminibus, prout ea inſcribit, planè impiè dixit:

Tartareoſque Deos colito?

Quemadmodum etiam Virgilius, quamvis alium loquentem introducens, commemorat hiſce verbis:

Flectere ſi nequeo ſuperos, Acheronta movebo.

Homerus fabuloſorum ſcriptorum coryphæus, quæ in ſolum Deum cadunt, Soli non ſine blaſphemiâ attribuit, Iliad. 3. ubi ſic fabulatur:

Sol qui cuncta audis, quique omnia conſpicis unus.

Sed quid præterea loquor? Deficeret enim me tempus, ſi ſingula vellem enarrare.

Plurima hiſce ſimilia legere licet apud beatum Athanaſium in oratione ſuâ contra gentes.

Hactenus demonſtravi, veram ſapientiam & virtutem ex Ethnicorum ſcriptis non eſſe diſcendam. Quæ enim quis non habet, ea nec aliis impertiri poteſt. Novimus verò Scholas à Deo inſtitutas, ab admodum piis principibus apertas, ad ſanandos duos animi morbos. Quorum hic quidem eſt in mente, nempe ſtultitia, hoc eſt, ignorantia

norantia Dei & noſtri ipſorum: ille vero in voluntate ſedem habet, nempè inclinatio ad mala. Mens hominis pro innatâ cæcitate neque Deum, neque opera Dei rectè agnoſcit. Voluntas quum natura abripiatur ad mala, menti honeſta oſtendenti repugnat, & bonum appetere non vult.

Quum itaque duplex hæc ægritudo ab Ethnicis ſcriptoribus ſanari aut curari nequeat, quanta quæſo inſania eſt, ejusmodi uti medicis, qui ipſi ulceribus ſcatentes, ſeipſos ſanare non potuerunt? Amentes & ridiculi ſumus, qui inventis frugibus glandes edere malumus. Phocylides, omnium poëtarum caſtiſſimus, præclarè ſcribit,

Te puerum fas eſt addiſcere ſemper honeſta.

Quid vero eſſe poteſt melius, quid utilius, quid magis neceſſarium, quàm diſcere & agnoſcere unicum verum Deum, & quem miſit Jeſum Chriſtum? Joh. 17. 3. Hæc ſcientia nobis in mortis agone opitulatur, & fert ſuppetias, ubi Plato, Ariſtoteles, Cicero, omnis Rhetorum facundia, poëtarumque mellifluus ſermo, tanquam quiſquiliæ & vanus labor perit, penituſque evaneſcit.

Quapropter Novum Jeſu Chriſti Servatoris noſtri Teſtamentum, tanquam unicum & veriſſimum animæ Iatrium, hoc eſt, medicam officinam legamus & meditemur. In hiſce Dei eloquiis noctes dieſque conſumamus, haud ignorantes in iis contineri *verba vitæ æternæ.* Johan. 6. 68. Hodiè vocem Dei audientes, ne obturemus aures, ne induremus corda, ne ſimus immorigeri in ſequendo conſilio Davidis, clamantis:

Pſalm 119. 9. *Quomodo purificabit juvenis vitam ſuam? obſervando eam ſecundum verbum tuum.*

Væ illis præceptoribus, qui vilipendunt hujuſmodi admonitiones, qui agnis Chriſti imponunt, eoſque abducunt ad paſcua inſalubria & paluſtria!

Sermo itaque Dei inter nos copioſè habitet, Templa & Scholæ noſtræ eo perſonent: *Oves meæ*, ait Chriſtus, Joh. 10. 27. *vocem meam audiunt, & ego novi illas, & ſequuntur me.*

Et

Et Joh. 8. 47. idem proloquitur, dicens, *Qui eſt ex Deo, verba Dei audit.* Et Apoſtolus eadem ob oculos ponit Timotheo, filio ſuo non degeneri, dicens 1 Tim. 4. 7. *Profanas vero & aniles fabulas devita, exerce vero temetipſum ad pietatem.*

O Præceptores, ô Scholarchæ! hæc verba in intimis animi veſtri penetralibus recondite: ne arcete, ne prohibete agnos Chriſti ab his paſcuis, ſcientes ea non tantum adultis, ſed etiam adoleſcentibus data eſſe. Ne imitamini Phariſæos, qui clauſerunt regnum cœlorum.

Matth. 23. 13. *Vos non intratis* (ait Chriſtus) *neque introeuntes ſinitis introire.*

Similes erant cani qui non veſcitur fœno, & tamen ab eo pecudes prohibet.

Audite Chriſtum, principem paſtorum, qui dixit ad diſcipulos ſuos.

Marc. 10. 13. *Sinite puerulos ad me venire, & ne arcete illos: talium enim eſt regnum Dei. Amen dico vobis, quicunque non exceperit regnum Dei, ut puerulus, nequaquam in id ingredietur. Et quum accepiſſet eos in ulnas, impoſitis ſuper eos manibus, benedixit eis.*

Cæterùm in totâ vitâ, quidquid egerimus, nobis convenit ſemper reſpicere ad voluntatem Dei ſanctiſſimam, in Sacris Literis nobis revelatam. Non licet ab eâ deflectere ad dextram aut ad lævam. *Quidquid non eſt ex fide, peccatum eſt.* Rom. 14. 23. Deus vero legem tulit.

Exod. 23. 13. ubi dicit: *Nomen deorum alienorum ne recordemini, nec audiatur ex ore veſtro.*

Pſalm 16. 4. *Neque aſſumam nomina eorum idolorum in labiis meis.*

Jerem. 10. 11. *Sic dicetis illis: dii iſti, qui cælum & terram non fecerunt, pereant é terrâ,* &c.

Sed quinam ſunt dii illi alieni, & quænam ſunt nomina eorum? Jupiter, Mercurius, Vulcanus, Neptunus, Saturnus, Bacchus, Mars, aliaque id genus idola famoſiſſima, quibus libri Gentilium referti ſunt.

Utinam poëtaſtri noſtri conſiderarent, ipſos invocantes Jovem, Palladem, Phœbum, &c. diabolum, quamvis per ignorantiam invocâſſe, ei neſcientes ſerviiſſe, & apertiſſimè

apertiſſimè peccâſſe in decalogum. Diſertè enim dicit Apoſtolus.

1 Cor. 10. 20. *Quæ Gentes ſacrificant, dæmoniis ſacrificant, & non Deo.*

Sacrificabant vero Jovi, & cæteris diis, quorum paulo ante mentionem fecimus. Act. 14. 13.

Spiritus S. interdixit nobis Chriſtianis, prout paulo ante ostendimus, ne meminerimus deorum alienorum. *Alienum* enim ſunt idola illa, quorum nomina, quorum memoria & monumenta prorſus deleantur, eque medio pectore tollantur.

Quæ objectiuncula verò & objicientibus, Ethnicos ſcripſiſſe & reliquiſſe multa utilia ad emendandos mores, ad Reipub. bene gubernandam, &c. & ſuavitatem poëmatum non eſſe à philoſopho alienam:

Reſpondeo 1 Cor. 5. 6. *Parum fermenti totam maſſam fermentat.* Mala bonis miſta omnia corrumpunt. In N. T. lege ſanctæ Petri Epiſtolam priorem, quam Ariſtotelis & Ciceronis Ethicis longiſſimè præfero. Lege reliquas ſanctorum Apoſtolorum epiſtolas, & fateberis illos ſcios perfectiſſimam bene vivendi formulam nobis reliquiſſe, & conſcripſiſſe. Lege proverbia Solomonis, Pſalmos, Jobum, Pentateuchum, &c. & diviniſſimarum gnomarum pelagum admiraberis.

Ethnici ſi quid boni habuerunt, acceperunt à patriarchis, patriarchæ vero à Deo, & prout cæco notum eſſe poteſt, plurimi ex Moſe, tanquam antiquiſſimo Scriptore, moralia ſua hauſerunt. Bene vero dixit poëta:

Purius ex ipſo fonte bibuntur aquæ.

Quod verò ais, ſuavitatem poëmatum non eſſe alienam à philoſopho, illud in te retorquens, reſpondeo: Quid dulcius eſſe poteſt ſacrâ Scripturâ? Omnium rerum in hâc terrâ tandem nos capit ſatietas; & ut Pindarus ſcribit, etiam mellis capimur ſatietate. Sacræ Scripturæ vero deliciis pia anima ſaturari nequit. Nullum ejus eſſe poteſt faſtidium. Etenim quænam dulcedo major eſt charitate Dei effuſâ in corda electorum?

Rom.

Rom. 5. 5. *Qui guſtarunt tantam dulcedinem, occulti illius manna*, Apoc. 2. 17. exclamant cum Apoſtolo.

Ex cujus ore ſermo fluxit melle dulcior.

Phil. 3. 8. *Quin etiam certè duco omnia damnum eſſe propter eminentiam cognitionis Chriſti Jeſu Domini mei, &c. propter quem omnibus iſtis meipſum multavi, eaque duco pro ſtercoribus, ut Chriſtum lucrifaciam.* Ergo Scriptura omnium rerum dulcium eſt dulciſſima, & veriſſimè dicitur:

Si Chriſtum diſcis, ſatis eſt ſi cætera neſcis.
Si Chriſtum neſcis, nihil eſt ſi cætera diſcis,
Et quid eſt quæſo philoſophia ſine Jeſu Chriſto?

Amor ſtultitiæ eſt, animæque corruptela, & ut Salmo veriſſimè ſcripſit, *vanitas vanitatum*. Præbeamus itaque bibendum adoleſcentibus noſtris lac ſacrarum literarum, ſincerum, purum, & ſalubre. In Ethnicis poëtis, ut plurimum, multæ ſunt nugæ, nihilque ſani. Ante Chriſti adventum in carnem Eccleſia non egebat libris Ethnicis, ſed Moſes, pſalmi & prophetæ ſufficerunt. Quare itaque hodie nobis non ſufficit Sacra Scriptura, aucta Apoſtolicorum librorum additione?

Multi Chriſtiani, qui ſub Ethnicis & impiis imperatoribus vixerunt, quando dixerunt, averſanda eſſe Ethnicorum deorum nomina, perſecutione fuerunt preſſi, & ut videre eſt ex Actis Apoſtolicis, ex epiſtolâ ad Hebræos. c. 11. v. 37. & ex hiſtoriis Eccleſiaſticis, virgis cæſi, in carceres abducti, catenis adſtricti, lapidati, ferâ diſſecti, in ignem præcipitati, aut à feris belluis dilaniati & occiſi fuerunt. Poëtaſtri vero noſtri non erubeſcunt invocare Muſas, Palladem, & nos admonentes ipſos, derident tanquam naſutulos, quaſi noſtram ipſorum reformidemus umbram. Opræpoſteros imitatores, & ſimios deriſorum illorum à Chriſto alienorum, ab Eccleſiâ remotorum, & planè inexcuſabilium! Vos utique olim potuiſſetis pacatè vivere inter Gentes à quibus ſancti Apoſtoli & plurimi martyres ſine omni commiſeratione interfecti fuerunt, quod nollent invocare Jovem, Palladem, Phœbum, &c. Sed

poëtæ noſtri, novi illi fabulatores, Homeri ſimii, & nomine tenus Chriſtiani, ſe excuſare conantur, dicentes, ſe hæc probè tenere, & melius ſe ſentire quàm loqui. Se noſſe idola, & Ethnicos deos nihil eſſe, quo prætextu olim & Corinthii eodem ſanè modo uſi ſunt. Reſpondeo verò, *oportere nos etiam ab omni ſpecie mali abſtinere*, 1 Theſſ. 5. 22. Deus abominatur omnem contaminationem exteriorem & interiorem. 2 Corinth. 7. 1. & vult, ut ſe colamus ſpiritu & linguâ. Vult, ut ſe diligamus ex omnibus viribus. Non ſolam animam, ſed etiam corpus creavit, & vult ut utrâque parte ſe honoremus. Rom. 12. 1. jubet Deus, ut *ſiſtamus membra noſtra hoſtiam vivam*, &c. Profectò ego ejuſmodi poëtas non Chriſtianos, ſed Ethnicos palam voco. Vocem enim audio, & ex eâ judicium ferò, eoſque qui gentilium more locuti ſunt, Ethnicos appello. Quum ſim homo, quæ in corde latent, non video. De iis itaque judicare meum non eſt. Sed ne quis opinetur, hæc paradoxa à me ſolo exarata & conficta, alios audiamus. Henricus Stephanus in Catecheſin Græcè à ſe verſam, fuſè de iiſdem præfatur. Idem facit Michaël Neander in præfatione ſuâ in Catecheſin beati Martini Lutheri Græcè verſam. Præſertim verò Henricus Stephanus in Novo Teſtamento ita præfatur:

——— Illuxitque omnibus iſthæc
Lux Evangelii, quos ſol illuſtrat ab axe;
Hic liber eſt ſolus, qui vera oracula pandit.
Quiſnam quæſo libris his æquaretur Homerus,
Aures qui mulcet, mendacia inania fundens?
Quis veſtros animos cacodæmon faſcinat eheu
Mortales, quibus arrident mendacia vana?
Qui vero nugas has antetuliſtis inanes?
Vah miſeros, inflàt quos vana ſcientia rectum
Qui neſcitis iter, quo flammifera itur ad aſtra!
Deſinite en tandem ventoſa requirere verba,
Salvificumque Dei tantùm perdiſcite verbum,
A veſtris oculis tenebras quod diſcutit omnes,
Quod vos deducit, piceâ ceu nocte, lucerna,
Et tandem ſtatuit rutilo vox axe beatos!

Ad

Ad haec nobiſcum ſentit etiam Auguſtinus, priſcus Eccleſiæ doctor, in libro ſuo de confeſſione, prout eum inſcribit, capite 15. ubi dolet ſe florentem ætatem contriviſſe in hujuſmodi vanis & inutilibus rebus, atque ita ſanctus ille vir exclamat : Utinam (inquit) quum juvenis eſſem, inſtitutus fuiſſem in libris utilibus! Ego adhuc adoleſcens audivi in ſcholâ Jovem tonantem & ſimul adulterantem, &c.

Huic Eccleſiæ lumini aſſentitur Ludovicus Vives in tractatu de diſciplinis, ubi Ethnicos illos autores comparat cum mulieribus Ethnicis, ab Iſraëlitis in bello captis & abductis, de quibus legere licet Deut. 21. Manifeſtè verò Deus conjugium cum exoticâ prohibet, Exod. 34. 16. Deut. 7. 3. Sententia Ludovici Vivis eſt, pari ratione Ethnicos illos autores non congruere Scholis Chriſtianis.

Audiviſti non tantùm, Lector, qui Deum diligis, rationes multas, ſed etiam Scripturæ teſtimonia, & teſtimonia virorum magnorum, Theologorum, Philoſophorum & Philologorum. Hæc profectò quæſtio non eget ampliori demonſtratione, prout eſt proverbium vulgatiſſimum :

In bonâ cauſâ tria verba ſufficiunt.

Colligo itaque, ſicut ex iis, quæ perſæpe à me ſunt dicta, ad oculum demonſtravi, fidelium præceptorum, & pædagogorum eſſe officium, ut in poſterum N. T. Jeſu Chriſti Servatoris noſtri adoleſcentibus diligenter exponant, grammaticè dictiones reſolvant, & quantùm fieri poteſt, illis dicta interpretentur, attemperantes ſeſe ad teneræ ætatis inſcitiam.

Such are the ſentiments and cautions of this excellent man. What effect they may produce on the minds of others he cannot ſay ; but to the Compiler there appears much good ſenſe, as well as piety, in his obſervations. If, indeed, he means to exclude claſſic authors wholly from our ſchools, he in no wiſe agrees with him. He ſhould be extremely ſorry ever to ſee that day. The loſs, he conceives, would be ineſti-

mable both to the intereſts of religion and learning. All he contends for, is, that we ſhould not Paganize in ſo great a degree; that, in Chriſtian ſchools and univerſities, the profane claſſics ſhall not be *Principals*; but, that they ſhall be ſelected, and read with caution; that great care and pains ſhall be uſed by the teacher to counteract the ill-tendency of them; and, that the Old Teſtament, in conjunction with the New, and in its own proper language, ſhall be introduced into our ſchools, and made, as hath been already expreſſed, THE STANDARD CLASSIC. He would have theſe unparalleled writers frequently enlarged upon, and ſtrongly recommended, eſpecially on a Sunday, in the preſence of young gentlemen deſtined to the learned profeſſions. He would wiſh them to be taught to pronounce with juſtneſs and propriety ſome of the orations of theſe inimitable authors, inſtead of dwelling for ever on Pagan themes. He would have them read *as* Poets, *as* Orators, and *as* Hiſtorians: as the moſt ſublime of Poets, as the moſt eloquent of Orators, and as the moſt authentic and inſtructive of Hiſtorians. Let Homer and Virgil, and the other Gentile poets, have their juſt degree of praiſe and eſtimation; but let young people be taught, at the ſame time, that they are only beautiful and ingenious triflers, comparatively ſpeaking, and, as Plato ſays of father Homer in particular, lie with the beſt grace in the world; that, notwithſtanding all that has been, or all that can be ſaid in favour of them, they are ſo adulterated with falſe divinity, lax morality, and lewd preſidents, that they are rather calculated to endanger the virtue, than promote the happineſs of mankind.

That the Holy Scriptures may be made perfectly familiar to the learned youth of the nation, the Compiler would, therefore, recommend, that a Collection, on the plan of the two laſt volumes of this Work (or on a better) be publiſhed, with a good paper and type, for the uſe of ſchools, in Latin, Greek, and Hebrew,

Hebrew, and read along with the Heathen writers, at leaſt as a Sunday Book,* and a book wherewith to cloſe each day. Firſt, let it be repeatedly read, and thoroughly digeſted, in Latin, then in Greek, and laſtly in Hebrew. And let no young gentlemen be permitted to go to the Univerſity, or to enter into Holy Orders, till this is done. Whatever he may know beſides, or whatever he may be ignorant of, let this be the Sine qua non. And if the late venerable Lowth's celebrated Prælectiones de Sacrâ Poeſi Hebræorum were added to ſuch a ſelection, and read as a claſſical performance, much good mightbe expected, and the Word of God would obtain its proper authority. It would ſoon be held in the higheſt honour and eſtimation, as every way worthy of God, not only among the poor and illiterate, who embrace it on the credit of others, but amongſt all men of real learning and taſte, whether they ſubmitted their necks to its gentle yoke or not.

It is an invariable maxim among claſſical ſcholars, that Plato, Xenophon, Tully, Juvenal, and other Greek and Roman authors, cannot be read, to any conſiderable advantage, without a competent knowledge of their reſpective languages. If this is juſt with regard to theſe two, will it not hold equally good with regard to languages in general? If ſo, how ſhall we be able to enter into the ſpirit, and to taſte the beauties of the Jewiſh authors, without an acquaintance with that firſt and moſt ſimple of all languages, in which they wrote? And is it not, at leaſt, as neceſſary that we ſhould be able to underſtand the latter

*—Cloſe the day's work, under the determinate ſentence of David or Solomon, or the Evangeliſts and Apoſtolic Scriptures.——Sundays alſo and every evening may be now underſtandingly ſpent in the higheſt matters of theology, and church hiſtory ancient and modern: and ere this time the Hebrew tongue at a ſet hour might have been gained, that the Scriptures may be now read in their own original, whereto it would be no impoſſibility to add the Chaldee, and the Syrian dialect.
MILTON'S TRACTATE OF EDUCATION.

accurately as much as the former? Shall we pity and deſpiſe the man, who, having it in his power to act otherwiſe, prefers reading Pope's Homer and Dryden's Virgil, to peruſing theſe immortal Bards in their more noble originals? and yet applaud the claſſical ſcholar, who, neglecting or deſpiſing the Hebrew, ſpends his whole life in ſtudying the Book of God in one of the moſt literal of all tranſlations? Let thoſe who know no better, and who are not able to remedy the evil, be thankful that providence has afforded them ſo valuable a ſubſtitute; but let not ſcholars be ſo prepoſterous, as to contend for the inutility of a knowledge of the ſacred tongue, while they are ſuch able and ſtrenuous advocates for reading the Pagan writers in their own proper languages. The ſtudy of the original text, ſays a judicious French author, can never be ſufficiently recommended. It is the ſhorteſt, ſureſt, and moſt agreeable way to all ſorts of learning. Draw from the ſpring-head, and take not things at ſecond hand. Let the writings of the great maſters be never laid aſide; dwell upon them, ſettle them in your mind, and cite them upon occaſion; make it your buſineſs thoroughly to underſtand them in their full extent, and in all their circumſtances: acquaint yourſelf fully with the principles of original authors; bring them to a conſiſtency, and then do you yourſelf make your deductions.*

If the Compiler might be permitted, without offence, to ſuggeſt one idea more, he would earneſtly recommend to thoſe whom it may concern, that the beſt pieces of the Greek and Latin Fathers, who lived in the three firſt centuries, ſhould be publiſhed together in an handſome volume or two, and put into the hands of Youth before they leave their reſpective ſchools. And if ſome of the fineſt parts of St. Chryſoſtom and Lactantius were added from the Writers of the fourth age, the ſelection would be greatly improved. This

* La Bruyere, Moeurs de ce ſiecle.

This ſhould be carefully read now and then, eſpecially on a ſabbath-day, in conjunction with the former, not as a book to poliſh their ſtyle, but to improve their minds, to warm their hearts, and to introduce them to an acquaintance with theſe venerable, but too much neglected, Authors. It is for want of this early acquaintance, that the generality even of the Clergy remain, in a great degree, ſtrangers to them, all the remainder of their lives.

This early introduction to theſe Authors, ought more particularly to be encouraged by thoſe who are friends to our preſent Church Eſtabliſhment, as its doctrine and diſcipline (abuſes excepted) are certainly founded upon, and moſt conformable to them, of any Church Eſtabliſhment this day in Chriſtendom. It is not ſufficient that a few learned men merely ſhould know theſe things: the circumſtances of the Primitive Church ought to be familiar to the curious and inquiſitive of every rank and order of men. This would have a greater tendency, perhaps, than any other ſtep that can be taken to eſtabliſh common Chriſtians in their moſt holy faith, and to keep them firm and ſteady to their profeſſion, when they found, that both their belief and practice are the ſame as thoſe of the firſt Chriſtians, in the beſt and pureſt ages of the Church. For this purpoſe, if ever a new tranſlation of the Holy Scriptures ſhould be attempted by public authority, which is the earneſt wiſh of many learned men, he would recommend to them who ſhall be concerned in the great undertaking, to conſider, whether it would not be for the advantage of real Chriſtianity, to ſubjoin to the end of the New Teſtament a tranſlation of theſe prime pieces of the Fathers, in the ſame manner as the books of Apochrypha are ſubjoined to the Old Teſtament. The common people would hereby have an opportunity of ſeeing with their own eyes, and of judging for themſelves, whether the doctrine and diſcipline of the Church-eſtabliſhed are not, in the main,

the

the ſame as were held and practiſed by the immediate followers of our bleſſed Lord, and his Apoſtles.

Nor would any danger ariſe to the ſtyle and language of Youth by ſuch a mode of proceeding. For though the writings of the Fathers are moſt eminently uſeful for that fine pious ſtrain which characterizes them, and for that knowledge of the ſtate of the Primitive church which they convey to us, yet there are ſome of them by no means defective either in ſtrength or elegance of language. A good judge of compoſition has favoured the public with a pleaſing view of the ſtyle of Minutius, Lactantius, and Chryſoſtom, with which theſe obſervations on the Fathers ſhall cloſe: The Dialogue of Minutius, ſays he, is judicious and elegant, cloſe and perſpicuous. The critics have indeed charged him with want of the Roman purity in ſome places; but if he has in a few paſſages a little ſpice of the African dialect, it is the leaſt imaginable. He is full of lively and inſtructive ſentences, which almoſt equal the number of his periods; which ſentences naturally reſult from his ſubject, and are neatly interwoven with the thread and contexture of his diſcourſe. He argues with convincing reaſon, and rallies with agreeable ſatire and ſharpneſs. His wit is true ſterling, ſolid and bright, of intrinſic value, and unallayed luſtre. He clears Chriſtianity from the vile aſperſions which the Pagan diſputant threw upon it, and retorts his charge upon his adverſary's religion, with ſuch becoming vehemence, and evidence of truth, that he demonſtrates himſelf to be the moſt dangerous opponent that could be feared againſt a bad cauſe, as well as the nobleſt advocate, and ableſt champion, that could be deſired for a good one.

Lactantius has ſo much of the ſtrength and beauty of the great Roman philoſopher and orator, that he has gained the honourable character of the Chriſtian Cicero. No man wrote with equal purity after the decay of the Latin tongue; ſcarce any man ſo like Cicero in its ſtate of perfection. Both the Chriſtian Apologiſts

underſtand

underſtand all the rites and ceremonies of the Grecian and Roman religion; and are perfectly acquainted with all their Authors. They happily employ the arguments of the Pagan philoſophers, the accounts of their hiſtorians, and the eloquence of their poets and orators, to defend and adorn the Chriſtian cauſe. They turn the artillery of their Heathen enemies againſt them; prove their pretended gods to be mere mortals, by the conceſſions of their moſt zealous worſhippers: and triumph over Roman ſuperſtition by the force of Roman eloquence.

St. Chryſoſtom is eaſy and pleaſant to new beginners; and has written with a purity and eloquence which have been the admiration of all ages. This wonderous man, in a great meaſure, poſſeſſes all the excellencies of the moſt valuable Greek and Roman claſſics. He has the invention, copiouſneſs, and perſpicuity of Cicero; and all the elegance and accuracy of compoſition which is admired in Iſocrates; with much greater variety and freedom. According as his ſubject requires, he has the eaſineſs and ſweetneſs of Xenophon, and the pathetic force and rapid ſimplicity of Demoſthenes. His judgment is exquiſite, his images noble, his morality ſenſible and beautiful. No man underſtands human nature to greater perfection, nor has a happier power of perſuaſion. He is always clear and intelligible upon the loftieſt and greateſt ſubject; and ſublime and noble upon the leaſt.*—

There are two or three other little books, of a date ſomewhat later, which the Editor could wiſh to have thrown into the way of young gentlemen before their minds become contaminated by mixing with the world. Though the language cannot be recommended for them to imitate, and though there are ſeveral things that are truly objectionable, yet there is ſuch a ſavour of piety and devotion as muſt touch the heart of every well diſpoſed perſon in a very powerful and agreeable manner.

* Blackwall's Introduction to the Claſſics.

manner. The Reader will probably judge, that the Devotional pieces of St. Auguſtine, and the Imitation of Chriſt by Thomas a Kempis, are here intended. Whoever wiſhes to enter into the Interior of religion, may ſpend a profitable hour every now and then in one or other of theſe aſcetic authors. Few human writings will have ſo great a tendency to raiſe his affections, to purify his heart, to ſublime his ſoul, and to prepare him for the enjoyment of thoſe *pleaſures which are laid up at God's right hand for evermore*. Who, for inſtance, can read the following hymn of Auguſtine, and not pant after the happineſs it deſcribes, even though his judgment may utterly diſapprove of the monkiſh rhymes, and play of words, which run through the whole?

Ad perennis vitæ fontem
Mens ſitivit arida,
Clauſtra carnis præſtò frangi
Clauſa quærit anima,
Gliſcit, ambit, eluctatur
Exul, frui patriâ.

Dum preſſuris, ac ærumnis,
Gemens ſe obnoxium,
Quam amiſit, cùm deliquit,
Contemplatur gloriam,
Præſens malum auget boni
Perditi memoriam.

O quis promat, urbis pacis
Quanta ſit lætitia!
Ubi vivis margaritis
Surgunt ædificia:
Auro celſa micant tecta,
Radiant triclinia.

Solis gemmis pretioſis
Hæc ſtructura nectitur:
Auro mundo, tanquam vitro,
Urbis via ſternitur.
Abeſt ſimus, limus abeſt,
Lues nulla cernitur.

Hyems

Hyems horrens, torrens æſtas,
Illic nunquam ſæviunt.
Flos perpetuus roſarum
Ver agit perpetuum.
Candent lilia, rubeſcit
Crocus, ſudat balſamum.

Virent prata, vernant ſata,
Rivi mellis influunt
Pigmentorum ſpirat odor,
Liquor et aromatum ;
Pendent poma floridorum
Non lapſura nemorum.

Non alternat Luna vices,
Sol, vel curſus ſiderum,
Agnus eſt fælicis urbis
Lumen in occiduum :
Nox, et tempus deſunt ei ;
Diem fert continuum.

Illic ſancti quique, velut
Sol præclarus, rutilant ;
Poſt triumphum coronati
Mutuo conjubilant :
Et proſtrati pugnas hoſtis
Jam ſecuri numerant.

Omni labe defæcati
Carnis bella neſciunt :
Caro, facta ſpiriutâlis,
Et mens, unum ſentiunt :
Pace multâ perfruentes
Scandala non perferunt.

Mutabilibus exuti
Repetunt originem ;
Et præſentem veritatis
Contemplantur ſpeciem :
Hinc vitalem vivi fontis
Hauriunt dulcedinem.

Inde ſtatum, ſemper iidem,
Exeuntes capiunt :
Clari, vividi, jucundi
Nullis peccant caſibus.
Abſunt morbi ſemper ſanis ;
Senectus, juvenibus.

Hinc perenne tenent eſſe ;
Nam tranſire tranſiit.
Inde vigent, virent, florent,
Corruptela corruit.
Immortalis vigor atræ
Mortis jus abſorbuit.

Qui ſcientem cuncta ſciant,
Quid jam ſcire nequeunt ?
Nam et pectoris arcana
Penetrant alterutrum,
Unum volunt, unum nolunt,
Unitas eſt mentium.

Licet cuique ſit diverſum
Pro labore meritum,
Charitas hoc ſuum facit,
Quæ dum amat alterum,
Proprium ſic ſingulorum
Commune ſit omnium.

Ubi corpus, illuc celſæ
Congregantur aquilæ,
Quo, cum angelis, beatæ
Recreantur animæ.
Uno pane vivunt cives
Utriuſque patriæ.

Avidi, et ſemper pleni,
Quod habent deſiderant ;
Non ſatietas faſtidit,
Neque fames cruciat :
Inhiantes ſemper edunt,
Et edentes inhiant.

Regem cæli in excelſis
Fælix cernit anima,
Et ſub ſede ſpectat altà
Orbis volvi machinam,
Solem, lunam, et globoſa
Cum planetis ſidera.

Illic novas harmonias
Vox meloda contitat :
Et in jubilum prolata
Mulcent aures organa,
Dum ſancti, per quem triumphant,
Regi dant præconia.

Chriſte,

Chriſte, palma bellatorum,
Hoc in muncipium
Introduc me, poſt ſolutum
Militare cingulum.
Fac conſortem donativi
Beatorum civium.

Præbe vires inexhauſto
Laboranti prælio,
Ut quietem poſt præcinctum
Debeas emerito,
Teque merear potiri,
Sine fine præmio. Amen.*

Whether theſe ſentiments on Biblical and claſſical learning, will comport with the ideas of the worthy Maſters of our Grammar ſchools, he cannot ſay. The Compiler wiſhes not to give diſpleaſure to any man, much leſs to that moſt uſeful and reſpectable body of men. For how little ſoever they may be eſteemed in this ſuperficial and diſſipated age, ſome of the firſt characters that ever lived have ſubmitted to, and delighted in, the employment; and the beſt judges of real merit have always held the Inſtructors of youth in high eſtimation. Indeed, ſtrictly ſpeaking, what are Parents, but inſtructors of Infants; School-maſters, but inſtructors of Boys; Heads of Colleges, but inſtructors of Youth; and Clergymen, but inſtructors of full-grown men? Whether this is admitted or not, let it be remembered, that Socrates, Plato, Ariſtotle, Pythagoras, and Quintillian, among the ancient Heathen; Pantænus, Origen, Dionyſius, Alexandrinus, among the Fathers of the Chriſtian church; and Eraſmus, Wotton, Hale, Milton, and many others among the more modern; were all employed, in a private or public way, in the education of youth. And we may juſtly ſay with the great Roman orator: Quid munus reipublicæ adferre majus, meliuſve poſſumus, quam ſi docemus atque erudimus juventutem?

* See the Works of Auguſtine, vol. 9.

juventutem? His præſertim moribus, atque temporibus, quibus ita prolapſa eſt, ut omnium opibus refrenanda ac coercenda ſit.

The Editor of this Work can well aſſure thoſe Gentlemen, how little ſoever he himſelf may be capable of promoting either the one or the other, that the intereſts of Religion and Learning lay much upon his heart; and any mode of education which is beſt calculated to promote theſe great ends, he moſt ſincerely wiſhes ſucceſs to. His own opinion he has delivered with freedom, but without undue attachment. If he errs in an over-zealous regard to the Oracles of Truth, and the Sacred Language, he errs in good company, and he hopes it is a miſtake, that will do neither him, nor his Readers, nor the Public, any real harm. If any thing otherwiſe, he has no quarrel with them. Conſcious how frail we all are, and how little the moſt learned know, he conſiders very few ſubjects as worthy of a controverſy. The great controverſy with him, he hopes, will ever be with his own paſſions. And this, together with the eſſential duties of his ſtation, he is ready to acknowledge, engages ſo much of his time and attention, that he has neither leiſure nor inclination for inferior kinds of controverſy. The proper buſineſs of life ſeems to be of a different nature. What that buſineſs is, the following words of a wiſe man will not unaptly tell: * May my laſt hours find me occupied in amending and improving my heart! that I may be able to ſay to God, Have I violated thy commands? have I ever accuſed thee, and complained of thy government? I have been ſick and infirm, becauſe it was thy appointment; and ſo have others, but I willingly. I have been poor, according to thy good pleaſure, but contented. I have had no dignities: thou haſt withheld them, and I have not thought them even worthy of a wiſh. Didſt thou ſee me ſad and

* See Jortins' Remarks on Eccleſiaſtical Hiſtory.

and dejected on these accounts? Did I not appear before thee with a serene countenance, and chearfully complying with thy sacred orders? Deal with me, and dispose of me as thou wilt; thy will is mine; and if any one shall say, that thou hast been unkind to me, I will defend and maintain thy cause against him. Wilt thou that I depart hence? I go; and I return thee my sincerest thanks that thou hast vouchsafed to call me hither to this great assembly and entertainment, and hast permitted me to contemplate thy Works, to admire and adore thy Providence, and to comprehend the wisdom of thy Conduct. May death seize me writing and meditating such things!

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever. Amen.

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BOOK VI.

INTRODUCTION.

THE firſt part of this book contains the moſt uſeful and ſtriking portions of the Divine and Apocryphal writings, which come under the idea of Proverbial Sayings, together with ſome miſcellaneous matters, that could not ſo well be reduced to any other head: The ſecond part contains Proverbial Sayings alſo, and other miſcellaneous matters, which have been collected from ſeveral of the moſt valuable among Pagan authors.

Every competent reader will ſee reaſon to admire thoſe ſparkling rays of light and truth, which have been emitted from the glorious Sun of Righteouſneſs, many of them long before he aroſe upon our benighted world: but yet, I think, he will readily allow, that they fall very much ſhort of thoſe glowing proverbs and golden ſayings, which will be found in the firſt part, and in which the Holy Scriptures and Apocryphal books ſo wonderfully abound. Let the Reader, however, judge for himſelf. I appeal to his piety and his feelings.

SACRED LITERATURE.

BOOK VI.

PART I.

Proverbial Sayings, and other miſcellaneous Diſcourſes, from the Holy Scriptures and Apocryphal Writings.

MY ſon, get wiſdom, get underſtanding; forget it not; forſake her not, and ſhe ſhall preſerve thee; love her and ſhe ſhall keep thee.

Wiſdom is the principal thing; therefore get wiſdom; and with all thy getting, get underſtanding. Exalt her and ſhe ſhall promote thee: ſhe ſhall bring thee to honour when thou doſt embrace her: ſhe ſhall give to thine head an ornament of grace; and a crown of glory ſhall ſhe deliver to thee.

Truſt in the Lord with all thine heart; and lean not unto thine own underſtanding: In all thy ways acknowledge him, and he ſhall direct thy paths.—Be not wiſe in thine own eyes; fear the Lord, and depart from evil; it ſhall be health to thy navel, and marrow to thy bones.—Honour the Lord with thy ſubſtance, and with the firſt-fruits of all thine increaſe; ſo ſhall thy barns be filled with plenty, and thy preſſes ſhall burſt out with new wine.

My ſon, deſpiſe not the chaſtening of the Lord, neither be weary of his correction: for whom the Lord loveth he correcteth, even as a father the ſon in whom he delighteth.—With-hold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy

neighbour, Go, and come again, and to-morrow I will give; when thou haſt it by thee.—The curſe of the Lord is in the houſe of the wicked; but he bleſſeth the habitation of the juſt.—Surely the Lord ſcorneth ſcorners; but he giveth grace unto the lowly.—The wiſe ſhall inherit glory; but ſhame ſhall be the promotion of fools.

Enter not into the path of the wicked; and go not in the way of evil men: avoid it, paſs not by it, turn from it, and paſs away: for they eat the bread of wickedneſs, and drink the wine of violence: but the path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day.—The memory of the juſt is bleſſed; but the name of the wicked ſhall rot.—The fear of the Lord prolongeth days; but the years of the wicked ſhall be ſhortened.—A falſe balance is abomination to the Lord; but a juſt weight is his delight.—The liberal ſoul ſhall be made fat; and he that watereth, ſhall be watered alſo himſelf.—They that are of a froward heart are abomination to the Lord; but ſuch as are upright in their way are his delight.

Treaſures of wickedneſs profit nothing.—The Lord will not ſuffer the ſoul of the righteous to famiſh.—The hand of the diligent maketh rich.—Bleſſings are upon the head of the juſt.—In the multitude of words there wanteth not ſin.—The bleſſing of the Lord it maketh rich.—The expectation of the wicked ſhall periſh.—The righteous ſhall never be moved.

He that with-holdeth corn, the people ſhall curſe him; but bleſſing ſhall be upon the head of him that ſelleth it.—A righteous man regardeth the life of his beaſt; but the tender mercies of the wicked are cruel.—Lying lips are abomination to the Lord; but they that deal truly are his delight.—He that walketh with wiſe men ſhall be wiſe; but a companion of fools ſhall be deſtroyed.—He that ſpareth his rod hateth his ſon; but he that loveth him chaſteneth him betimes.—The heart knoweth his own bitterneſs; and a ſtranger doth not intermeddle with his joy.—The houſe of the wicked ſhall be overthrown; but the tabernacle of the upright ſhall flouriſh.

There is a way which ſeemeth right unto a man; but the end thereof are the ways of death.—Even in laughter the heart is ſorrowful; and the end of that mirth is heavineſs.—A wiſe man feareth and departeth from evil; but the fool rageth and is confident.—In the fear of the Lord is ſtrong confidence, and his children ſhall have a place of refuge.—He that is ſlow to wrath is of great underſtanding; but he

that

that is hasty of spirit exalteth folly.—He that oppresseth the poor reproacheth his Maker; but he that honoureth him hath mercy on the poor.—Righteousness exalteth a nation; but sin is a reproach to any people.—A soft answer turneth away wrath; but grievous words stir up anger.—The eyes of the Lord are in every place, beholding the evil and the good.

The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight.—The way of the wicked is an abomination to the Lord; but he loveth him that followeth after righteousness.—The thoughts of the wicked are an abomination to the Lord; but the words of the pure are pleasant words.—The sacrifice of the wicked is abomination; how much more when he bringeth it with a wicked mind?—The Lord is far from the wicked; but he heareth the prayer of the righteous.

Hell and destruction are before the Lord; how much more then the hearts of the children of men?—The preparation of the heart in man; and the answer of the tongue is from the Lord.—The Lord hath made all things for himself; yea, even the wicked for the day of evil.—Every one that is proud in heart is an abomination to the Lord; though hand join in hand he shall not be unpunished.—When a man's ways please the Lord; he maketh even his enemies to be at peace with him.—A man's heart deviseth his way; but the Lord directeth his steps.—The lot is cast into the lap; but the whole disposing thereof is of the Lord.

Better is a little with the fear of the Lord, than great treasures and trouble therewith.—Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.—Better is a little with righteousness, than great revenues without right.—Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife.—Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.—Better is the poor, that walketh in his uprightness, than he that is perverse in his ways, though he be rich.—It is better to dwell in the wilderness, than with a contentious and angry woman.—A foolish son is the calamity of his father; and the contentions of a wife are a continual dropping.—It is better to dwell in a corner of the house top, than with a brawling woman in a wide house.

Pride goeth before destruction; and an haughty spirit before a fall.—How much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver?—There is a way that seemeth right unto a man; but the end thereof are the ways of death.—The hoary head is a crown

of

of glory, if it be found in the way of righteouſneſs.—He that is ſlow to anger is better than the mighty; and he that ruleth his ſpirit than he that taketh a city.—Whoſo mocketh the poor reproacheth his maker; and he that is glad at calamities ſhall not be unpuniſhed.—Whoſo rewardeth evil for good, evil ſhall not depart from his houſe.

The beginning of ſtrife is as when one letteth out waters; therefore leave off contention before it be meddled with.—He that juſtifieth the wicked, and he that condemneth the juſt, even they both are an abomination to the Lord.—Even a fool, when he holdeth his peace, is counted wiſe; and he that ſhutteth his lips is eſteemed a man of underſtanding.—He that is ſlothful in his work, is brother to him that is a great waſter.—He that anſwereth a matter before he heareth it, it is folly and ſhame unto him.—The diſcretion of a man deferreth his anger; and it is his glory to paſs over a tranſgreſſion.—He that hath pity on the poor lendeth unto the Lord; and that which he hath given will he pay him again.—There are many devices in a man's heart; nevertheleſs the counſel of the Lord, that ſhall ſtand.

The name of the Lord is a ſtrong tower; the righteous runneth into it and is ſafe.—Say not I will recompenſe evil; but wait on the Lord and he will ſave thee.—The king's heart is in the hand of the Lord; as the rivers of water he turneth it whitherſoever he will.—Every way of a man is right in his own eyes; but the Lord pondereth the hearts.—To do juſtice and judgment is more acceptable to the Lord than ſacrifice.—Judgments are prepared for ſcorners; and ſtripes for the back of fools.—The ſluggard will not plow by reaſon of the cold; therefore ſhall he beg in harveſt and have nothing.—The juſt man walketh in his integrity; his children are bleſſed after him.—Divers weights and divers meaſures, both of them alike are abomination to the Lord.—The hearing ear, and the ſeeing eye, the Lord hath made even both of them.—Love not ſleep, leſt thou come to poverty; open thine eyes, and thou ſhalt be ſatisfied with bread.

Whoſo curſeth his father or his mother, his lamp ſhall be put out in obſcure darkneſs.—It is naught, it is naught, ſaith the buyer; but when he is gone his way, then he boaſteth.—An inheritance may be gotten haſtily at the beginning; but the end thereof ſhall not be bleſſed.—The ſpirit of a man is the candle of the Lord, ſearching all the inward parts of the belly.—Whoſo ſtoppeth his ear at the cry of the poor, he alſo ſhall cry himſelf, but ſhall not be heard.—

heard.—He that loveth pleaſure ſhall be a poor man; he that loveth wine and oil ſhall not be rich.—He that followeth after righteouſneſs and mercy, findeth life, righteouſneſs, and honour.

There is no wiſdom, nor counſel, nor underſtanding, againſt the Lord.—The horſe is prepared againſt the day of battle; but ſafety is of the Lord.—By humility and the fear of the Lord, are riches, and honour, and life.—Train up a child in the way he ſhould go; and when he is old he will not depart from it.—He that hath a bountiful eye ſhall be bleſſed; for he giveth of his bread to the poor.—He that oppreſſeth the poor to increaſe his riches, and he that giveth to the rich, ſhall ſurely come to want.—Rob not the poor becauſe he is poor; neither oppreſs the afflicted in the gate; for the Lord will plead their cauſe, and ſpoil the ſoul of thoſe that ſpoiled them.—Seeſt thou a man diligent in his buſineſs? He ſhall ſtand before kings, he ſhall not ſtand before mean men.—Let not thine heart envy ſinners; but be thou in the fear of the Lord all the day long.—Be not among wine-bibbers; among riotous eaters of fleſh; for the drunkard and the glutton ſhall come to poverty; and drowſineſs ſhall cloath a man with rags.

Hearken unto thy father that begat thee; and deſpiſe not thy mother when ſhe is old.—If thou forbear to deliver them that are drawn unto death; and thoſe that are ready to be ſlain: if thou ſayeſt, Behold we knew it not: doth not he that pondereth the heart conſider it? And he that keepeth thy ſoul doth he not know it? And ſhall not he render to every man according to his works?—Fret not thyſelf becauſe of evil men, neither be thou envious at the wicked: for there ſhall be no reward to the evil man; the candle of the wicked ſhall be put out.—If thine enemy be hungry, give him bread to eat; and if he be thirſty, give him water to drink; for thou ſhalt heap coals of fire upon his head, and the Lord ſhall reward thee.

He that hath no rule over his own ſpirit is like a city that is broken down, and without walls.—Seeſt thou a man wiſe in his own conceit? There is more hope of a fool than of him.—The ſluggard is wiſer in his own conceit, than ſeven men that can render a reaſon.—He that paſſeth by and meddleth with ſtrife, belonging not to him, is like one that taketh a dog by the ears.—Let another man praiſe thee and not thine own mouth; a ſtranger, and not thine own lips.—Boaſt not thyſelf of to-morrow; for thou knoweſt not what a day may bring forth.—Iron ſharpeneth iron; ſo a man

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ſharpeneth the countenance of his friend.—As in water face anſwereth to face; ſo the heart of man to man.—Though thou ſhouldeſt bray a fool in a mortar among wheat with a peſtil, yet will not his fooliſhneſs depart from him.

The wicked flee when no man purſueth; but the righteous are bold as a lion.—They that forſake the law praiſe the wicked; but ſuch as keep the law contend with them.—He that turneth away his ear from hearing the law; even his prayers ſhall be abomination.—He that covereth his ſins ſhall not proſper; but whoſo confeſſeth and forſaketh them ſhall have mercy.—He that tilleth his land ſhall have plenty of bread; but he that followeth after vain perſons ſhall have poverty enough.—He that rebuketh a man, afterwards ſhall find more favour, than he that flattereth with his tongue.—Whoſo robbeth his father or his mother, and ſaith, It is no tranſgreſſion, the ſame is a companion of a deſtroyer.—He that giveth unto the poor ſhall not lack; but he that hideth his eyes ſhall have many a curſe.

He that being often reproved, hardeneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy.—The righteous conſidereth the cauſe of the poor; but the wicked regardeth not to know it.—The rod and reproof give wiſdom; but a child left to himſelf, bringeth his mother to ſhame.—Correct thy ſon and he ſhall give thee reſt; yea, he ſhall give delight unto thy ſoul.—An unjuſt man is an abomination to the juſt; and he that is upright in his way is abomination to the wicked.—Every word of God is pure; he is a ſhield to them that put their truſt in him.—The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it.—Open thy mouth, judge righteouſly, and plead the cauſe of the poor and needy.

Becauſe ſentence againſt an evil work is not executed ſpeedily, therefore the heart of the ſons of men is fully ſet in them to do evil.—Though a ſinner do evil an hundred times, and his days be prolonged, yet ſurely I know that it ſhall be well with them that fear God, which fear before him: but it ſhall not be well with the wicked, neither ſhall he prolong his days, which are as a ſhadow, becauſe he feareth not before God.—Whatſoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wiſdom in the grave, whither thou goeſt.

Dead flies cauſe the ointment of the apothecary to ſend forth a ſtinking favour; ſo doth a little folly him that is in reputation

reputation for wiſdom and honour.—By much ſlothfulneſs the building decayeth; and through idleneſs of the hands the houſe droppeth through.—Caſt thy ſeed upon the moiſt ground; for thou ſhalt find it after many days.—As thou knoweſt not what is the way of the ſpirit, nor how the bones do grow in the womb of her that is with-child; even ſo thou knoweſt not the works of God who maketh all.

In the morning ſow thy ſeed, and in the evening with-hold not thine hand; for thou knoweſt not whether ſhall proſper, either this or that, or whether they both ſhall be alike good. —Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the ſight of thine eyes; but know thou, that for all theſe things God will bring thee unto judgment. —Let us hear the concluſion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man: for God ſhall bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil.

Proverbs and Eccleſiaſtes.

Wise Son of Sirach.

STRIVE for the truth unto death, and the Lord ſhall fight for thee.—Be not haſty in thy tongue, and in thy deeds ſlack and remiſs.—Be not as a lion in thy houſe; nor frantic among thy ſervants.—Let not thine hand be ſtretched out to receive, and ſhut when thou ſhouldeſt repay. — Be in peace with many; nevertheleſs have but one counſellor of a thouſand.—Delight not in the thing that the ungodly have pleaſure in; but remember they ſhall not go unpuniſhed unto their grave.—Let thy talk be with the wiſe; and all thy communication in the law of the Moſt High.—Whether he be rich, noble, or poor, their glory is the fear of the Lord.—Great men, and judges, and potentates, ſhall be honoured; yet is there none of them greater than he that feareth the Lord.

Blame not before thou haſt examined the truth; underſtand firſt, and then rebuke.—Anſwer not before thou haſt heard the cauſe; neither interrupt men in the midſt of their talk.—Proſperity and adverſity, life and death, poverty and riches, come of the Lord.—Wiſdom, knowledge, and underſtanding of the law, are of the Lord; love, and the way of good works, are from him.—Marvel not at the works of ſinners, but truſt in the Lord, and abide in thy labour; for it is an eaſy thing in the ſight of the Lord, on the ſudden to make a poor man rich.—A friend cannot be known in proſperity;

perity; and an enemy cannot be hidden in adverſity.—Love the Lord all thy life, and call upon him for thy ſalvation.—A labouring man that is given to drunkenneſs ſhall not be rich; and he that contemneth ſmall things ſhall fall by little and little.

If thou haſt heard a word let it die with thee, and be bold, it will not burſt thee.—He that hath ſmall underſtanding, and feareth God, is better than one that hath much wiſdom, and tranſgreſſeth the law of the Moſt High.—A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh ſpeedily.—Admoniſh a friend, it may be he hath not done it; and if he have done it, that he do it no more.—Admoniſh thy friend, it may be he hath not ſaid it; and if he have, that he ſpeak it not again.—Admoniſh a friend, for many times it is a ſlander; and believe not every tale.

A fool lifteth up his voice with laughter; but a wiſe man doth ſcarce ſmile a little.—A fool will peep in at the door into the houſe; but he that is well nurtured will ſtand without.—It is the rudeneſs of a man to hearken at the door; but a wiſe man will be grieved with the diſgrace.—A man that breaketh wedlock, ſaying thus in his heart, Who ſeeth me? I am compaſſed about with darkneſs, the walls cover me, and nobody ſeeth me; what need I to fear? the Moſt High will not remember my ſins. Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thouſand times brighter than the ſun, beholding all the ways of men, and conſidering the moſt ſecret parts.

There is nothing better than the fear of the Lord; and there is nothing ſweeter than to take heed unto the commandments of the Lord.—It is a great glory to follow the Lord; and to be received of him is long life.—Oh, how great is he that findeth wiſdom! Yet there is none above him that feareth the Lord.—Give me any plague but the plague of the heart; and any wickedneſs but the wickedneſs of a woman.—I had rather dwell with a lion and a dragon, than to keep houſe with a wicked woman.—All wickedneſs is but little to the wickedneſs of a woman; let the portion of a ſinner fall upon her.

Bleſſed is the man that hath a virtuous wife, for the number of his days ſhall be double.—A virtuous woman rejoiceth her huſband; and he ſhall fulfil the years of his life in peace.—A good wife is a good portion, which ſhall be given in the portion of them that fear the Lord.—A ſilent and loving woman is a gift of the Lord; and there is nothing

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ſo much worth as a mind well inſtructed.—A woman that honoureth her huſband ſhall be judged wiſe of all; but ſhe that diſhonoureth him in her pride, ſhall be counted ungodly of all.

Better is the poor, being ſound and ſtrong of conſtitution; than a rich man that is afflicted in his body.—Health and a good ſtate of body are above all gold; and a ſtrong body above infinite wealth.—There are no riches above a ſound body; and no joy above the joy of the heart.—Sound ſleep cometh of moderate eating; he riſeth early, and his wits are with him; but the pain of watching, and the pangs of the belly, are with an inſatiable man.—Shew not thy valiantneſs in wine; for wine hath deſtroyed many.—Wine meaſurably drunk, and in ſeaſon, bringeth gladneſs of the heart, and cheerfulneſs of the mind: but wine drunken with exceſs, maketh bitterneſs of the mind, with brawling and quarrelling.

Give not thy ſon and wife, thy brother and friend, power over thee while thou liveſt; and give not thy goods to another, leſt it repent thee, and thou entreat for the ſame again.—As long as thou liveſt, and haſt breath in thee, give not thyſelf over to any: for it is better that thy children ſhould ſeek to thee, than thou ſhouldeſt ſtand to their courteſy.—The eyes of the Lord are upon them that love him; he is their mighty protection and ſtrong ſtay, a defence from heat, and a cover from the ſun at noon; a preſervation from ſtumbling, and an help from falling: he raiſeth up the ſoul and lighteneth the eyes; he giveth health, life, and bleſſing.—The Moſt High is not pleaſed with the offerings of the wicked; neither is he pacified for ſin by the multitude of ſacrifices.

He that waſheth himſelf after the touching of a dead body, if he touch it again, what availeth his waſhing? So it is with a man that faſteth for his ſins, and goeth again, and doeth the ſame; who will hear his prayer? Or what does his humbling profit him?—He that keepeth the law bringeth offerings enough. He that taketh heed to the commandment offereth a peace-offering. He that requiteth a good turn offereth fine flour; and he that giveth alms ſacrificeth praiſe.—To depart from wickedneſs is a thing pleaſing to the Lord; and to forſake unrighteouſneſs is a propitiation.—Give to the Moſt High according as he hath enriched thee; and as thou haſt gotten, give with a cheerful eye: for the Lord recompenſeth, and will give thee ſeven times as much.

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He that ſerveth the Lord ſhall be accepted with favour; and his prayer ſhall reach unto the clouds.—Mercy is ſeaſonable in the time of affliction; as clouds of rain in the time of drought.—The Lord hath created medicines out of the earth; and he that is wiſe will not abhor them.—My ſon, in thy ſickneſs be not negligent; but pray unto the Lord, and he will make thee whole.—Woe be unto you, ungodly men, who have forſaken the law of the Moſt High God! for, if ye encreaſe, it ſhall be to your deſtruction.

When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your ſtrength, and be not weary; for ye can never go far enough.

O death, how bitter is the remembrance of thee to a man that liveth at reſt in his poſſeſſions; unto the man that hath nothing to vex him, and that hath proſperity in all things, yea, unto him that is yet able to receive meat!

O death, acceptable is thy ſentence unto the needy, and unto him whoſe ſtrength faileth, that is now in the laſt age, and is vexed with all things; and to him that deſpaireth, and hath loſt patience! *Eccleſiaſticus.*

The Renown of Wiſdom.

DOTH not wiſdom cry, and underſtanding put forth her voice? She ſtandeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the ſons of man. O ye ſimple, underſtand wiſdom; and ye fools, be ye of an underſtanding heart. Hear; for I will ſpeak of excellent things; and the opening of my lips ſhall be right things. For my mouth ſhall ſpeak truth; and wickedneſs is an abomination to my lips. All the words of my mouth are in righteouſneſs; there is nothing froward or perverſe in them. They are all plain to him that underſtandeth, and right to them that find knowledge. Receive my inſtruction, and not ſilver; and knowledge, rather than choice gold. For wiſdom is better than rubies; and all the things that may be deſired are not to be compared to it. I wiſdom dwell with prudence, and find out knowledge of witty inventions. The fear of the Lord is to hate evil; pride and arrogancy, and the evil way, and the froward mouth, do I hate. Counſel is mine, and ſound wiſdom: I am underſtanding; I have ſtrength.

ſtrength. By me kings reign, and princes decree juſtice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me; and thoſe that ſeek me early ſhall find me. Riches and honour are with me; yea, durable riches and righteouſneſs. My fruit is better than gold, yea, than fine gold; and my revenue than choice ſilver. I lead in the way of righteouſneſs, in the midſt of the paths of judgment: that I may cauſe thoſe that love me to inherit ſubſtance: and I will fill their treaſures. The Lord poſſeſſed me in the beginning of his way, before his works of old. I was ſet up from everlaſting, from the beginning, or ever the earth was. When there were no depths, I was brought forth: when there were no fountains abounding with water. Before the mountains were ſettled; before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the higheſt part of the duſt of the world. When he prepared the heavens, I was there: when he ſet a compaſs upon the face of the depth: when he eſtabliſhed the clouds above: when he ſtrengthened the fountains of the deep: when he gave to the ſea his decree, that the waters ſhould not paſs his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the ſons of men. Now, therefore, hearken unto me, O ye children: for bleſſed are they that keep my ways. Hear inſtruction, and be wiſe, and refuſe it not. Bleſſed is the man that heareth me, watching daily at my gates, waiting at the poſts of my doors. For whoſo findeth me, findeth life, and ſhall obtain favour of the Lord. But he that ſinneth againſt me, wrongeth his own ſoul: all they that hate me love death.

Proverbs 8.

The Complaint and Reproof of Wiſdom.

WISDOM crieth without; ſhe uttereth her voice in the ſtreets. She crieth in the chief place of concourſe, in the openings of the gates: in the city ſhe uttereth her words, ſaying, how long, ye ſimple ones, will ye love ſimplicity; and the ſcorners delight in their ſcorning, and fools hate knowledge? Turn you at my reproof; behold, I will pour out my ſpirit unto you, I will make known my words unto you. Becauſe I have called, and ye refuſed; I have

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ſtretched out my hand, and no man regarded; but ye have ſet at nought all my counſel, and would none of my reproof. I alſo will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as deſolation, and your deſtruction cometh as a whirlwind; when diſtreſs and anguiſh cometh upon you. Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me: for that they hated knowledge, and did not chuſe the fear of the Lord. They would none of my counſel; they deſpiſed all my reproof. Therefore ſhall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the ſimple ſhall ſlay them, and the proſperity of fools ſhall deſtroy them. But whoſo hearkeneth unto me, ſhall dwell ſafely, and ſhall be quiet from fear of evil. *Proverbs* i. 20—33.

The Praiſe of Wiſdom.

WISDOM ſhall praiſe herſelf, and ſhall glory in the midſt of her people. In the congregation of the Moſt High ſhall ſhe open her mouth, and triumph before his power. I came out of the mouth of the Moſt High, and covered the earth as a cloud. I dwelt in high places, and my throne is in a cloudy pillar. I alone compaſſed the circuit of heaven, and walked in the bottom of the deep. In the waves of the ſea, and in all the earth, and in every people, and nation, I got a poſſeſſion. With all theſe I ſought reſt: and in whoſe inheritance ſhall I abide? So the Creator of all things gave me a commandment, and he that made me cauſed my tabernacle to reſt, and ſaid, Let thy dwelling be in Jacob, and thine inheritance in Iſrael. He created me from the beginning before the world, and I ſhall never fail. In the holy tabernacle I ſerved before him: and ſo was I eſtabliſhed in Sion. Likewiſe in the beloved city he gave me reſt, and in Jeruſalem was my power. And I took root in an honourable people, even in the portion of the Lord's inheritance. I was exalted like a cedar in Libanus, and as a cypreſs-tree upon the mountains of Hermon. I was exalted like a palm-tree in Engaddi, and as a roſe-plant in Jericho, as a fair olive-tree in a pleaſant field, and grew up as a plane-tree by the water. I gave a ſweet ſmell like cinnamon and aſpalathus, and I yielded a pleaſant odour like the beſt myrrh, as galbanum, and onyx, and ſweet ſtorax, and as the fume of frankincenſe in the tabernacle. As the turpentine-tree I

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ſtretched out my branches, and my branches are the branches of honour and grace. As the vine brought I forth pleaſant ſavour, and my flowers are the fruit of honour and riches. I am the mother of fair love, and fear, and knowledge, and holy hope; I therefore being eternal, am given to all my children which are named of him. Come unto me, all ye that be deſirous of me, and fill yourſelves with my fruits. For my memorial is ſweeter than honey, and mine inheritance than the honey-comb. They that eat me ſhall yet be hungry, and they that drink me ſhall yet be thirſty. He that obeyeth me ſhall never be confounded, and they that work by me ſhall not do amiſs. All theſe things are the book of the covenant of the moſt high God, even the law which Moſes commanded for an heritage unto the congregations of Jacob. Faint not to be ſtrong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and beſides him there is no other Saviour. He filleth all things with his wiſdom, as Phiſon, and as Tigris in the time of the new fruits. He maketh the underſtanding to abound like Euphrates, and as Jordan in the time of the harveſt. He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage. The firſt man knew her not perfectly: no more ſhall the laſt find her out. For her thoughts are more than the ſea, and her counſels profounder than the great deep. I alſo came out as a brook from a river, and as a conduit into a garden. I ſaid, I will water my beſt garden, and will water abundantly my garden-bed: and lo, my brook became a river, and my river became a ſea. I will yet make doctrine to ſhine as the morning, and will ſend forth her light afar off. I will yet pour out doctrine as prophecy, and leave it to all ages for ever. Behold, that I have not laboured for myſelf only, but for all them that ſeek wiſdom.

Eccleſiaſticus 24.

Earneſt ſeekers of wiſdom ſhall find.

MY ſon, if thou wilt receive my words, and hide my commandments with thee; ſo that thou incline thine ear unto wiſdom, and apply thine heart to underſtanding; yea, if thou crieſt after knowledge, and lifteſt up thy voice for underſtanding; if thou ſeekeſt her as ſilver, and ſearcheſt for her as for hid treaſures; then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God. For the Lord

giveth wiſdom: out of his mouth cometh knowledge and underſtanding. He layeth up ſound wiſdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preſerveth the way of his ſaints. Then ſhalt thou underſtand righteouſneſs, and judgment, and equity; yea, every good path. *Proverbs* 2. 1—9.

Happineſs of finding wiſdom.

HAPPY is the man that findeth wiſdom, and the man that getteth underſtanding. For the merchandize of it is better than the merchandize of ſilver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canſt deſire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleaſantneſs, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. *Proverbs* 3. 13—18.

Advice to huſbands.

DRINK waters out of thine own ciſtern, and running waters out of thine own well. Let thy fountains be diſperſed abroad, and rivers of waters in the ſtreets. Let them be only thine own, and not ſtrangers with thee. Let thy fountain be bleſſed: and rejoice with the wife of thy youth. Let her be as the loving hind, and pleaſant roe: let her breaſts ſatisfy thee at all times, and be thou raviſhed always with her love. And why wilt thou, my ſon, be raviſhed with a ſtrange woman, and embrace the boſom of a ſtranger? For the ways of man are before the eyes of the Lord, and he pondereth all his goings. *Proverbs* 5. 15—21.

Reproof of the ſluggard.

GO to the ant, thou ſluggard; conſider her ways and be wiſe; which having no guide, overſeer, or ruler, provideth her meat in the ſummer, and gathereth her food in the harveſt. How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of thy ſleep? Yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep: ſo ſhall thy poverty come as one that travelleth, and thy want as an armed man. *Proverbs* 6. 6—11.

Miſchiefs

Miſchiefs of whoredom.

MY ſon, keep thy father's commandment, and forſake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck. When thou goeſt it ſhall lead thee; when thou ſleepeſt it ſhall keep thee; and when thou awakeſt, it ſhall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of inſtruction are the way of life: to keep thee from the evil woman, from the flattery of the tongue of a ſtrange woman. Luſt not after her beauty in thine heart; neither let her take thee with her eyelids. For by means of a whoriſh woman a man is brought to a piece of bread: and the adultreſs will hunt for the precious life. Can a man take fire in his boſom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned? So he that goeth in to his neighbour's wife; whoſoever toucheth her ſhall not be innocent. Men do not deſpiſe a thief if he ſteal to ſatisfy his ſoul when he is hungry; but if he be found, he ſhall reſtore ſeven fold, he ſhall give all the ſubſtance of his houſe: but whoſo committeth adultery with a woman lacketh underſtanding; he that doeth it deſtroyeth his own ſoul. A wound and diſhonour ſhall he get; and his reproach ſhall not be wiped away. For jealouſy is the rage of a man: therefore he will not ſpare in the day of vengeance. He will not regard any ranſom; neither will he reſt content, though thou giveſt many gifts. *Proverbs* 6. 20—35.

Character of a whore.

A FOOLISH woman is clamorous: ſhe is ſimple, and knoweth nothing. For ſhe ſitteth at the door of her houſe, on a ſeat in the high places of the city, to call paſſengers who go right on their ways: whoſo is ſimple, let him turn in hither: and as for him that wanteth underſtanding, ſhe ſaith to him, ſtolen waters are ſweet, and bread eaten in ſecret is pleaſant. But he knoweth not that the dead are there; and that her gueſts are in the depths of hell. *Proverbs* 9. 13—18.

A uſeful caution to young men.

MY ſon, keep my words, and lay up my commandments with thee. Keep my commandments, and live, and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart. Say unto wiſdom;

thou art my ſiſter, and call underſtanding thy kinſwoman: That they may keep thee from the ſtrange woman, from the ſtranger which flattereth with her words. For at the window of my houſe I looked through my caſement, and beheld among the ſimple ones, I diſcerned among the youths a young man void of underſtanding, paſſing through the ſtreet near her corner: and he went the way to her houſe, in the twilight, in the evening, in the black and dark night: and behold, there met him a woman with the attire of an harlot, and ſubtil of heart. She is loud and ſtubborn; her feet abide not in her houſe: now is ſhe without, now in the ſtreets, and lieth in wait at every corner. So ſhe caught him, and kiſſed him, and with an impudent face ſaid unto him, I have peace offerings with me; this day have I payed my vows. Therefore came I forth to meet thee, diligently to ſeek thy face, and I have found thee. I have decked my bed with coverings of tapeſtry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come let us take our fill of love until the morning; let us ſolace ourſelves with loves. For the good man is not at home, he is gone a long journey: he hath taken a bag of money with him, and will come home at the day appointed. With her much fair ſpeech ſhe cauſed him to yield, with the flattering of her lips ſhe forced him. He goeth after her ſtraightway, as an ox goeth to the ſlaughter, or as a fool to the correction of the ſtocks; till a dart ſtrike through his liver; as a bird haſteth to the ſnare, and knoweth not that it is for his life. Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not aſtray in her paths. For ſhe hath caſt down many wounded: yea, many ſtrong men have been ſlain by her. Her houſe is the way to hell, going down to the chambers of death. *Proverbs 7.*

A caution to the drunkard.

WHO hath woe? who hath ſorrow? who hath contentions? who hath babbling? who hath wounds without cauſe? who hath redneſs of eyes? they that tarry long at the wine, they that go to ſeek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itſelf aright. At the laſt it biteth like a ſerpent, and ſtingeth like an adder. Thine eyes ſhall behold ſtrange women, and thine heart ſhall utter perverſe things. Yea,

Yea, thou ſhalt be as he that lieth down in the midſt of the ſea, or as he that lieth upon the top of a maſt. They have ſtricken me, ſhalt thou ſay, and I was not ſick: they have beaten me, and I felt it not: when ſhall I awake? I will ſeek it yet again. *Proverbs* 23. 29—35.

A caution to the ſlothful.

I WENT by the field of the ſlothful: and by the vineyard of the man void of underſtanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the ſtone-wall thereof was broken down. Then I ſaw, and conſidered it well: I looked upon it, and received inſtruction. Yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep: ſo ſhall thy poverty come as one that travelleth, and thy want as an armed man.

Proverbs 24. 30—34.

Deſcription and praiſe of a good wife.

WHO can find a virtuous woman? for her price is far above rubies. The heart of her huſband doth ſafely truſt in her, ſo that he ſhall have no need of ſpoil. She will do him good and not evil all the days of her life. She ſeeketh wool and flax, and worketh willingly with her hands. She is like the merchants' ſhips: ſhe bringeth her food from afar. She riſeth alſo while it is yet night, and giveth meat to her houſhold, and a portion to her maidens. She conſidereth a field, and buyeth it: with the fruit of her hands ſhe planteth a vineyard. She girdeth her loins with ſtrength, and ſtrengtheneth her arms. She perceiveth that her merchandiſe is good: her candle goeth not out by night. She layeth her hands to the ſpindle, and her hands hold the diſtaff. She ſtretcheth out her hand to the poor; yea, ſhe reacheth forth her hands to the needy. She is not afraid of the ſnow for her houſhold: for all her houſhold are clothed with ſcarlet. She maketh herſelf coverings of tapeſtry: her clothing is ſilk and purple. Her huſband is known in the gates, when he ſitteth among the elders of the land. She maketh fine linen, and ſelleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing: and ſhe ſhall rejoice in time to come. She openeth her mouth with wiſdom; and in her tongue is the law of kindneſs. She looketh well to the ways of her houſhold, and eateth not the bread

of idleneſs. Her children ariſe up, and call her bleſſed; her huſband alſo, and he praiſeth her: many daughters have done virtuouſly, but thou excelleſt them all. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, ſhe ſhall be praiſed. Give her of the fruit of her hands; and let her own works praiſe her in the gates.

Proverbs 31. 10—31.

Solomon's purſuits and confeſſion.

I THE Preacher was king over Iſrael in Jeruſalem. And I gave my heart to ſeek and ſearch out by wiſdom concerning all things that are done under heaven: this ſore travail hath God given to the ſons of man to be exerciſed therewith. I have ſeen all the works that are done under the ſun; and behold, all is vanity and vexation of ſpirit. That which is crooked cannot be made ſtraight: and that which is wanting cannot be numbered. I communed with mine own heart, ſaying, Lo, I am come to great eſtate, and have gotten more wiſdom than all they that have been before me in Jeruſalem: yea, my heart had great experience of wiſdom and knowledge. And I gave my heart to know wiſdom, and to know madneſs and folly: I perceived that this alſo is vexation of ſpirit. For in much wiſdom is much grief: and he that increaſeth knowledge increaſeth ſorrow. *Eccleſiaſtes* 1. 12—18.

I ſaid in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleaſure: and behold this alſo is vanity. I ſaid of laughter, it is mad: and of mirth, what doeth it? I ſought in mine heart to give myſelf unto wine, yet acquainting mine heart with wiſdom and to lay hold on folly, till I might ſee what was that good for the ſons of men, which they ſhall do under the heaven all the days of their life. I made me great works; I builded me houſes; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees: I got me ſervants and maidens, and had ſervants born in my houſe; alſo I had great poſſeſſions of great and ſmall cattle, above all that were in Jeruſalem before me: I gathered me alſo ſilver and gold, and the peculiar treaſure of kings and of the provinces: I got me men ſingers and women ſingers, and the delights of the ſons of men, as muſical inſtruments: and that of all ſorts. So I was great, and increaſed more than all that were before me in Jeruſalem: alſo

my

my wiſdom remained with me. And whatſoever mine eyes deſired, I kept not from them; I withheld not my heart from any joy: for my heart rejoiced in all my labour, and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all was vanity and vexation of ſpirit, and there was no profit under the ſun.

Eccleſiaſtes 2. 1—11.

Wiſdom is better than ſtrength.

THIS wiſdom have I ſeen alſo under the ſun, and it ſeemed great unto me: there was a little city, and few men within it; and there came a great king againſt it, and beſieged it, and built great bulwarks againſt it: now there was found in it a poor wiſe man, and he by his wiſdom delivered the city; yet no man remembered that ſame poor man. Then ſaid I, wiſdom is better than ſtrength: nevertheleſs the poor man's wiſdom is deſpiſed, and his words are not heard. The words of wiſe men are heard in quiet, more than the cry of him that ruleth among fools. Wiſdom is better than weapons of war: but one ſinner deſtroyeth much good. *Eccleſiaſtes* 9. 13—18.

Deſcription of old age.

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them; while the ſun, or the light, or the moon, or the ſtars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe; becauſe they are few, and thoſe that look out of the windows be darkened; and the doors ſhall be ſhut in the ſtreets, when the ſound of the grinding is low, and he ſhall riſe up at the voice of the bird, and all the daughters of muſic ſhall be brought low; alſo when they ſhall be afraid of that which is high, and fears ſhall be in the way, and the almond-tree ſhall flouriſh, and the graſhopper ſhall be a burden, and deſire ſhall fail: becauſe man goeth to his long home, and the mourners go about the ſtreets: or ever the ſilver cord be looſed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the ciſtern. Then ſhall the

the duſt return to the earth as it was; and the ſpirit ſhall return unto God who gave it. *Eccleſiaſtes* 12. 1—7.

Difference between human and divine truſt.

THUS ſaith the Lord, Curſed be the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord. For he ſhall be like the heath in the deſert, and ſhall not ſee when good cometh, but ſhall inhabit the parched places in the wilderneſs, in a ſalt land, and not inhabited. Bleſſed is the man that truſteth in the Lord, and whoſe hope the Lord is: for he ſhall be as a tree planted by the waters, and that ſpreadeth out her roots by the river; and ſhall not ſee when heat cometh; but her leaf ſhall be green; and ſhall not be careful in the year of drought, neither ſhall ceaſe from yielding fruit. *Jeremiah* 17. 5—8.

Conſequence of obſerving or not obſerving the ſabbath.

THUS ſaid the Lord unto me; Go and ſtand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jeruſalem; and ſay unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jeruſalem, that enter in by theſe gates. Thus ſaith the Lord, Take heed to yourſelves, and bear no burden on the ſabbath-day, nor bring it in by the gates of Jeruſalem; neither carry forth a burden out of your houſes on the ſabbath-day, neither do ye any work, but hallow ye the ſabbath-day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck ſtiff, that they might not hear nor receive inſtruction. And it ſhall come to paſs, if ye diligently hearken unto me, ſaith the Lord, to bring in no burden through the gates of this city on the ſabbath-day, but hallow the ſabbath-day, to do no work therein; then ſhall there enter into the gates of this city kings and princes ſitting upon the throne of David, riding in chariots and on horſes, they, and their princes, the men of Judah, and the inhabitants of Jeruſalem, and this city ſhall remain for ever. And they ſhall come from the cities of Judah, and from the places about Jeruſalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the ſouth, bringing burnt-offerings, and ſacrifices, and meat-offerings, and incenſe,

cenſe, and bringing ſacrifices of praiſe unto the houſe of the Lord. But if ye will not hearken unto me to hallow the ſabbath-day, and not to bear a burden, even entering in at the gates of Jeruſalem on the ſabbath-day: then will I kindle a fire in the gates thereof, and it ſhall devour the palaces of Jeruſalem, and it ſhall not be quenched.

Jeremiah 17. 19—27.

The ſaints crowned by the Redeemer.

I Esdras ſaw upon the mount Sion a great people, whom I could not number, and they all praiſed the Lord with ſongs: and in the midſt of them there was a young man of a high ſtature, taller than all the reſt, and upon every one of their heads he ſet crowns, and was more exalted; which I marvelled at greatly. So I aſked the angel, and ſaid, Sir, what are theſe? He anſwered, and ſaid unto me, Theſe be they that have put off the mortal clothing, and put on the immortal, and have confeſſed the name of God: now are they crowned, and receive palms. Then ſaid I unto the angel, What young perſon is it that crowneth them, and giveth them palms in their hands? So he anſwered, and ſaid unto me, It is the Son of God, whom they have confeſſed in the world. Then began I greatly to commend them that ſtood ſo ſtiffly for the name of the Lord. Then the angel ſaid unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou haſt ſeen. *2 Eſdras* 2. 42—48.

Falſe reaſonings of wicked men.

FOR the ungodly ſaid, reaſoning with themſelves, but not aright, Our life is ſhort and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave. For we are born at all adventure: and we ſhall be hereafter, as though we had never been: for the breath in our noſtrils is as ſmoke, and a little ſpark in the moving of our heart: which being extinguiſhed, our body ſhall be turned into aſhes, and our ſpirit ſhall vaniſh as the ſoft air, and our name ſhall be forgotten in time, and no man ſhall have our works in remembrance, and our life ſhall paſs away as the trace of a cloud, and ſhall be diſperſed as a miſt that is driven away with the beams of the ſun, and overcome with the heat thereof. For our time is a very

very ſhadow that paſſeth away: and after our end, there is no returning: for it is faſt ſealed, ſo that no man cometh again. Come on therefore, let us enjoy the good things that are preſent: and let us ſpeedily uſe the creatures like as in youth. Let us fill ourſelves with coſtly wine and ointments: and let no flower of the ſpring paſs by us. Let us crown ourſelves with roſe-buds before they be withered. Let none of us go without his part of our voluptuouſneſs: let us leave tokens of our joyfulneſs in every place: for this is our portion, and our lot is this. Let us oppreſs the poor righteous man, let us not ſpare the widow, nor reverence the ancient gray hairs of the aged. Let our ſtrength be the law of juſtice; for that which is feeble is found to be nothing worth. Therefore let us lie in wait for the righteous: becauſe he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the tranſgreſſings of our education. He profeſſeth to have the knowledge of God: and he calleth himſelf the child of the Lord. He was made to reprove our thoughts. He is grievous unto us even to behold: for his life is not like other men's, his ways are of another faſhion. We are eſteemed of him as counterfeits: he abſtaineth from our ways as from filthineſs: he pronounceth the end of the juſt to be bleſſed, and maketh his boaſt that God is his father. Let us ſee if his words be true: and let us prove what ſhall happen in the end of him. For if the juſt man be the ſon of God, he will help him, and deliver him from the hand of his enemies. Let us examine him with deſpitefulneſs and torture, that we may know his meekneſs, and prove his patience. Let us condemn him with a ſhameful death: for by his own ſaying he ſhall be reſpected. Such things they did imagine, and were deceived: for their own wickedneſs hath blinded them. As for the myſteries of God, they knew them not: neither hoped they for the wages of righteouſneſs: nor diſcerned a reward for blameleſs ſouls. For God created man to be immortal, and made him to be an image of his own eternity. Nevertheleſs, through envy of the devil came death into the world: and they that do hold of his ſide do find it. *Wiſdom* 2. 1—24.

Privileges of good men.

BUT the ſouls of the righteous are in the hand of God, and there ſhall no torment touch them. In the ſight of the unwiſe they ſeemed to die: and their departure is taken for miſery,

miſery, and their going from us to be utter deſtruction: but they are in peace. For though they be puniſhed in the ſight of men: yet is their hope full of immortality. And having been a little chaſtiſed, they ſhall be greatly rewarded: for God proved them, and found them worthy for himſelf. As gold in the furnace hath he tried them, and received them as a burnt-offering, and in the time of their viſitation they ſhall ſhine, and run to and fro like ſparks among the ſtubble. They ſhall judge the nations, and have dominion over the people, and their Lord ſhall reign for ever. They that put their truſt in him ſhall underſtand the truth: and ſuch as be faithful in love ſhall abide with him: for grace and mercy is to his ſaints, and he hath care for his elect. *Wiſdom* 3. 1—9.

True honour.

THOUGH the righteous be prevented with death; yet ſhall he be in reſt. For honourable age is not that which ſtandeth in length of time, nor that is meaſured by number of years: but wiſdom is the gray hair unto men, and an unſpotted life is old age. *Wiſdom* 4. 7—9.

The aſtoniſhment of the wicked when they perceive their grievous miſtake.

THEN ſhall the righteous man ſtand in great boldneſs, before the face of ſuch as have afflicted him, and made no account of his labours. When they ſee it, they ſhall be troubled with terrible fear, and ſhall be amazed at the ſtrangeneſs of his ſalvation, ſo far beyond all that they looked for. And they repenting, and groaning for anguiſh of ſpirit, ſhall ſay within themſelves, This was he whom we had ſometimes in deriſion, and a proverb of reproach. We fools accounted his life madneſs; and his end to be without honour. How is he numbered among the children of God, and his lot is among the ſaints! Therefore have we erred from the way of truth, and the light of righteouſneſs hath not ſhined unto us, and the ſun of righteouſneſs roſe not upon us. We wearied ourſelves in the way of wickedneſs and deſtruction: yea, we have gone through deſerts, where there lay no way: but as for the way of the Lord, we have not known it. What hath pride profited us? or what good hath riches with our vaunting brought us? All thoſe things are paſſed away like a ſhadow, and as a poſt that haſteth by; And as a ſhip that paſſeth over the waves of the water, which

which when it is gone by, the trace thereof cannot be found, neither the path-way of the keel in the waves; or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the ſtroke of her wings, and parted with the violent noiſe and motion of them, is paſſed through, and therein afterwards no ſign where ſhe went is to be found; or like as when an arrow is ſhot at a mark, it parteth the air, which immediately cometh together again, ſo that a man cannot know where it went through. Even ſo we, in like manner, as ſoon as we were born, began to draw to our end and had no ſign of virtue to ſhew; but were conſumed in our own wickedneſs. For the hope of the ungodly is like duſt that is blown away with the wind; like a thin froth that is driven away with the ſtorm; like as the ſmoke which is diſperſed here and there with a tempeſt, and paſſeth away as the remembrance of a gueſt that tarrieth but a day. But the righteous live for evermore; their reward alſo is with the Lord, and the care of them is with the Moſt High. Therefore ſhall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand ſhall he cover them, and with his arm ſhall he protect them. He ſhall take to him his jealouſy for compleat armour, and make the creature his weapon for the revenge of his enemies. He ſhall put on righteouſneſs as a breaſt-plate, and true judgment inſtead of an helmet. He ſhall take holineſs for an invincible ſhield. His ſevere wrath ſhall he ſharpen for a ſword, and the world ſhall fight with him againſt the unwiſe. Then ſhall the right-aiming thunderbolts go abroad, and from the clouds as from a well-drawn bow, ſhall they fly to the mark. And hailſtones full of wrath ſhall be caſt as out of a ſtone-bow, and the water of the ſea ſhall rage againſt them, and the floods ſhall cruelly drown them. Yea, a mighty wind ſhall ſtand up againſt them, and like a ſtorm ſhall blow them away: thus iniquity ſhall lay waſte the whole earth, and ill dealing ſhall overthrow the thrones of the mighty.

Wiſdom 5.

The ſervants of God muſt look for trouble.

MY ſon, if thou come to ſerve the Lord, prepare thy ſoul for temptation. Set thy heart aright, and conſtantly endure, and make not haſte in time of trouble. Cleave unto him, and depart not away, that thou mayeſt be encreaſed at thy laſt end. Whatſoever is brought upon thee, take chearfully,

fully, and be patient when thou art changed to a low eſtate. For gold is tried in the fire; and acceptable men in the furnace of adverſity. Believe in him, and he will help thee, order thy way aright, and truſt in him. Ye that fear the Lord, wait for his mercy, and go not aſide leſt ye fall. Ye that fear the Lord, believe him, and your reward ſhall not fail. Ye that fear the Lord, hope for good, and for everlaſting joy and mercy. Look at the generations of old, and ſee: did ever any truſt in the Lord, and was confounded? or did any abide in his fear, and was forſaken? or whom did he ever deſpiſe, that called upon him? For the Lord is full of compaſſion and mercy, long-ſuffering, and very pitiful, and forgiveth ſins, and ſaveth in time of affliction. Woe be to fearful hearts, and faint hands, and the ſinner that goeth two ways! Woe unto him that is faint-hearted! for he believeth not, therefore ſhall he not be defended. Woe unto you that have loſt patience! and what will ye do when the Lord ſhall viſit you? They that fear the Lord, will not diſobey his word; and they that love him, will keep his ways. They that fear the Lord, will ſeek that which is well-pleaſing unto him; and they that love him, ſhall be filled with the law. They that fear the Lord, will prepare their hearts, and humble their ſouls in his ſight, ſaying, We will fall into the hands of the Lord, and not into the hands of men; for as his majeſty is, ſo is his mercy. *Eccleſiaſticus* 2. 1—18.

Advice to children.

HEAR me your father, O children, and do thereafter, that ye may be ſafe. For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the ſons. Whoſo honoureth his father, maketh an atonement for his ſins. And he that honoureth his mother, is as one that layeth up treaſure. Whoſo honoureth his father, ſhall have joy of his own children, and when he maketh his prayer, he ſhall be heard. He that honoureth his father ſhall have a long life; and he that is obedient unto the Lord ſhall be a comfort to his mother. He that feareth the Lord, will honour his father, and will do ſervice unto his parents, as to his maſters. Honour thy father and mother, both in word and deed, that a bleſſing may come upon thee from them. For the bleſſing of the father eſtabliſheth the houſes of children, but the curſe of the mother rooteth out foundations. Glory not in the diſhonour

honour of thy father, for thy father's diſhonour is no glory unto thee. For the glory of a man, is from the honour of his father; and a mother in diſhonour, is a reproach unto the children. My ſon, help thy father in his age, and grieve him not as long as he liveth. And if his underſtanding fail, have patience with him, and deſpiſe him not when thou art in thy full ſtrength. For the relieving of thy father ſhall not be forgotten: and inſtead of ſins, it ſhall be added to build thee up. In the day of thine affliction it ſhall be remembered; thy ſins alſo ſhall melt away as the ice in the fair warm weather. He that forſaketh his father, is as a blaſphemer, and he that angreth his mother, is curſed of God.

Eccleſiaſticus 3. 1—16.

We muſt go on in our buſineſs with patience.

MY ſon, go on with thy buſineſs in meekneſs, ſo ſhalt thou be beloved of him that is approved. The greater thou art, the more humble thyſelf, and thou ſhalt find favour before the Lord. Many are in high place, and of renown: but myſteries are revealed unto the meek. For the power of the Lord is great, and he is honoured of the lowly. Seek not out the things that are too hard for thee, neither ſearch the things that are above thy ſtrength. But what is commanded thee think thereupon with reverence: for it is not needful for thee to ſee with thine eyes the things that are in ſecret. Be not curious in unneceſſary matters: for more things are ſhewed unto thee, than men underſtand. For many are deceived by their own vain opinion, and an evil ſuſpicion hath overthrown their judgment.

Eccleſiaſticus. 3. 17—24.

Directions how to behave to the poor.

MY ſon, defraud not the poor of his living, and make not the needy eyes to wait long. Make not an hungry ſoul ſorrowful; neither provoke a man in his diſtreſs. Add not more trouble to an heart that is vexed; and defer not to give to him that is in need. Reject not the ſupplication of the afflicted; neither turn away thy face from a poor man. Turn not away thine eye from the needy, and give him none occaſion to curſe thee: For if he curſe thee in the bitterneſs of his ſoul, his prayer ſhall be heard of him that made him. Get thyſelf the love of the congregation, and bow thy

thy head to a great man. Let it not grieve thee to bow down thine ear to the poor, and give him a friendly anſwer with meekneſs. Deliver him that ſuffereth wrong, from the hand of the oppreſſor: and be not faint-hearted when thou ſitteſt in judgment. Be as a father unto the fatherleſs, and inſtead of an huſband unto their mother: ſo ſhalt thou be as the ſon of the moſt High, and he ſhall love thee more than thy mother doth, *Eccleſiaſticus* 4. 1—10.

We muſt not preſume on riches, ſtrength, or the mercy of God.

SET not thy heart upon thy goods; and ſay not I have enough for my life. Follow not thine own mind, and thy ſtrength to walk in the ways of thy heart: And ſay not, who ſhall controul me for my works? for the Lord will ſurely revenge thy pride. Say not, I have ſinned, and what harm hath happened unto me? for the Lord is long-ſuffering, he will in no wiſe let thee go. Concerning propitiation, be not without fear to add ſin unto ſin: 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. 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. Set not thine heart upon goods unjuſtly gotten, for they ſhall not profit thee in the day of calamity.

Eccleſiaſticus 5. 1—8.

Directions how to chuſe a friend.

SWEET language will multiply friends: and a fair ſpeaking tongue will increaſe kind greetings. Be in peace with many: nevertheleſs have but one counſellor of a thouſand. If thou wouldeſt get a friend, prove him firſt, and be not haſty to credit him. For ſome man is a friend for his own occaſion, and will not abide in the day of thy trouble. And there is a friend, who, being turned to enmity and ſtrife, will diſcover thy reproach. Again, ſome friend is a companion at the table, and will not continue in the day of thy affliction. But in thy proſperity he will be as thyſelf, and will be bold over thy ſervants. If thou be brought low, he will be againſt thee, and will hide himſelf from thy face. A faithful friend is a ſtrong defence: and he that hath found

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ſuch an one hath found a treaſure. Nothing doth countervail a faithful friend, and his excellency is invaluable. A faithful friend is the medicine of life; and they that fear the Lord ſhall find him. Whoſo feareth the Lord ſhall direct his friendſhip aright: for as he is, ſo ſhall his neighbour be alſo. *Eccleſiaſticus* 6. 5—12, 14—17.

Advice to young men.

MY ſon, gather inſtruction from thy youth up: ſo ſhalt thou find wiſdom till thine old age. Come unto her as one that ploweth and ſoweth, and wait for her good fruits: for thou ſhalt not toil much in labouring about her, but thou ſhalt eat of her fruits right ſoon. She is very unpleaſant to the unlearned: he that is without underſtanding will not remain with her. She will lie upon him, as a mighty ſtone of trial; and he will caſt her from him ere it be long. For wiſdom is according to her name, and ſhe is not manifeſt unto many. Give ear, my ſon, receive my advice, and refuſe not my counſel, and put thy feet into her fetters, and thy neck into her chain. Bow down thy ſhoulder, and bear her, and be not grieved with her bonds. Come unto her with thy whole heart, and keep her ways with all thy power. Search and ſeek, and ſhe ſhall be made known unto thee: and when thou haſt got hold of her, let her not go. For at the laſt thou ſhalt find her reſt, and that ſhall be turned to thy joy. Then ſhall her fetters be a ſtrong defence for thee, and her chains a robe of glory: For there is a golden ornament upon her, and her bands are purple lace. Thou ſhalt put her on as a robe of honour: and ſhalt put her about thee as a crown of joy. My ſon, if thou wilt, thou ſhalt be taught: and if thou wilt apply thy mind, thou ſhalt be prudent. If thou love to hear, thou ſhalt receive underſtanding: and if thou bow thine ear, thou ſhalt be wiſe. Stand in the multitude of the elders, and cleave unto him that is wiſe. Be willing to hear every godly diſcourſe, and let not the parables of underſtanding eſcape thee. And if thou ſeeſt a man of underſtanding, get thee betimes unto him, and let thy foot wear the ſteps of his door. Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments: he ſhall eſtabliſh thine heart, and give thee wiſdom at thine own deſire.

Eccleſiaſticus 6. 18—37.

Advice

Advice to perſons of every rank and condition in life.

DO no evil, ſo ſhall no harm come unto thee. Depart from the unjuſt, and iniquity ſhall turn away from thee. My ſon, ſow not upon the furrows of unrighteouſneſs, and thou ſhalt not reap them ſeven-fold. Seek not of the Lord pre-eminence, neither of the king the ſeat of honour. Juſtify not thyſelf before the Lord, and boaſt not of thy wiſdom before the king. Seek not to be judge, being not able to take away iniquity, leſt at any time thou fear the perſon of the mighty, and lay a ſtumbling-block in the way of thy uprightneſs. Offend not againſt the multitude of a city, and then thou ſhalt not caſt thyſelf down among the people. Bind not one ſin upon another, for in one thou ſhalt not be unpuniſhed. Say not, God will look upon the multitude of my oblations, and when I offer to the moſt high God, he will accept it. Be not faint hearted when thou makeſt thy prayer, and neglect not to give alms. Laugh no man to ſcorn in the bitterneſs of his ſoul: for there is one which humbleth and exalteth. Deviſe not a lie againſt thy brother: neither do the like to thy friend. Uſe not to make any manner of lie: for the cuſtom thereof is not good. Uſe not many words in a multitude of elders, and make not much babbling when thou prayeſt. Hate not laborious work, neither huſbandry, which the Moſt High hath ordained. Number not thyſelf among the multitude of ſinners, but remember that wrath will not tarry long. Humble thy ſoul greatly: for the vengeance of the ungodly is fire and worms. Change not a friend for any good by no means: neither a faithful brother for the gold of Ophir. Forego not a wiſe and good woman, for her grace is above gold. Whereas thy ſervant worketh truly, entreat him not evil, nor the hireling that beſtoweth himſelf wholly for thee. Let thy ſoul love a good ſervant, and defraud him not of liberty. Haſt thou cattle? have an eye to them: and if they be for thy profit, keep them with thee. Haſt thou children? inſtruct them, and bow down their neck from their youth. Haſt thou daughters? have a care of their body, and ſhew not thyſelf chearful towards them. Marry thy daughter, and ſo ſhalt thou have performed a weighty matter: but give her to a man of underſtanding. Haſt thou a wiſe after thy mind? forſake her not: but give not thyſelf over to a light woman. Honour thy father with thy whole heart, and forget not the ſorrows of thy mother. Remember that thou waſt begot of them, and how canſt thou recompenſe them

the things that they have done for thee? Fear the Lord with all thy ſoul, and reverence his prieſts. Love him that made thee with all thy ſtrength, and forſake not his miniſters. Fear the Lord, and honour the prieſt: and give him his portion, as it is commanded thee; the firſt-fruits, and the treſpaſs-offering, and the gift of the ſhoulders, and the ſacrifice of ſanctification, and the firſt-fruits of the holy things. And ſtretch thine hand unto the poor, that thy bleſſing may be perfected. A gift hath grace in the ſight of every man living, and for the dead detain it not. Fail not to be with them that weep, and mourn with them that mourn. Be not ſlow to viſit the ſick: for that ſhall make thee to be beloved. Whatſoever thou takeſt in hand, remember the end, and thou ſhalt never do amiſs.

Strive not with a mighty man, leſt thou fall into his hands. Be not at variance with a rich man, leſt he overweigh thee: for gold hath deſtroyed many, and perverted the hearts of kings. Strive not with a man that is full of tongue, and heap not wood upon his fire. Jeſt not with a rude man, leſt thy anceſtors be diſgraced. Reproach not a man that turneth from ſin, but remember that we are all worthy of puniſhment. Diſhonour not a man in his old age; for even ſome of us wax old. Rejoice not over thy greateſt enemy being dead, but remember that we die all. Deſpiſe not the diſcourſe of the wiſe, but acquaint thyſelf with their proverbs; for of them thou ſhalt learn inſtruction, and how to ſerve great men with eaſe. Miſs not the diſcourſe of the elders; for they alſo learned of their fathers, and of them thou ſhalt learn underſtanding, and to give anſwer as need requireth. Kindle not the coals of a ſinner, leſt thou be burnt with the flame of his fire. Riſe not up [in anger] at the preſence of an injurious perſon, leſt he lie in wait to entrap thee in thy words. Lend not unto him that is mightier than thyſelf; for if thou lendeſt him, count it but loſt. Be not ſurety above thy power; for if thou be ſurety, take care to pay it. Go not to law with a judge, for they will judge for him according to his honour. Travel not by the way with a bold fellow, leſt he become grievous unto thee; for he will do according to his own will, and thou ſhalt periſh with him through his folly. Strive not with an angry man, and go not with him into a ſolitary place; for blood is as nothing in his ſight, and where there is no help, he will overthrow thee. Conſult not with a fool, for he cannot keep counſel. Do no ſecret thing before a ſtranger, for thou knoweſt not

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what he may bring forth. Open not thine heart to every man, leſt he requite thee with a ſhrewd turn.

Be not jealous over the wife of thy boſom, and teach her not an evil leſſon againſt thyſelf. Give not thy ſoul unto a woman, to ſet her foot upon thy ſubſtance. Meet not with an harlot, leſt thou fall into her ſnares. Uſe not much the company of a woman that is a ſinger, leſt thou be taken with her attempts. Gaze not on a maid, that thou fall not by thoſe things that are precious in her. Give not thy ſoul unto harlots, that thou loſe not thine inheritance. Look not round about thee in the ſtreets of the city, neither wander thou in the ſolitary places thereof. Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman, for herewith love is kindled as a fire. Sit not at all with another man's wife, nor ſit down with her in thine arms, and ſpend not thy money with her at the wine; leſt thine heart incline unto her, and ſo through thy deſire thou fall into deſtruction. Forſake not an old friend, for the new is not comparable to him; for a new friend is as new wine; when it is old, thou ſhalt drink it with pleaſure. Envy not the glory of a ſinner; for thou knoweſt not what ſhall be his end. Delight not in the thing that the ungodly have pleaſure in; but remember they ſhall not go unpuniſhed unto their grave. *Eccleſiaſticus* 7, 8 *and* 9 *chap. to* 12*th verſe.*

We ought not to truſt an enemy.

NEVER truſt thine enemy: for like as iron ruſteth, ſo is his wickedneſs. Though he humbleth himſelf and go crouching, yet take good heed, and beware of him, and thou ſhalt be unto him, as if thou hadſt wiped a looking-glaſs, and thou ſhalt know that his ruſt hath not been altogether wiped away. Set him not by thee, leſt, when he hath overthrown thee, he ſtand up in thy place; neither let him ſit at thy right hand, leſt he ſeek to take thy ſeat, and thou at the laſt remember my words, and be pricked therewith. Who will pity a charmer that is bitten with a ſerpent, or any ſuch as come nigh wild beaſts? So one that goeth to a ſinner, and is defiled with him in his ſins, who will pity? For a while he will abide with thee, but if thou begin to fall, he will not tarry. An enemy ſpeaketh ſweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will

not be ſatisfied with blood. If adverſity come upon thee, thou ſhalt find him there firſt, and though he pretend to help thee, yet ſhall he undermine thee. He will ſhake his head and clap his hands, and whiſper much, and change his countenance. *Eccleſiaſticus* 12. 10—18.

Directions for the choice of a companion.

HE that toucheth pitch, ſhall be defiled therewith, and he that hath fellowſhip with a proud man, ſhall be like unto him. Burden not thyſelf above thy power, while thou liveſt, and have no fellowſhip with one that is mightier and richer than thyſelf. For how agree the kettle and the earthen pot together? for if the one be ſmitten againſt the other, it ſhall be broken. The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he muſt intreat alſo. If thou be for his profit, he will uſe thee: but if thou have nothing, he will forſake thee. If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be ſorry for it. If he have need of thee, he will deceive thee, and ſmile upon thee, and put thee in hope; he will ſpeak thee fair, and ſay, What wanteſt thou? And he will ſhame thee by his meats, until he have drawn thee dry twice or thrice, and at the laſt he will laugh thee to ſcorn: afterward when he ſeeth thee, he will forſake thee, and ſhake his head at thee. Beware that thou be not deceived, and brought down in thy jollity. If thou be invited of a mighty man, withdraw thyſelf, and ſo much the more will he invite thee. Preſs thou not upon him, leſt thou be put back; ſtand not far off, leſt thou be forgotten. Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and ſmiling upon thee will get out thy ſecrets: but cruelly he will lay up thy words, and will not ſpare to do thee hurt, and to put thee in priſon. Obſerve, and take good heed, for thou walkeſt in peril of thy overthrowing: when thou heareſt theſe things, awake in thy ſleep. Love the Lord all thy life, and call upon him for thy ſalvation.

Eccleſiaſticus 13. 1—14.

Like cleaveth to like.

EVERY beaſt loveth his like, and every man loveth his neighbour. All fleſh conforteth according to kind, and a man

man will cleave to his like. What fellowſhip hath the wolf with the lamb? ſo the ſinner with the godly. What agreement is there between the hyena and a dog? and what peace betwixt the rich and the poor? As the wild aſs is the lion's prey in the wilderneſs, ſo the rich eat up the poor. As the proud hate humility: ſo doth the rich abhor the poor. A rich man beginning to fall, is held up of his friends: but a poor man being down, is thruſt alſo away by his friends. When a rich man is fallen, he hath many helpers: he ſpeaketh things not to be ſpoken, and yet men juſtify him: the poor man ſlipt, and yet they rebuked him too; he ſpake wiſely, and could have no place. When a rich man ſpeaketh, every man holdeth his tongue, and look, what he ſaith, they extol it to the clouds: but if the poor man ſpeak, they ſay, What fellow is this? and if he ſtumble, they will help to overthrow him. *Eccleſiaſticus* 13. 15—23.

Abuſe of liberty the cauſe of damnation.

SAY not thou, it is through the Lord that I fell away: for thou oughteſt not to do the things that he hateth. Say not thou, He hath cauſed me to err: for he hath no need of the ſinful man. The Lord hateth all abomination; and they that fear God love it not. He himſelf made man from the beginning, and left him in the hand of his counſel; if thou wilt, to keep the commandments, and to perform acceptable faithfulneſs. He hath ſet fire and water before thee: ſtretch forth thy hand unto whether thou wilt. Before man is life and death, and whether him liketh ſhall be given him. For the wiſdom of the Lord is great, and he is mighty in power, and beholdeth all things; and his eyes are upon them that fear him, and he knoweth every work of man. He hath commanded no man to do wickedly, neither hath he given any man licence to ſin. *Eccleſiaſticus* 15. 11—20.

The ungodly are ſure to be miſerable.

AND if there be one ſtiff-necked among the people, it is marvel if he eſcape unpuniſhed: for mercy and wrath are with him; he is mighty to forgive, and to pour out diſpleaſure. As his mercy is great, ſo is his correction alſo: he judgeth a man according to his works. The ſinner ſhall not eſcape with his ſpoils; and the patience of the godly ſhall not be fruſtrate. Make way for every work of mercy:

for every man ſhall find according to his works. The Lord hardeneth Pharaoh, that he ſhould not know him; that his powerful works might be known to the world. His mercy is manifeſt to every creature, and he hath ſeparated his light from the darkneſs, with an adamant. Say not thou, I will hide myſelf from the Lord: ſhall any remember me from above? I ſhall not be remembered among ſo many people: for what is my ſoul among ſuch an infinite number of creatures: Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, ſhall be moved when he ſhall viſit. The mountains alſo, and foundations of the earth ſhall be ſhaken with trembling, when the Lord looketh upon them. No heart can think upon theſe things worthily: and who is able to conceive his ways? It is a tempeſt which no man can ſee: for the moſt part of his works are hid. *Eccleſiaſticus* 16. 11—21.

How to give alms.

MY ſon, blemiſh not thy good deeds, neither uſe uncomfortable words when thou giveſt any thing. Shall not the dew aſſuage the heat? ſo is a word better than a gift. Lo, is not a word better than a gift? but both are with a gracious man. A fool will upbraid churliſhly, and a gift of the envious conſumeth the eyes. *Eccleſiaſticus* 18. 15—18.

We muſt not delay to prepare for death.

LEARN before thou ſpeak, and uſe phyſic or ever thou be ſick. Before judgment examine thyſelf; and in the day of viſitation thou ſhalt find mercy. Humble thyſelf before thou be ſick, and in the time of ſins ſhew repentance. Let nothing hinder thee to pay thy vow in due time, and defer not until death to be juſtified. Before thou prayeſt, prepare thyſelf; and be not as one that tempteth the Lord. Think upon the wrath that ſhall be at the end, and the time of vengeance when he ſhall turn away his face.

Eccleſiaſticus 18. 19—24.

Admonition to ſwearers.

ACCUSTOM not thy mouth to ſwearing: neither uſe thyſelf to the naming of the Holy One. For as a ſervant that is continually beaten, ſhall not be without a blue mark:

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ſo he that ſweareth, and nameth God continually, ſhall not be faultleſs. A man that uſeth much ſwearing, ſhall be filled with iniquity, and the plague ſhall never depart from his houſe: if he ſhall offend, his ſin ſhall be upon him: and if he acknowledge not his ſin, he maketh a double offence; and if he ſwear in vain, he ſhall not be innocent, but his houſe ſhall be full of calamities. *Eccleſiaſticus* 23. 9—11.

Advice to money-lenders.

HE that is merciful, will lend unto his neighbour; and he that ſtrengtheneth his hand, keepeth the commandments. Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due ſeaſon. Keep thy word, and deal faithfully with him, and thou ſhalt always find the thing that is neceſſary for thee. Many, when a thing was lent for them, reckoned it to be found, and put them to trouble that helped them. Till he hath received, he will kiſs a man's hand; and for his neighbour's money he will ſpeak ſubmiſſively: but when he ſhould repay, he will prolong the time, and return words of grief, and complain of the time. If he prevail, he ſhall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cauſe: he payeth him with curſings and railings; and for honour, he will pay him diſgrace. Many therefore have refuſed to lend for other men's ill dealing, fearing to be defrauded. Yet have thou patience with a man in poor eſtate, and delay not to ſhew him mercy. Help the poor for the commandment's ſake, and turn him not away becauſe of his poverty. Loſe thy money for thy brother and thy friend, and let it not ruſt under a ſtone to be loſt. Lay up thy treaſure according to the commandments of the Moſt High, and it ſhall bring thee more profit than gold. Shut up alms in thy ſtore-houſes: and it ſhall deliver thee from all affliction. It ſhall fight for thee againſt thine enemies, better than a mighty ſhield and ſtrong ſpear. An honeſt man is ſurety for his neighbour: but he that is impudent will forſake him. Forget not the friendſhip of thy ſurety, for he hath given his life for thee. A ſinner will overthrow the good eſtate of his ſurety: and he that is of an unthankful mind, will leave him in [danger] that delivered him. Suretiſhip hath undone many of good eſtate, and ſhaken them as a wave of the ſea: mighty men hath it driven from their houſes,

houſes, ſo that they wandered among ſtrange nations. A wicked man, tranſgreſſing the commandments of the Lord, ſhall fall into ſuretiſhip: and he that undertaketh and followeth other men's buſineſs for gain, ſhall fall into ſuits. Help thy neighbour according to thy power, and beware that thou thyſelf fall not into the ſame. *Eccleſiaſticus* 29. 1—20.

Miſery of being dependent upon others.

BETTER is the life of a poor man in a mean cottage, than delicate fare in another man's houſe. Be it little or much, hold thee contented, that thou hear not the reproach of thy houſe. For it is a miſerable life to go from houſe to houſe: for where thou art a ſtranger thou dareſt not open thy mouth. Thou ſhalt entertain, and feaſt, and have no thanks: moreover, thou ſhalt hear bitter words: come, thou ſtranger, and furniſh a table, and feed me of that thou haſt ready; give place, thou ſtranger, to an honourable man, my brother cometh to be lodged, and I have need of mine houſe. Theſe things are grievous to a man of underſtanding: the upbraiding of houſe-room, and reproaching of the lender. *Eccleſiaſticus* 29. 22—28.

Advice to parents for the management of children.

HE that loveth his ſon, cauſeth him oft to feel the rod, that he may have joy of him in the end. He that chaſtiſeth his ſon, ſhall have joy in him, and ſhall rejoice of him among his acquaintance. He that teacheth his ſon, grieveth the enemy: and before his friends he ſhall rejoice of him. Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himſelf. While he lived, he ſaw and rejoiced in him: and when he died, he was not ſorrowful. He left behind him an avenger againſt his enemies, and one that ſhall requite kindneſs to his friends. He that maketh too much of his ſon, ſhall bind up his wounds, and his bowels will be troubled at every cry. An horſe not broken becometh head-ſtrong: and a child left to himſelf will be wilful. Cocker thy child, and he ſhall make thee afraid: play with him, and he will bring thee to heavineſs. Laugh not with him, leſt thou have ſorrow with him, and leſt thou gnaſh thy teeth in the end. Give him no liberty in his youth, and wink not at his follies. Bow down his neck while he is young, and beat him

him on the ſides while he is a child, leſt he wax ſtubborn, and be diſobedient unto thee, and ſo bring ſorrow to thine heart. Chaſtiſe thy ſon, and hold him to labour, leſt his lewd behaviour be an offence unto thee.

Eccleſiaſticus 30. 1—13.

Our Saviour's fidelity to his followers.

IF any man will come after me, let him deny himſelf, and take up his croſs, and follow me. For whoſoever will ſave his life ſhall loſe it: and whoſoever will loſe his life for my ſake, ſhall find it. For what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul? For the Son of man ſhall come in the glory of his Father, with his angels; and then he ſhall reward every man according to his works.

Matthew 16. 24—27.

Whoſoever therefore ſhall be aſhamed of me, and of my words, in this adulterous and ſinful generation, of him alſo ſhall the Son of man be aſhamed, when he cometh in the glory of his father, with the holy angels. *Mark* 8. 38.

Danger of riches.

GOOD Maſter what ſhall I do that I may inherit eternal life? and Jeſus ſaid unto him, Why calleſt thou me good? there is none good but one, that is, God. Thou knoweſt the commandments, do not commit adultery, do not kill, do not ſteal, do not bear falſe witneſs, defraud not, honour thy father and mother. And he anſwered, and ſaid unto him, Maſter, all theſe have I obſerved from my youth. Then Jeſus beholding him, loved him, and ſaid unto him, one thing thou lackeſt: go thy way, ſell whatſoever thou haſt, and give to the poor; and thou ſhalt have treaſure in heaven; and come, take up the croſs, and follow me. And he was ſad at that ſaying, and went away grieved: for he had great poſſeſſions. And Jeſus looked round about, and ſaith unto his diſciples, How hardly ſhall they that have riches enter into the kingdom of God. And the diſciples were aſtoniſhed at his words. But Jeſus anſwereth again, and ſaith unto them, Children, how hard is it for them that truſt in riches to enter into the kingdom of God! It is eaſier for a camel to go through the eye of a needle, than for a rich

rich man to enter into the kingdom of God. And they were aſtoniſhed out of meaſure, ſaying among themſelves, Who then can be ſaved? And Jeſus looking upon them, ſaith, With men it is impoſſible, but not with God: for with God all things are poſſible. Then Peter began to ſay unto him, Lo, we have left all, and have followed thee. And Jeſus anſwered and ſaid, Verily I ſay unto you, there is no man that hath left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my ſake and the goſpels, but he ſhall receive an hundred-fold now in this time, houſes, and brethren, and ſiſters, and mothers, and children, and lands with perſecutions; and in the world to come eternal life. But many that are firſt, ſhall be laſt, and the laſt, firſt. *Mark* 10. 17—31.

Proof of the reſurrection.

THE ſame day came to him the Sadducees, which ſay, that there is no reſurrection, and aſked him, ſaying, Maſter, Moſes ſaid, if a man die, having no children, his brother ſhall marry his wife, and raiſe up ſeed unto his brother. Now there were with us ſeven brethren, and the firſt, when he had married a wife, deceaſed, and having no iſſue, left his wife unto his brother: Likewiſe the ſecond alſo, and the third, unto the ſeventh. And laſt of all, the woman died alſo: Therefore in the reſurrection, whoſe wife ſhall ſhe be of the ſeven? for they all had her. Jeſus anſwered and ſaid unto them, ye do err, not knowing the ſcriptures, nor the power of God. For in the reſurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the reſurrection of the dead, have ye not read that which was ſpoken unto you by God, ſaying, I am the God of Abraham, and the God of Iſaac, and the God of Jacob? God is not the God of the dead, but of the living. *Matthew* 22. 23—32.

Widow's mite preferred to all the gifts of the affluent.

AND Jeſus ſat over againſt the treaſury, and beheld how the people caſt money into the treaſury: and many that were rich caſt in much. And there came a certain poor widow, and ſhe threw in two mites, which make a farthing. And he called unto him his diſciples, and ſaith unto them, Verily I ſay unto you, that this poor widow hath caſt more in,

in, than all they which have caſt into the treaſury: for all they did caſt in of their abundance: but ſhe of her want did caſt in all that ſhe had, even all her living. *Mark* 12. 41—44.

Penitence and love.

AND one of the Phariſees deſired him that he would eat with him; and he went into the Phariſee's houſe, and ſat down to meat. And behold, a woman in the city which was a ſinner, when ſhe knew that Jeſus ſat at meat in the Phariſee's houſe, brought an alabaſter-box of ointment, and ſtood at his feet behind him weeping, and began to waſh his feet with tears, and did wipe them with the hairs of her head, and kiſſed his feet, and anointed them with the ointment. Now when the Phariſee which had bidden him, ſaw it, he ſpake within himſelf, ſaying, This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him: for ſhe is a ſinner. And Jeſus anſwering, ſaid unto him, Simon, I have ſomewhat to ſay unto thee; and he ſaith, Maſter, ſay on. There was a certain creditor which had two debtors: the one owed him five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him moſt? Simon anſwered and ſaid, I ſuppoſe that he to whom he forgave moſt. And he ſaid unto him, Thou haſt rightly judged. And he turned to the woman, and ſaid unto Simon, Seeſt thou this woman? I entered into thine houſe, thou gaveſt me no water for my feet: but ſhe hath waſhed my feet with tears, and wiped them with the hairs of her head. Thou gaveſt me no kiſs: but this woman, ſince the time I came in, hath not ceaſed to kiſs my feet. My head with oil thou didſt not anoint: but this woman hath anointed my feet with ointment. Wherefore I ſay unto thee, Her ſins, which are many, are forgiven; for ſhe loved much: but to whom little is forgiven, the ſame loveth little. And he ſaid unto her, Thy ſins are forgiven. And they that ſat at meat with him began to ſay within themſelves, Who is this that forgiveth ſins alſo? And he ſaid to the woman, Thy faith hath ſaved thee, go in peace.

St. Luke 7. 36—50.

Human and divine wiſdom.

NOW it came to paſs, as they went, that he entered into a certain village: and a certain woman, named Martha, received

received him into her houſe. And ſhe had a ſiſter, called Mary, which alſo ſat at Jeſus' feet, and heard his word. But Martha was cumbered about much ſerving, and came to him, and ſaid, Lord, doſt thou not care that my ſiſter hath left me to ſerve alone? bid her therefore that ſhe help me. And Jeſus anſwered, and ſaid unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath choſen that good part, which ſhall not be taken away from her. *St. Luke* 10. 38—42.

Neceſſity of zeal and diſpatch in religion.

THEN ſaid one unto him, Lord, are there few that be ſaved? and he ſaid unto them, Strive to enter in at the ſtrait gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able. When once the maſter of the houſe is riſen up, and hath ſhut to the door, and ye begin to ſtand without, and to knock at the door, ſaying, Lord, Lord, open unto us, and he ſhall anſwer and ſay unto you, I know you not whence ye are: then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets. But he ſhall ſay, I tell you, I know you not whence ye are; depart from me all ye workers of iniquity. There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdom of God, and you yourſelves thruſt out. And they ſhall come from the eaſt, and from the weſt, and from the north, and from the ſouth, and ſhall ſit down in the kingdom of God. And behold, there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt. *St. Luke* 13. 23—30.

Chriſtians to be humble, and feed and clothe the poor rather than the rich.

AND he put forth a parable to thoſe which were bidden, when he marked how they choſe out the chief rooms; ſaying unto them, when thou art bidden of any man to a wedding, ſit not down in the higheſt room, leſt a more honourable man than thou be bidden of him; and he that bade thee and him, come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room. But when thou art bidden, go and ſit down in the loweſt room; that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher. Then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf

himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be exalted. When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor thy rich neighbours; leſt they alſo bid thee again, and a recompenſe be made thee: But when thou makeſt a feaſt, call the poor, the maimed, the lame, the blind: and thou ſhalt be bleſſed; for they cannot recompenſe thee; for thou ſhalt be recompenſed at the reſurrection of the juſt.

St. Luke 14. 7—14.

Remarkable converſion.

AND Jeſus entered and paſſed through Jericho: and behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he ſought to ſee Jeſus who he was; and could not for the preſs, becauſe he was little of ſtature. And he ran before, and climbed up into a ſycamore tree, to ſee him: for he was to paſs that way. And when Jeſus came to the place, he looked up and ſaw him, and ſaid unto him, Zaccheus, make haſte, and come down: for to-day I muſt abide at thy houſe. And he made haſte, and came down, and received him joyfully. And when they ſaw it, they all murmured, ſaying, That he was gone to be gueſt with a man that is a ſinner. And Zaccheus ſtood, and ſaid unto the Lord; Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by falſe accuſation, I reſtore him four fold. And Jeſus ſaid unto him, This day is ſalvation come to this houſe, for as much as he alſo is a ſon of Abraham. For the Son of man is come to ſeek and to ſave that which was loſt.

St. Luke 19. 1—10.

Bodies of Chriſtians temples of the Holy Ghoſt.

KNOW ye not that your bodies are the members of Chriſt? ſhall I then take the members of Chriſt, and make them the members of an harlot? God forbid. What, know ye not, that he which is joined to an harlot, is one body? for two, ſaith he, ſhall be one fleſh. But he that is joined unto the Lord is one ſpirit. Flee fornication: every ſin that a man doeth is without the body; but he that committeth fornication ſinneth againſt his own body. What, know ye not that your body is the temple of the Holy Ghoſt, which is in you, which ye have of God, and ye are not your own?

For

For ye are bought with a price: therefore glorify God in your body, and in your ſpirit, which are God's.

1 *Corinthians* 6. 15—20.

Chriſtian race.

KNOW ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that ſtriveth for the maſtery is temperate in all things. Now, they do it to obtain a corruptible crown, but we an incorruptible. I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air; but I keep under my body, and bring it into ſubjection: leſt that by any means when I have preached to others, I myſelf ſhould be a caſtway. 1 *Corinthians* 9. 24—27.

Original glory, humiliation, and exaltation of Chriſt.

IN the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light ſhineth in darkneſs; and the darkneſs comprehended it not. There was a man ſent from God, whoſe name was John: the ſame came for a witneſs, to bear witneſs of the Light, that all men through him might believe. He was not that Light, but was ſent to bear witneſs of that Light. That was the true Light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God. And the word was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. *St. John* 1. 1—14.

For this cauſe we alſo, ſince the day we heard it, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will in all wiſdom and ſpiritual underſtanding; that ye might walk worthy of the Lord unto all-pleaſing, being fruitful in every good work, and increaſing in the knowledge of God, ſtrengthened with all

might

might according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father, that in him should all fulness dwell. *Colossians* 1. 9—19.

Let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *Philippians* 2. 5—11.

Institution of baptism.

AND Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them, In the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the world. *Matthew* 28. 18—20.

Institution of the Lord's supper.

AND as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, take, eat:

eat: this is my body. And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it: for this is my blood of the new teſtament, which is ſhed for many for the remiſſion of ſins. But I ſay unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom. And when they had ſung an hymn, they went out into the mount of Olives. *Matthew* 26. 26—30.

Now in this that I declare unto you I praiſe you not, that ye come together not for the better, but for the worſe. For firſt of all, when ye come together in the church, I hear that there be diviſions among you; and I partly believe it. For there muſt be alſo hereſies among you, that they which are approved may be made manifeſt among you. When ye come together therefore into one place, this is not to eat the Lord's ſupper. For in eating every one taketh before other his own ſupper: and one is hungry, and another is drunken. What, have ye not houſes to eat and to drink in? or deſpiſe ye the church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not. 1 *Corinthians* 11. 17—22.

Caution againſt falſe philoſophy.

FOR I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not ſeen my face in the fleſh; that their hearts might be comforted, being knit together in love, and unto all riches of the full aſſurance of underſtanding to the acknowledgement of the myſtery of God, and of the Father, and of Chriſt; in whom are hid all the treaſures of wiſdom and knowledge. And this I ſay, leſt any man ſhould beguile you with enticing words. For though I be abſent in the fleſh, yet am I with you in the Spirit, joying and beholding your order, and the ſtedfaſtneſs of your faith in Chriſt. As ye have therefore received Chriſt Jeſus the Lord, ſo walk ye in him; rooted and built up in him, and ſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving. Beware leſt any man ſpoil you through philoſophy, and vain deceit, after the tradition of men, after the rudiments of the world, and not after Chriſt. For in him dwelleth all the fulneſs of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom alſo ye are circumciſed with the circumciſion made without

without hands, in putting off the body of the ſins of the fleſh by the circumciſion of Chriſt: buried with him in baptiſm, wherein alſo ye are riſen with him through the faith of the operation of God who hath raiſed him from the dead. And you, being dead in your ſins and the uncircumciſion of your fleſh, hath he quickened together with him, having forgiven you all treſpaſſes. Blotting out the hand-writing of ordinances that was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſs; and having ſpoiled principalities and powers, he made a ſhew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in reſpect of an holy day, or of the new moon, or of the ſabbath-days: which are a ſhadow of things to come: but the body is of Chriſt. *Coloſſians* 2. 1—17.

Reſurrection and laſt judgment.

I WOULD not have you to be ignorant, brethren, concerning them which are aſleep, that ye ſorrow not even as others which have no hope. For if we believe that Jeſus died and roſe again, even ſo them alſo which ſleep in Jeſus will God bring with him. For this we ſay unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, ſhall not prevent them which are aſleep. For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God: and the dead in Chriſt ſhall riſe firſt: then we which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we ever be with the Lord. Wherefore comfort one another with theſe words. 1 *Theſſalonians* 4. 13—18.

But of the times and the ſeaſons, brethren, ye have no need that I write unto you. For yourſelves know perfectly that the day of the Lord ſo cometh as a thief in the night. For when they ſhall ſay, Peace and ſafety, then ſudden deſtruction cometh upon them, as travail upon a woman with child; and they ſhall not eſcape. But ye, brethren, are not in darkneſs, that that day ſhould overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkneſs. Therefore let us not ſleep, as do others; but let us watch and be ſober. For they that ſleep, ſleep in the night; and they that be drunken, are drunken in the night. But let us, who are of

the day, be ſober, putting on the breaſt-plate of faith and love; and for an helmet, the hope of ſalvation. For God hath not appointed us to wrath; but to obtain ſalvation by our Lord Jeſus Chriſt, who died for us; that whether we wake or ſleep, we ſhould live together with him. Wherefore comfort yourſelves together, and edify one another, even as alſo ye do. 1 *Theſſalonians* 5. 1—11.

Awful revelation of Jeſus Chriſt.

THE Lord Jeſus ſhall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt: who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power; when he ſhall come to be glorified in his ſaints, and to be admired in all them that believe (becauſe our teſtimony among you was believed) in that day. Wherefore alſo we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleaſure of his goodneſs, and the work of faith with power. That the name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jeſus Chriſt. 2 *Theſſalonians* 1. 7—12.

Character of a miniſter of the goſpel.

THIS is a true ſaying, if a man deſire the office of a biſhop, he deſireth a good work. A biſhop then muſt be blameleſs, the huſband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach; not given to wine, no ſtriker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own houſe, having his children in ſubjection with all gravity; (for if a man know not how to rule his own houſe, how ſhall he take care of the church of God?) Not a novice, leſt being lifted up with pride, he fall into the condemnation of the devil. Moreover, he muſt have a good report of them which are without; leſt he fall into reproach, and the ſnare of the devil. 1 *Timothy* 3. 1—7.

If any be blameleſs, the huſband of one wife, having faithful children, not accuſed of riot, or unruly. For a biſhop muſt be blameleſs, as the ſteward of God; not ſelf-willed, not ſoon angry, not given to wine, no ſtriker, not given to filthy

filthy lucre; but a lover of hoſpitality, a lover of good men, ſober, juſt, holy, temperate; holding faſt the faithful word as he hath been taught, that he may be able by ſound doctrine, both to exhort and to convince the gainſayers.

Titus i. 6—9.

Exhortation to faith and holineſs.

SIMON Peter, a ſervant and an apoſtle of Jeſus Chriſt, to them that have obtained like precious faith with us through the righteouſneſs of God and our Saviour Jeſus Chriſt: grace and peace be multiplied unto you, through the knowledge of God, and of Jeſus our Lord, according as his divine power hath given unto us all things that pertain unto life and godlineſs, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promiſes; that by theſe ye might be partakers of the divine nature, having eſcaped the corruption that is in the world through luſt. And beſide this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlineſs, and to godlineſs brotherly kindneſs, and to brotherly kindneſs charity. For if theſe things be in you, and abound, they make you that ye ſhall neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt. But he that lacketh theſe things is blind, and cannot ſee afar off, and hath forgotten that he was purged from his old ſins. Wherefore the rather, brethren, give diligence to make your calling and election ſure: for, if ye do theſe things, ye ſhall never fall: for ſo an entrance ſhall be miniſtered unto you abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt. Wherefore I will not be negligent to put you always in remembrance of theſe things, though ye know them, and be eſtabliſhed in the preſent truth. Yea, I think it meet, as long as I am in this tabernacle, to ſtir you up by putting you in remembrance; knowing that ſhortly I muſt put off this my tabernacle, even as our Lord Jeſus Chriſt hath ſhewed me. Moreover, I will endeavour that ye may be able after my deceaſe to have theſe things always in remembrance. For we have not followed cunningly deviſed fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his majeſty, for he received from God the Father honour and glory, when there came ſuch a voice to him from the excel-

lent glory. This is my beloved Son, in whom I am well pleaſed. And this voice which came from heaven we heard, when we were with him in the holy mount. We have alſo a more ſure word of prophecy; whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts: knowing this firſt, that no prophecy of the ſcripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God ſpake as they were moved by the Holy Ghoſt. 2 *Peter* 1—21.

END OF THE FIRST PART.

PART

PART II.

Proverbial Sayings, and other miſcellaneous Diſcourſes, from the ancient Heathens.

Soſiades' Collection of the Precepts of the ſeven Sophiſts.

FOLLOW God.—Obey the law.—Worſhip the gods.—Reverence thy parents.—Suffer for juſtice.—Underſtand what thou learneſt.—Know what thou heareſt.—Know thyſelf.—About to marry, chuſe opportunity.—Conſider mortal things.—When thou art a gueſt, acknowledge it.—Reſpect hoſpitality.—Command thyſelf.—Relieve thy friends.—Govern thy anger.—Exerciſe prudence.—Honour providence.—Uſe not ſwearing.—Love friendſhip.—Apply thyſelf to diſcipline.—Purſue glory.—Emulate wiſdom.—Speak well of that which is good.—Diſparage none.—Praiſe virtue.—Do what is juſt.—Be kind to thy friends.—Practiſe generoſity.—Abſtain from evil.—Keep what is thine.—Refrain from what belongs to others.—Speak words of good omen.—Hear all things.—Gratify thy friend.—Nothing too much.—Huſband time.—Regard the future.—Hate injury.—Have reſpect to thy ſervants.—Inſtruct thy children.—If thou haſt ought, gratify others.—Fear deceit.—Speak well of all.—Be a lover of wiſdom.—Judge according to equity.—What thou knoweſt, do.—Abſtain from bloodſhed.—Wiſh things poſſible.—Converſe with the wiſe.—Examine wits.—What thou haſt received, reſtore.—Diſtruſt none.—Make uſe of art.—Defer not what thou intendeſt to give.—Eſteem benefits.—Envy none.—Guard thyſelf.—Approve hope.—Hate calumny.—Poſſeſs juſtly.—Reverence the good.—Acknowledge thy judge.—Be moderate in wedlock.—Reſpect fortune.—Fly engagements for any.—Converſe with all.—

Make uſe of thy like.—Regulate ſumptuouſneſs.—Enjoy what thou poſſeſſeſt.—Exerciſe modeſty.—Return benefits.—Pray for proſperity.—Love fortune.—Hearing, ſee.—Aim at things that may be acquired.—Hate diſſention.—Abhor reproach.—Curb thy tongue.—Repel injury.—Determine equally.—Make uſe of thy wealth.—Examine without corruption.—Blame the preſent.—Speak knowing.—Uſe no violence.—Live pleaſantly.—Converſe mildly.—Go through thy undertakings fearleſs.—Be benign to all.—Confide not in thy children.—Govern thy tongue.—Do well to thyſelf.—Be affable.—Anſwer ſeaſonably.—Labour with equity.—Do that whereof thou ſhalt not repent.—When thou haſt ſinned be penitent.—Confine thine eye.—Counſel profitably.—Perfect quickly.—Preſerve amity.—Be grateful.—Obſerve concord.—Declare no ſecret.—Fear what is more powerful.—Purſue what is profitable.—Wait for opportunity.—Diſſolve enmities.—Expect age.—Boaſt not of ſtrength.—Uſe to ſpeak well.—Fly hatred.—Poſſeſs wealth juſtly.—Forſake not glory.—Hate malice.—Be not weary of learning.—Hazard thyſelf prudently.—What thou joyeſt in, quit not.—Admire oracles.—Love thoſe thou maintaineſt.—Blame not the abſent.—Reverence thy elders.—Teach thoſe that are younger.—Confide not in wealth.—Stand in awe of thyſelf.—Begin no injury.—Crown thy anceſtors.—Die for thy country.—Oppunge not life.—Deride not the dead.—Condole with the unhappy.—Gratify without damage.—Be not troubled upon every occaſion.—Let thy children be by a free woman.—Promiſe none.—Wrong not the dead.—Suffer as mortal.—Truſt not fortune.—Be in childhood modeſt, in youth temperate, in manhood juſt, in old age prudent.—Die untroubled. *Stanley's Hiſtory of Philoſophy.*

EPICTETUS.

A LIFE entangled with fortune reſembles a wintry torrent; for it is turbulent, and muddy, and difficult to paſs, and violent and noiſy, and of ſhort continuance.—A ſoul, converſant with virtue, reſembles a perpetual fountain; for it is clear, and gentle, and potable, and ſweet, and communicative, and rich, and harmleſs, and innocent.—If you would be good, firſt believe that you are bad.—Chaſtiſe your paſſions, that they may not puniſh you.—As you would not wiſh to ſail in a large, and finely decorated, and gilded ſhip, and ſink: ſo neither is it eligible to inhabit a grand and ſumptuous houſe; and be in a ſtorm of paſſions and cares.

They

They who have a good conſtitution of body, ſupport heats and colds: and ſo they, who have a right conſtitution of ſoul, bear the attacks of anger, and grief, and immoderate joy, and the other paſſions.—As it is better to lie ſtraitened for room upon a little couch in health, than to toſs upon a wide bed in ſickneſs; ſo it is better to contract yourſelf within the compaſs of a ſmall fortune and be happy, than to have a great one, and be wretched.—As a wolf reſembles a dog, ſo doth a flatterer, and an adulterer, and a paraſite, reſemble a friend. Take heed, therefore, that inſtead of guardian dogs, you do not inadvertently admit ravening wolves. —He is void of true taſte, who ſtrives to have his houſe admired, by decorating it with a ſhewiſh outſide: but to adorn our characters by the gentleneſs of a communicative temper, is at once a proof of good taſte, and good nature.—Nothing is meaner than the love of pleaſure, the love of gain, and inſolence. Nothing is nobler than magnanimity, meekneſs, and good nature.—Whenever any one exceeds moderation, the moſt delightful things may become the moſt undelightful.—As the ſun doth not wait for prayers and incantations, to be prevailed on to riſe, but immediately ſhines forth, and is received with univerſal ſalutation; ſo neither do you wait for applauſes, and ſhouts, and praiſes, in order to do good; but be a voluntary benefactor; and you will be beloved like the ſun.—It is more neceſſary for the ſoul to be cured, than the body: for it is better to die, than to live ill.—All men ſhould rather wiſh for virtue than wealth; which is dangerous to the fooliſh: for vice is increaſed by riches. And in proportion as any one is deſtitute of underſtanding, into the more injurious exceſs he flies out, by having the means of gratifying the rage of his pleaſures.—Every place is ſafe to him who lives with juſtice.—Communicate to ſtrangers, and perſons in need, according to your ability: for he who gives nothing to the needy, ſhall receive nothing in his own need.—It is the character of a wiſe man, to reſiſt pleaſure; and of a fool to be enſlaved by it.—In all vice, pleaſure being preſented like a bait, draws ſenſual minds to the hook of perdition.—No one is free, who doth not command himſelf. —The vine bears three cluſters: the firſt, of pleaſure; the ſecond, of intoxication; the third, of outrage.—Do not talk much over wine, to ſhew your learning; for your diſcourſe will be loathſome.—Let diſcourſe of God be renewed every day, preferable to your food.—Think oftener of God, than you breathe.—If you always remember, that God ſtands by, an inſpector of whatever you do, either in ſoul

or

or body; you will never err, either in your prayers or actions; and you will have God abiding with you.—In proſperity, it is very eaſy to find a friend; in adverſity, nothing is ſo difficult.—He is a man of ſenſe, who doth not grieve for what he hath not; but rejoices in what he hath.

Fragments.

Æſop's advice to his ſon Ennus.

MY ſon, worſhip God with care and reverence, and with a ſincerity of heart void of all hypocriſy or oſtentation: not as if that divine name and power were only an invention, to fright women and children; but know, that God is omnipreſent, true, and almighty.—Have a care even of your moſt private actions and thoughts, for God ſees through you, and your conſcience will bear witneſs againſt you. It is according to prudence, as well as nature, to pay that honour to your parents, that you expect your children ſhould pay to you. Do all the good you can to all men, but in the firſt place to your neareſt relations; and do no hurt, however, where you can do no good. Keep a guard upon your words, as well as upon your actions, that there be no impurity in either. Follow the dictates of your reaſon, and you are ſafe; and have a care of impotent affections. Apply yourſelf to learn more, ſo long as there is any thing left that you do not know, and value good counſel before money. Our minds muſt be cultivated as well as our plants; the improvement of our reaſon makes us like angels, whereas the neglect of it turns us into beaſts. There is no permanent and inviolable good, but wiſdom and virtue; though the ſtudy of it ſignifies little without the practice. Do not think it impoſſible to be a wiſe man, without looking ſour upon it. Wiſdom makes men ſevere, but not inhumane. It is virtue not to be vicious.—Keep faith with all men.—Have a care of a lie as you would of ſacrilege. Great bablers have no regard either to honeſty or truth.—Take delight in, and frequent the company of good men, for it will give you a tincture of their manners too.

Take heed of that vulgar error, of thinking that there is any good in evil. It is a miſtake when men talk of profitable knavery, or of ſtarving honeſty; for virtue and juſtice carry all that is good and profitable along with them. Let every man mind his own buſineſs, for curioſity is reſtleſs. Speak ill of no body; and you are no more to hear calumnies than to report them: beſide that, they that practiſe the one, commonly

commonly love the other. Propoſe honeſt things; follow wholeſome counſels; and leave the event to God.

Let no man deſpair in adverſity, nor preſume in proſperity, for all things are changeable. Riſe early to your buſineſs; learn good things; and oblige good men: theſe are three things that you will never repent of. Have a care of luxury and gluttony; but of drunkenneſs eſpecially; for wine as well as age makes a man a child. Watch for the opportunity of doing things; for there is nothing well done but what is done in ſeaſon. Love and honour kings, princes, and magiſtrates; for they are the bands of ſociety, in puniſhing of the guilty, and protecting the innocent.

Life of Æſop.

Prudential Sayings of divers illuſtrious Perſonages of Antiquity.

A RICH man ought to live by rule, and not by appetite. As the touchſtone tries gold, gold tries men. Love, as if you ſhould hereafter hate; and hate, as if you ſhould hereafter love. We ought to be more ready to viſit our friends, under the circumſtances of a bad, than a good turn of fortune. Our honour is concerned to forget a kindneſs we have beſtowed, and to make mention of that we have received. Be acquainted with yourſelf. Deſire nothing overmuch. Miſery is the conſtant companion of debts and ſtrife. Such things as are beyond our reach don't belong to us.

That man bears the greateſt reſemblance to the Gods, who requires leaſt, and contents himſelf with the feweſt neceſſaries and conveniencies, in regard the Gods need nothing at all. Quiet is the moſt valuable poſſeſſion. To begin, is to have half done. The beſt way to be revenged of an enemy, is to make thyſelf illuſtrious by thy virtue. To live a bad life is perfect miſery. Learning gives the youth temperance, affords comfort to old age, yields riches to the poor, and is an ornament to the rich. Expect the ſame filial duty from your child that you pay your parents. Marry with thine equal. Let it be the fate of our enemies to live delicately. A juſt man ſhould be eſteemed in preference to a relation. The road to hell is eaſy, becauſe people go thither with their eyes ſhut. The miſer doth not poſſeſs his wealth, but his wealth poſſeſſes him. As the eye receives the viſual ray, ſo is the mind enlightened by the liberal ſciences. The roots of erudition are bitter, the fruit ſweet and pleaſant. The learned differ from the ignorant, juſt as the living differ from the dead. We ought to treat our friends, juſt as we would deſire to be treated by them.

Learning

Learning is the moſt neceſſary proviſion laid up for old age, becauſe every thing elſe either forſakes, or turns tireſome, and loathing to old age. Contemplate pleaſures as they depart, not as they come. No expence is more precious than that of time. True friends are wont to viſit us in our proſperity, only when invited; but, in adverſity, they viſit without an invitation. We have two ears, and but one tongue, for this very reaſon, that we ſhould hear much, and talk little. We ſhould be more forward to ſuppreſs an injury, than to extinguiſh fire. Old wood is beſt to burn; old wine to drink; old friends to truſt; and old authors to read. *Eraſmus' Apophthegms of the Ancients.*

HOMER.

BEAUTY and youth, in vain to theſe you truſt,
When youth and beauty ſhall be laid in duſt.

Soft moving ſpeech, and pleaſing outward ſhow
No wiſh can gain 'em, but the gods beſtow.

——————— When heaven's revenge is ſlow,
Jove but prepares to ſtrike the fiercer blow.

'Tis man's bold taſk the gen'rous ſtrife to try,
But in the hands of God is victory.

'Tis not in man his fix'd decree to move:
The great will glory to ſubmit to Jove.

Now be thy rage, thy fatal rage, reſign'd;
A cruel heart ill ſuits a manly mind.

To labour is the lot of man below;
And when Jove gave us life, he gave us woe.

How ill agree the views of vain mankind,
And the wiſe counſels of th' eternal mind?

Praiſe from a friend, or cenſure from a foe,
Are loſt on hearers that our merits know.

'Tis the chief praiſe that e'er to kings belong'd,
To right with juſtice, whom with power they wrong'd.

The weakeſt atheiſt-wretch all heav'n defies,
But ſhrinks and ſhudders, when the thunder flies.

I know thy force to mine ſuperior far;
But heav'n alone confers ſucceſs in war.

Who

Who from ſuch youth cou'd hope conſid'rate care?
In youth and beauty wiſdom is but rare!

True friendſhip's laws are by this rule expreſt,
Welcome the coming, ſpeed the parting gueſt.

Jove fix'd it certain, that whatever day
Makes man a ſlave, takes half his worth away.

Advantage of old age.

COOL age advances venerably wiſe,
Turns on all hands its deep diſcerning eyes;
Sees what befel, and what may yet befal,
Concludes from both, and beſt provides for all.

The frailty of man.

LIKE leaves on trees the race of man is found,
Now green in youth, now with'ring on the ground:
Another race the following ſpring ſupplies,
They fall ſucceſſive, and ſucceſſive riſe:
So generations in their courſe decay,
So flouriſh theſe, when thoſe are paſt away.

The term of man's life fixed.

NO hoſtile hand can antedate my doom,
'Till fate condemns me to the ſilent tomb.
Fix'd is the term to all the race of earth,
And ſuch the hard condition of our birth.
No force can then reſiſt, no flight can ſave,
All ſink alike, the fearful and the brave.

True friendſhip.

A GEN'ROUS friendſhip no cold medium knows,
Burns with one love, with one reſentment glows;
One ſhould our int'reſts, and our paſſions be;
My friend muſt hate the man that injures me.

Advantage of virtuous emulation.

BY mutual confidence, and mutual aid,
Great deeds are done, and great diſcov'ries made;
The wiſe men prudence from the wiſe acquire,
And one brave hero fans another's fire.

The wiſdom of making the moſt of life.

COULD all our care elude the gloomy grave,
Which claims no leſs the fearful than the brave;

For

For luſt of fame I ſhould not vainly dare
In fighting fields, nor urge thy ſoul to war.
But ſince, alas! ignoble age muſt come,
Diſeaſe, and death's inexorable doom;
The life which others pay, let us beſtow,
And give to fame what we to nature owe;
Brave tho' we fall, and honour'd if we live,
Or let us glory gain, or glory give.

God, for wiſe ends, permits the wicked to proſper.

O THOU, great Father! Lord of earth and ſkies,
Above the thought of man, ſupremely wiſe!
If from thy hand the fates of mortals flow,
From whence this favour to an impious foe?
A godleſs crew, abandon'd and unjuſt,
Still breathing rapine, violence, and luſt!

A mean in all things is the beſt.

THE beſt of things, beyond the meaſure, cloy;
Sleep's balmy bleſſing, love's endearing joy;
The feaſt, the dance; whate'er mankind deſire,
Ev'n the ſweet charms of ſacred numbers tire.

Wiſdom better than ſtrength.

THOUGH great in all, thou ſeem'ſt averſe to lend
Impartial audience to a faithful friend;
To gods and men thy matchleſs worth is known,
And ev'ry art of glorious war thy own;
But in cool thought and counſel to excel,
How widely differs this from warring well!
Content with what the bounteous gods have giv'n,
Seek not alone t'engroſs the gifts of heav'n.
To ſome the pow'rs of bloody war belong,
To ſome, ſweet muſic, and the charm of ſong;
To few, and wond'rous few, has Jove aſſign'd
A wiſe, extenſive, all-conſid'ring mind;
Their guardians theſe, the nations round confeſs,
And towns and empires for their ſafety bleſs.

The honour of true patriotiſm.

DEATH is the worſt, a fate which all muſt try;
And, for our country, 'tis a bliſs to die.
The gallant man, though ſlain in fight he be,
Yet leaves his nation ſafe, his children free;

Entails

Entails a debt on all the grateful ſtate;
His own brave friends ſhall glory in his fate;
His wife live honour'd, all his race ſucceed;
And late poſterity enjoy the deed!

True wiſdom from God.

——————'Tis fortune gives us birth,
But Jove alone endues the ſoul with worth:
He, ſource of power and might! with boundleſs ſway,
All human courage, gives, or takes away.
Long in the field of words we may contend,
Reproach is infinite, and knows no end,
Arm'd or with truth or falſhood, right or wrong,
So voluble a weapon is the tongue;
Wounded, we wound; and neither ſide can fail,
For every man has equal ſtrength to rail.

Bleſſedneſs of the pious man.

BLEST is the man who pays the gods above
The conſtant tribute of reſpect and love:
Thoſe who inhabit the Olympian bower
My ſon forgot not, in exalted power;
And heav'n that ev'ry virtue bears in mind,
Even to the aſhes of the juſt, is kind.

Human life is checkered with good and ill.

TWO urns by Jove's high throne have ever ſtood,
The ſource of evil one, and one of good;
From thence the cup of mortal man he fills,
Bleſſings to theſe, to thoſe diſtribute ills;
To moſt he mingles both: the wretch decreed
To taſte the bad, unmix'd is curſt indeed;
Purſu'd by wrongs, by meagre famine driv'n,
He wanders, outcaſt both of earth and heav'n.
The happieſt taſte not happineſs ſincere,
But find the cordial draught is daſh'd with care.

God hath ſet good and evil before us.

PERVERSE mankind! whoſe wills, created free,
Charge all their woes on abſolute decree;
All to the dooming Gods their guilt tranſlate,
And follies are miſcall'd the crimes of fate.
When to his luſt Ægyſthus gave the rein,
Did fate, or we, th' adulterous act conſtrain?

Did

Did fate, or we, when great Atrides dy'd,
Urge the bold traitor to the regiſide?
Hermes I ſent, while yet his ſoul remain'd
Sincere from royal blood, and faith profan'd;
To warn the wretch, that young Oreſtes grown
To manly years ſhould re-aſſert the throne.
Yet impotent of mind, and uncontroul'd,
He plung'd into the gulph which heav'n foretold.

Life full of trials, and duty of hoſpitality.

Man is born to bear:
Jove weighs affairs of earth in dubious ſcales,
And the good ſuffers, while the bad prevails:
Bear, with a ſoul reſign'd, the will of Jove;
Who breathes, muſt mourn: thy woes are from above.
But ſince thou tread'ſt our hoſpitable ſhore,
'Tis mine to bid the wretched grieve no more,
To clothe the naked, and thy way to guide——

He that giveth to the poor lendeth to the Lord.

'TIS ours this ſon of ſorrow to relieve,
Chear the ſad heart, nor let affliction grieve,
By Jove the ſtranger and the poor are ſent,
And what to thoſe we give, to Jove is lent.

The various endowments of men.

WITH partial hands the Gods their gifts diſpenſe;
Some greatly think, ſome ſpeak with manly ſenſe;
Here heav'n an elegance of form denies,
But wiſdom the defect of form ſupplies:
This man with energy of thought controuls,
And ſteals with modeſt violence our ſouls;
He ſpeaks reſerv'dly, but he ſpeaks with force,
Nor can one word be chang'd but for a worſe;
In public more than mortal he appears,
And as he moves the gazing croud reveres.
While others beauteous as th' aerial kind,
The nobler portion want; a knowing mind.
In outward ſhow heav'n gives thee to excel,
But heav'n denies the praiſe of thinking well.
Ill bear the brave a rude ungovern'd tongue,
And, youth, my gen'rous ſoul reſents the wrong.

God ſends the poor to try our generoſity.

It never was our guiſe
To ſlight the poor, or ought humane deſpiſe;
For Jove unfolds our hoſpitable door,
'Tis Jove that ſends the ſtranger and the poor.
Little alas! is all the good I can;
A man oppreſt, dependant, yet a man:
Accept ſuch treatment as a ſwain affords.——

Works, paſſim.

HESIOD.

THROUGH ev'ry taſk, with diligence, employ
Your ſtrength, and in that duty be your joy.

Let ev'ry action prove a mean confeſs'd;
A moderation is, in all, the beſt.

Obſerve in all you do, and all you ſay,
Regard to the immortal gods to pay.

Who in a ſlothful way his children rears,
Will ſee them feeble in their riper years.

What of another you ſeverely ſay
May amply be return'd another day.

Advantage of diligence.

LABOUR induſtrious if you would ſucceed;
That men ſhould labour have the Gods decreed,
That with our wives and children we may live,
Without th' aſſiſtance that our neighbours give,
That we may never know the pain of mind,
To aſk for ſuccour, and no ſuccour find.
Twice, thrice, perhaps, they may your wants ſupply;
But conſtant beggars teach them to deny;
Then wretched may you beg and beg again,
And uſe the moving force of words in vain.

Effects of ſloth and induſtry.

YOUR bus'neſs ne'er defer from day to day,
Sorrows and poverty attend delay:
But lo! the careful man ſhall always find
Encreaſe of wealth according to his mind.

Advice

Advice for the choice of a wife.

NEXT to my counſels an attention pay,
To form your judgment for the nuptial day.
When you have number'd thrice ten years in time,
The age mature when manhood dates its prime;
With caution chooſe the partner of your bed:
Whom fifteen ſprings have crown'd a virgin wed.
Let prudence now direct your choice; a wife
Is, or a bleſſing, or a curſe, in life;
Her father, mother, know, relations, friends,
For on her education much depends:
If all are good, accept the maiden bride;
Then form her manners, and her actions guide;
A life of bliſs ſucceeds the happy choice,
Nor ſhall your friends lament, nor foes rejoice.

Miſeries of an unſuitable marriage.

WRETCHED the man condemn'd to drag the chain
What reſtleſs ev'nings his, what days of pain!
Of a luxurious mate, a wanton dame,
Perpetual burning and without a flame:
A wife who ſeeks to revel out the nights
In ſumptuous banquets, and in ſtol'n delights:
Ah! wretched mortal! tho' in body ſtrong,
Thy conſtitution cannot ſerve thee long;
Old age vexatious ſhall o'ertake thee ſoon;
Thine is the ev'n of life before the noon.

Tenderneſs due to the poor.

WHEN you behold a man by fortune poor,
Let him not leave with ſharp rebukes the door:
The treaſure of the tongue, in ev'ry cauſe,
With moderation us'd, obtains applauſe:
What of another you ſeverely ſay
May amply be return'd another day. *Works, paſſim.*

The Golden Verſes of Pythagoras.

FIRST to the Gods thy humble homage pay;
The greateſt this, and firſt of laws, obey:
Perform thy vows, obſerve thy plighted troth,
And let religion bind thee to thy oath.
The heroes next demand thy juſt regard,
Renown'd on earth, and to the ſtars preferr'd,
To light and endleſs life, their virtues ſure reward.

Due

Due rites perform and honours to the dead,
To ev'ry wife, to ev'ry pious ſhade.
With lowly duty to thy parents bow,
And grace and favour to thy kindred ſhow:
For what concerns the reſt of human kind,
Chooſe out the man to virtue beſt inclin'd;
Him to thy arms receive, him to thy boſom bind.
Poſſeſt of ſuch a friend, preſerve him ſtill;
Nor thwart his counſels with thy ſtubborn will;
Pliant to all his admonitions prove,
And yield to all his offices of love:
Him from thy heart, ſo true, ſo juſtly dear,
Let no raſh word nor light offences tear.
Bear all thou canſt, ſtill with his failings ſtrive,
And to the utmoſt ſtill, and ſtill forgive;
For ſtrong neceſſity alone explores
The ſecret vigour of our latent pow'rs,
Rouzes and urges on the lazy heart,
Force, to itſelf unknown before, t'exert.
By uſe thy ſtronger appetites aſſuage,
Thy gluttony, thy ſloth, thy luſt, thy rage:
From each diſhoneſt act of ſhame forbear;
Of others, and thyſelf, alike beware.
Let rev'rence of thyſelf thy thoughts control,
And guard the ſacred temple of thy ſoul.
Let juſtice o'er thy word and deed preſide,
And reaſon ev'n thy meaneſt actions guide:
For know, that death is man's appointed doom,
Know that the day of great account will come,
When thy paſt life ſhall ſtrictly be ſurvey'd
Each word, each deed be in the balance laid,
And all the good and all the ill moſt juſtly be repaid.
For wealth, the periſhing, uncertain good,
Ebbing and flowing like the fickle flood,
That knows no ſure, no fixt abiding place,
But wand'ring loves from hand to hand to paſs;
Revolve the getter's joy and loſer's pain,
And think if it be worth thy while to gain.
Of all thoſe ſorrows that attend mankind,
With patience bear the lot to thee aſſigned;
Nor think it chance, nor murmur at the load;
For know what man calls fortune is from God.
In what thou may'ſt from wiſdom ſeek relief,
And let her healing hand aſſuage the grief;

Yet ſtill whate'er the righteous doom ordains,
What cauſe ſoever multiplies thy pains,
Let not thoſe pains as ills be underſtood;
For God delights not to afflict the good.
The reas'ning art to various ends appli'd,
Is oft a ſure, but oft an erring guide.
Thy judgment therefore ſound and cool preſerve,
Nor lightly from thy reſolution ſwerve;
The dazzling pomp of words does oft deceive,
And ſweet perſuaſion wins the eaſy to believe.
When fools and liars labour to perſuade,
Be dumb, and let the babblers vainly plead.
This above all, this precept chiefly learn,
This nearly does, and firſt, thyſelf concern;
Let not example, let no ſoothing tongue
Prevail upon thee with a Siren's ſong,
To do thy ſoul's immortal eſſence wrong
Of good and ill by words or deeds expreſt,
Chooſe for thyſelf, and always chooſe the beſt.
Let wary thought each enterprize forerun,
And ponder on thy taſk before begun,
Leſt folly ſhould the wretched work deface,
And mock thy fruitleſs labours with diſgrace.
Fools huddle on and always are in haſte,
Act without thought, and thoughtleſs words they waſte:
But thou, in all thou doſt, with early cares
Strive to prevent at firſt a fate like theirs;
That ſorrow on the end may never wait,
Nor ſharp repentance make the wiſe too late.
Beware thy meddling hand in ought to try,
That does beyond thy reach of knowledge lie;
But ſeek to know, and bend thy ſerious thought
To ſearch the profitable knowledge out.
So joys on joys for ever ſhall encreaſe,
Wiſdom ſhall crown thy labours, and ſhall bleſs
Thy life with pleaſure, and thy end with peace.
Nor let thy body want its part, but ſhare
A juſt proportion of thy tender care:
For health and welfare prudently provide
And let its lawful wants be all ſuppli'd.
Let ſober draughts refreſh, and wholeſome fare
Decaying nature's waſted force repair;
And ſprightly exerciſe the duller ſpirits chear.
In all things ſtill which to this caſe belong,
Obſerve this rule; to guard thy ſoul from wrong.

By

By virtuous uſe thy life and manners frame,
Manly and ſimply pure, and free from blame.
Provoke not envy's deadly rage, but fly
The glancing curſe of her malicious eye.
Seek not in needleſs luxury to waſte
Thy wealth and ſubſtance with a ſpendthrift's haſte;
Yet flying theſe, be watchful, leſt thy mind,
Prone to extremes, an equal danger find,
And be to ſordid avarice inclin'd.
Diſtant alike from each, to neither lean,
But ever keep the happy golden mean.
Be careful ſtill to guard thy ſoul from wrong;
And let thy thought prevent thy hand and tongue.
Let not the ſtealing god of ſleep ſurprize,
Nor creep in ſlumbers on thy weary eyes,
Ere ev'ry action of the former day,
Strictly thou doſt, and righteouſly ſurvey.
With rev'rence at thy own tribunal ſtand,
And anſwer juſtly to thy own demand.
Where have I been? In what have I tranſgreſs'd?
What good or ill has this day's life expreſs'd?
Where have I fail'd in what I ought to do?
In what to God, to man, or to myſelf I owe?
Inquire ſevere whate'er from firſt to laſt,
From morning's dawn 'till ev'ning's gloom has paſt.
If evil were thy deeds, repenting mourn,
And let thy ſoul with ſtrong remorſe be torn.
If good, the good with peace of mind repay,
And to thy ſecret ſelf with pleaſure ſay,
Rejoice, my heart, for all went well to day.
Theſe thoughts and chiefly theſe thy mind ſhould move,
Employ thy ſtudy, and engage thy love.
Theſe are the rules which will to virtue lead,
And teach thy feet her heavenly paths to tread.
This by his name I ſwear, whoſe ſacred lore
Firſt to mankind explain'd the myſtic Four,
Source of eternal nature and almighty pow'r.
In all thou doſt firſt let thy prayers aſcend;
And to the Gods thy labours firſt commend:
From them implore ſucceſs, and hope a proſp'rous end,
So ſhall thy abler mind be taught to ſoar,
And wiſdom in her ſecret ways explore;
To range through heav'n above and earth below,
Immortal Gods and mortal men to know.
So ſhalt thou learn what pow'r does all control,
What bounds the parts, and what unites the whole:

And rightly judge, in all this wond'rous frame,
How univerſal nature is the ſame;
So ſhalt thou ne'er thy vain affections place
On hopes of what ſhall never come to paſs.
Man, wretched man, thou ſhalt be taught to know,
Who bears within himſelf the inborn cauſe of woe.
Unhappy race! that never yet could tell,
How near their good and happineſs they dwell.
Depriv'd of ſenſe, they neither hear nor ſee;
Fetter'd in vice, they ſeek not to be free,
But ſtupid, to their own ſad fate agree:
Like pond'rous rolling ſtones, oppreſs'd with ill,
The weight that loads 'em makes 'em roll on ſtill,
Bereft of choice and freedom of the will.
For native ſtrife in ev'ry boſom reigns,
And ſecretly an impious war maintains:
Provoke not this, but let the combat ceaſe,
And every yielding paſſion ſue for peace.
Would'ſt thou, great Jove, thou father of mankind,
Reveal the demon for that taſk aſſigned,
The wretched race an end of woes would find.
And yet be bold, O man, divine thou art,
And of the gods celeſtial eſſence part,
Nor ſacred nature is from thee conceal'd,
But to thy race her myſtic rules reveal'd.
Theſe if to know thou happily attain,
Soon ſhalt thou perfect be in all that I ordain.
Thy wounded ſoul to health thou ſhalt reſtore,
And free from ev'ry pain ſhe felt before.
Abſtain, I warn, from meats unclean and foul,
So keep thy body pure, ſo free thy ſoul;
So rightly judge; thy reaſon, ſo maintain,
Reaſon which heav'n did for thy guide ordain,
Let that beſt reaſon ever hold the rein.
Then if this mortal body thou forſake,
And thy glad flight to the pure æther take,
Among the gods exalted thou ſhalt ſhine,
Immortal, incorruptible, divine:
The tyrant death ſecurely thou ſhalt brave,
And ſcorn the dark dominion of the grave.

Bravery and cowardice.

THE brave defy and conquer toil and danger; while the coward, diſtruſting the ſucceſs, makes no attempt; meanly content to do and to be nothing. *Euripides.*

Duty

Duty ours, ſucceſs God's.

THE Deity can never be in fault, though his own oracles unfaithful prove. 'Tis ours to labour, to attempt, to dare: danger and difficulty to the young are but a poor excuſe for doing nothing. *Euripides.*

Avarice and generoſity.

I HATE the miſer, whoſe unſocial breaſt
Locks from the world his uſeleſs ſtores.
Wealth by the bounteous only is enjoy'd,
Whoſe treaſures in diffuſive good employ'd
The rich returns of fame and friends procure,
And 'gainſt a ſad reverſe, a ſafe retreat inſure. *Pindar.*

To be virtuous is the beſt policy.

ALLOWING the performance of an honourable action to be attended with labour; the labour is ſoon over, but the honour immortal: whereas, ſhould even pleaſure wait on the commiſſion of what is diſhonourable, the pleaſure is ſoon gone, but the diſhonour eternal. *Muſonius.*

The requirements of friendſhip.

IN the laws of friendſhip 'tis moſt infamous and baſe to leave thy friend to ſtruggle with the woes, in which thou haſt involved him, and provide for thy own ſafety only. *Euripides.*

Many of the ills of life of our own forming.

ALL animals are more happy, and have more underſtanding than man. Look, for inſtance, on yonder aſs; all allow him to be miſerable: his evils, however, are not brought on him by himſelf and his own fault: he feels only thoſe which nature has inflicted. We, on the contrary, beſides our neceſſary ills, draw upon ourſelves a multitude of others. We are melancholy if any perſon happen to ſneeze; we are angry, if any ſpeak reproachfully of us; one man is affrighted with an unlucky dream; another at the hooting of an owl. Our contentions, our anxieties, our opinions, our ambition, our laws, are all evils, which we ourſelves have ſuperadded to nature. *Menander.*

Prayers and profeſſions ſupply not the place of virtue.

HE that offers in ſacrifice, a multitude of bulls and of goats, of golden veſtments, or purple garments, or figures of ivory, or precious gems; and imagines by this to conci-

liate the favour of God, is groſſly miſtaken, and has no ſolid underſtanding. For he that would ſacrifice with ſucceſs, ought to be chaſte and charitable, no corrupter of virgins, no adulterer, no robber or murderer for the ſake of lucre. Covet not, even the thread of another man's needle; for God, who is near thee, perpetually beholds thy actions. *Menander.*

The nature of God.

GOD is a ſupreme intelligence, that acts with order, proportion, and deſign; and is the ſource of all that is good, excellent, and juſt. He is the firſt principle, and is neither fire, nor earth, nor water, nor any thing, that is the object of ſenſe. He is a ſpiritual ſubſtance, the cauſe of the univerſe, and the ſource of all order, and all the beauties, as well as of all the motions, and all the forms we admire in it. ——God is the eternal and living Being, the moſt noble of all beings; a ſubſtance entirely diſtinct from matter, without extenſion, without diviſion, without parts, and without ſucceſſion, who underſtands every thing, by one ſingle act, and continuing himſelf immoveable, gives motion to all things.
Ariſtotle's Metaphyſics.

Directions for reading.

IN the matter of reading; I would fix upon ſome particular authors, and make them my own. He that is every where, is no where; but like a man that ſpends his life in travel, he has many hoſts but few friends: which is the very condition of him, that ſkips from one book to another: the variety does but diſtract his head, and for want of digeſting, it turns to corruption, inſtead of nouriſhment. It is a good argument of a well-compoſed mind, when a man loves home, and to keep company with himſelf: whereas a rambling head, is a certain ſign of a ſickly humour. Many books, and many acquaintances, bring a man to a levity of diſpoſition, and a liking of change. What is the body the better for meat, that will not ſtay with it? Nor is there any thing more hurtful in the caſe of diſeaſes, or wounds, than the frequent ſhifting of phyſic, or plaiſters. Of authors, be ſure to make choice of the beſt; and (as I ſaid before) to ſtick cloſe to them: and though you take up others by the bye, reſerve ſome ſelect ones however for your ſtudy, and retreat. In your reading, you will every day meet with conſolation, and ſupport againſt poverty, death, and other calamities incident to human life: extract what you like; and then ſingle out ſome particular from the reſt, for that day's meditation.

Reading

Reading does not only feed, and entertain the underſtanding; but when a man is doſed with one ſtudy he relieves himſelf with another; but ſtill reading and writing are to be taken up by turns. So long as the meat lies whole upon the ſtomach, it is a burden to us; but upon the concoction it paſſes into ſtrength and blood. And ſo it fares with our ſtudies; ſo long as they lie whole, they paſs into the memory without affecting the underſtanding: but, upon meditation, they become our own, and ſupply us with ſtrength, and virtue: the bee that wanders, and ſips from every flower, diſpoſes what ſhe has gathered into her cells. *Seneca.*

Directions for the treatment of ſervants.

IT pleaſes me exceedingly, to underſtand by all that come out of your quarters, that you demean yourſelf humanely, and tenderly towards your ſervants. It is the part of a wiſe, and of a good man, to deal with his inferior, as he would have his ſuperior deal with him; for ſervants are not only men, but a kind of humble friends: and fortune has no more power over them, than over their maſters: and he that duly conſiders, how many ſervants have come to be maſters, and how many maſters to be ſervants, will lay no great ſtreſs of argument, either upon the one, or upon the other. Some uſe their ſervants worſe than beaſts, in ſlaviſh attendances, betwixt their drink, and their luſts: ſome are brought up only to carve, others to ſeaſon; and all to ſerve the turns of pomp, and luxury. Is it not a barbarous cuſtom, to make it almoſt capital, for a ſervant only to cough, ſneeze, ſigh, or but wag his lips, while he is in waiting; and, to keep him the whole night, mute, and faſting; yet ſo it comes to paſs, that they that dare not ſpeak before their maſters, will not forbear talking of them; and thoſe, on the other ſide, that were allowed a modeſt freedom of ſpeech in their maſter's entertainments, were moſt obſtinately ſilent upon the torture, rather than they would betray them. But we live as if a ſervant were not made of the ſame materials with his maſter, or to breathe the ſame air, or to live, and die, under the ſame conditions. It is worthy of obſervation, that the moſt imperious maſters over their own ſervants, are, at the ſame time, the moſt abject ſlaves to the ſervants of other maſters. I will not diſtinguiſh a ſervant by his office, but by his manners. The one is the work of fortune, the other of virtue. But, we look only to his quality, and not to his merit. Why ſhould not a brave action, rather dignify the condition of a ſervant, that the condition of a ſervant leſſen a brave action?

I would

I would not value a man for his clothes, or degree, any more than I would do a horſe for his trappings. What if he be a ſervant? Shew me any man that is not ſo, to his luſts, his avarice, his ambition, his palate, to his quean; nay, to other men's ſervants; and we are all of us ſervants to fear: inſolent we are, many of us at home; ſervile and deſpiſed abroad; and none are more liable to be trampled upon, than thoſe that have gotten a habit of giving affronts by ſuffering them. What matters it how many maſters we have, when it is but one ſlavery? And whoſoever contemns that, is perfectly free, not whom fortune has a little power over, but over whom ſhe has none at all: which ſtate of liberty is an ineſtimable good, when we deſire nothing, that is either ſuperfluous, or vicious. They are aſſes that are made for burden, and not the nobler ſort of horſes. In the civil wars, betwixt Cæſar and Pompey, the queſtion was not, who ſhould be ſlaves, or free, but who ſhould be maſter. Ambition is the ſame thing in private, that it is in public; and the duties are effectually the ſame, betwixt the maſter of a kingdom, and the maſter of a family. As I would treat ſome ſervants kindly, becauſe they are worthy; and others to make them ſo; ſo on the other ſide, I would have a ſervant to reverence his maſter; and rather to love him, than fear him. Some there are, that think this too little for a maſter, though it is all that we pay, even to God himſelf. The body of a ſervant may be bought and ſold; but his mind is free, *Seneca.*

A wiſe man will not be very curious about words.

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By whom the changeful moon with borrow'd beams
Replete, ſhines forth, and Phœbus with his own:
Whoſe hand ſtretch'd out the ſhores to bound the main;
And on its axis, ballanc'd, hung the ball.
But, when I view'd th' affairs of human kind,
All dark, perplex'd, and unaccountable:
The wicked flouriſhing, elate, and proud:
The righteous ſuff'ring, wretched, and diſtreſt;
My faith again was ſtagger'd, and inclin'd,
Altho' unwillingly to his belief,
Who, that the parts of matter hurry on
At random, thro' the mighty void, maintain'd,
In no determin'd, ſteady, conſtant courſe:
And ſhift their forms, by chance not wiſdom rul'd.
Who, or ſuppos'd the gods of reaſon void,
Or beings indolent at beſt, and weak,
Of us unknowing, and of our affairs.
But now, this tumult of the mind is calm'd;
Rufinus' puniſhment acquits the gods:
And, that the wicked to th' utmoſt pitch
Of grandeur ſoar, no longer I complain.
They're rais'd on high to make their fall the greater.—
Claud. in Rufin.

Advice to a Prince.

DEAR youth, if fortune on the Parthian throne
Had fix'd thy lot: if from the great Arſaces
Deſcended lineally, and much rever'd
Far thro' the diſtant eaſt, the bright Hero Shone

Shone round thy brows, then might thy princely rank
And high extraction render thee ſecure,
Tho' wantoning in ſlothful luxury.
  But diff'rent much the caſe of thoſe that wield
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Moſt difficult the taſk to practice chaſtity,
When the hot blood boils high; and anger, then,
But ill adviſes, when revenge is near.
Thou, the firſt ſallies in thy boſom quell,
Nor e'er be thy concern what 'tis thou canſt,
But what thou ought'ſt to do: and the regard
Of what is juſt, let always rule thy will.
  But this I o'er and o'er again adviſe,
That thou remember providence has plac'd thee
In the full point of light; where all thou doſt
By every nation round thee is obſerv'd.
The faults of princes ne'er can be conceal'd:
The ſplendor of their elevated rank
Permits not ought they do to be unknown:
Fame enters their moſt hidden privacy,
And ſearches all the ſecret windings out.
  Be gentle and benevolent to all:
We may in every excellence beſide
By others be outdone, but clemency
Exalts, and makes us equal to the gods.
  Act not a double part, nor, falſe thyſelf,
Give ear to rumours, for whoe'er does ſo,
Shall be affrighted at each idle noiſe,
And, never, never know an hour's peace.
Whom men at arms and glittering ſpears ſurround,
Is much leſs ſafe than he that love defends:
But love can ne'er be forc'd:—This, mutual truſt,
This, kind and gracious acts alone, procure.

Whom

Whom all his people fear, himſelf much more
Muſt be afraid; a fate for tyrants fit.
Let ſuch with envy perſecute all thoſe
Whom fame ſpeaks well of, and deſtroy the brave.
With ſwords and poiſons let them live encompaſs'd,
Immur'd in tow'rs; and trembling while they threat.
But thou a citizen, a father be,
The general good conſulting, not thine own.
Still, ſtill prefer the public to thyſelf.
If thou would'ſt have thine edicts well obſerv'd,
Obey them firſt thyſelf: the people, then,
With readineſs comply, when the law-maker,
Himſelf, they find, obſervant of the laws.
Example in a king is all in all:
The ſtatutes of the realm, ſerve leſs to form
His ſubjects manners than the life he leads:
For ſtill the changeful vulgar ape their prince. *Claudian.*

The upright Man.

THAT upright man who's ſteady to his truſt,
Inflexible to ill, and obſtinately juſt:
The fury of the populace defies,
And dares the tyrant's threatning frowns deſpiſe.
Not the rough whirlwind that deforms
Adria's black gulf, and vexes it with ſtorms,
The ſtubborn virtue of his ſoul can move,
Nor even the red arm of thund'ring jove.
Should the whole frame of nature round him break,
In ruin and confuſion hurl'd,
He, unconcern'd, would hear the mighty crack,
And ſtand ſecure amidſt a falling world. *Horace.*

The virtuous Man.

THE tow'ring ſummit of Olympus knows,
Nor raging hurricanes, nor hoary ſnows;
But high, in the ſuperior ſkies, is ſeen,
Above the clouds, eternally ſerene:
While, at its ſteady foot, the ruſhing rain,
And rattling thunders ſpend their force in vain:
So, the juſt man, diſdaining all control,
In perfect peace preſerves his ſteady ſoul:
Always himſelf, nought can his virtue move,
Nor is he ſway'd by hatred, or by love. *Claudian.*

Moral

Moral Advice.

BE a good ſoldier, an upright truſtee,
An arbitrator from corruption free;
Or if a witneſs in a doubtful cauſe,
Where a brib'd judge means to elude the laws,
Tho' Phalaris's brazen bull were there,
And he would dictate what he'd have you ſwear,
Stick firmly to the truth, and bravely chuſe
To guard your honour, tho' your life you loſe.
Die, rather than let virtue be betray'd:
Virtue, the nobleſt cauſe for which we're made.
Improperly we meaſure life by breath:
Thoſe do not truly live, who merit death. *Juvenal.*

God governs the World.

I'LL ſing, how God, the world's almighty ſoul,
Fills heaven, and earth, and ſeas, and ſways the whole,
Each part diſpoſes with an equal hand,
While ſubject nature bends to his command.
How all by reaſon moves: becauſe one mind
Does all pervade, and all together bind.
For did not all the friendly parts conſpire
To make one whole, and keep the frame entire:
And did not wiſdom's conſtant laws control
That vaſt ſtupendous machine of the whole,
The earth would loſe its place, the ſkies would fall,
And want of motion prove the bane of all:
No more the ſtars would roll; nor day, nor night,
By turns, each other fly, and put to flight:—
Rains would not cheer the earth, nor winds ſupply
Miſts to the clouds, and vapours to the ſky:
Nor ſeas would fill the ſprings, nor ſprings return
A grateful tribute from their flowing urn:
Nor would they all, unleſs contriv'd by art,
So juſtly be proportion'd in each part,
That neither ſeas, nor ſkies, nor ſtars exceed
Our wants, nor are too ſcanty for our need.
Thus ſtands the frame, and one almighty ſoul
Thro' all diffus'd, ſo turns and guides the whole,
That nothing from it's ſettled ſtation ſwerves.
Motion not alters, but the world preſerves.—
The ſtars ſtill keep one courſe: they ſtill purſue
Their conſtant track, nor vary in a new:
From one fixt point they ſtart: their courſe maintain:
Repeat their whirl, and viſit it again.

A moſt

A moſt convincing reaſon drawn from ſenſe,
That this vaſt frame is rul'd by providence:
Which, like the ſoul, does every whirl advance:
It muſt be God, nor was it made by chance,
As Epicurus dream'd: who madly thought
This beauteous frame of ſenſeleſs atoms wrought
That ſeas, and earth, the ſtars, and ſpacious air,
What forms new worlds, or does the old repair,
Firſt roſe from theſe, by theſe ſuppli'd remain:
And all muſt be when chance ſhall break the chain,
Diſſolv'd to theſe wild principles again.
Abſurd, and nonſenſe! Atheiſt, uſe thine eyes,
And having view'd the order of the ſkies,
Think, if thou canſt, that matter blindly hurl'd,
Without a guide ſhould frame this wond'rous world.

Manilius.

Excellence of Virtue.

VIRTUE is really in itſelf reward:
Alone ſecure, and out of fortune's pow'r,
It ſhines triumphant, let her ſmile, or frown.
Nor in high ſtation, is it puff'd with pride,
Nor meanly ſues for popular applauſe,
Nor covetous of wealth, nor wanting praiſe:
Rich in itſelf, and confident it ſtands,
Immoveable, ſuperior to events,
And with contempt looks down on mortal things.

Claudian.

Socrates on the Immortality of the Soul.

IF I thought, ſaid Socrates, I ſhould not find in the other world, gods as good and as wiſe, and men infinitely better than we, it would be a piece of injuſtice in me not to be troubled at death. But, be it known to you, Simias, and to you Cebes, that I hope to arrive at the aſſembly of the juſt; and therefore it is, that death is no trouble to me; hoping that there is ſomething reſerved for the dead after this life, and that the good meet with better treatment in the world to come, than the bad.

The ſtrait road to virtue does not lie in ſhifting pleaſures for pleaſures, fears for fears, or one melancholy thought for another, and imitating thoſe who change a large piece of money for many ſmall ones. But wiſdom is the only true and unalloyed coin, for which all others muſt be given in exchange. With that piece of money we purchaſe all fortitude,

titude, temperance, juſtice. In a word, that virtue is always true that accompanies wiſdom, without any dependance upon pleaſures, grief, fears, or any other paſſions. Whereas all other virtues ſtript of wiſdom, which run upon a perpetual exchange, are only ſhadows of virtue. True virtue is really and in effect a purgation from all theſe ſort of paſſions. Temperance, juſtice, fortitude, and prudence or wiſdom itſelf, are not exchanged for paſſions, but cleanſe us of them. And it is pretty evident, that thoſe who inſtituted the purifications, called by us Teletes, were perſons of no contemptible rank, men of great geniuſes, who in the firſt ages meant by ſuch riddles to give us to know, that whoever enters the other world without being initiated and purified, ſhall be hurled headlong into the vaſt abyſs; and that whoever arrives there after due purgation and expiation, ſhall be lodged in the apartment of the gods. For, as the diſpenſers of thoſe expiations ſay, There are many who bear the Thyrſus, but few that are poſſeſſed by the Spirit of God. Now thoſe who are thus poſſeſſed, as I take it, are the true philoſophers. I have tried all means to be liſted in that number, and have made it the buſineſs of my whole life to compaſs my end. If it pleaſe God, I hope to know in a minute, that my efforts have not been ineffectual, and that ſucceſs has crowned my endeavours.

The ſoul, which is an inviſible being, goes to a place like itſelf, marvellous, pure, and inviſible, in the infernal world; and returns to a God full of goodneſs and wiſdom; which, I hope, will be the fate of my ſoul in a minute, if it pleaſe God. Shall a ſoul of this nature, and created with all theſe advantages, be diſſipated and annihilated, as ſoon as it parts from the body, as moſt men believe? No ſuch thing, my dear Simias, and my dear Cebes. I will tell you what will rather come to paſs, and what we ought to believe ſteadily. If the ſoul retain its purity without any mixture of filth from the body, as having entertained no voluntary correſpondence with it; but on the contrary, having always avoided it, and collected itſelf within itſelf in continual meditations; that is, in ſtudying the true philoſophy, and effectually learning to die (for philoſophy is a preparation for death) I ſay, if the ſoul depart in this condition, it repairs to a being like itſelf, a Being that is divine, immortal, and full of wiſdom; in which it enjoys an inexpreſſible felicity, as being freed from its errors, its ignorance, its fears, its amours, that tyrannized over it, and all the other evils pertaining to human nature: and as it is ſaid of thoſe who have been initiated in holy myſ-

teries,

teries, it truly paſſes a whole courſe of eternity with the gods.—But if the ſoul depart full of uncleanneſs and impurity, as having been all along mingled with the body, always employed in its ſervice, always poſſeſſed by the love of it, wheedled and charmed by its pleaſures and luſts—Do you think, I ſay, that a ſoul in this condition can depart pure and ſimple from the body? No ſure; that is impoſſible: on the contrary, it departs ſtained with corporeal pollution, which was rendered natural to it by its continual commerce and too intimate union with the body, at a time when it was its conſtant companion, and was ſtill employed in ſerving and gratifying it.

There is one thing more, my friends, that is a very juſt thought, viz. that if the ſoul is immortal, it ſtands in need of cultivation and improvement, not only in the time that we call the time of life; but for the future, or what we call the time of eternity: for if you think juſtly upon this point, you will find it very dangerous to neglect the ſoul. Were death the diſſolution of the whole man, it would be a great advantage to the wicked after death, to be rid at once of their body, their ſoul, and their vices. But foraſmuch as the ſoul is immortal, the only way to avoid thoſe evils and obtain ſalvation, is to become good and wiſe: for it carries nothing along with it, but its good or bad actions, and its virtues or vices, which are the cauſe of its eternal happineſs or miſery, commencing from the firſt minute of its arrival in the other world.—

What I told you now is ſufficient, my dear Simias, to ſhew, that we ought to labour all our life-time to purchaſe virtue and wiſdom, ſince we have ſo great a hope, and ſo great a reward propoſed to us.

And every one that during his life-time renounced the pleaſures of the body, that looked upon the appurtenances of the body as foreign ornaments, and ſiding with the contrary party, purſued only the pleaſures of true knowledge, and beautified his ſoul, not with foreign ornaments, but with ornaments ſuitable to its nature, ſuch as temperance, juſtice, fortitude, liberty and truth: ſuch a one, being firmly confident of the happineſs of his ſoul, ought to wait peaceably for the hour of his removal, as being always ready for the voyage whenever his fate calls him.

Plato's Phedon, paſſim.

END OF THE SIXTH BOOK.

BOOK

BOOK VII.

PRAYERS, PSALMS, AND POEMS.

INTRODUCTION.

THIS ſeventh book comprehends moſt of the Prayers and Songs of Praiſe we meet with in the Holy Scriptures and Apocryphal writings. To theſe are added ſeveral of the ſame kind of compoſitions from Pagan antiquity. The limits of our work will not admit of many: but the few I have ſelected are conſidered by the learned as ſome of the moſt pure and moral, and beſt ſuited to a Chriſtian ear. Valuable, and moral, and elegant, however, as they confeſſedly are, the writers of Greece and Rome were never more completely outdone by the Sacred Code, than on the ſubject of Addreſſes to the Deity, and Hymns and Songs of praiſe. If the Reader will take the trouble of looking back to the third book of the ſecond volume, he will find ſeveral of the Scripture poems finely illuſtrated, and the beauties of them diſplayed, and compared with thoſe of the moſt celebrated of the Heathen writers. The 68 pſalm by Chandler, the 18 by Delany, the Song of Moſes by Herſal, with numberleſs other paſſages of a ſimilar kind in the ſame book, are excellent ſpecimens of ſacred criticiſm, and admirably calculated to diſplay the infinite ſuperiority of divine poeſy over profane. Or if the intelligent reader will caſt an attentive eye over the following collection, and chuſe out ſuch of the compoſitions as he thinks proper to exerciſe his cri-

tical abilities upon, and fairly and candidly attend to what paſſes within himſelf upon a compariſon of the various excellencies of the former with thoſe of the latter, I perſuade myſelf, both his judgment and his feelings will give a decided teſtimony in favour of the Inſpired Writings.

SACRED

SACRED LITERATURE.

BOOK VII.

PART II.

Prayers, Pſalms, and Poems, from the Holy Scriptures and Apocryphal Writings.

The prayer of Abraham's ſervant.

O LORD God of my maſter Abraham, I pray thee, ſend me good ſpeed this day, and ſhew kindneſs unto my maſter Abraham. Behold, I ſtand here by the well of water; and the daughters of the men of the city come out to draw water: And let it come to paſs, that the damſel to whom I ſhall ſay, Let down thy pitcher, I pray thee, that I may drink, and ſhe ſhall ſay, Drink, and I will give thy camels drink alſo: let the ſame be ſhe that thou haſt appointed for thy ſervant Iſaac; and thereby ſhall I know that thou haſt ſhewed kindneſs unto my maſter. *Geneſis* 24. 12—14.

Jacob's prayer for deliverance from Eſau.

O GOD of my father Abraham, and God of my father Iſaac, the Lord which ſaidſt unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant: for with my ſtaff I paſſed over this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Eſau: for I fear him, leſt he will come and ſmite me, and the mother with the children. And thou ſaidſt, I will ſurely do thee good, and make thy ſeed as the ſand of the ſea, which cannot be numbered for multitude. *Geneſis* 32. 9—12.

Prayer of Moſes for Iſrael.

THEN the Egyptians ſhall hear it, (for thou broughteſt up this people in thy might from among them;) And they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art ſeen face to face, and that thy cloud ſtandeth over them, and that thou goeſt before them, by day time in a pillar of a cloud, and in a pillar of fire by night. Now if thou ſhalt kill all this people as one man, then the nations which have heard the fame of thee, will ſpeak, ſaying, Becauſe the Lord was not able to bring this people into the land which he ſware unto them, therefore he hath ſlain them in the wilderneſs. And now, I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken, ſaying, The Lord is long-ſuffering, and of great mercy, forgiving iniquity and tranſgreſſion, and by no means clearing the guilty, viſiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beſeech thee, the iniquity of this people, according unto the greatneſs of thy mercy, and as thou haſt forgiven this people, from Egypt even until now.

Numbers 14. 13—19.

Another prayer of Moſes for Iſrael.

O LORD God, deſtroy not thy people and thine inheritance, which thou haſt redeemed through thy greatneſs, which thou haſt brought forth out of Egypt with a mighty hand. Remember thy ſervants, Abraham, Iſaac, and Jacob; look not unto the ſtubbornneſs of this people, nor to their wickedneſs, nor to their ſin: Leſt the land whence thou broughteſt us out ſay, Becauſe the Lord was not able to bring them into the land which he promiſed them, and becauſe he hated them, he hath brought them out to ſlay them in the wilderneſs. Yet they are thy people, and thine inheritance, which thou broughteſt out by thy mighty power, and by thy ſtretched out arm. *Deuteronomy* 9. 26—29.

Prayer of Joſhua.

ALAS, O Lord God, wherefore haſt thou at all brought this people over Jordan to deliver us into the hand of the Amorites, to deſtroy us? would to God we had been content,

tent, and dwelt on the other ſide Jordan! O Lord, what ſhall I ſay, when Iſrael turneth their backs before their enemies! For the Canaanites, and all the inhabitants of the land ſhall hear of it, and ſhall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name? *Joſhua* 7. 7—9.

David's prayer for the eſtabliſhment of the kingdom.

WHO am I, O Lord God? and what is my houſe, that thou haſt brought me hitherto? And this was yet a ſmall thing in thy ſight, O Lord God; but thou haſt ſpoken alſo of thy ſervant's houſe for a great while to come: and is this the manner of man, O Lord God? And what can David ſay more unto thee? for thou, Lord God, knoweſt thy ſervant. For thy word's ſake, and according to thine own heart haſt thou done all theſe great things, to make thy ſervant know them. Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beſide thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people, even like Iſrael, whom God went to redeem for a people to himſelf, and to make him a name, and to do for you great things and terrible, for thy land, before thy people which thou redeemedſt to thee from Egypt, from the nations and their gods? For thou haſt confirmed to thyſelf thy people Iſrael to be a people unto thee for ever: and thou, Lord, art become their God. And now, O Lord God, the word that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, eſtabliſh it for ever, and do as thou haſt ſaid. And let thy name be magnified for ever, ſaying, The Lord of hoſts is the God over Iſrael: and let the houſe of thy ſervant David be eſtabliſhed before thee. For thou, O Lord of hoſts, God of Iſrael, haſt revealed to thy ſervant, ſaying, I will build thee an houſe: therefore hath thy ſervant found in his heart to pray this prayer unto thee. And, now, O Lord God, thou art that God, and thy words be true, and thou haſt promiſed this goodneſs unto thy ſervant: therefore now, let it pleaſe thee to bleſs the houſe of thy ſervant, that it may continue for ever before thee: for thou, O Lord God, haſt ſpoken it: and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever. 2 *Samuel* 7. 18—29.

Solomon's prayer for wiſdom.

O LORD my God, thou haſt made thy ſervant king inſtead of David my father: and I am but a little child: I know not how to go out or come in. And thy ſervant is in the midſt of thy people which thou haſt choſen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy ſervant an underſtanding heart, to judge thy people, that I may diſcern between good and bad: for who is able to judge this thy ſo great a people. 1 *Kings* 3. 7—9.

Solomon's prayer at the dedication of the temple.

LORD God of Iſrael, there is no God like thee in heaven above, or on the earth beneath, who keepeſt covenant and mercy with thy ſervants that walk before thee with all their heart. 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. 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 children take heed to their way, that they walk before me as thou haſt walked before me. And now, O God of Iſrael, let thy word, I pray thee, be verified which thou ſpakeſt unto thy ſervant David my father. 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? 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: 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. And hearken thou to the ſupplication of thy ſervant, 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. If any man treſpaſs againſt his neighbour, and an oath be laid upon him to cauſe him to ſwear, and the oath come before thine altar in this houſe: then hear thou in heaven, and do, and judge thy ſervants, condemning the wicked, to bring his way upon his head; and juſtifying the righteous to give him according to his righteouſneſs. When thy people Iſrael be ſmitten down

down before the enemy, becauſe they have ſinned againſt thee, and ſhall turn again to thee, and confeſs thy name, and pray, and make ſupplication unto thee in this houſe: then hear thou in heaven, and forgive the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt unto their fathers. When heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; if they pray toward this place, and confeſs thy name, and turn from their ſin, when thou afflicteſt them: then hear thou in heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, that thou teach them the good way wherein they ſhould walk, and give rain upon thy land, which thou haſt given to thy people for an inheritance. If there be in the land famine, if there be peſtilence, blaſting, mildew, locuſt, or if there be caterpillar: if their enemy beſiege them in the land of their cities, whatſoever plague, whatſoever ſickneſs there be. What prayer and ſupplication ſoever be made by any man, or by all thy people Iſrael, which ſhall know every man the plague of his own heart, and ſpread forth his hands toward this houſe: then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whoſe heart thou knoweſt; (for thou, even thou only, knoweſt the hearts of all the children of men;) that they may fear thee all the days that they live in the land which thou gaveſt unto our fathers. Moreover concerning a ſtranger, that is not of thy people Iſrael, but cometh out of a far country for thy name's ſake; (for they ſhall hear of thy great name, and of thy ſtrong hand, and of thy ſtretched out arm;) when he ſhall come and pray toward this houſe: Hear thou in heaven thy dwelling-place, and do according to all that the ſtranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Iſrael; and that they may know that this houſe which I have builded is called by thy name. If thy people go out to battle againſt their enemy whitherſoever thou ſhalt ſend them, and ſhall pray unto the Lord toward the city which thou haſt choſen, and toward the houſe that I have built for thy name: then hear thou in heaven their prayer and their ſupplication, and maintain their cauſe. If they ſin againſt thee, (for there is no man that ſinneth not) and thou be angry with them, and deliver them to the enemy, ſo that they carry them away captives unto the land of the enemy, far or near; yet if they ſhall bethink themſelves in the land whither they were carried captives, and repent, and make ſupplication unto thee in the land of them that

carried

carried them captives, ſaying, We have ſinned, and have done perverſly, we have committed wickedneſs; and ſo return unto thee with all their heart and with all their ſoul, in the land of their enemies which led them away captive, and pray unto thee toward their land which thou gaveſt unto their fathers, the city which thou haſt choſen, and the houſe which I have built for thy name: then hear thou their prayer and their ſupplication in heaven thy dwelling-place, and maintain their cauſe, and forgive thy people that have ſinned againſt thee, and all their tranſgreſſions, wherein they have tranſgreſſed againſt thee, and give them compaſſion before them who carried them captive, that they may have compaſſion on them: for they be thy people, and thine inheritance, which thou broughteſt forth out of Egypt, from the midſt of the furnace of iron: that thine eyes may be open unto the ſupplication of thy ſervant, and unto the ſupplication of thy people Iſrael, to hearken unto them in all that they call for unto thee. For thou didſt ſeparate them from among all the people of the earth, to be thine inheritance, as thou ſpakeſt by the hand of Moſes thy ſervant, when thou broughteſt our fathers out of Egypt, O Lord God. 1 *Kings* 8. 23—53.

Elijah's prayer for fire.

LORD God of Abraham, Iſaac, and of Iſrael, let it be known this day that thou art God in Iſrael, and that I am thy ſervant, and that I have done all theſe things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou haſt turned their heart back again. 1 *Kings* 18. 36—37.

Hezekiah's prayer againſt the king of Aſſyria.

O Lord God of Iſrael, which dwelleſt between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou haſt made heaven and earth. Lord, bow down thine ear, and hear: open, Lord, thine eyes, and ſee: and hear the words of Sennacherib, which hath ſent him to reproach the living God. Of a truth, Lord, the kings of Aſſyria have deſtroyed the nations and their lands, and have caſt their gods into the fire: for they were no gods, but the work of men's hands, wood and ſtone: therefore they have deſtroyed them. Now therefore, O Lord

our

our God, I beſeech thee, ſave thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only. 2 *Kings* 19. 15—19.

David's thankſgiving and prayer on the offerings of the people.

BLESSED be thou, Lord God of Iſrael our father, for ever and ever. Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory, and the majeſty: for all that is in the heaven, and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reigneſt over all; and in thine hand is power and might; and in thine hand it is to make great, and to give ſtrength unto all. Now therefore, our God, we thank thee, and praiſe thy glorious name. But who am I, and what is my people, that we ſhould be able to offer ſo willingly after this ſort? for all things come of thee, and of thine own have we given thee. For we are ſtrangers before thee, and ſojourners, as were all our fathers; our days on the earth are as a ſhadow, and there is none abiding. O Lord our God, all this ſtore that we have prepared to build thee an houſe for thine holy name, cometh of thine hand, and is all thine own. I know alſo, my God, that thou trieſt the heart, and haſt pleaſure in uprightneſs. As for me, in the uprightneſs of mine heart I have willingly offered all theſe things: and now have I ſeen with joy thy people which are preſent here to offer willingly unto thee. O Lord God of Abraham, Iſaac, and of Iſrael our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: And give unto Solomon my ſon a perfect heart to keep thy commandments, thy teſtimonies, and thy ſtatutes, and to do all theſe things, and to build the palace for the which I have made proviſion. 1 *Chron.* 29. 10—19.

Jehoſhaphat's prayer.

O LORD God of our fathers, art not thou God in heaven? and ruleſt not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, ſo that none is able to withſtand thee? Art not thou our God, who didſt drive out the inhabitants of this land before thy people Iſrael, and gaveſt it to the ſeed of Abraham thy friend for ever? And they dwelt therein, and have built

thee

thee a ſanctuary therein, for thy name, ſaying, If, when evil cometh upon us, as the ſword, judgment, or peſtilence, or famine, we ſtand before this houſe, and in thy preſence, (for thy name is in this houſe,) and cry unto thee in our affliction, then thou wilt hear and help. And now behold, the children of Ammon, and Moab, and Mount Seir, whom thou wouldſt not let Iſrael invade when they came out of the land of Egypt, but they turned from them, and deſtroyed them not; behold, I ſay, how they reward us to come to caſt us out of thy poſſeſſion, which thou haſt given us to inherit. O our God, wilt thou not judge them? for we have no might againſt this great company that cometh againſt us; neither know we what to do: but our eyes are upon thee. *2 Chron.* 20. 6—12.

Ezra's prayer.

O my God, I am aſhamed and bluſh to lift up my face to thee, my God: for our iniquities are increaſed over our head, and our treſpaſs is grown up unto the heavens. Since the days of our fathers have we been in a great treſpaſs unto this day; and for our iniquities have we, our kings, and our prieſts, been delivered into the hand of the kings of the lands, to the ſword, to captivity, and to a ſpoil, and to confuſion of face, as it is this day. And now for a little ſpace grace hath been ſhewed from the Lord our God, to leave us a remnant to eſcape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen, yet our God hath not forſaken us in our bondage, but hath extended mercy unto us in the ſight of the kings of Perſia, to give us a reviving, to ſet up the houſe of our God, and to repair the deſolations thereof, and to give us a wall in Judah and in Jeruſalem. And now, O our God, what ſhall we ſay after this? for we have forſaken thy commandments, which thou haſt commanded by thy ſervants the prophets, ſaying, The land unto which we go to poſſeſs it is an unclean land with the filthineſs of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanneſs. Now therefore give not your daughters unto their ſons, neither take their daughters unto your ſons, nor ſeek their peace or their wealth for ever: that ye may be ſtrong, and eat the good of the land, and leave it for an inheritance to your children for ever. And after

after all that is come upon us for our evil deeds, and for our great treſpaſs, ſeeing that thou our God haſt puniſhed us leſs than our iniquities deſerve, and haſt given us ſuch deliverance as this; ſhould we again break thy commandments, and join in affinity with the people of theſe abominations? wouldeſt not thou be angry with us till thou hadſt conſumed us, ſo that there ſhall be no remnant nor eſcaping? O Lord God of Iſrael, thou art righteous: for we remain yet eſcaped, as it is this day: behold, we are before thee in our treſpaſſes: for we cannot ſtand before thee becauſe of this. *Ezra* 9. 6—15.

Nehemiah's prayer.

I BESEECH thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and obſerve his commandments: let thine ear now be attentive, and thine eyes open, that thou mayeſt hear the prayer of thy ſervant, which I pray before thee now day and night for the children of Iſrael thy ſervants, and confeſs the ſins of the children of Iſrael which we have ſinned againſt thee: both I and my father's houſe have ſinned. We have dealt very corruptly againſt thee, and have not kept the commandments, nor the ſtatutes, nor the judgments, which thou commandedſt thy ſervant Moſes. Remember, I beſeech thee, the word that thou commandedſt thy ſervant Moſes, ſaying, If ye tranſgreſs, I will ſcatter you abroad among the nations: but if ye turn unto me, and keep my commandments, and do them; though there were of you caſt out unto the uttermoſt part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have choſen to ſet my name there. Now theſe are thy ſervants and thy people, whom thou haſt redeemed by thy great power, and by thy ſtrong hand. O Lord, I beſeech thee, let now thine ear be attentive to the prayer of thy ſervant, and to the prayer of thy ſervants, who deſire to fear thy name: and proſper, I pray thee, thy ſervant this day, and grant him mercy in the ſight of this man. For I was the king's cup-bearer. *Neh.* 1. 5—11.

A ſolemn confeſſion of ſin.

STAND up, and bleſs the Lord your God for ever and ever: and bleſſed be thy glorious name, which is exalted above all bleſſing

bleſſing and praiſe. Thou, even thou art Lord alone: thou haſt made heaven, the heaven of heavens, with all their hoſt, the earth and all things that are therein, the ſeas and all that is therein; and thou preſerveſt them all; and the hoſt of heaven worſhippeth thee. Thou art the Lord the God, who didſt chooſe Abram, and broughteſt him forth out of Ur of the Chaldees, and gaveſt him the name of Abraham; and foundeſt his heart faithful before thee, and madeſt a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebuſites, and the Girgaſhites, to give it, I ſay, to his ſeed, and haſt performed thy words; for thou art righteous: and didſt ſee the affliction of our fathers in Egypt, and heardeſt their cry by the Red-ſea: and ſhewedſt ſigns and wonders upon Pharaoh, and on all his ſervants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt them. So didſt thou get thee a name, as it is this day. And thou didſt divide the ſea before them, ſo that they went through the midſt of the ſea on the dry land; and their perſecutors thou threweſt into the deeps, as a ſtone into the mighty waters. Moreover, thou leddeſt them in the day by a cloudy pillar, and in the night by a pillar of fire to give them light in the way wherein they ſhould go. Thou cameſt down alſo upon mount Sinai, and ſpakeſt with them from heaven, and gaveſt them right judgments and true laws, good ſtatutes and commandments: and madeſt known unto them thy holy ſabbath, and commandedſt them precepts, ſtatutes and laws, by the hand of Moſes thy ſervant: And gaveſt them bread from heaven for their hunger, and broughteſt forth water for them out of the rock for their thirſt, and promiſedſt them that they ſhould go in to poſſeſs the land which thou hadſt ſworn to give them. But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, and refuſed to obey, neither were mindful of thy wonders that thou didſt among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, ſlow to anger, and of great kindneſs, and forſookeſt them not. Yea, when they had made them a molten calf, and ſaid, This is thy god that brought thee up out of Egypt, and had wrought great provocations; Yet thou in thy manifold mercies forſookeſt them not in the wilderneſs: the pillar of the cloud departed not from them by day, to lead them in the way, neither the pillar of fire by night, to ſhew them

them light, and the way wherein they ſhould go. Thou gaveſt alſo thy good ſpirit to inſtruct them, and withheldeſt not thy manna from their mouth, and gaveſt them water for their thirſt. Yea, forty years didſt thou ſuſtain them in the wilderneſs, ſo that they lacked nothing; their clothes waxed not old, and their feet ſwelled not. Moreover, thou gaveſt them kingdoms and nations, and didſt divide them into corners. So they poſſeſſed the land of Sihon, and the land of the king of Heſhbon, and the land of Og king of Baſhan. Their children alſo multipliedſt thou as the ſtars of heaven, and broughteſt them into the land, concerning which thou hadſt promiſed to their fathers that they ſhould go in to poſſeſs it. So the children went in and poſſeſſed the land, and thou ſubduedſt before them the inhabitants of the land, the Canaanites, and gaveſt them into their hands, with their kings, and the people of the land, that they might do with them as they would. And they took ſtrong cities, and a fat land, and poſſeſſed houſes full of all goods, wells digged, vineyards, and olive-yards, and fruit-trees in abundance. So they did eat, and were all filled, and became fat, and delighted themſelves in thy great goodneſs. Nevertheleſs, they were diſobedient, and rebelled againſt thee, and caſt thy law behind their backs, and ſlew thy prophets which teſtified againſt them to turn them to thee, and they wrought great provocations. Therefore thou deliveredſt them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardeſt them from heaven; and according to thy manifold mercies thou gaveſt them ſaviours, who ſaved them out of the hands of their enemies. But after they had reſt, they did evil again before thee: therefore leſteſt thou them in the hand of their enemies, ſo that they had the dominion over them: yet when they returned and cried unto thee, thou heardeſt them from heaven; and many times didſt thou deliver them according to thy mercies: and teſtifiedſt againſt them, that thou mighteſt bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but ſinned againſt thy judgments, which if a man do, he ſhall live in them; and withdrew the ſhoulder, and hardened their neck, and would not hear. Yet many years didſt thou forbear them, and teſtifiedſt againſt them by thy ſpirit in thy prophets: yet would they not give hear: therefore gaveſt thou them into the hand of the people of the lands. Nevertheleſs, for thy great mercies ſake thou didſt not utterly conſume them, nor forſake them; for thou

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art a gracious and merciful God. Now, therefore, our God, the great, the mighty, and the terrible God, who keepeſt covenant and mercy; let not all the trouble ſeem little before thee that hath come upon us, on our kings, on our princes, and on our prieſts, and on our prophets, and on our fathers, and on all thy people, ſince the time of the kings of Aſſyria, unto this day. Howbeit thou art juſt in all that is brought upon us: for thou haſt done right, but we have done wickedly: neither have our kings, our princes, our prieſts, nor our fathers kept thy law, nor hearkened unto thy commandments and thy teſtimonies, wherewith thou didſt teſtify againſt them. For they have not ſerved thee in their kingdom, and in thy great goodneſs that thou gaveſt them, and in the large and fat land which thou gaveſt before them, neither turned they from their wicked works. Behold, we are ſervants this day; and for the land that thou gaveſt unto our fathers, to eat the fruit thereof, and the good thereof, behold, we are ſervants in it. And it yieldeth much increaſe unto the kings whom thou haſt ſet over us becauſe of our ſins: alſo they have dominion over our bodies and over our cattle at their pleaſure, and we are in great diſtreſs. And becauſe of all this we make a ſure covenant, and write it; and our princes, levites and prieſts ſeal unto it. *Neh.* 9. 5—38.

Iſaiah's prayer for a diſplay of God's power.

O H, that thou wouldeſt rend the heavens, that thou wouldeſt come down, that the mountains might flow down at thy preſence, as when the melting fire burneth, the fire cauſeth the waters to boil, to make thy name known to thine adverſaries, that the nations may tremble at thy preſence. When thou didſt terrible things which we looked not for, thou cameſt down, the mountains flowed down at thy preſence. For ſince the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye ſeen, O God, beſide thee, what he hath prepared for him that waiteth for him. Thou meeteſt him that rejoiceth, and worketh righteouſneſs, thoſe that remember thee in thy ways: behold, thou art wroth, for we have ſinned: in thoſe is continuance, and we ſhall be ſaved. But we are all as an unclean thing, and all our righteouſneſſes are as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away, and there is none that calleth upon thy name, that ſtirreth up himſelf to take hold of thee: for thou

thou haſt hid thy face from us, and haſt conſumed us becauſe of our iniquities. But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. Be not wroth very ſore, O Lord, neither remember iniquity for ever: behold, ſee, we beſeech thee, we are all thy people. Thy holy cities are a wilderneſs, Zion is a wilderneſs, Jeruſalem a deſolation. Our holy and our beautiful houſe, where our fathers praiſed thee, is burnt up with fire: and all our pleaſant things are laid waſte. Wilt thou refrain thyſelf for theſe things, O Lord? wilt thou hold thy peace, and afflict us very ſore?

Iſaiah 64. 1—12.

Jeremiah's prayer in a time of famine.

O Lord, though our iniquities teſtify againſt us, do thou it for thy name's ſake: for our backſlidings are many; we have ſinned againſt thee. O the hope of Iſrael, the ſaviour thereof in time of trouble, why ſhouldeſt thou be as a ſtranger in the land, and as a wayfaring man that turneth aſide to tarry for a night? Why ſhouldeſt thou be as one aſtoniſhed, as a mighty man that cannot ſave? yet thou, O Lord, art in the midſt of us, and we are called by thy name, leave us not. Haſt thou utterly rejected Judah? hath thy ſoul loathed Zion? why haſt thou ſmitten us, and there is no healing for us? we looked for peace, and there is no good: and for the time of healing, and behold, trouble. We acknowledge, O Lord, our wickedneſs, and the iniquity of our fathers: for we have ſinned againſt thee. Do not abhor us, for thy name's ſake, do not diſgrace the throne of thy glory: remember, break not thy covenant with us. Are there any among the vanities of the Gentiles that can cauſe rain? or can the heavens give ſhowers? art not thou he, O Lord our God? therefore we will wait upon thee: for thou haſt made all theſe things. *Jeremiah* 14. 7—9. 19—22.

Jeremiah's prayer in priſon.

AH, Lord God, behold, thou haſt made the heaven and the earth by thy great power and ſtretched out arm, and there is nothing too hard for thee. Thou ſheweſt loving kindneſs unto thouſands, and recompenſeſt the iniquity of the fathers into the boſom of their children after them: the great

great, the mighty God, the Lord of hoſts is his name, great in counſel, and mighty in work, for thine eyes are open upon all the ways of the ſons of men, to give every one according to his ways, and according to the fruit of his doings, which haſt ſet ſigns and wonders in the land of Egypt, even unto this day, and in Iſrael, and among other men, and haſt made thee a name, as at this day, and haſt brought forth thy people Iſrael out of the land of Egypt, with ſigns, and with wonders, and with a ſtrong arm, and with a ſtretched out arm, and with great terror, and haſt given them this land, which thou didſt ſwear to their fathers to give them, a land flowing with milk and honey. And they came in and poſſeſſed it, but they obeyed not thy voice, neither walked in thy law, they have done nothing of all that thou commandeſt them to do: therefore thou haſt cauſed all this evil to come upon them. Behold the mounts, they are come unto the city to take it, and the city is given into the hand of the Chaldeans that fight againſt it, becauſe of the ſword, and of the famine, and of the peſtilence; and what thou haſt ſpoken is come to paſs; and, behold, thou ſeeſt it. And thou haſt ſaid unto me, O Lord God, buy thee the field for money, and take witneſſes: for the city is given into the hands of the Chaldeans. *Jeremiah* 32. 17—25.

Daniel's ſupplication and prayer.

O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have ſinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments: neither have we hearkened unto thy ſervants the prophets, which ſpake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteouſneſs belongeth unto thee, but unto us confuſion of faces, as at this day; to the men of Judah, and to the inhabitants of Jeruſalem, and unto all Iſrael, that are near, and that are far off, through all the countries whither thou haſt driven them, becauſe of their treſpaſs that they have treſpaſſed againſt thee. O Lord, to us belongeth confuſion of face, to our kings, to our princes, and to our fathers, becauſe we have ſinned againſt thee. To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him, neither have we obeyed the voice of the Lord our God,

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to walk in his laws which he ſet before us by his ſervants the prophets. Yea, all Iſrael have tranſgreſſed thy law even by departing, that they might not obey thy voice: therefore the curſe is poured upon us, and the oath that is written in the law of Moſes the ſervant of God, becauſe we have ſinned againſt him. And he hath confirmed his words which he ſpake againſt us, and againſt our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jeruſalem. As it is written in the law of Moſes, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and underſtand thy truth. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice. And now, O Lord our God that haſt brought thy people forth out of the land of Egypt with a mighty hand, and haſt gotten thee renown as at this day; we have ſinned, we have done wickedly. O Lord, according to all thy righteouſneſs, I beſeech thee, let thine anger and thy fury be turned away from thy city Jeruſalem, thy holy mountain: becauſe for our ſins and for the iniquities of our fathers, Jeruſalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon thy ſanctuary that is deſolate, for the Lord's ſake. O my God, incline thine ear, and hear: open thine eyes, and behold our deſolations, and the city which is called by thy name: for we do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies. O Lord, hear, O Lord, forgive; O Lord, hearken, and do; defer not, for thine own ſake, O my God: for thy city and thy people are called by thy name. *Daniel* 9. 4—19.

Jonah's prayer.

I CRIED by reaſon of mine affliction unto the Lord, and he heard me: out of the belly of hell cried I, and thou heardeſt my voice. For thou hadſt caſt me into the deep, in the midſt of the ſeas; and the floods compaſſed me about: all thy billows and thy waves paſſed over me. Then I ſaid, I am caſt out of thy ſight: yet I will look again toward thy holy temple. The waters compaſſed me about even to the ſoul, the depth cloſed me round about, the weeds were wrapped about my head. I went down to the bottoms of

the mountains: the earth with her bars was about me for ever: yet haſt thou brought up my life from corruption, O Lord, my God. When my ſoul fainted within me, I remembered the Lord: and my prayer came in unto thee, into thine holy temple. They that obſerve lying vanities forſake their own mercy. But I will ſacrifice unto thee with the voice of thankſgiving; I will pay that that I have vowed. Salvation is of the Lord. *Jonah* 2. 2—9.

Prayer and complaint of the Jewiſh church.

WOE is me! for I am as when they have gathered the ſummer fruits, as the grape gleanings of the vintage: there is no cluſter to eat: my ſoul deſired the firſt ripe fruit. The good man is periſhed out of the earth, and there is none upright among men: they all lie in wait for blood: they hunt every man his brother with a net. That they may do evil with both hands earneſtly, the prince aſketh, and the judge aſketh for a reward: and the great man he uttereth his miſchievous deſire: ſo they wrap it up. The beſt of them is a briar: the moſt upright is ſharper than a thorn-hedge: the day of thy watchmen, and thy viſitation cometh; now ſhall be their perplexity. Truſt ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy boſom. For the ſon diſhonoureth the father, the daughter riſeth up againſt her mother, the daughter-in-law againſt her mother-in-law; a man's enemies are the men of his own houſe. Therefore I will look unto the Lord: I will wait for the God of my ſalvation: my God will hear me. Rejoice not againſt me, O mine enemy: when I fall, I ſhall ariſe; when I ſit in darkneſs, the Lord ſhall be a light unto me. I will bear the indignation of the Lord, becauſe I have ſinned againſt him, until he plead my cauſe, and execute judgment for me: he will bring me forth to the light, and I ſhall behold his righteouſneſs. Then ſhe that is mine enemy ſhall ſee it, and ſhame ſhall cover her: which ſaid unto me, Where is the Lord thy God? mine eyes ſhall behold her: now ſhall ſhe be trodden down as the mire of the ſtreets. In the day that thy walls are to be built, in that day ſhall the decree be far removed. In that day alſo he ſhall come even to thee from Aſſyria, and from the fortified cities, and from the fortreſs even to the river, and from ſea to ſea, and from mountain to mountain. Notwithſtanding, the land ſhall be deſolate

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becauſe of them that dwell therein, for the fruit of their doings. Feed thy people with thy rod, the flock of thine heritage, which dwell ſolitarily in the wood, in the midſt of Carmel: let them feed in Baſhan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I ſhew unto him marvellous things. The nations ſhall ſee, and be confounded at all their might: they ſhall lay their hand upon their mouth, their ears ſhall be deaf. They ſhall lick the duſt like a ſerpent, they ſhall move out of their holes like worms of the earth: they ſhall be afraid of the Lord our God, and ſhall fear becauſe of thee. Who is a god like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth in mercy. He will turn again, he will have compaſſion upon us: he will ſubdue our iniquities: and thou wilt caſt all their ſins into the depths of the ſea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou haſt ſworn unto our fathers from the days of old.

Micah 7 chapter.

The prayer of Habakkuk.

O Lord, I have heard thy ſpeech, and was afraid: O Lord, revive thy work in the midſt of the years, in the midſt of the years make known: in wrath remember mercy. God came from Teman, and the holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praiſe. And his brightneſs was as the light, he had horns coming out of his hand, and there was the hiding of his power. Before him went the peſtilence, and burning coals went forth at his feet. He ſtood, and meaſured the earth: he beheld, and drove aſunder the nations, and the everlaſting mountains were ſcattered, the perpetual hills did bow: his ways are everlaſting. I ſaw the tents of Cuſhan in affliction: and the curtains of the land of Midian did tremble. Was the Lord diſpleaſed againſt the rivers? was thine anger againſt the rivers? was thy wrath againſt the ſea, that thou didſt ride upon thine horſes, and thy chariots of ſalvation? Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didſt cleave the earth with rivers. The mountains ſaw thee, and they trembled: the overflowing of the water paſſed by: the deep uttered his voice, and lifted up his hands on high. The ſun and moon ſtood ſtill in their habitation: at the light of thine

arrows they went, and at the ſhining of thy glittering ſpear. Thou didſt march through the land in indignation, thou didſt threſh the heathen in anger. Thou wenteſt forth for the ſalvation of thy people, even for ſalvation with thine anointed; thou woundeſt the head out of the houſe of the wicked, by diſcovering the foundation unto the neck. Selah, Thou didſt ſtrike through with his ſtaves the head of his villages: they came out as a whirlwind to ſcatter me: their rejoicing was as to devour the poor ſecretly. Thou didſt walk through the ſea with thine horſes, through the heap of great waters. When I heard, my belly trembled: my lips quivered at the voice: rottenneſs entered into my bones, and I trembled in myſelf that I might reſt in the day of trouble: when he cometh up unto the people, he will invade them with his troops. Although the fig tree ſhall not bloſſom, neither ſhall fruit be in the vines, the labour of the olive ſhall fail, and the fields ſhall yield no meat, the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls: Yet I will rejoice in the Lord, I will joy in the God of my ſalvation. The Lord God is my ſtrength, and he will make my feet like hinds feet, and he will make me to walk upon mine high places. *Habakkuk* 3. 2—19.

The prayer of Eſdras.

O Lord, thou that dwelleſt in everlaſtingneſs, which beholdeſt from above, things in the heaven and in the air, whoſe throne is ineſtimable, whoſe glory may not be comprehended, before whom the hoſts of angels ſtand with trembling, whoſe ſervice is converſant in wind and fire, whoſe word is true and ſayings conſtant, whoſe commandment is ſtrong, and ordinance fearful, whoſe looks drieth up the depths, and indignation maketh the mountains to melt away, which the truth witneſſeth. O hear the prayer of thy ſervant, and give ear to the petition of thy creature.—For while I live, I will ſpeak; and ſo long as I have underſtanding, I will anſwer. O look not upon the ſins of thy people: but on them which ſerve thee in truth. Regard not the wicked inventions of the heathen; but the deſire of thoſe that keep thy teſtimonies in afflictions. Think not upon thoſe that have walked feignedly before thee; but remember them which, according to thy will, have known thy fear. Let it not be thy will to deſtroy them which have lived like beaſts; but to look upon them that have clearly taught

taught thy law. Take thou no indignation at them which are deemed worſe than beaſts; but love them that alway put their truſt in thy righteouſneſs and glory. For we and our fathers do languiſh of ſuch diſeaſes: but becauſe of us ſinners, thou ſhalt be called merciful. For if thou haſt a deſire to have mercy upon us, thou ſhalt be called merciful, to us namely, that have no works of righteouſneſs. For the juſt, which have many good works laid up with thee, ſhall out of their own deeds receive reward. For what is man that thou ſhouldeſt take diſpleaſure at him? or what is a corruptible generation, that thou ſhouldeſt be ſo bitter toward it? For in truth there is no man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amiſs. For in this, O Lord, thy righteouſneſs and thy goodneſs ſhall be declared, if thou be merciful unto them which have not the confidence of good works. *2 Eſdras* 8. 20—36.

Prayer of Tobit.

O Lord thou art juſt, and all thy works and all thy ways are mercy and truth, and thou judgeſt truly and juſtly for ever. Remember me, and look on me, puniſh me not for my ſins and ignorances, and the ſins of my fathers, who have ſinned before thee: For they obeyed not thy commandments; wherefore thou haſt delivered us for a ſpoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are diſperſed. And now thy judgments are many and true: deal with me according to my ſins, and my fathers: becauſe we have not kept thy commandments, neither have walked in truth before thee, Now therefore deal with me as ſeemeth beſt unto thee, and command my ſpirit to be taken from me, that I may be diſſolved, and become earth: for it is profitable for me to die rather than to live, becauſe I have heard falſe reproaches, and have much ſorrow: command therefore that I may now be delivered out of this diſtreſs, and go into the everlaſting place: turn not thy face away from me.

Tobit 3. 2—6.

Sara's prayer.

BLESSED art thou, O Lord my God, and thine holy and glorious name is bleſſed and honourable for ever: let all

thy works praiſe thee for ever. And now, O Lord, I ſet mine eyes and my face toward thee, and ſay, take me out of the earth, that I may hear no more the reproach. Thou knoweſt, Lord, that I am pure from all ſin with man, and that I never polluted my name, nor the name of my father in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinſman, nor any ſon of his alive, to whom I may keep myſelf for a wife; my ſeven huſbands are already dead, and why ſhould I live? but if it pleaſe not thee that I ſhould die, command ſome regard to be had of me, and pity taken of me, that I hear no more reproach. *Tobit* 3. 11—15.

Prayer of Tobias.

BLESSED art thou, O God of our fathers, and bleſſed is thy holy and glorious name for ever; let the heavens bleſs thee, and all thy creatures. Thou madeſt Adam, and gaveſt him Eve his wife for an helper and ſtay: of them came mankind: thou haſt ſaid, It is not good that man ſhould be alone; let us make unto him an aid like unto himſelf. And now, O Lord, I take not this my ſiſter for luſt, but uprightly: therefore mercifully ordain, that we may become aged together. And ſhe ſaid with him, Amen. *Tobit* 8. 5—8.

Prayer of Judith.

O LORD God of my father Simeon, to whom thou gaveſt a ſword to take vengeance of the ſtrangers, who looſened the girdle of a maid to defile her, and diſcovered the thigh to her ſhame, and polluted her virginity to her reproach (for thou ſaidſt, it ſhall not be ſo, and yet they did ſo;) wherefore thou gaveſt their rulers to be ſlain, ſo that they dyed their bed in blood, being deceived, and ſmoteſt the ſervants with their lords, and the lords upon their thrones; and haſt given their wives for a prey, and their daughters to be captives, and all their ſpoils to be divided amongſt thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me alſo a widow. For thou haſt wrought not only thoſe things, but alſo the things which fell out before, and which enſued after, thou haſt thought upon the things which are now, and which are to come. Yea, what things thou didſt determine were ready at hand,

and

and ſaid, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge. For behold, the Aſſyrians are multiplied in their power; they are exalted with horſe and man; they glory in the ſtrength of their footmen; they truſt in ſhield, and ſpear, and bow, and ſling; and know not that thou art the Lord that breakeſt the battles: the Lord is thy name. Throw down their ſtrength in thy power, and bring down their force in thy wrath: for they have purpoſed to defile thy ſanctuary, and to pollute the tabernacle, where thy glorious name reſteth, and to caſt down with ſword the horn of thy altar. Behold their pride, and ſend thy wrath upon their heads: give into mine hand, which am a widow, the power that I have conceived. Smite by the deceit of my lips the ſervant with the prince, and the prince with the ſervant: break down their ſtatelineſs by the hand of a woman. For thy power ſtandeth not in multitude, nor thy might in ſtrong men: for thou art a God of the afflicted, an helper of the oppreſſed, an upholder of the weak, a protector of the forlorn, a ſaviour of them that are without hope. I pray thee, I pray thee, O God of my father, and God of the inheritance of Iſrael, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer: And make my ſpeech and deceit to be their wound and ſtripe, who have purpoſed cruel things againſt thy covenant, and thy hallowed houſe, and againſt the top of Sion, and againſt the houſe of the poſſeſſion of thy children. And make every nation and tribe to acknowledge, that thou art the God of all power and might, and that there is none other that protecteth the people of Iſrael, but thou.

Judith 9. 2—14.

Prayer of Mardochæus.

O Lord, Lord, the King Almighty: for the whole world is in thy power, and if thou haſt appointed to ſave Iſrael, there is no man that can gainſay thee: For thou haſt made heaven and earth, and all the wondrous things under the heaven. Thou art Lord of all things, and there is no man that can reſiſt thee, which art the Lord. Thou knoweſt all things, and thou knoweſt, Lord, that it was neither in contempt nor pride, nor for any deſire of glory, that I did not bow down to proud Haman. For I could have been content with good-will, for the ſalvation of Iſrael, to kiſs the ſoles of his feet. But I did this, that I might not prefer the glory of man above

above the glory of God: neither will I worſhip any but thee, O God, neither will I do it in pride. And now, O Lord God, and King, ſpare thy people: for their eyes are upon us to bring us to nought; yea, they deſire to deſtroy the inheritance that hath been thine from the beginning. Deſpiſe not the portion which thou haſt delivered out of Egypt for thine own ſelf. Hear my prayer, and be merciful to thine inheritance: turn our ſorrow into joy, that we may live, O Lord, and praiſe thy name: and deſtroy not the mouths of them that praiſe thee, O Lord. *Eſther* 13. 9—17.

Prayer of queen Eſther.

O MY Lord, thou only art our King: help me deſolate woman, which have no helper but thee: For my danger is in mine hand. From my youth up I have heard in the tribe of my family, that thou, O Lord, tookeſt Iſrael from among all people, and our fathers from among all their predeceſſors, for a perpetual inheritance, and thou haſt performed whatſoever thou didſt promiſe them. And now, we have ſinned before thee: therefore haſt thou given us into the hands of our enemies, becauſe we worſhipped their gods: O Lord, thou art righteous. Nevertheleſs, it ſatisfieth them not, that we are in bitter captivity: but they have ſtricken hands with their idols, that they will aboliſh the thing that thou with thy mouth haſt ordained, and deſtroy thine inheritance, and ſtop the mouth of them that praiſe thee, and quench the glory of thy houſe, and of thine altar, and open the mouths of the heathen, to ſet forth the praiſes of the idols, and to magnify a fleſhly king for ever. O Lord, give not thy ſcepter unto them that be nothing, and let them not laugh at our fall; but turn their device upon themſelves, and make him an example that hath begun this againſt us. Remember, O Lord, make thyſelf known in time of our affliction, and give me boldneſs, O King of the nations, and Lord of all power. Give me eloquent ſpeech in my mouth before the lion: turn his heart to hate him that fighteth againſt us, that there may be an end of him, and of all that are like-minded to him: But deliver us with thine hand, and help me, that am deſolate, and which have no other helper but thee. Thou knoweſt all things, O Lord; thou knoweſt that I hate the glory of the unrighteous, and abhor the bed of the uncircumciſed, and of all the heathen. Thou knoweſt my neceſſity: for I abhor he ſign of my high eſtate, which is upon mine head, in the days wherein I ſhew myſelf, and that I abhor

abhor it as a menſtruous rag, and that I wear it not when I am private by myſelf, and that thine handmaid hath not eaten at Haman's table, and that I have not greatly eſteemed the king's feaſt, nor drunk the wine of the drink-offerings. Neither had thine handmaid any joy ſince the day that I was brought hither, to this preſent, but in thee, O Lord God of Abraham. O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the miſchievous, and deliver me out of my fear. *Eſther* 14. 3—19.

Prayer for wiſdom.

O God of my fathers, and Lord of mercy, who haſt made all things with thy word, and ordained man through thy wiſdom, that he ſhould have dominion over the creatures which thou haſt made, and order the world according to equity and righteouſneſs, and execute judgment with an upright heart: give me wiſdom that ſitteth by thy throne, and reject me not from among thy children: for I thy ſervant, and ſon of thine handmaid, am a feeble perſon, and of a ſhort time, and too young for the underſtanding of judgment and laws. For though a man be ever ſo perfect among the children of men, yet if thy wiſdom be not with him, he ſhall be nothing regarded. Thou haſt choſen me to be a king of thy people, and a judge of thy ſons and daughters. Thou haſt commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwelleſt, a reſemblance of the holy tabernacle which thou haſt prepared from the beginning. And wiſdom was with thee: which knoweth thy works, and was preſent when thou madeſt the world, and knew what was acceptable in thy ſight, and right in thy commandments: O ſend her out of thy holy heavens, and from the throne of thy glory, that being preſent ſhe may labour with me, that I may know what is pleaſing unto thee. For ſhe knoweth and underſtandeth all things, that ſhe ſhall lead me ſoberly in my doings, and preſerve me in her power. So ſhall my works be acceptable, and then ſhall I judge thy people righteouſly, and be worthy to ſit in my father's ſeat. For what man is he that can know the counſel of God; or who can think what the will of the Lord is! For the thoughts of mortal men are miſerable, and our devices are but uncertain. For the corruptible body preſſeth down the ſoul, and the earthly tabernacle weigheth down the mind that muſeth upon many things. And hardly do we gueſs aright at things that

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are upon earth, and with labour do we find the things that are before us: but the things that are in heaven, who hath ſearched out? And thy counſel who hath known, except thou give wiſdom, and ſend thy Holy Spirit from above? For ſo the ways of them which lived on the earth were reformed, and men were taught the things that are pleaſing unto thee, and were ſaved through wiſdom. *Wiſdom 9 chap.*

Prayer of Jeſus the ſon of Sirach.

I WILL thank thee, O Lord and King, and praiſe thee, O God my Saviour, I do give praiſe unto thy name: for thou art my defender and helper, and haſt preſerved my body from deſtruction, and from the ſnare of the ſlanderous tongue, and from the lips that forge lies, and haſt been mine helper againſt mine adverſaries: And haſt delivered me according to the multitude of thy mercies, and greatneſs of thy name, from the teeth of them that were ready to devour me, and out of the hands of ſuch as ſought after my life, and from the manifold afflictions which I had; from the choking of fire on every ſide, and from the midſt of fire which I kindled not; from the depth of the belly of hell, from an unclean tongue, and from lying words: by an accuſation to the king from an unrighteous tongue, my ſoul drew near even unto death, my life was near to the hell beneath. They compaſſed me on every ſide, and there was no man to help me: I looked for the ſuccour of men, but there was none. Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou delivereſt ſuch as wait for thee, and ſaveſt them out of the hands of the enemies. Then lifted I up my ſupplication from the earth, and prayed for deliverance from death. I called upon the Lord the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help. I will praiſe thy name continually, and will ſing praiſe with thankſgiving; and ſo my prayer was heard; for thou ſavedſt me from deſtruction, and deliveredſt me from the evil time: therefore will I give thanks, and praiſe thee, and bleſs thy name, O Lord. When I was yet young, or ever I went abroad, I deſired wiſdom openly in my prayer. I prayed for her before the temple, and will ſeek her out even to the end. Even from the flower, till the grape was ripe, hath my heart delighted in her; my foot went the right way, from my youth up ſought I after her. I bowed down mine ear a little, and received her, and gat much learning. I profited therein,

therefore

therefore will I aſcribe the glory unto him that giveth me wiſdom. For I purpoſed to do after her, and earneſtly I followed that which is good; ſo ſhall I not be confounded. My ſoul hath wreſtled with her, and in my doings I was exact: I ſtretched forth my hands to the heaven above, and bewailed my ignorances of her. I directed my ſoul unto her, and I found her in pureneſs: I have had my heart joined with her from the beginning, therefore ſhall I not be forſaken. My heart was troubled in ſeeking her: therefore have I gotten a good poſſeſſion. The Lord hath given me a tongue for my reward, and I will praiſe him therewith. Draw near unto me, ye unlearned, and dwell in the houſe of learning. Wherefore are ye ſlow, and what ſay ye of theſe things, ſeeing your ſouls are very thirſty. I opened my mouth, and ſaid, Buy her for yourſelves without money. Put your neck under the yoke, and let your ſoul receive inſtruction; ſhe is hard at hand to find. Behold with your eyes, how that I have had but little labour, and have gotten unto me much reſt. Get learning with a great ſum of money, and get much gold by her. Let your ſoul rejoice in his mercy, and be not aſhamed of his praiſe. Work your work betimes, and in his time he will give you your reward.

Ecc. 51. 1—30.

Prayer and confeſſion of the Jews at Babylon.

TO the Lord our God belongeth righteouſneſs, but unto us the confuſion of faces, as it is come to paſs this day unto them of Juda, and to the inhabitants of Jeruſalem, and to our kings, and to our princes, and to our prieſts, and to our prophets, and to our fathers. For we have ſinned before the Lord, and diſobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly: ſince the day that the Lord brought our forefathers out of the land of Egypt unto this preſent day, we have been diſobedient unto the Lord our God, and we have been negligent in not hearing his voice. Wherefore the evils cleaved unto us, and the curſe which the Lord appointed by Moſes his ſervant, at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as it is to ſee this day. Nevertheleſs, we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he ſent unto us: but every man followed the imagination of his own wicked heart, to ſerve ſtrange gods,

gods, and to do evil in the ſight of the Lord our God. Therefore the Lord hath made good his word, which he pronounced againſt us, and againſt our judges that judged Iſrael, and againſt our kings, and againſt our princes, and againſt the men of Iſrael and Juda, to bring upon us great plagues, ſuch as never happened under the whole heaven, as it came to paſs in Jeruſalem, according to the things that were written in the law of Moſes, that a man ſhould eat the fleſh of his own ſon, and the fleſh of his own daughter. Moreover, he hath delivered them to be in ſubjection to all the kingdoms that are round about us, to be as a reproach and deſolation among all the people round about, where the Lord hath ſcattered them. Thus we were caſt down, and not exalted, becauſe we have ſinned againſt the Lord our God, and have not been obedient unto his voice. To the Lord our God appertaineth righteouſneſs: but unto us and to our fathers open ſhame, as appeareth this day. For all theſe plagues are come upon us, which the Lord hath pronounced againſt us. Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart. Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us, for the Lord is righteous in all his works which he hath commanded us. Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath ſet before us. And now, O Lord God of Iſrael, that haſt brought thy people out of the land of Egypt with a mighty hand, and high arm, and with ſigns, and with wonders, and with great power, and haſt gotten thyſelf a name, as appeareth this day: O Lord our God, we have ſinned, we have done ungodly, we have dealt unrighteouſly in all thine ordinances. Let thy wrath turn from us: for we are but a few left among the heathen where thou haſt ſcattered us. Hear our prayers, O Lord, and our petitions, and deliver us for thine own ſake, and give us favour in the ſight of them which have led us away: that all the earth may know that thou art the Lord our God, becauſe Iſrael and his poſterity is called by thy name. O Lord, look down from thy holy houſe, and conſider us: bow down thine ear, O Lord, to hear us. Open thine eyes, and behold, for the dead that are in their graves, whoſe ſouls are taken from their bodies, will give unto the Lord neither praiſe nor righteouſneſs: but the ſoul that is greatly vexed, which goeth ſtooping and feeble, and the eyes that fail, and the hungry ſoul will give thee praiſe and righteouſneſs, O Lord.

O Lord. Therefore we do not make our humble ſupplication before thee, O Lord our God, for the righteouſneſs of our fathers, and of our kings. For thou haſt ſent out thy wrath and indignation upon us, as thou haſt ſpoken by thy ſervants the prophets, ſaying, thus ſaith the Lord, Bow down your ſhoulders to ſerve the king of Babylon: ſo ſhall ye remain in the land that I gave unto your fathers. But if ye will not hear the voice of the Lord, to ſerve the king of Babylon, I will cauſe to ceaſe out of the cities of Juda, and from without Jeruſalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land ſhall be deſolate of inhabitants. But we would not hearken unto thy voice to ſerve the king of Babylon: therefore haſt thou made good the words that thou ſpakeſt by thy ſervants the prophets, namely, that the bones of our kings, and the bones of our fathers, ſhould be taken out of their places. And lo, they are caſt out to the heat of the day, and to the froſt of the night, and they died in great miſeries by famine, by ſword, and by peſtilence, and the houſe which is called by thy name (haſt thou laid waſte,) as it is to be ſeen this day for the wickedneſs of the houſe of Iſrael, and the houſe of Juda. O Lord our God, thou haſt dealt with us after all thy goodneſs, and according to all that great mercy of thine. As thou ſpakeſt by thy ſervant Moſes, in the day when thou didſt command him to write thy law before the children of Iſrael, ſaying, if ye will not hear my voice, ſurely this very great multitude ſhall be turned into a ſmall number among the nations where I will ſcatter them. For I knew that they would not hear me, becauſe it is a ſtiff-necked people: but in the land of their captivities they ſhall remember themſelves, and ſhall know, that I am the Lord their God: for I will give them an heart, and ears to hear. And they ſhall praiſe me in the land of their captivity, and think upon my name. And return from their ſtiff neck, and from their wicked deeds: for they ſhall remember the way of their fathers, which ſinned before the Lord. And I will bring them again into the land which I promiſed with an oath unto their fathers, Abraham, Iſaac, and Jacob, and they ſhall be lords of it: and I will increaſe them, and they ſhall not be diminiſhed. And I will make an everlaſting covenant with them to be their God, and they ſhall be my people: and I will no more drive my people of Iſrael out of the land that I have given them. O Lord Almighty, God of Iſrael, the ſoul in anguiſh, the troubled

troubled ſpirit crieth unto thee. Hear, O Lord, and have mercy: for thou art merciful; and have pity upon us, becauſe we have ſinned before thee. For thou endureſt for ever, and we periſh utterly. O Lord Almighty, thou God of Iſrael, hear now the prayers of the dead Iſraelites, and of their children, which have ſinned before thee, and not hearkened unto the voice of thee their God: for the which cauſe theſe plagues cleave unto us. Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time. For thou art the Lord our God, and thee, O Lord, will we praiſe. And for this cauſe thou haſt put thy fear in our hearts, to the intent that we ſhould call upon thy name, and praiſe thee in our captivity: for we have called to mind all the iniquity of our forefathers that ſinned before thee. Behold, we are yet this day in our captivity, where thou haſt ſcattered us for a reproach and a curſe, and to be ſubject to payments according to all the iniquities of our fathers, which departed from the Lord our God.

Baruch 1. 15*th verſe to the* 9*th verſe of the* 3*d chapter.*

Prayer and confeſſion of Azarias in the flames.

BLESSED art thou, O Lord God of our fathers: thy name is worthy to be praiſed and glorified for evermore: For thou art righteous in all the things that thou haſt done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth. In all the things which thou haſt brought upon us, and upon the holy city of our fathers, even Jeruſalem, thou haſt executed true judgment: for according to truth and judgment didſt thou bring all theſe things upon us, becauſe of our ſins: For we have ſinned, and committed iniquity, departing from thee. In all things have we treſpaſſed, and not obeyed thy commandments, nor kept them, neither done as thou haſt commanded us, that it might go well with us. Wherefore all that thou haſt brought upon us, and every thing that thou haſt done to us, thou haſt done in true judgement. And thou didſt deliver us into the hands of lawleſs enemies, moſt hateful forſakers of God, and to an unjuſt king, and the moſt wicked in all the world. And now we cannot open our mouths, we are become a ſhame and reproach to thy ſervants, and to them that worſhip thee. Yet deliver us not up wholly, for thy name's ſake, neither diſannul thou thy covenant: and cauſe not thy mercy to depart from us, for thy beloved Abraham's ſake, for thy

ſervant

ſervant Iſaac's ſake, and for thy holy Iſrael's ſake; to whom thou haſt ſpoken and promiſed, That thou wouldeſt multiply their ſeed as the ſtars of heaven, and as the ſand that lieth upon the ſea ſhore. For we, O Lord, are become leſs than any nation, and be kept under this day in all the world, becauſe of our ſins. Neither is there at this time prince, or prophet, or leader, or burnt-offering, or ſacrifice, or oblation, or incenſe, or place to ſacrifice before thee, and to find mercy. Nevertheleſs, in a contrite heart, and an humble ſpirit, let us be accepted. Like as in the burnt-offerings of rams and bullocks, and like as in ten thouſands of fat lambs: ſo let our ſacrifice be in thy ſight this day, and grant that we may go wholly after thee: for they ſhall not be confounded that put their truſt in thee. And now we follow thee with all our heart, we fear thee, and ſeek thy face. Put us not to ſhame: but deal with us after thy loving-kindneſs, and according to the multitude of thy mercies. Deliver us alſo according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy ſervants hurt, be aſhamed; and let them be confounded in all their power and might, and let their ſtrength be broken; and let them know that thou art Lord, the only God, and glorious over the whole world. *Song of 3 children verſe* 3—22.

Prayer of king Manaſſes.

O LORD, Almighty God of our fathers, Abraham, Iſaac, and Jacob, and of their righteous ſeed; who haſt made heaven and earth, with all the ornament thereof; who haſt bound the ſea by the word of thy commandment; who haſt ſhut up the deep, and ſealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majeſty of thy glory cannot be borne, and thine angry threatening towards ſinners is importable: but thy merciful promiſe is unmeaſurable; and unſearchable; for thou art the moſt High Lord, of great compaſſion, long-ſuffering, very merciful, and repenteſt of the evils of men. Thou, O Lord, according to thy great goodneſs, haſt promiſed repentance and forgiveneſs to them that have ſinned againſt thee: and of thine infinite mercies haſt appointed repentance unto ſinners, that they may be ſaved. Thou therefore, O Lord, that art the God of the juſt, haſt not appointed repentance to the juſt, as to Abraham, and Iſaac, and Jacob, which have not ſinned againſt thee; but thou haſt appointed repentance unto me that am a ſinner: for I have ſinned

above

above the number of the ſands of the ſea. My tranſgreſſions, O Lord, are multiplied: my tranſgreſſions are multiplied, and I am not worthy to behold and ſee the height of heaven, for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any releaſe: for I have provoked thy wrath, and done evil before thee; I did not thy will, neither kept I thy commandments: I have ſet up abominations, and have multiplied offences. Now therefore, I bow the knee of mine heart, beſeeching thee of grace: I have ſinned, O Lord, I have ſinned, and I acknowledge mine iniquities: wherefore I humbly beſeech thee, forgive me, O Lord, forgive me, and deſtroy me not with mine iniquities. Be not angry with me for ever, by reſerving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, even the God of them that repent: and in me thou wilt ſhew all thy goodneſs: for thou wilt ſave me that am unworthy, according to thy great mercy. Therefore I will praiſe thee for ever all the days of my life: for all the powers of the heavens do praiſe thee, and thine is the glory for ever and ever. Amen.

Prayer of Judas Maccabeus.

BLESSED art thou, O Saviour of Iſrael, who didſt quell the violence of the mighty man by the hand of thy ſervant David, and gaveſt the hoſt of ſtrangers into the hands of Jonathan the Son of Saul, and his armour-bearer; ſhut up this army in the hand of thy people Iſrael, and let them be confounded in their power and horſemen; make them to be of no courage, and cauſe the boldneſs of their ſtrength to fall away, and let them quake at their deſtruction; caſt them down with the ſword of them that love thee, and let all thoſe that know thy name praiſe thee with thankſgiving.

1 *Maccabees* 4. 30—33.

Prayer of the prieſts at Jeruſalem.

O LORD, Lord God, Creator of all things, who art fearful and ſtrong, and righteous, and merciful, and the only and gracious King, the only giver of all things, the only juſt, almighty, and everlaſting, thou that deliverеſt Iſrael from all trouble, and didſt chooſe the fathers, and ſanctify them: receive the ſacrifice for the whole people Iſrael, and preſerve

preſerve thine own portion, and ſanctify it. Gather thoſe together that are ſcattered from us, deliver them that ſerve among the heathen, look upon them that are deſpiſed and abhorred, and let the heathen know that thou art God. Puniſh them that oppreſs us, and with pride do us wrong. Plant thy people again in thy holy place, as Moſes hath ſpoken. 2 *Maccabees* I. 24—29.

Prayer of Simon the high prieſt.

LORD, Lord, King of the heavens, and Ruler of all creatures, Holy of Holies, the only Potentate, Almighty, look down upon us, oppreſſed by a wicked and profane man, who is puffed up with inſolence and power: for thou, who haſt created all things, and haſt all things under thy dominion, art a righteous governor, and condemneſt thoſe which live in injuſtice and pride. Thou didſt deſtroy them who aforetime committed iniquity, among whom were the giants, preſumptuouſly truſting in their ſtrength, bringing upon them a flood which could not be reſtrained. The daring Sodomites, infamous for their iniquities, thou madeſt an example to poſterity, burning them with fire and ſulphur. When thou didſt try the ſtiff-hearted Pharaoh, who had oppreſſed thy holy people Iſrael with many and various puniſhments, thou declaredſt thy power, and madeſt known the greatneſs of thy ſtrength; and when he followed with chariots and a mighty hoſt, thou didſt bury him in the depth of the ſea; but them that put their truſt in thee, the Lord of all creatures, thou didſt preſerve; for they who knew the work of thine hand, praiſed thee, the Almighty.

Thou king, who haſt created the infinite and unmeaſurable earth, haſt choſen this city, and ſanctified this place for all men to call on thy name in their neceſſities, and haſt glorified it by thy marvellous preſence, and eſtabliſhed a congregation to praiſe thy great and glorious name. And loving the houſe of Iſrael, thou haſt promiſed, that when we fall into error, and adverſity ſhall come upon us, if we enter into this place, and pray, thou wilt hear our ſupplications: and thou art faithful and true; for oftentimes when our fathers were afflicted, thou didſt ſuccour them in their humility, and deliver them from great dangers. Behold now, holy king, for our many and great ſins we are oppreſſed, and in ſubjection to our enemies, fainting for want of ſtrength. And in our humility, this daring and impious man goeth

about to defile this ſacred place which was erected to the glory of thy holy name upon earth. The heaven of heavens, incomprehenſible to man, is indeed thy habitation, but becauſe thou haſt approved thy glory in thy people Iſrael, thou haſt ſanctified this place. Take not vengeance upon us for this profanation, neither puniſh us for this uncleanneſs, leſt the wicked glory in their wickedneſs, and rejoice in the pride of their tongue, ſaying, We have trodden the houſe of righteouſneſs, as the houſes of abomination are trodden. Blot out our ſins, and put away our tranſgreſſions, and ſhew us thy pity at this time. Let thy mercies ſpeedily prevent us, put praiſes in the mouths of them that are fallen and broken in ſpirit, and grant us peace. 3 *Maccabees* 2. 2—16.

Prayer of Eleazer.

O MIGHTY King, Moſt High, Almighty God, who ruleſt every creature in mercies, look down, O Father, upon the ſeed of Abraham, upon the children of holy Jacob, the people of thy ſanctified portion, ſtrangers periſhing unjuſtly in a ſtrange land. Thou deſtroyedſt Pharaoh, with the abundance of his chariots, who was heretofore ruler in Egypt, when he was puffed up with wicked confidence, and ſpake great things with his tongue; drowning him with his army in the ſea, and ſhewing the light of thy mercy to the ſeed of Iſrael. And when Sennacherib, that grievous king of Aſſyria, who boaſted of his innumerable forces, and brought the whole land in ſubjection to his arms, elated with pride and inſolence did ſpeak reproachful words againſt thy holy city, thou didſt overthrow him, and manifeſt thy power among many nations. In Babylon thou deliveredſt the three friends who had readily given their lives to the fire, becauſe they would not ſerve vain gods, mitigating the force of the fiery furnace, and ſending the flame on all their enemies. And thou didſt bring Daniel ſafe to the light from the den of lions under the earth, when he was thrown, through the malicious accuſation of envy, to wild beaſts for food. And, O Father, thou didſt ſhew Jonas, after being plentifully drenched in the belly of the ſea-born whale, unhurt to all his houſhold. And, O Thou, who hateſt injuſtice; moſt merciful protector of all, quickly ſhew thyſelf to theſe Iſraelites, who are cruelly treated by idolatrous and wicked Gentiles. But if our life be now ſtopped for our impieties in a ſtrange land: deliver us from the power of our enemies, O Lord.

O Lord, and deſtroy us by ſuch a death as thou ſhalt prefer: leſt they that think vain things ſhould bleſs their vain gods for the deſtruction of them whom thou didſt love: ſaying, Their God did not deliver them. But, O Thou everlaſting, who haſt all ſtrength and all power, look down now; have mercy upon us, who by the unjuſt oppreſſion of wicked men are to be deprived of life like traitors. O worthy of all dignity, thou who art able to ſave the race of Iſrael, let the Gentiles be witneſſes this day of thine invincible power. All the multitude of children with their parents make their ſupplications unto thee with tears: Shew forth to all the Heathen, that thou, Lord, art with us, and haſt not turned away thy face from us. But according to thy word, that thou wouldſt not deſpiſe them in the land of their enemies; ſo do.

3. *Maccabees* 6. 2—15.

The Lord's Prayer.

OUR Father, which art in heaven, hallowed be thy name: thy kingdom come; thy will be done in earth, as it is in heaven: give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

Matt. 6. 9—13.

Our Saviour's laſt ſolemn prayer.

FATHER, the hour is come; glorify thy Son, that thy Son alſo may glorify thee: as thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him. And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent. I have glorified thee on the earth: I have finiſhed the work which thou gaveſt me to do. And now, O Father, glorify thou me with thine own ſelf, with the glory which I had with thee before the world was. I have manifeſted thy name unto the men which thou gaveſt me out of the world: thine they were, and thou gaveſt them me: and they have kept thy word. Now they have known that all things whatſoever thou haſt given me are of thee. For I have given unto them the words which thou gaveſt me; and they have received them, and have known ſurely that I came out from thee, and they have believed that

thou didſt ſend me. I pray for them: I pray not for the world, but for them which thou haſt given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but theſe are in the world, and I come to thee. Holy Father, keep through thine own name thoſe whom thou haſt given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: thoſe that thou gaveſt me I have kept, and none of them is loſt, but the ſon of perdition; that the ſcripture might be fulfilled. And now come I to thee, and theſe things I ſpeak in the world, that they might have my joy fulfilled in themſelves. I have given them thy word; and the world hath hated them, becauſe they are not of the world, even as I am not of the world. I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou haſt ſent me into the world, even ſo have I alſo ſent them into the world. And for their ſakes I ſanctify myſelf, that they alſo might be ſanctified through the truth. Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word: that they all may be one; as thou Father, art in me, and I in thee, that they alſo may be one in us; that the world may believe that thou haſt ſent me. And the glory which thou gaveſt me I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me. Father, I will that they alſo, whom thou haſt given me, be with me, where I am; that they may behold my glory, which thou haſt given me: for thou lovedſt me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and theſe have known that thou haſt ſent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou haſt loved me may be in them, and I in them. *John 17 chapter.*

The apoſtles joint prayer.

LORD, thou art God, which haſt made heaven, and earth, and the ſea, and all that in them is; who by the mouth of thy ſervant David haſt ſaid, Why did the heathen rage,

rage, and the people imagine vain things? The kings of the earth ſtood up, and the rulers were gathered together againſt the Lord, and againſt his Chriſt. For of a truth againſt thy holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael, were gathered together, for to do whatſoever thy hand and thy counſel determined before to be done. And now, Lord, behold their threatenings; and grant unto thy ſervants, that with all boldneſs they may ſpeak thy word, by ſtretching forth thine hand to heal; and that ſigns and wonders may be done by the name of thy holy child Jeſus.

Acts 4. 24—30.

THE BOOK OF PSALMS.

MOST of the Pſalms of David are Prayers, compoſed when he, or ſome other prophetic author, was expoſed to great danger or affliction, and therefore flies to God as his only help in time of need, implores his mercy, the pardon of ſins, or deliverance from dangers and afflictions. Many are Pſalms of Thankſgiving for mercies received; ſome are deſigned to diſplay the attributes and perfections of God; while others convey to us the moſt uſeful moral inſtructions: Laſtly, ſome of the Pſalms are prophetical, and ſome few hiſtorical.—Under theſe different heads the Pſalms are here arranged, with the Contents of the learned and pious Oſtervald prefixed to each.

PRAYERS.

Prayers for Pardon of Sin.

David being brought by ſickneſs almoſt to the gates of death, entreateth the Lord to diſappoint the expectation of his enemies by raiſing him up again. He prayeth with aſſurance that himſelf ſhall be heard, and his enemies confounded.

O Lord, rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure. Have mercy upon me, O Lord, for I am weak; O Lord, heal me, for my bones are vexed. My ſoul is alſo ſore vexed: but thou, O Lord, how long? Return, O Lord, deliver my ſoul; oh, ſave me for thy mercy's ſake. For in death there is no remembrance of thee: in the grave who ſhall give thee thanks? I am weary with my groaning, all the night make I my bed to ſwim: I water

my couch with my tears. Mine eye is conſumed becauſe of grief; it waxeth old becauſe of all mine enemies. Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping. The Lord hath heard my ſupplication; the Lord will receive my prayer. Let all mine enemies be aſhamed and ſore vexed: let them return, and be aſhamed ſuddenly. *Pſalm* 6.

David implores the favour and protection of God; and beſeecheth him to direct him in his ways, to pardon his ſins, and to deliver him from his enemies.

UNTO thee, O Lord, do I lift up my ſoul. O my God, I truſt in thee, let me not be aſhamed: let not mine enemies triumph over me. Yea, let none that wait on thee be aſhamed; let them be aſhamed which tranſgreſs without cauſe. Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my ſalvation; on thee do I wait all the day. Remember, O Lord, thy tender mercies, and thy loving kindneſſes: for they have been ever of old. Remember not the ſins of my youth, nor my tranſgreſſions: according to thy mercy remember thou me, for thy goodneſs' ſake, O Lord. Good and upright is the Lord: therefore will he teach ſinners in the way. The meek will he guide in judgment: and the meek will he teach his way. All the paths of the Lord are mercy and truth, unto ſuch as keep his covenant and his teſtimonies. For thy name's ſake, O Lord, pardon mine iniquity: for it is great. What man is he that feareth the Lord? him ſhall he teach in the way that he ſhall chooſe. His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the earth. The ſecret of the Lord is with them that fear him: and he will ſhew them his covenant. Mine eyes are ever toward the Lord: for he ſhall pluck my feet out of the net. Turn thee unto me, and have mercy upon me: for I am deſolate and afflicted. The troubles of my heart are enlarged: O bring thou me out of my diſtreſſes. Look upon mine affliction, and my pain, and forgive all my ſins. Conſider mine enemies, for they are many, and they hate me with cruel hatred. O keep my ſoul, and deliver me: let me not be aſhamed, for I put my truſt in thee. Let integrity and uprightneſs preſerve me: for I wait on thee. Redeem Iſrael, O God, out of all his troubles. *Pſalm* 25.

David

David labouring under a painful diſorder inflicted upon him for his ſins, beſeecheth the Lord to correct him in mercy; complaineth of the grievouſneſs of his diſorder, of his being forſaken by his friends and perſecuted by his enemies; and at length giveth proofs of his humility, piety, and truſt in God.

O LORD, rebuke me not in thy wrath: neither chaſten me in thy hot diſpleaſure. For thine arrows ſtick faſt in me, and thy hand preſſeth me ſore. There is no ſoundneſs in my fleſh, becauſe of thine anger: neither is there any reſt in my bones, becauſe of my ſin. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. My wounds ſtink, and are corrupt: becauſe of my fooliſhneſs. I am troubled, I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathſome diſeaſe: and there is no ſoundneſs in my fleſh. I am feeble and ſore broken: I have roared by reaſon of the diſquietneſs of my heart. Lord, all my deſire is before thee, and my groaning is not hid from thee. My heart panteth, my ſtrength faileth me: as for the light of mine eyes, it alſo is gone from me. My lovers and my friends ſtand aloof from my ſore: and my kinſmen ſtand afar off. They alſo that ſeek after my life, lay ſnares for me: and they that ſeek my hurt, ſpeak miſchievous things, and imagine deceits all the day long. But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whoſe mouth are no reproofs. For in thee, O Lord, do I hope: thou wilt hear, O Lord, my God. For I ſaid, hear me, leſt otherwiſe they ſhould rejoice over me: when my foot ſlippeth, they magnify themſelves againſt me. For I am ready to halt, and my ſorrow is continually before me. For I will declare mine iniquity; I will be ſorry for my ſin. But mine enemies are lively, and they are ſtrong; and they that hate me wrongfully are multiplied. They alſo that render evil for good, are mine adverſaries: becauſe I follow the thing that good is. Forſake me not, O Lord: O my God, be not far from me. Make haſte to help me, O Lord, my ſalvation. *Pſalm* 38.

David imploreth the mercy of God with great earneſtneſs; maketh confeſſion of his ſin; prayeth to be delivered from the guilt of it, and to be renewed by God's Spirit; promiſeth to publiſh abroad his mercy for the encouragement of ſinners; then offereth up prayers for the proſperity of Jeruſalem.

HAVE mercy upon me, O God, according to thy loving kindneſs: according unto the multitude of thy tender mercies

mercies blot out my tranſgreſſions. Waſh me throughly from mine iniquity, and cleanſe me from my ſin. For I acknowledge my tranſgreſſions: and my ſin is ever before me. Againſt thee, thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt. Behold, I was ſhapen in iniquity: and in ſin did my mother conceive me. Behold, thou deſireſt truth in the inward parts: and in the hidden part thou ſhalt make me to know wiſdom. Purge me with hyſſop, and I ſhall be clean: waſh me, and I ſhall be whiter than ſnow. Make me to hear joy and gladneſs: that the bones which thou haſt broken may rejoice. Hide thy face from my ſins; and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right ſpirit within me. Caſt me not away from thy preſence; and take not thy Holy Spirit from me. Reſtore unto me the joy of thy ſalvation: and uphold me with thy free ſpirit. Then will I teach tranſgreſſors thy ways, and ſinners ſhall be converted unto thee. Deliver me from blood-guiltineſs, O God, thou God of my ſalvation: and my tongue ſhall ſing aloud of thy righteouſneſs. O Lord, open thou my lips, and my mouth ſhall ſhew forth thy praiſe. For thou deſireſt not ſacrifice, elſe would I give it: thou delighteſt not in burnt-offering. The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe. Do good in thy good pleaſure unto Zion: build thou the walls of Jeruſalem. Then ſhalt thou be pleaſed with the ſacrifices of righteouſneſs, with burnt-offering, and whole burnt-offering: then ſhall they offer bullocks upon thine altar. *Pſalm* 51.

The Pſalmiſt implores the mercy of God, and the pardon of his ſins; and expreſſeth his confidence in the divine goodneſs.

OUT of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my ſupplications. If thou, Lord, ſhouldeſt mark iniquities: O Lord, who ſhall ſtand? But there is forgiveneſs with thee: that thou mayeſt be feared. I wait for the Lord, my ſoul doth wait, and in his word do I hope. My ſoul waiteth for the Lord, more than they that watch for the morning: I ſay, more than they that watch for the morning. Let Iſrael hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he ſhall redeem Iſrael from all his iniquities. *Pſalm* 130.

Prayers

Prayers compoſed when the Pſalmiſt was deprived of an opportunity of the public exerciſe of religion.

The Prophet lamenteth his unhappy fate, that he was led captive from his own land and from the houſe of God; expreſſeth his ardent deſire to return to it again, that he may ſerve God in his temple; and deſcribeth his alarms and conflicts, which he had overcome by confidence in the divine favour.

AS the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God. My ſoul thirſteth for God, for the living God: when ſhall I come and appear before God? My tears have been my meat day and night, while they continually ſay unto me, Where is thy God? When I remember theſe things, I pour out my ſoul in me; for I had gone with the multitude, I went with them to the houſe of God; with the voice of joy and praiſe, with a multitude that kept holy-day. Why art thou caſt down, O my ſoul? and why art thou diſquieted in me? hope thou in God, for I ſhall yet praiſe him for the help of his countenance. O my God, my ſoul is caſt down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar. Deep calleth unto deep at the noiſe of thy water-ſpouts: all thy waves and thy billows are gone over me. Yet the Lord will command his loving kindneſs in the day-time, and in the night his ſong ſhall be with me, and my prayer unto the God of my life. I will ſay unto God my rock, Why haſt thou forgotten me? why go I mourning becauſe of the oppreſſion of the enemy? As with a ſword in my bones, mine enemies reproach me: while they ſay daily unto me, Where is thy God? Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance, and my God. *Pſalm 42.*

The Prophet being led away captive from his own land and from the houſe of God, beggeth to be delivered from his enemies, and to be reſtored to the bleſſed privilege of ſerving and praiſing him in his temple; and comforteth himſelf with the proſpect of it.

JUDGE me, O God, and plead my cauſe againſt an ungodly nation; O deliver me from the deceitful and unjuſt man. For thou art the God of my ſtrength; why doſt thou caſt me off? why go I mourning, becauſe of the oppreſſion of the enemy? O ſend out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and

to

to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praiſe thee, O God, my God. Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? Hope in God, for I ſhall yet praiſe him, who is the health of my countenance and my God. *Pſalm* 43.

David declareth (when he was in the wilderneſs of Judah) that he deſired nothing ſo earneſtly as to be in the houſe of God, and that the ſenſe of his goodneſs filled him with unſpeakable joy, and a confidence not to be ſhaken by all the attempts of his enemies.

O God, thou art my God, early will I ſeek thee: my ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty land, where no water is: to ſee thy power and thy glory, ſo as I have ſeen thee in the ſanctuary. Becauſe thy loving kindneſs is better than life: my lips ſhall praiſe thee. Thus will I bleſs thee, while I live: I will lift up my hands in thy name. My ſoul ſhall be ſatisfied as with marrow and fatneſs; and my mouth ſhall praiſe thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches. Becauſe thou haſt been my help; therefore in the ſhadow of thy wings will I rejoice. My ſoul followeth hard after thee: thy right hand upholdeth me. But thoſe that ſeek my ſoul to deſtroy it, ſhall go into the lower parts of the earth. They ſhall fall by the ſword, they ſhall be a portion for foxes. But the king ſhall rejoice in God, every one that ſweareth by him ſhall glory: but the mouth of them that ſpeak lies ſhall be ſtopped. *Pſalm* 63.

Korah, who ſpeaking in the perſon of his prince, lamenteth his captivity, and longeth to be reſtored to the temple; he celebrates with devout tranſports the happineſs of thoſe who could go into it at all times, and declareth he would prefer that happineſs before all the advantages of the world.

HOW amiable are thy tabernacles, O Lord of hoſts! My ſoul longeth, yea, even fainteth for the courts of the Lord: my heart, and my fleſh crieth out for the living God. Yea, the ſparrow hath found an houſe, and the ſwallow a neſt for herſelf, where ſhe may lay her young, even thine altars, O Lord of hoſts, my King, and my God. Bleſſed are they that dwell in thy houſe: they will be ſtill praiſing thee. Selah. Bleſſed is the man whoſe ſtrength is in thee: in whoſe heart are the ways of them. Who paſſing through the valley of Baca, make it a well: the rain alſo filleth the pools. They go from ſtrength to ſtrength, every one of them in Zion appeareth

appeareth before God. O Lord God of hoſts, hear my prayer: give ear, O God of Jacob. Selah. Behold, O God, our ſhield, and look upon the face of thine anointed. For a day in thy courts is better than a thouſand: I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs. For the Lord God is a ſun and ſhield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hoſts, bleſſed is the man that truſteth in thee. *Pſalm* 84.

Prayers wherein the Pſalmiſt ſeems extremely dejected, though not totally deprived of conſolation, under his afflictions.

David being in danger from his enemy, entreateth the Lord to deliver him, and rejoiceth in hopes of his ſalvation.

HOW long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me? How long ſhall I take counſel in my ſoul, having ſorrow in my heart daily? how long ſhall mine enemy be exalted over me? Conſider and hear me, O Lord, my God: lighten mine eyes, leſt I ſleep the ſleep of death; leſt mine enemy ſay, I have prevailed againſt him; and thoſe that troubled me rejoice when I am moved. But I have truſted in thy mercy; my heart ſhall rejoice in thy ſalvation. I will ſing unto the Lord, becauſe he hath dealt bountifully with me. *Pſalm* 13.

David being overwhelmed with the violence of his afflictions, deſcribeth the extremity he was reduced to by the hatred and malice of his enemies, and prayeth God to have compaſſion on him, and to come to his aſſiſtance. He then denounceth the judgments of God againſt them, and at length confideth that he will deliver him from his afflictions, for which he promiſeth to praiſe him.

SAVE me, O God: for the waters are come in unto my ſoul. I ſink in deep mire, where there is no ſtanding: I am come into deep waters, where the floods overflow me. I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God. They that hate me without a cauſe are more than the hairs of mine head: they that would deſtroy me, being mine enemies wrongfully, are mighty: then I reſtored that which I took not away. O God, thou knoweſt my fooliſhneſs, and my ſins are not hid from thee. Let not them that wait on thee, O Lord God of hoſts be aſhamed for my ſake: let not thoſe that ſeek thee be confounded

founded for my ſake, O God of Iſrael. Becauſe for thy ſake I have born reproach: ſhame hath covered my face. I am become a ſtranger unto my brethren, and an alien unto my mother's children. For the zeal of thine houſe hath eaten me up: and the reproaches of them that reproached thee are fallen upon me. When I wept, and chaſtened my ſoul with faſting, that was to my reproach. I made ſackcloth alſo my garment: and I became a proverb to them. They that ſit in the gate ſpeak againſt me: and I was the ſong of the drunkards. But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy ſalvation. Deliver me out of the mire, and let me not ſink: let me be delivered from them that hate me, and out of the deep waters. Let not the water-flood overflow me, neither let the deep ſwallow me up, and let not the pit ſhut her mouth upon me. Hear me, O Lord: for thy loving kindneſs is good: turn unto me according to the multitude of thy tender mercies. And hide not thy face from thy ſervant, for I am in trouble: hear me ſpeedily. Draw nigh unto my ſoul, and redeem it: deliver me becauſe of mine enemies. Thou haſt known my reproach, and my ſhame, and my diſhonour: mine adverſaries are all before thee. Reproach hath broken my heart; and I am full of heavineſs: and I looked for ſome to take pity, but there was none; and for comforters, but I found none. They gave me alſo gall for my meat; and in my thirſt they gave me vinegar to drink. Let their table become a ſnare before them: and that which ſhould have been for their welfare, let it become a trap. Let their eyes be darkened that they ſee not; and make their loins continually to ſhake. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be deſolate; and let none dwell in their tents. For they perſecute him whom thou haſt ſmitten: and they talk to the grief of thoſe whom thou haſt wounded. Add iniquity unto their iniquity: and let them not come into thy righteouſneſs. Let them be blotted out of the book of the living, and not be written with the righteous. But I am poor and ſorrowful; let thy ſalvation, O God, ſet me up on high. I will praiſe the name of God with a ſong, and will magnify him with thankſgiving. This alſo ſhall pleaſe the Lord better than an ox or bullock that hath horns and hoofs. The humble ſhall ſee this, and be glad; and your heart ſhall live that ſeek God. For the Lord heareth the poor, and deſpiſeth not his priſoners. Let the heaven and earth praiſe him,

him, the ſeas and every thing that moveth therein. For God will ſave Zion, and will build the cities of Judah: that they may dwell there, and have it in poſſeſſion. The ſeed alſo of his ſervants ſhall inherit it: and they that love his name ſhall dwell therein. *Pſalm* 69.

Aſaph deſcribeth the deſpair to which his affliction for God's people in captivity had drove him; repreſenteth his alarms and conflicts; and at length comforteth himſelf with reflecting on God's loving kindneſs to their forefathers.

I CRIED unto God with my voice, even unto God with my voice; and he gave ear unto me. In the day of my trouble I ſought the Lord: my ſore ran in the night, and ceaſed not: my ſoul refuſed to be comforted. I remembered God, and was troubled: I complained, and my ſpirit was overwhelmed. Selah. Thou holdeſt mine eyes waking: I am ſo troubled that I cannot ſpeak. I have conſidered the days of old, the years of ancient times. I call to remembrance my ſong in the night: I commune with mine own heart, and my ſpirit made diligent ſearch. Will the Lord caſt off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promiſe fail for evermore? Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? Selah. And I ſaid, This is my infirmity; but I will remember the years of the right hand of the Moſt High. I will remember the works of the Lord: ſurely I will remember thy wonders of old. I will meditate alſo of all thy work, and talk of thy doings. Thy way, O God, is in the ſanctuary: who is ſo great a God as our God! Thou art the God that doeſt wonders: thou haſt declared thy ſtrength among the people. Thou haſt with thine arm redeemed thy people, the ſons of Jacob and Joſeph. Selah. The waters ſaw thee, O God, the waters ſaw thee: they were afraid; the depths alſo were troubled. The clouds poured out water: the ſkies ſent out a ſound: thine arrows alſo went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world, the earth trembled and ſhook. Thy way is in the ſea, and thy path in the great waters, and thy footſteps are not known. Thou leddeſt thy people like a flock by the hand of Moſes and Aaron. *Pſalm* 77.

Haman being in captivity and almoſt deprived of all conſolation, repreſenteth the violence and continuance of his ſufferings, and the terrors which diſcompoſed his mind; and complaineth that God did not hear him, though he called upon him with great fervency.

O LORD God of my ſalvation, I have cried day and night before thee: let my prayer come before thee: incline thine ear unto my cry; for my ſoul is full of troubles; and my life draweth nigh unto the grave. I am counted with them that go down into the pit: I am as a man that hath no ſtrength: free among the dead like the ſlain that lie in the grave, whom thou remembereſt no more; and they are cut off from thy hand. Thou haſt laid me in the loweſt pit, in darkneſs, in the deeps. Thy wrath lieth hard upon me, and thou haſt afflicted me with all thy waves. Selah. Thou haſt put away my acquaintance far from me; thou haſt made me an abomination unto them: I am ſhut up, and I cannot come forth. Mine eye mourneth by reaſon of affliction: Lord, I have called daily upon thee; I have ſtretched out my hands unto thee. Wilt thou ſhew wonders to the dead? ſhall the dead ariſe and praiſe thee? Selah. Shall thy loving kindneſs be declared in the grave? or thy faithfulneſs in deſtruction? Shall thy wonders be known in the dark? and thy righteouſneſs in the land of forgetfulneſs? But unto thee have I cried, O Lord; and in the morning ſhall my prayer prevent thee. Lord, why caſteſt thou off my ſoul? why hideſt thou thy face from me? I am afflicted and ready to die from my youth up: while I ſuffer thy terrors I am diſtracted. Thy fierce wrath goeth over me: thy terrors have cut me off. They came round about me daily like water; they compaſſed me about together. Lover and friend haſt thou put far from me, and mine acquaintance into darkneſs. *Pſalm* 88.

David humbleth himſelf before God, and beggeth of him to regard his deplorable ſituation, to hear his prayer, to guide him by his Spirit, and to deliver him from the perſecution of his implacable enemies.

HEAR my prayer, O Lord, give ear to my ſupplications: in thy faithfulneſs anſwer me, and in thy righteouſneſs. And enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified. For the enemy hath perſecuted my ſoul: he hath ſmitten my life down to the ground: he hath made me to dwell in darkneſs, as thoſe that have been long dead. Therefore is my ſpirit overwhelmed

whelmed within me; my heart within me is deſolate. I remember the days of old; I meditate on all thy works; I muſe on the work of thy hands. I ſtretch forth my hands unto thee: my ſoul thirſteth after thee as a thirſty land. Selah. Hear me ſpeedily, O Lord: my ſpirit faileth: hide not thy face from me, leſt I be like unto them that go down into the pit. Cauſe me to hear thy loving-kindneſs in the morning, for in thee do I truſt: cauſe me to know the way wherein I ſhould walk; for I lift up my ſoul unto thee. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me. Teach me to do thy will; for thou art my God; thy ſpirit is good; lead me into the land of uprightneſs. Quicken me, O Lord, for thy name's ſake: for thy righteouſneſs' ſake bring my ſoul out of trouble. And of thy mercy cut off mine enemies, and deſtroy all them that afflict my ſoul: for I am thy ſervant. *Pſalm* 143.

Prayers wherein the Pſalmiſt aſketh help of God, in conſideration of his own integrity, and the uprightneſs of his cauſe.

David calleth upon God to deliver him from his perſecutors; proteſteth that he was innocent of the charge brought againſt him by Cuſh; and beggeth that God would take his cauſe into his hand and do him juſtice. He then aſſureth himſelf, that God will hear him, and turn the enterprizes of his enemies againſt him to their own deſtruction, thoſe of Cuſh eſpecially, if he perſiſted in his wickedneſs.

O Lord, my God, in thee do I put my truſt; ſave me from all them that perſecute me, and deliver me: leſt he tear my ſoul like a lion, rending it in pieces, while there is none to deliver. O Lord my God, if I have done this; if there be iniquity in my hands; if I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cauſe is mine enemy:) let the enemy perſecute my ſoul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the duſt. Selah. Ariſe, O Lord, in thine anger; lift up thyſelf, becauſe of the rage of mine enemies: and awake for me to the judgment that thou haſt commanded. So ſhall the congregation of the people compaſs thee about: for their ſakes therefore return thou on high. The Lord ſhall judge the people: judge me, O Lord, according to my righteouſneſs, and according to mine integrity that is in me. Oh, let the wickedneſs of the wicked come to an end; but eſtabliſh the juſt: for the righteous

righteous God trieth the hearts and reins. My defence is of God, which ſaveth the upright in heart. God judgeth the righteous, and God is angry with the wicked every day. If he turn not, he will whet his ſword; he hath bent his bow, and made it ready. He hath alſo prepared for him the inſtruments of death; he ordaineth his arrows againſt the perſecutors. Behold, he travaileth with iniquity, and hath conceived miſchief, and brought forth falſhood. He made a pit, and digged it, and is fallen into the ditch which he made. His miſchief ſhall return upon his own head, and his violent dealing ſhall come down upon his own pate. I will praiſe the Lord according to his righteouſneſs; and will ſing praiſe to the name of the Lord moſt high.

Pſalm 7.

David entreateth the Lord to conſider his innocence, and to reſtrain the malice of his perſecutors; to whoſe greateſt affluence he ſhould always prefer the privilege of enjoying God's preſence in the ſanctuary.

HEAR the right, O Lord, attend unto my cry, give ear unto my prayer that goeth not out of feigned lips. Let my ſentence come forth from thy preſence; let thine eyes behold the things that are equal. Thou haſt proved mine heart, thou haſt viſited me in the night; thou haſt tried me, and ſhalt find nothing: I am purpoſed that my mouth ſhall not tranſgreſs. Concerning the works of men, by the word of thy lips, I have kept me from the paths of the deſtroyer. Hold up my goings in thy paths, that my footſteps ſlip not. I have called upon thee; for thou wilt hear me, O God; incline thine ear unto me, and hear my ſpeech. Shew thy marvellous loving-kindneſs, O thou that ſaveſt by thy right hand them which put their truſt in thee from thoſe that riſe up againſt them. Keep me as the apple of the eye: hide me under the ſhadow of thy wings, from the wicked that oppreſs me, from my deadly enemies, who compaſs me about. They are incloſed in their own fat: with their mouth they ſpeak proudly. They have now compaſſed us in our ſteps: they have ſet their eyes bowing down to the earth; like as a lion that is greedy of his prey, and as it were a young lion lurking in ſecret places. Ariſe, O Lord, diſappoint him, caſt him down: deliver my ſoul from the wicked, which is thy ſword: from men, which are thy hand, O Lord, from men of the world, which have their portion in this life, and whoſe belly thou filleſt with thy hid treaſure: they are full of children, and leave the reſt

of

of their ſubſtance to their babes. As for me, I will behold thy face in righteouſneſs: I ſhall be ſatisfied, when I awake, with thy likeneſs. *Pſalm* 17.

David being charged with crimes he was not guilty of, entreateth the Lord to ſupport his innocence; declareth that the company of the wicked was his abhorrence, and the worſhip of God his delight; hopeth therefore that God will not cut him off with evil-doers, nay, aſſureth himſelf of his ſupport.

JUDGE me, O Lord; for I have walked in mine integrity: I have truſted alſo in the Lord; therefore I ſhall not ſlide. Examine me, O Lord, and prove me: try my reins and my heart. For thy loving kindneſs is before mine eyes: and I have walked in thy truth. I have not ſat with vain perſons, neither will I go in with diſſemblers. I have hated the congregation of evil doers; and will not ſit with the wicked: I will waſh mine hands in innocency: ſo will I compaſs thine altar, O Lord: that I may publiſh with the voice of thankſgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thy houſe, and the place where thine honour dwelleth. Gather not my ſoul with ſinners, nor my life with bloody men: in whoſe hands is miſchief, and their right hand is full of bribes. But as for me, I will walk in mine integrity: redeem me, and be merciful unto me. My foot ſtandeth in an even place: in the congregations will I bleſs the Lord. *Pſalm* 26.

David imploreth the divine aſſiſtance againſt thoſe who perſecuted him, and attempted by falſe-witneſs to take away his life; deſcribeth their malice, injuſtice, and ingratitude to him, and his own innocency and behaviour towards them; and beggeth of God to diſappoint their deſigns and deliver his ſervant, for which he promiſeth he will praiſe him.

PLEAD my cauſe, O Lord, with them that ſtrive with me: fight againſt them that fight againſt me. Take hold of ſhield and buckler, and ſtand up for mine help. Draw out alſo the ſpear, and ſtop the way againſt them that perſecute me: ſay unto my ſoul, I am thy ſalvation. Let them be confounded and put to ſhame that ſeek after my ſoul: let them be turned back and brought to confuſion that deviſe my hurt. Let them be as chaff before the wind: and let the angel of the Lord chaſe them. Let their way be dark and ſlippery: and let the angel of the Lord perſecute them. For without cauſe have they hid for me their net in a pit, which without cauſe they have digged for my ſoul.

Let deſtruction come upon him at unawares; and let his net that he hath hid catch himſelf: into that very deſtruction let him fall. And my ſoul ſhall be joyful in the Lord: it ſhall rejoice in his ſalvation. All my bones ſhall ſay, Lord, who is like unto thee, which deliereſt the poor from him that is too ſtrong for him, yea, the poor and the needy from him that ſpoileth him? Falſe witneſſes did riſe up: they laid to my charge things that I knew not. They rewarded me evil for good, to the ſpoiling of my ſoul. But as for me, when they were ſick, my cloathing was ſackcloth: I humbled my ſoul with faſting; and my prayer returned into mine own boſom. I behaved myſelf as though he had been my friend, or brother: I bowed down heavily, as one that mourneth for his mother. But in mine adverſity they rejoiced, and gathered themſelves together: yea, the abjects gathered themſelves together againſt me, and I knew it not: they did tear me, and ceaſed not; with hypocritical mockers in feaſts, they gnaſhed upon me with their teeth. Lord, how long wilt thou look on? reſcue my ſoul from their deſtructions, my darling from the lions. I will give thee thanks in the great congregation: I will praiſe thee among much people. Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cauſe. For they ſpeak not peace; but they deviſe deceitful matters againſt them that are quiet in the land. Yea, they opened their mouth wide againſt me, and ſaid, Aha, aha; our eye hath ſeen it. This thou haſt ſeen, O Lord: keep not ſilence; O Lord, be not far from me. Stir up thyſelf, and awake to my judgment, even unto my cauſe, my God and my Lord. Judge me, O Lord my God, according to thy righteouſneſs: and let them not rejoice over me. Let them not ſay in their hearts, Ah, ſo would we have it: let them not ſay, We have ſwallowed him up. Let them be aſhamed and brought to confuſion together that rejoice at mine hurt: let them be clothed with ſhame and diſhonour that magnify themſelves againſt me. Let them ſhout for joy, and be glad, that favour my righteous cauſe: yea, let them ſay continually, Let the Lord be magnified, which hath pleaſure in the proſperity of his ſervant: and my tongue ſhall ſpeak of thy righteouſneſs and of thy praiſe all the day long.

Pſalm 35.

Prayers

Prayers expreſſing the firmeſt truſt and confidence in God under afflictions.

David complaineth of the great number of his enemies; expreſſeth his reliance on the protection of the Almighty; and imploreth his aſſiſtance.

LORD, how are they encreaſed that trouble me? many are they that riſe up againſt me. Many there be which ſay of my ſoul, There is no help for him in God. Selah. But thou, O Lord, art a ſhield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah. I laid me down and ſlept; I awaked; for the Lord ſuſtained me. I will not be afraid of ten thouſands of people, that have ſet themſelves againſt me round about. Ariſe, O Lord; ſave me, O my God: for thou haſt ſmitten all mine enemies upon the cheek bone; thou haſt broken the teeth of the ungodly. Salvation belongeth unto the Lord; thy bleſſing is upon thy people. Selah. *Pſalm* 3.

David being perſecuted by his enemies, and in danger of his life from falſe witneſſes, teſtifieth his entire confidence in the protection of the Almighty; beſeecheth him to continue his favour; and is perſuaded he will never forſake him.

THE Lord is my light and my ſalvation; whom ſhall I fear: the Lord is the ſtrength of my life; of whom ſhall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my fleſh, they ſtumbled and fell. Though an hoſt ſhould encamp againſt me, my heart ſhall not fear: though war ſhould riſe againſt me, in this will I be confident. One thing have I deſired of the Lord, that will I ſeek after; that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. For in the time of trouble he ſhall hide me in his pavilion: in the ſecret of his tabernacle ſhall he hide me; he ſhall ſet me upon a rock. And now ſhall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle ſacrifices of joy; I will ſing, yea, I will ſing praiſes unto the Lord. Hear, O Lord, when I cry with my voice: have mercy alſo upon me, and anſwer me. When thou ſaidſt, Seek ye my face; my heart ſaid unto thee, Thy face, Lord, will I ſeek. Hide not thy face far from me; put not thy ſervant away in anger: thou haſt been my help; leave me not, neither forſake me, O God of my ſalvation. When my father and my mother forſake

me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path, becauſe of mine enemies. Deliver me not over unto the will of mine enemies: for falſe witneſſes are riſen up againſt me, and ſuch as breathe out cruelty. I had fainted, unleſs I had believed to ſee the goodneſs of the Lord in the land of the living. Wait on the Lord, be of good courage, and he ſhall ſtrengthen thine heart: wait, I ſay, on the Lord. *Pſalm 27.*

David being purſued by his enemies, probably in his retreat from Keila, entreateth the Lord to deliver him. He then returneth thanks that his prayers were heard.

IN thee, O Lord, do I put my truſt; let me never be aſhamed: deliver me in thy righteouſneſs. Bow down thine ear to me; deliver me ſpeedily; be thou my ſtrong rock, for an houſe of defence to ſave me. For thou art my rock and my fortreſs: therefore for thy name's ſake lead me, and guide me. Pull me out of the net that they have laid privily for me: for thou art my ſtrength. Into thine hand I commit my ſpirit: thou haſt redeemed me, O Lord God of truth. I have hated them that regard lying vanities: but I truſt in the Lord. I will be glad and rejoice in thy mercy: for thou haſt conſidered my trouble; thou haſt known my ſoul in adverſities; and haſt not ſhut me up into the hand of the enemy: thou haſt ſet my feet in a large room. Have mercy upon me, O Lord, for I am in trouble; mine eye is conſumed with grief, yea, my ſoul and my belly. For my life is ſpent with grief, and my years with ſighing: my ſtrength faileth becauſe of mine iniquity, and my bones are conſumed. I was a reproach among all mine enemies, but eſpecially among my neighbours, and a fear to mine acquaintance: they that did ſee me without fled from me. I am forgotten as a dead man out of mind: I am like a broken veſſel. For I have heard the ſlander of many: fear was on every ſide: while they took counſel together againſt me, they deviſed to take away my life. But I truſted in thee, O Lord: I ſaid, Thou art my God. My times are in thy hand: deliver me from the hand of mine enemies, and from them that perſecute me. Make thy face to ſhine upon thy ſervant: ſave me for thy mercy's ſake. Let me not be aſhamed, O Lord; for I have called upon thee: let the wicked be aſhamed, and let them be ſilent in the grave. Let the lying lips be put to ſilence: which ſpeak grievous things proudly and contemptuouſly againſt the righteous. O how great is thy goodneſs which thou haſt laid up for them that fear thee! which thou

haſt

haſt wrought for them that truſt in thee, before the ſons of men! Thou ſhalt hide them in the ſecret of thy preſence from the pride of man: thou ſhalt keep them ſecretly in a pavilion from the ſtrife of tongues. Bleſſed be the Lord: for he hath ſhewed me his marvellous kindneſs in a ſtrong city. For I ſaid in my haſte, I am cut off from before thine eyes: nevertheleſs thou heardeſt the voice of my ſupplications when I cried unto the. O love the Lord, all ye his ſaints: for the Lord preſerveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he ſhall ſtrengthen your heart, all ye that hope in the Lord. *Pſalm* 31.

David prayeth God to defend him from thoſe who ſought his life, and promiſeth to praiſe and bleſs him, when he has granted his requeſt.

SAVE me, O God, by thy name, and judge me by thy ſtrength. Hear my prayer, O God; give ear to the words of my mouth. For ſtrangers are riſen up againſt me, and oppreſſors ſeek after my ſoul: they have not ſet God before them. Selah. Behold, God is mine helper: the Lord is with them that uphold my ſoul. He ſhall reward evil unto mine enemies: cut them off in thy truth. I will freely ſacrifice unto thee: I will praiſe thy name, O Lord: for it is good. For he hath delivered me out of all trouble: and mine eye hath ſeen his deſire upon mine enemies. *Pſalm* 54.

David deſcribeth the watchfulneſs of his enemies to deſtroy him, prayeth for deliverance from them, and comforteth himſelf with the promiſe of God to protect him.

BE merciful unto me, O God: for man would ſwallow me up; he fighting daily oppreſſeth me. Mine enemies would daily ſwallow me up: for they be many that fight againſt me, O thou moſt High. What time I am afraid, I will truſt in thee. In God I will praiſe his word, in God I have put my truſt; I will not fear what fleſh can do unto me. Every day they wreſt my words: all their thoughts are againſt me for evil. They gather themſelves together, they hide themſelves, they mark my ſteps, when they wait for my ſoul. Shall they eſcape by iniquity? in thine anger, caſt down the people, O God. Thou telleſt my wanderings: put thou my tears into thy bottle: are they not in thy book? When I cry unto thee, then ſhall mine enemies turn back, this I know; for God is for me. In God will I praiſe his word: in the Lord will I praiſe his word. In God have I put my

truſt: I will not be afraid what man can do unto me. Thy vows are upon me, O God: I will render praiſes unto thee. For thou haſt delivered my ſoul from death; wilt not thou deliver my feet from falling, that I may walk before God in the light of the living? *Pſalm* 56.

When David fled from Saul into the cave; in which he calleth upon God for his help, and ſheweth the firm confidence he had in his protection.

BE merciful unto me, O God, be merciful unto me: for my ſoul truſteth in thee: yea, in the ſhadow of thy wings will I make my refuge until theſe calamities be overpaſt. I will cry unto God moſt high: unto God that performeth all things for me. He ſhall ſend from heaven, and ſave me from the reproach of him that would ſwallow me up. Selah. God ſhall ſend forth his mercy and his truth. My ſoul is among lions: and I lie even among them that are ſet on fire, even the ſons of men, whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword. Be thou exalted, O God, above the heavens; let thy glory be above all the earth. They have prepared a net for my ſteps: my ſoul is bowed down: they have digged a pit before me, into the midſt whereof they are fallen themſelves. Selah. My heart is fixed, O God, my heart is fixed: I will ſing and give praiſe. Awake up, my glory; awake, pſaltery and harp: I myſelf will awake early. I will praiſe thee, O Lord, among the people: I will ſing unto thee among the nations. For thy mercy is great unto the heavens, and thy truth unto the clouds. Be thou exalted, O God, above the heavens: let thy glory be above all the earth. *Pſalm* 57.

David entreateth God to hear his prayer, and to take him into his protection.

HEAR my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. For thou haſt been a ſhelter for me, and a ſtrong tower from the enemy. I will abide in thy tabernacle for ever: I will truſt in the covert of thy wings. Selah. For thou, O God, haſt heard my vows: thou haſt given me the heritage of thoſe that fear thy name. Thou wilt prolong the king's life; and his years as many generations. He ſhall abide before God for ever: O prepare mercy and truth which may preſerve him. So will I ſing praiſe unto thy name for ever, that I may daily perform my vows. *Pſalm* 61.

David

David teſtifieth that his confidence in God made him perfectly eaſy under the perſecution of his enemies; and exhorteth others not to truſt in men, nor in worldly goods, but in God alone, who is the diſpoſer of all things, and the rewarder of all men.

TRULY my ſoul waiteth upon God: from him cometh my ſalvation: he only is my rock and my ſalvation: he is my defence; I ſhall not be greatly moved. How long will ye imagine miſchief againſt a man? ye ſhall be ſlain all of you: as a bowing wall ſhall ye be, and as a tottering fence. They only conſult to caſt him down from his excellency: they delight in lies: they bleſs with their mouth, but they curſe inwardly. Selah. My ſoul, wait thou only upon God: for my expectation is from him. He only is my rock and my ſalvation: he is my defence: I ſhall not be moved. In God is my ſalvation, and my glory: the rock of my ſtrength, and my refuge is in God. Truſt in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah. Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity. Truſt not in oppreſſion, and become not vain in robbery: if riches encreaſe, ſet not your heart upon them. God hath ſpoken once, twice have I heard this; that power belongeth unto God. Alſo unto thee, O Lord, belongeth mercy: for thou rendereſt to every man according to his work. *Pſalm.* 62.

David beſeecheth God to take him into his protection, and to let him experience the ſame goodneſs in his old age, which he had felt the effects of from his youth. He complaineth of the inſults and cruelty of his enemies; and, in full aſſurance that God will protect him, he is filled with a holy joy, and vows to bleſs him for ever.

IN thee, O Lord, do I put my truſt: let me never be put to confuſion. Deliver me in thy righteouſneſs, and cauſe me to eſcape: incline thine ear unto me, and ſave me. Be thou my ſtrong habitation, whereunto I may continually reſort: thou haſt given commandment to ſave me: for thou art my rock and my fortreſs. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man; for thou art my hope, O Lord God: thou art my truſt from my youth. By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praiſe ſhall be continually of thee. I am as a wonder unto many; but thou art my ſtrong refuge. Let my mouth be filled with thy praiſe, and with thy

thy honour all the day. Caſt me not off in the time of old age; forſake me not when my ſtrength faileth. For mine enemies ſpeak againſt me; and they that lay wait for my ſoul take counſel together, ſaying, God hath forſaken him: perſecute and take him; for there is none to deliver him. O God, be not far from me: O my God, make haſte for my help. Let them be confounded and conſumed that are adverſaries to my ſoul: let them be covered with reproach and diſhonour that ſeek my hurt. But I will hope continually, and will yet praiſe thee more and more. My mouth ſhall ſhew forth thy righteouſneſs, and thy ſalvation all the day: for I know not the numbers thereof. I will go in the ſtrength of the Lord God: I will make mention of thy righteouſneſs, even of thine only. O God, thou haſt taught me from my youth: and hitherto have I declared thy wondrous works. Now alſo when I am old and grey-headed, O God, forſake me not: until I have ſhewed thy ſtrength unto this generation, and thy power to every one that is to come. Thy righteouſneſs alſo, O God, is very high, who haſt done great things: O God, who is like unto thee? thou which haſt ſhewed me great and ſore troubles, ſhalt quicken me again, and ſhalt bring me up again from the depths of the earth. Thou ſhalt increaſe my greatneſs, and comfort me on every ſide. I will alſo praiſe thee with the pſaltery, even thy truth, O my God: unto thee will I ſing with the harp, O thou holy one of Iſrael. My lips ſhall greatly rejoice when I ſing unto thee: and my ſoul which thou haſt redeemed. My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded, for they are brought unto ſhame, that ſeek my hurt. *Pſalm 71.*

David being in great diſtreſs, calleth upon the Lord with fervent zeal and firm confidence; and beſeecheth him to deliver him from his enemies, according to his mercy and loving kindneſs.

BOW down thine ear, O Lord, hear me, for I am poor and needy. Preſerve my ſoul, for I am holy: O thou my God, ſave thy ſervant that truſteth in thee. Be merciful unto me, O Lord: for I cry unto thee daily. Rejoice the ſoul of thy ſervant: for unto thee, O Lord, do I lift up my ſoul. For thou, Lord, art good, and ready to forgive: and plenteous in mercy unto all them that call upon thee. Give ear, O Lord, unto my prayer: and attend to the voice of my ſupplications. In the day of my trouble I will call upon thee: for thou wilt anſwer me. Among the Gods there is none like unto thee, O Lord, neither are there any works

works like unto thy works. All nations whom thou haſt made ſhall come and worſhip before thee, O Lord: and ſhall glorify thy name. For thou art great, and doeſt wondrous things: thou art God alone. Teach me thy way, O Lord, I will walk in thy truth: unite my heart to fear thy name. I will praiſe thee, O Lord, my God, with all my heart: and I will glorify thy name for evermore. For great is thy mercy toward me: and thou haſt delivered my ſoul from the loweſt hell. O God, the proud are riſen againſt me, and the aſſemblies of violent men have ſought after my ſoul; and have not ſet thee before them. But thou, O Lord, art a God full of compaſſion, and gracious: long ſuffering, and plenteous in mercy and truth. O turn unto me, and have mercy upon me, give thy ſtrength unto thy ſervant, and ſave the ſon of thine hand-maid. Shew me a token for good, that they which hate me may ſee it, and be aſhamed: becauſe thou, Lord, haſt holpen me, and comforted me.

Pſalm 86.

Prayers compoſed when the people of God were under affliction or perſecution.

One of the ſons of Korah being among the Iſraelites led captive, probably into Aſſyria, entreateth God to reſtore them to their own country. The prophet beginneth his prayer with mentioning the wonders God had wrought in bringing their forefathers into the land of Canaan; hence he hopeth that God would again diſplay his power in behalf of the captive Iſraelites. He then expoſtulates with God for giving them up to their enemies; deſcribeth the ſevere treatment they were expoſed to for his ſake; and beggeth of him to come to their aſſiſtance and deliver them.

WE have heard with our ears, O God, our fathers have told us what work thou didſt in their days, in the times of old. How thou didſt drive out the heathen with thy hand, and plantedſt them; how thou didſt afflict the people, and caſt them out. For they got not the land in poſſeſſion by their own ſword, neither did their own arm ſave them; but thy right hand and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto them. Thou art my king, O God, command deliverances for Jacob. Through thee will we puſh down our enemies; through thy name will we tread them under that riſe up againſt us. For I will not truſt in my bow, neither ſhall my ſword ſave me. But thou haſt ſaved us from our enemies, and haſt put them to ſhame

that

that hated us. In God we boaſt all the day long: and praiſe thy name for ever. Selah. But thou haſt caſt off, and put us to ſhame; and goeſt not forth with our armies. Thou makeſt us to turn back from the enemy: and they which hate us ſpoil for themſelves. Thou haſt given us like ſheep appointed for meat: and haſt ſcattered us among the heathen. Thou ſelleſt thy people for nought, and doſt not increaſe thy wealth by their price. Thou makeſt us a reproach to our neighbours, a ſcorn and deriſion to them that are round about us. Thou makeſt us a by-word among the heathen: a ſhaking of the head among the people. My confuſion is continually before me, and the ſhame of my face hath covered me: for the voice of him that reproacheth and blaſphemeth; by reaſon of the enemy and avenger. All this is come upon us; yet have we not forgotten thee, neither have we dealt falſly in thy covenant. Our heart is not turned back, neither have our ſteps declined from thy way. Though thou haſt ſore broken us in the place of dragons, and covered us with the ſhadow of death. If we have forgotten the name of our God, or ſtretched out our hands to a ſtrange God: ſhall not God ſearch this out? for he knoweth the ſecrets of the heart. Yea, for thy ſake are we killed all the day long; we are counted as ſheep for the ſlaughter. Awake, why ſleepeſt thou, O Lord? ariſe, caſt us not off for ever. Wherefore hideſt thou thy face? and forgetteſt our affliction, and our oppreſſion? For our ſoul is bowed down to the duſt; our belly cleaveth unto the earth. Ariſe for our help, and redeem us for thy mercy's ſake.

Pſalm 44.

David deſcribeth the calamities and diſtreſſes of the people of God when forſaken by him; and their victories and ſucceſſes when taken into his favour: and prayeth that he would now proſper their arms againſt Edom.

O God, thou haſt caſt us off, thou haſt ſcattered us, thou haſt been diſpleaſed; O turn thyſelf to us again. Thou haſt made the earth to tremble: thou haſt broken it; heal the breaches thereof, for it ſhaketh. Thou haſt ſhewed thy people hard things: thou haſt made us to drink the wine of aſtoniſhment. Thou haſt given a banner to them that feared thee: that it might be diſplayed becauſe of the truth. Selah. That thy beloved may be delivered; ſave with thy right hand, and hear me. God hath ſpoken in his holineſs, I will rejoice: I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, and Manaſſeh is mine, Ephraim alſo

alſo is the ſtrength of mine head; Judah is my law-giver; Moab is my waſh-pot, over Edom will I caſt out my ſhoe: Philiſtia, triumph thou becauſe of me. Who will bring me into the ſtrong city? who will lead me into Edom? Wilt not thou, O God, which hadſt caſt us off? and thou, O God, which didſt not go out with our armies? Give us help from trouble: for vain is the help of man. Through God we ſhall do valiantly: for he it is that ſhall tread down our enemies. *Pſalm* 60.

Aſaph lamenteth the deſtruction of Jeruſalem and the burning of the temple, and repreſenteth the deplorable ſtate to which Judea was reduced during the Babyloniſh captivity, being deprived of the tokens of God's covenant and of his favour. He then comforteth himſelf with reflecting on the deliverances God had formerly wrought for his people, and on the proofs he daily gives of his power in the general courſe of nature; and beggeth of him once more to make their cauſe his own, and avenge them of their adverſaries.

O God, why haſt thou caſt us off for ever? why doth thine anger ſmoke againſt the ſheep of thy paſture? Remember thy congregation which thou haſt purchaſed of old: the rod of thine inheritance which thou haſt redeemed, this mount Zion, wherein thou had dwelt. Lift up thy feet unto the perpetual deſolations; even all that the enemy hath done wickedly in the ſanctuary. Thine enemies roar in the midſt of thy congregations: they ſet up their enſigns for ſigns. A man was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work thereof at once, with axes and hammers. They have caſt fire into thy ſanctuary, they have defiled by caſting down the dwelling place of thy name to the ground. They ſaid in their hearts, let us deſtroy them together: they have burned up all the ſynagogues of God in the land. We ſee not our ſigns, there is no more any prophet, neither is there among us any that knoweth how long. O God, how long ſhall the adverſary reproach? ſhall the enemy blaſpheme thy name for ever? Why withdraweſt thou thy hand, even thy right hand? pluck it out of thy boſom. For God is my king of old, working ſalvation in the midſt of the earth. Thou didſt divide the ſea by thy ſtrength: thou brakeſt the heads of the dragons in the waters. Thou brakeſt the heads of Leviathan in pieces, and gaveſt him to be meat to the people inhabiting the wilderneſs. Thou didſt cleave the fountain and the flood: thou drieſt up mighty rivers. The

day

day is thine, the night alſo is thine: thou haſt prepared the light and the ſun. Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter. Remember this, that the enemy hath reproached, O Lord, and that the fooliſh people have blaſphemed thy name. O deliver not the ſoul of thy turtle dove unto the multitude of the wicked, forget not the congregation of thy poor for ever. Have reſpect unto the covenant: for the dark places of the earth are full of the habitations of cruelty. O let not the oppreſſed return aſhamed: let the poor and needy praiſe thy name. Ariſe, O God, plead thine own cauſe: remember how the fooliſh man reproacheth thee daily. Forget not the voice of thine enemies: the tumult of thoſe that riſe up againſt thee, increaſeth continually. *Pſalm* 74.

Aſaph complaineth that the Babylonians had deſtroyed the city and temple of Jeruſalem; and beſeecheth God to be reconciled to his people, and to puniſh the blaſphemies and cruelties of their idolatrous enemies.

O God, the heathen are come into thine inheritance, thy holy temple have they defiled: they have laid Jeruſalem on heaps. The dead bodies of thy ſervants have they given to be meat unto the fowls of the heaven, the fleſh of thy ſaints unto the beaſts of the earth. Their blood have they ſhed like water round about Jeruſalem: and there was none to bury them. We are become a reproach to our neighbours: a ſcorn and deriſion to them that are round about us. How long, Lord? wilt thou be angry for ever? ſhall thy jealouſy burn like fire? Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name. For they have devoured Jacob, and laid waſte his dwelling place. O remember not againſt us former iniquities: let thy tender mercies ſpeedily prevent us: for we are brought very low. Help us, O God of our ſalvation, for the glory of thy name: and deliver us, and purge away our ſins for thy name's ſake. Wherefore ſhould the heathen ſay, where is their God? let him be known among the heathen in our ſight by the revenging of the blood of thy ſervants which is ſhed. Let the ſighing of the priſoner come before thee, according to the greatneſs of thy power: preſerve thou thoſe that are appointed to die. And render unto our neighbours ſeven-fold into their boſom, their reproach wherewith they have reproached thee, O Lord.

So

So we thy people and ſheep of thy paſture, will give thee thanks for ever: we will ſhew forth thy praiſe to all generations *Pſalm 79.*

Aſaph repreſents, under the image of a favourite vine laid waſte and deſtroyed by the enemy, the extreme deſolation the Iſraelites were reduced to in their captivity, and entreateth God to come to their deliverance, and to remember the covenant he had made with his people; for which he promiſeth they will return to their obedience, and bleſs his holy name.

GIVE ear, O Shepherd of Iſrael, thou that leadeſt Joſeph like a flock, thou that dwelleſt between the cherubims, ſhine forth. Before Ephraim, and Benjamin, and Manaſſeh, ſtir up thy ſtrength, and come and ſave us. Turn us again, O God, and cauſe thy face to ſhine, and we ſhall be ſaved. O Lord, God of hoſts, how long wilt thou be angry againſt the prayer of thy people? thou feedeſt them with the bread of tears; and giveſt them tears to drink in great meaſure. Thou makeſt us a ſtriſe unto our neighbours: and our enemies laugh among themſelves. Turn us again, O God of hoſts, and cauſe thy face to ſhine, and we ſhall be ſaved. Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen, and planted it. Thou prepareſt room before it, and didſt cauſe it to take deep root, and it filled the land. The hills were covered with the ſhadow of it, and the boughs thereof were like the goodly cedars. She ſent out her boughs unto the ſea, and her branches unto the river. Why haſt thou then broken down her hedges, ſo that all they which paſs by the way, do pluck her? the boar out of the wood doth waſte it, and the wild beaſt of the field doth devour it. Return, we beſeech thee, O God of hoſts: look down from heaven, and behold, and viſit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madeſt ſtrong for thyſelf. It is burned with fire, it is cut down: they periſh at the rebuke of thy countenance. Let thy hand be upon the man of thy right hand, upon the ſon of man whom thou madeſt ſtrong for thyſelf. So will not we go back from thee: quicken us, and we will call upon thy name. Turn us again, O Lord God of hoſts, cauſe thy face to ſhine, and we ſhall be ſaved.

Pſalm 80.

Several of the neighbouring nations being gathered together to make war againſt the Iſraelites, the prophet entreateth the Lord to deſtroy thoſe nations, as he had formerly deſtroyed the kings that aſſaulted their forefathers.

KEEP not thou ſilence, O God: hold not thy peace, and be not ſtill, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counſel againſt thy people, and conſulted againſt thy hidden ones. They have ſaid, come, and let us cut them off from being a nation: that the name of Iſrael may be no more in remembrance. For they have conſulted together with one conſent: they are confederate againſt thee. The tabernacles of Edom, and the Iſhmaelites; of Moab, and the Hagarenes. Gebal, and Ammon, and Amalek, the Philiſtines, with the inhabitants of Tyre. Aſſur alſo is joined with them: they have holpen the children of Lot. Selah. Do unto them as unto the Midianites, as to Siſera, as to Jabin, at the brook of Kiſon: which periſhed at Endor: they became as dung for the earth. Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: who ſaid, let us take to ourſelves the houſes of God in poſſeſſion. O my God, make them like a wheel: as the ſtubble before the wind. As the fire burneth the wood, and as the flame ſetteth the mountains on fire; ſo perſecute them with thy tempeſt, and make them afraid with thy ſtorm. Fill their faces with ſhame: that they may ſeek thy name, O Lord. Let them be confounded and troubled for ever: yea, let them be put to ſhame, and periſh: that men may know that thou, whoſe name alone is Jehovah, art the moſt high over all the earth. *Pſalm* 83.

Ethan the Ezrahite, ſpeaking in the perſon of his prince, deſcribeth his reliance on the faithfulneſs of God to fulfil his covenant with David, and on the power of God to perform wonders for the deliverance of his people. He then repreſenteth, that, notwithſtanding his covenant with David, and his power to deliver his people, the kingdom of Judah was at that time in great deſolation, being deſpoiled of its glory, and delivered into the hands of the Babylonians; and implores the Lord to put an end to their captivity and their calamities.

I WILL ſing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulneſs to all generations. For I have ſaid, Mercy ſhall be built up for ever: thy faithfulneſs ſhalt thou eſtabliſh in the very heavens. I have

have made a covenant with my choſen, I have ſworn unto David my ſervant, Thy ſeed will I eſtabliſh for ever, and build up thy throne to all generations. Selah. And the heavens ſhall praiſe thy wonders, O Lord: thy faithfulneſs alſo in the congregation of the ſaints. For, who in the heaven can be compared unto the Lord? who among the ſons of the mighty can be likened unto the Lord? God is greatly to be feared in the aſſembly of the ſaints, and to be had in reverence of all them that are about him. O Lord God of hoſts, who is a ſtrong Lord like unto thee? or to thy faithfulneſs round about thee? Thou ruleſt the raging of the ſea: when the waves thereof ariſe thou ſtilleſt them. Thou haſt broken Rahab in pieces as one that is ſlain: thou haſt ſcattered thine enemies with thy ſtrong arm. The heavens are thine, the earth alſo is thine: as for the world, and the fulneſs thereof, thou haſt founded them. The north and the ſouth thou haſt created them: Tabor and Hermon ſhall rejoice in thy name. Thou haſt a mighty arm; ſtrong is thy hand, and high is thy right hand. Juſtice and judgment are the habitation of thy throne: mercy and truth ſhall go before thy face. Bleſſed is the people that know the joyful ſound: they ſhall walk, O Lord, in the light of thy countenance. In thy name ſhall they rejoice all the day: and in thy righteouſneſs ſhall they be exalted. For thou art the glory of their ſtrength: and in thy favour our horn ſhall be exalted. For the Lord is our defence: and the holy One of Iſrael is our king. Then thou ſpakeſt in viſion to thy holy one, and ſaidſt, I have laid help upon one that is mighty; I have exalted one choſen out of the people. I have found David my ſervant: with my holy oil have I anointed him. With whom my hand ſhall be eſtabliſhed: mine arm alſo ſhall ſtrengthen him. The enemy ſhall not exact upon him; nor the ſon of wickedneſs afflict him. And I will beat down his foes before his face, and plague them that hate him; but my faithfulneſs and my mercy ſhall be with him: and in my name ſhall his horn be exalted. I will ſet his hand alſo in the ſea, and his right hand in the rivers. He ſhall cry unto me, Thou art my father, my God, and the rock of my ſalvation. Alſo I will make him my firſt born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant ſhall ſtand faſt with him. His ſeed alſo will I make to endure for ever, and his throne as the days of heaven. If his children forſake my law, and walk not in my judgments; if they break my ſtatutes, and keep not my commandments;

mandments; then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes. Nevertheleſs, my loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I ſworn by my holineſs that I will not lie unto David. His ſeed ſhall endure for ever, and his throne as the ſun before me. It ſhall be eſtabliſhed for ever as the moon, and as a faithful witneſs in heaven. Selah. But thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed. Thou haſt made void the covenant of thy ſervant: thou haſt profaned his crown, by caſting it to the ground. Thou haſt broken down all his hedges; thou haſt brought his ſtrong holds to ruin. All that paſs by the way ſpoil him: he is a reproach to his neighbours. Thou haſt ſet up the right hand of his adverſaries; thou haſt made all his enemies to rejoice. Thou haſt alſo turned the edge of his ſword, and haſt not made him to ſtand in the battle. Thou haſt made his glory to ceaſe, and caſt his throne down to the ground. The days of his youth haſt thou ſhortened: thou haſt covered him with ſhame. Selah. How long, Lord, wilt thou hide thyſelf for ever? ſhall thy wrath burn like fire? Remember how ſhort my time is: wherefore haſt thou made all men in vain? What man is he that liveth, and ſhall not ſee death? ſhall he deliver his ſoul from the hand of the grave? Selah. Lord, where are thy former loving kindneſſes which thou ſwareſt unto David in thy truth? Remember, Lord, the reproach of thy ſervant; how I do bear in my boſom the reproach of all the mighty people; wherewith thine enemies have reproached, O Lord: wherewith they have reproached, the footſteps of thine anointed. Bleſſed be the Lord for evermore. Amen, and Amen. *Pſalm* 89.

The prophet repreſenteth to God the deplorable condition the Iſraelites were reduced to by the cruelty of their heathen invaders, whoſe inſolence, injuſtice, and impiety he deſcribeth. He then conſoleth himſelf with the promiſe of protection which God had given his people in the law, and foretelleth the deliverance of the Iſraelites, and the deſtruction of their invaders.

O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, ſhew thyſelf. Lift up thyſelf, thou judge of the earth: render a reward to the proud. Lord, how long ſhall the wicked, how long ſhall the wicked triumph? How long ſhall they utter and ſpeak hard things? and

and all the workers of iniquity boaſt themſelves? They break in pieces thy people, O Lord, and afflict thine heritage. They ſlay the widow and the ſtranger, and murder the fatherleſs. Yet they ſay, The Lord ſhall not ſee; neither ſhall the God of Jacob regard it. Underſtand, ye brutiſh among the people; and ye fools, when will ye be wiſe? He that planted the ear, ſhall he not hear? he that formed the eye, ſhall he not ſee? He that chaſtiſeth the heathen, ſhall not he correct? he that teacheth man knowledge, ſhall not he know? The Lord knoweth the thoughts of man, that they are vanity. Bleſſed is the man whom thou chaſteneſt, O Lord, and teacheſt him out of thy law; that thou mayeſt give him reſt from the days of adverſity, until the pit be digged for the wicked. For the Lord will not caſt off his people, neither will he forſake his inheritance. But judgment ſhall return unto righteouſneſs: and all the upright in heart ſhall follow it. Who will riſe up for me againſt the evil-doers? or who will ſtand up for me, againſt the workers of iniquity? Unleſs the Lord had been my help, my ſoul had almoſt dwelt in ſilence. When I ſaid, my foot ſlippeth; thy mercy, O Lord, held me up. In the multitude of my thoughts within me, thy comforts delight my ſoul. Shall the throne of iniquity have fellowſhip with thee, which frameth miſchief by a law? They gather themſelves together againſt the ſoul of the righteous, and condemn the innocent blood. But the Lord is my defence; and my God is the rock of my refuge. And he ſhall bring upon them their own iniquity, and ſhall cut them off in their own wickedneſs; yea, the Lord our God ſhall cut them off. *Pſalm* 94.

The prophet repreſenteth to God the deplorable ſtate he was in while a captive at Babylon; beggeth of him to reſtore his people to their land, and his temple to its former glory; that the nations, when they ſaw it, might be induced to fear him, and that the Jews, when reinſtated there, might have occaſion to bleſs him for ever.

HEAR my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call, anſwer me ſpeedily. For my days are conſumed like ſmoke, and my bones are burned as an hearth. My heart is ſmitten, and withered like graſs; ſo that I forget to eat my bread. By reaſon of the voice of my groaning my bones cleave to my ſkin. I am like a pelican of the wilderneſs: I am like an owl of the deſert. I watch, and am as a

ſparrow alone upon the houſetop. Mine enemies reproach me all the day; and they that are mad againſt me are ſworn againſt me. For I have eaten aſhes like bread, and mingled my drink with weeping; becauſe of thine indignation and thy wrath: for thou haſt lifted me up, and caſt me down. My days are like a ſhadow that declineth; and I am withered like graſs. But thou, O Lord, ſhalt endure for ever, and thy remembrance unto all generations. Thou ſhalt ariſe, and have mercy upon Zion: for the time to favour her, yea, the ſet time, is come. For thy ſervants take pleaſure in her ſtones, and favour the duſt thereof. So the heathen ſhall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord ſhall build up Zion he ſhall appear in his glory. He will regard the prayer of the deſtitute, and not deſpiſe their prayer. This ſhall be written for the generation to come: and the people which ſhall be created ſhall praiſe the Lord. For he hath looked down from the height of his ſanctuary; from heaven did the Lord behold the earth; to hear the groaning of the priſoner, to looſe thoſe that are appointed to death; to declare the name of the Lord in Zion, and his praiſe in Jeruſalem; when the people are gathered together, and the kingdoms to ſerve the Lord. He weakened my ſtrength in the way; he ſhortened my days. I ſaid, O my God, take me not away in the midſt of my days: thy years are throughout all generations. Of old haſt thou laid the foundation of the earth: and the heavens are the work of thy hands. They ſhall perish, but thou ſhalt endure: yea, all of them ſhall wax old like a garment; as a veſture ſhalt thou change them, and they ſhall be changed: but thou art the ſame, and thy years ſhall have no end. The children of thy ſervants ſhall continue, and their ſeed ſhall be eſtabliſhed before thee. *Pſalm* 102.

The Pſalmiſt being oppreſſed and perſecuted by their enemies, the Pſalmiſt implores the divine aſſiſtance.

UNTO thee lift I up mine eyes, O thou that dwelleſt in the heavens. Behold, as the eyes of ſervants look unto the hand of their maſters, and as the eyes of a maiden unto the hand of her miſtreſs; ſo our eyes wait upon the Lord our God, until that he have mercy upon us. Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt. Our ſoul is exceedingly filled with

with the ſcorning of thoſe that are at eaſe, and with the contempt of the proud. *Pſalm* 123.

The Jews at Babylon expreſs their affliction for their captivity and their zeal for Jeruſalem; and reflect with ſeverity on the Edomites who rejoiced to ſee it deſtroyed, and on the Babylonians who deſtroyed it.

BY the rivers of Babylon, there we ſat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midſt thereof. For there they that carried us away captive required of us a ſong: and they that waſted us required of us mirth, ſaying, Sing us one of the ſongs of Zion. How ſhall we ſing the Lord's ſong in a ſtrange land? If I forget thee, O Jeruſalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jeruſalem above my chief joy. Remember, O Lord, the children of Edom in the day of Jeruſalem; who ſaid, Raſe it, raſe it, even to the foundation thereof. O daughter of Babylon, who art to be deſtroyed: happy ſhall he be that rewardeth thee as thou haſt ſerved us. Happy ſhall he be that taketh and daſheth thy little ones againſt the ſtones. *Pſalm* 137.

Prayers in time of trouble and affliction.

David imploreth the aſſiſtance of God againſt his perſecutors; exhorteth them to acknowledge in their hearts his deſignation to the throne of Saul, and to deſiſt from their enterpriſes againſt him; and declareth that his ſole confidence was in God, in whoſe favour he was more happy than worldly men in their greateſt affluence.

HEAR me when I call, O God of my righteouſneſs: thou haſt enlarged me when I was in diſtreſs: have mercy upon me, and hear my prayer. O ye ſons of men, how long will ye turn my glory into ſhame: how long will ye love vanity, and ſeek after leaſing? Selah. But know that the Lord hath ſet apart him that is godly for himſelf: the Lord will hear when I call unto him. Stand in awe, and ſin not: commune with your own heart upon your bed, and be ſtill. Selah. Offer the ſacrifices of righteouſneſs: and put your truſt in the Lord. There be many that ſay, Who will ſhew us any good? Lord, lift thou up the light of thy countenance upon us. Thou haſt put gladneſs in my heart, more than in the time that their corn and their wine

increaſed. I will both lay me down in peace, and ſleep; for thou, Lord, only makeſt me dwell in ſafety. *Pſalm* 4.

David prayeth that God would favour his cauſe, and diſcountenance thoſe wicked men who perſecuted him; would deliver him from their ſnares, and puniſh them for their iniquity; that ſo he and all righteous men might be encouraged to praiſe God, and rely on his protection.

GIVE ear to my words, O Lord, conſider my meditation. Hearken unto the voice of my cry, my king, and my God: for unto thee will I pray. My voice ſhalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up. For thou art not a God that hath pleaſure in wickedneſs: neither ſhall evil dwell with thee. The fooliſh ſhall not ſtand in thy ſight: thou hateſt all workers of iniquity. Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor the bloody and deceitful man. But as for me, I will come into thy houſe in the multitude of thy mercy: and in thy fear will I worſhip toward thy holy temple. Lead me, O Lord, in thy righteouſneſs, becauſe of mine enemies: make thy way ſtraight before my face. For there is no faithfulneſs in their mouth; their inward part is very wickedneſs; their throat is an open ſepulchre; they flatter with their tongue. Deſtroy thou them, O God: let them fall by their own counſels: caſt them out in the multitude of their tranſgreſſions: for they have rebelled againſt thee. But let all thoſe that put their truſt in thee rejoice: let them ever ſhout for joy, becauſe thou defendeſt them: let them alſo that love thy name be joyful in thee. For thou, Lord, wilt bleſs the righteous; with favour wilt thou compaſs him as with a ſhield. *Pſalm* 5.

David having been adviſed by his friends to fly into the mountainous parts of Judea from the perſecution of Saul, diſclaimeth all other refuge but Jehovah, being aſſured that God, the righteous judge, will ſupport the innocent, and pour out his judgments on the wicked.

IN the Lord put I my truſt: how ſay ye to my ſoul, flee as a bird to your mountain? For lo, the wicked bend their bow, they make ready their arrow upon the ſtring; that they may privily ſhoot at the upright in heart. If the foundations be deſtroyed, what can the righteous do? The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eye-lids try the children of men. The Lord trieth the righteous: but the wicked, and him that loveth violence,

violence, his ſoul hateth. Upon the wicked he ſhall rain ſnares, fire and brimſtone, and an horrible tempeſt: this ſhall be the portion of their cup. For the righteous Lord loveth righteouſneſs: his countenance doth behold the upright. *Pſalm* 11.

David entreateth God to defend him from the malice and artifice of his heathen enemies, and from the judgments that ſhould fall upon them. He then praiſeth God for the care he had taken of him, truſteth in his aſſiſtance, and prayeth for the proſperity of the Iſraelites.

UNTO thee will I cry, O Lord my rock: be not ſilent to me, leſt if thou be ſilent to me, I become like them that go down into the pit. Hear the voice of my ſupplications when I cry unto thee, when I lift up my hands towards thy holy oracle. Draw me not away with the wicked, and with the workers of iniquity; which ſpeak peace to their neighbours, but miſchief is in their hearts. Give them according to their deeds, and according to the wickedneſs of their endeavours; give them after the work of their hands, render to them their deſert. Becauſe they regard not the works of the Lord, nor the operation of his hands, he ſhall deſtroy them, and not build them up. Bleſſed be the Lord, becauſe he hath heard the voice of my ſupplications. The Lord is my ſtrength, and my ſhield; my heart truſted in him, and I am helped, therefore my heart greatly rejoiceth, and with my ſong will I praiſe him. The Lord is their ſtrength, and he is the ſaving ſtrength of his anointed. Save thy people, and bleſs thine inheritance: feed them alſo, and lift them up for ever. *Pſalm* 28.

David pronounceth particular bleſſings on thoſe who ſhew kindneſs to the ſick; and complaineth of the cruelty of his enemies, and of the treachery of his friend, who, inſtead of compaſſionating him in his ſickneſs, wiſhed for his death, and ſaid, that God puniſhed him for his ſins.

BLESSED is he that conſidereth the poor: the Lord will deliver him in time of trouble. The Lord will preſerve him, and keep him alive; and he ſhall be bleſſed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will ſtrengthen him upon the bed of languiſhing: thou wilt make all his bed in his ſickneſs. I ſaid, Lord, be merciful unto me: heal my ſoul, for I have ſinned againſt thee. Mine enemies ſpeak evil of me, When ſhall he die, and his name periſh? And if he come to ſee me, he ſpeaketh

vanity: his heart gathereth iniquity to itſelf; when he goeth abroad, he telleth it. All that hate me whiſper together againſt me: againſt me do they deviſe my hurt. An evil diſeaſe, ſay they, cleaveth faſt unto him: and now that he lieth, he ſhall riſe up no more. Yea, mine own familiar friend, in whom I truſted, which did eat of my bread, hath lifted up his heel againſt me. But thou, O Lord, be merciful unto me, and raiſe me up, that I may requite them. By this I know that thou favoureſt me, becauſe mine enemy doth not triumph over me. And as for me, thou upholdeſt me in mine integrity, and ſetteſt me before thy face for ever. Bleſſed be the Lord God of Iſrael, from everlaſting and to everlaſting. Amen, and Amen. *Pſalm* 41.

David deſcribeth his diſtreſs when he was purſued by his enemies, probably in the time of Abſalom's rebellion; and complaineth of the treachery of his ſubjects, more particularly of one, who was probably Ahitophel, begging that God would confound their counſels and deſtroy the authors of them. And at length, from a view of the perfidiouſneſs of his enemies and of his own integrity, he comforteth himſelf with hopes that God would not forſake him, but would deſtroy thoſe who ſought his ruin.

GIVE ear to my prayer, O God; and hide not thyſelf from my ſupplication. Attend unto me, and hear me: I mourn in my complaint, and make a noiſe; becauſe of the voice of the enemy, becauſe of the oppreſſion of the wicked: for they caſt iniquity upon me, and in wrath they hate me. My heart is ſore pained within me; and the terrors of death are fallen upon me. Fearfulneſs and trembling are come upon me: and horror hath overwhelmed me. And I ſaid, Oh, that I had wings like a dove: for then would I fly away and be at reſt: lo, then would I wander far off, and remain in the wilderneſs. Selah. I would haſten my eſcape from the windy ſtorm and tempeſt. Deſtroy, O Lord, and divide their tongues: for I have ſeen violence and ſtrife in the city. Day and night they go about it upon the walls thereof: miſchief alſo and ſorrow are in the midſt of it. Wickedneſs is in the midſt thereof: deceit and guile depart not from her ſtreets. For it was not an enemy that reproached me: then I could have borne it: neither was it he that hated me that did magnify himſelf againſt me: then I would have hid myſelf from him. But it was thou, a man, mine equal, my guide, and mine acquaintance. We took ſweet counſel together, and walked unto the houſe of God in company. Let death ſeize upon them, and let them go down quick into hell: for wickedneſs

wickedneſs is in their dwellings, and among them. As for me, I will call upon God: and the Lord ſhall ſave me. Evening and morning, and at noon will I pray, and cry aloud: and he ſhall hear my voice. He hath delivered my ſoul in peace from the battle that was againſt me: for there were many with me. God ſhall hear and afflict them, even he that abideth of old: Selah. Becauſe they have no changes, therefore they fear not God. He hath put forth his hands againſt ſuch as be at peace with him: he hath broken his covenant. The words of his mouth were ſmoother than butter, but war was in his heart: his words were ſofter than oil, yet were they drawn ſwords. Caſt thy burden upon the Lord, and he ſhall ſuſtain thee; he ſhall never ſuffer the righteous to be moved. But thou, O God, ſhalt bring them down into the pit of deſtruction: bloody and deceitful men ſhall not live out half their days: but I will truſt in thee. *Pſalm* 55.

David layeth before God the great danger he was in, and entreateth him to deliver him from his enemies, to reſtrain their malice, and to make them an example to all the world.

DELIVER me from mine enemies, O my God: defend me from them that riſe up againſt me. Deliver me from the workers of iniquity, and ſave me from bloody men. For lo, they lie in wait for my ſoul: the mighty are gathered againſt me: not for my tranſgreſſion, nor for my ſin, O Lord. They run and prepare themſelves without my fault: awake to help me, and behold. Thou therefore, O Lord God of hoſts, the God of Iſrael, awake to viſit all the heathen: be not merciful to any wicked tranſgreſſors. Selah. They return at evening, they make a noiſe like a dog, and go round about the city. Behold, they belch out with their mouth: ſwords are in their lips: for who, ſay they, doth hear? But thou, O Lord, ſhalt laugh at them: thou ſhalt have all the heathen in deriſion. Becauſe of his ſtrength will I wait upon thee: for God is my defence. The God of my mercy ſhall prevent me: God ſhall let me ſee my deſire upon mine enemies. Slay them not, leſt my people forget: ſcatter them by thy power: and bring them down, O Lord our ſhield. For the ſin of their mouth, and the words of their lips, let them even be taken in their pride: and for curſing and lying which they ſpeak. Conſume them in wrath, conſume them, that they may not be: and let them know that God ruleth in Jacob, unto the ends of the earth. Selah. And at evening let them return; and let them make a noiſe like

like a dog, and go round about the city. Let them wander up and down for meat, and grudge if they be not satisfied. But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble. Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy. *Psalm* 59.

David entreateth God to defend him from the subtilty and cruelty of his enemies; and foretelleth their ruin, which, he declares, will be manifest to all.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy. Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: that they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. They encourage themselves in an evil matter: they commune of laying snares privily: they say, Who shall see them? They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart is deep. But God shall shoot at them with an arrow; suddenly shall they be wounded. So they shall make their own tongue to fall upon themselves: all that see them shall flee away. And all men shall fear, and shall declare the work of God: for they shall wisely consider of his doing. The righteous shall be glad in the Lord, and shall trust in him: and all the upright in heart shall glory. *Psalm* 64.

David being persecuted by his enemies prayeth the Lord to come to his assistance.

MAKE haste, O God, to deliver me; make haste to help me, O Lord. Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt. Let them be turned back for a reward of their shame, that say, Aha, aha. Let all those that seek thee rejoice, and be glad in thee: and let such as love thy salvation say continually, Let God be magnified. But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O Lord, make no tarrying.

Psalm 70.

David describeth the malice and injustice of his enemies, and giveth a particular account of their imprecations against him. He then beseecheth God to deal kindly with him, and to disappoint the malice of his accusers; and promiseth that he will joyfully celebrate him, as the deliverer of the helpless from merciless oppressors.

HOLD not thy peace, O God of my praise; for the mouth of the wicked, and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. They compassed me about also with words of hatred; and fought against me without a cause. For my love, they are my adversaries: but I give myself unto prayer. And they have rewarded me evil for good, and hatred for my love. Set thou a wicked man over him: and let satan stand at his right hand. When he shall be judged let him be condemned, and let his prayer become sin. Let his days be few; and let another take his office. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places. Let the extortioner catch all that he hath; and let the stranger spoil his labour. Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children. Let his posterity be cut off; and in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out. Let them be before the Lord continually, that he may cut off the memory of them from the earth. Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart. As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him. As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually. Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul. But do thou for me, O God the Lord, for thy name's sake: because thy mercy is good, deliver thou me. For I am poor and needy, and my heart is wounded within me. I am gone like the shadow when it declineth: I am tossed up and down as the locust. My knees are weak through fasting: and my flesh faileth of fatness. I became also a reproach unto them: when they lookod upon me, they shaked their heads. Help me, O Lord my God: O save me according to thy mercy: that they may know that this is thy hand;

that

that thou, Lord, haſt done it. Let them curſe, but bleſs thou: when they ariſe, let them be aſhamed; but let thy ſervant rejoice. Let mine adverſaries be clothed with ſhame, and let them cover themſelves with their own confuſion as with a mantle. I will greatly praiſe the Lord with my mouth; yea, I will praiſe him among the multitude. For he ſhall ſtand at the right hand of the poor, to ſave him from thoſe that condemn his ſoul. *Pſalm* 109.

David beggeth of God to defend him from the deceits and calumnies of the wicked, and complaineth that he is forced to dwell among them.

IN my diſtreſs I cried unto the Lord, and he heard me. Deliver my ſoul, O Lord, from lying lips, and from a deceitful tongue. What ſhall be given unto thee? or what ſhall be done unto thee, thou falſe tongue? Sharp arrows of the mighty with coals of juniper. Woe is me, that I ſojourn in Meſech! that I dwell in the tents of Kedar! My ſoul hath long dwelt with him that hateth peace. I am for peace: but when I ſpeak, they are for war. *Pſalm* 120.

David entreateth God to defend him from the wiles and malice of thoſe who ſought his ruin; prayeth him to blaſt their wicked deſigns; and aſſureth himſelf of his protection.

DELIVER me, O Lord, from the evil man: preſerve me from the violent man; which imagine miſchiefs in their heart; continually are they gathered together for war. They have ſharpened their tongues like a ſerpent: adder's poiſon is under their lips. Selah. Keep me, O Lord, from the hands of the wicked: preſerve me from the violent man; who have purpoſed to overthrow my goings. The proud have hid a ſnare for me, and cords; they have ſpread a net by the way-ſide: they have ſet gins for me. Selah. I ſaid unto the Lord, Thou art my God: hear the voice of my ſupplications, O Lord. O God the Lord the ſtrength of my ſalvation, thou haſt covered my head in the day of battle. Grant not, O Lord, the deſires of the wicked: further not his wicked device; leſt they exalt themſelves. Selah. As for the head of thoſe that compaſs me about, let the miſchief of their own lips cover them. Let burning coals fall upon them: let them be caſt into the fire; into deep pits, that they riſe not up again. Let not an evil ſpeaker be eſtabliſhed in the earth: evil ſhall hunt the violent man to overthrow him. I know

that

that the Lord will maintain the cauſe of the afflicted, and the right of the poor. Surely the righteous ſhall give thanks unto thy name: the upright ſhall dwell in thy preſence.

Pſalm 140.

David being driven out of Judea by Saul, beggeth of God grace that he may not ſin againſt him with his tongue, nor be drawn into any ſinful compliances by living amongſt idolaters. He confideth in God's help, and prayeth that he would deliver him from thoſe who ſought his ruin.

LORD, I cry unto thee: make haſte unto me: give ear unto my voice, when I cry unto thee. Let my prayer be ſet forth before thee as incenſe, and the lifting up of my hands as the evening ſacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practiſe wicked works with men that work iniquity: and let me not eat of their dainties. Let the righteous ſmite me: it ſhall be a kindneſs: and let him reprove me; it ſhall be an excellent oil, which ſhall not break my head: for yet my prayer alſo ſhall be in their calamities. When their judges are overthrown in ſtony places, they ſhall hear my words; for they are ſweet. Our bones are ſcattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth. But mine eyes are unto thee, O God the Lord: in thee is my truſt, leave not my ſoul deſtitute. Keep me from the ſnares which they have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own nets, whilſt that I withal eſcape. *Pſalm* 141.

David being ſurrounded by Saul's army, he beggeth of God to aſſiſt him in that imminent danger, and voweth in return to praiſe him for ſo great a mercy.

I CRIED unto the Lord with my voice: with my voice unto the Lord did I make my ſupplication. I poured out my complaint before him; I ſhewed before him my trouble. When my ſpirit was overwhelmed within me, then thou kneweſt my path. In the way wherein I walked have they privily laid a ſnare for me. I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me: no man cared for my ſoul. I cried unto thee, O Lord; I ſaid, Thou art my refuge, and my portion in the land of the living. Attend unto my cry; for I am brought very low: deliver me from my perſecutors; for they are ſtronger than I. Bring my ſoul out of priſon, that I may

praiſe

praiſe thy name; the righteous ſhall compaſs me about; for thou ſhalt deal bountifully with me. *Pſalm* 142.

Prayers of Interceſſion.

The people of Iſrael entreat the Lord to preſerve David their king in the day of battle, and make him victorious over his enemies; and expreſs their confidence, that God will grant their requeſt.

THE Lord hear thee in the day of trouble; the name of the God of Jacob defend thee. Send thee help from the ſanctuary, and ſtrengthen thee out of Zion. Remember all thy offerings, and accept thy burnt ſacrifice. Selah. Grant thee according to thine own heart, and fulfil all thy counſel. We will rejoice in thy ſalvation, and in the name of our God we will ſet up our banners: the Lord fulfil all thy petitions. Now know I that the Lord ſaveth his anointed: he will hear him from his holy heaven, with the ſaving ſtrength of his right hand. Some truſt in chariots, and ſome in horſes: but we will remember the name of the Lord our God. They are brought down and fallen, but we are riſen and ſtand upright. Save, Lord: let the king hear us when we call. *Pſalm* 20.

David prayeth to God to bleſs the Iſraelites, and to grant that all the nations of the world may praiſe and adore him.

GOD be merciful unto us, and bleſs us; and cauſe his face to ſhine upon us. Selah. That thy way may be known upon earth, thy ſaving health among all nations. Let the people praiſe thee, O God: let all the people praiſe thee. O let the nations be glad and ſing for joy: for thou ſhalt judge the people righteouſly, and govern the nations upon earth. Selah. Let the people praiſe thee, O God: let all the people praiſe thee. Then ſhall the earth yield her increaſe; and God, even our own God, ſhall bleſs us. God ſhall bleſs us; and all the ends of the earth ſhall fear him. *Pſalm* 67.

David expreſſeth his zeal for the houſe of God, and his love for the city of Jeruſalem; praying for the proſperity of it, and vowing to promote its welfare.

I WAS glad when they ſaid unto me, Let us go into the houſe of the Lord. Our feet ſhall ſtand within thy gates, O Jeruſalem. Jeruſalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto

unto the teſtimony of Iſrael, to give thanks unto the name of the Lord. For there are ſet thrones of judgment, the thrones of the houſe of David. Pray for the peace of Jeruſalem: they ſhall proſper that love thee. Peace be within thy walls, and proſperity within thy palaces. For my brethren and companions ſakes, I will now ſay, Peace be within thee. Becauſe of the houſe of the Lord our God, I will ſeek thy good. *Pſalm* 122.

David pleadeth with God, and urgeth his ſolicitude for God's glory, and God's oath in conſequence of it, as arguments with him that he ſhould hear his prayer, and bleſs his poſterity.

LORD, remember David, and all his afflictions: how he ſware unto the Lord, and vowed unto the mighty God of Jacob; Surely, I will not come into the tabernacle of my houſe, nor go up into my bed; I will not give ſleep to mine eyes, or ſlumber to mine eye-lids, until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephratah: we found it in the fields of the wood. We will go into his tabernacles; we will worſhip at his foot-ſtool. Ariſe, O Lord, into thy reſt; thou and the ark of thy ſtrength. Let thy prieſts be clothed with righteouſneſs; and let thy ſaints ſhout for joy. For thy ſervant David's ſake turn not away the face of thine anointed. The Lord hath ſworn in truth unto David: he will not turn from it; of the fruit of thy body will I ſet upon thy throne. If thy children will keep my covenant and my teſtimony that I ſhall teach them, their children ſhall alſo ſit upon thy throne for evermore. For the Lord hath choſen Zion; he hath deſired it for his habitation. This is my reſt for ever: here will I dwell; for I have deſired it. I will abundantly bleſs her proviſion: I will ſatisfy her poor with bread. I will alſo clothe her prieſts with ſalvation: and her ſaints ſhall ſhout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine Anointed. His enemies will I clothe with ſhame: but upon himſelf ſhall his crown flouriſh. *Pſalm* 132.

David bleſſeth Jehovah for the deliverances he had already granted him, and prayeth for further aſſiſtance againſt his foreign enemies. He then deſcribeth the happineſs of that people which hath Jehovah for their God.

BLESSED be the Lord my ſtrength, which teacheth my hands to war, and my fingers to fight: my goodneſs, and my fortreſs; my high tower, and my deliverer; my ſhield, and

and he in whom I truſt; who ſubdueth my people under me. Lord, what is man, that thou takeſt knowledge of him? or the ſon of man, that thou makeſt account of him! Man is like to vanity: his days are as a ſhadow that paſſeth away. Bow thy heavens, O Lord, and come down: touch the mountains, and they ſhall ſmoke. Caſt forth lightning, and ſcatter them: ſhoot out thine arrows, and deſtroy them. Send thine hand from above; rid me and deliver me out of great waters from the hand of ſtrange children; whoſe mouth ſpeaketh vanity, and their right hand is a right hand of falſehood. I will ſing a new ſong unto thee, O God: upon a pſaltery, and an inſtrument of ten ſtrings will I ſing praiſes unto thee. It is he that giveth ſalvation unto kings: who delivereth David his ſervant from the hurtful ſword. Rid me and deliver me from the hand of ſtrange children, whoſe mouth ſpeaketh vanity, and their right hand is a right hand of falſehood. That our ſons may be as plants grown up in their youth; that our daughters may be as corner ſtones, poliſhed after the ſimilitude of a palace: that our garners may be full, affording all manner of ſtore; that our ſheep may bring forth thouſands and ten thouſands in our ſtreets: that our oxen may be ſtrong to labour; that there be no breaking in, nor going out; that there be no complaining in our ſtreets. Happy is that people that is in ſuch a caſe: yea, happy is that people, whoſe God is the Lord.

Pſalm 144.

PSALMS OF THANKSGIVING.

Thankſgivings for mercies vouchſafed to particular perſons.

David's thankſgiving for a ſignal victory obtained over a neighbouring nation; in which he praiſeth the Lord for the power, wiſdom, and juſtice he had manifeſted in the deliverance of his people, and in the deſtruction of their enemies.

I WILL praiſe thee, O Lord, with my whole heart; I will ſhew forth all thy marvellous works. I will be glad and rejoice in thee: I will ſing praiſe to thy name, O thou moſt High. When mine enemies are turned back, they ſhall fall and periſh at thy preſence. For thou haſt maintained my right and my cauſe: thou ſatteſt in the throne judging right. Thou haſt rebuked the heathen, thou haſt deſtroyed the wicked, thou haſt put out their name for ever and ever. O thou

thou enemy, deſtructions are come to a perpetual end: and thou haſt deſtroyed cities; their memorial is periſhed with them. But the Lord ſhall endure for ever: he hath prepared his throne for judgment. And he ſhall judge the world in righteouſneſs, he ſhall miniſter judgment to the people in uprightneſs. The Lord alſo will be a refuge for the oppreſſed; a refuge in times of trouble. And they that know thy name will put their truſt in thee: for thou, Lord, haſt not forſaken them that ſeek thee. Sing praiſes to the Lord, which dwelleth in Zion: declare among the people his doings. When he maketh inquiſition for blood, he remembereth them; he forgetteth not the cry of the humble. Have mercy upon me, O Lord; conſider my trouble which I ſuffer of them that hate me, thou that lifteſt me up from the gates of death; that I may ſhew forth all thy praiſe in the gates of the daughter of Zion: I will rejoice in thy ſalvation. The heathen are ſunk down in the pit that they made: in the net which they hid is their own foot taken. The Lord is known by the judgment which he executeth: the wicked is ſnared in the work of his own hands. Higgaion. Selah. The wicked ſhall be turned into hell, and all the nations that forget God. For the needy ſhall not alway be forgotten: the expectation of the poor ſhall not periſh for ever. Ariſe, O Lord; let not man prevail: let the heathen be judged in thy ſight. Put them in fear, O Lord: that the nations may know themſelves to be but men. Selah.

Pſalm 9.

David deſcribeth the great dangers he had been expoſed to, the wonderful deliverances he had met with, and the ſignal victories he had obtained over his enemies by the divine aſſiſtance; extolling the power, juſtice, and goodneſs, which God had manifeſted on theſe occaſions.

I WILL love thee, O Lord my ſtrength. The Lord is my rock, and my fortreſs, and my deliverer; my God, my ſtrength, in whom I will truſt; my buckler, and the horn of my ſalvation, and my high tower. I will call upon the Lord, who is worthy to be praiſed: ſo ſhall I be ſaved from mine enemies. The ſorrows of death compaſſed me, and the floods of ungodly men made me afraid. The ſorrows of hell compaſſed me about: the ſnares of death prevented me. In my diſtreſs I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth ſhook and trembled; the foundations alſo of the hills moved and were ſhaken,

en, becauſe he was wroth. There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens alſo and came down: and darkneſs was under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkneſs his ſecret place: his pavilion round about him were dark waters and thick clouds of the ſkies. At the brightneſs that was before him his thick clouds paſſed; hail-ſtones and coals of fire. The Lord alſo thundered in the heavens, and the Higheſt gave his voice: hail ſtones and coals of fire. Yea, he ſent out his arrows, and ſcattered them; and he ſhot out lightnings, and diſcomfited them. Then the channels of waters were ſeen, and the foundations of the world were diſcovered at thy rebuke, O Lord, at the blaſt of the breath of thy noſtrils. He ſent from above, he took me, he drew me out of many waters. He delivered me from my ſtrong enemy, and from them which hated me: for they were too ſtrong for me. They prevented me in the day of my calamity: but the Lord was my ſtay. He brought me forth alſo into a large place; he delivered me becauſe he delighted in me. The Lord rewarded me according to my righteouſneſs; according to the cleanneſs of my hands hath he recompenſed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his ſtatutes from me. I was alſo upright before him, and I kept myſelf from mine iniquity. Therefore hath the Lord recompenſed me according to my righteouſneſs, according to the cleanneſs of my hands in his eye-ſight. With the merciful thou wilt ſhew thyſelf merciful; with an upright man thou wilt ſhew thyſelf upright; with the pure thou wilt ſhew thyſelf pure; and with the froward thou wilt ſhew thyſelf froward. For thou wilt ſave the afflicted people; but wilt bring down high looks. For thou wilt light my candle: the Lord my God will enlighten my darkneſs. For by thee I have run through a troop, and by my God have I leaped over a wall. As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all thoſe that truſt in him. For who is God ſave the Lord? or who is a rock ſave our God? It is God that girdeth me with ſtrength, and maketh my way perfect. He maketh my feet like hinds' feet, and ſetteth me upon my high places. He teacheth my hands to war, ſo that a bow of ſteel is broken by mine arms. Thou haſt alſo given me the ſhield of thy ſalvation: and thy right hand hath holden me up, and thy gentleneſs hath made me great. Thou haſt

enlarged

enlarged my ſteps under me; that my feet did not ſlip. I have purſued mine enemies, and overtaken them: neither did I turn again till they were conſumed. I have wounded them that they were not able to riſe: they are fallen under my feet. For thou haſt girded me with ſtrength unto the battle: thou haſt ſubdued under me thoſe that roſe up againſt me. Thou haſt alſo given me the necks of mine enemies: that I might deſtroy them that hate me. They cried, but there was none to ſave them: even unto the Lord, but he anſwered them not. Then did I beat them ſmall as the duſt before the wind: I did caſt them out as the dirt in the ſtreets. Thou haſt delivered me from the ſtrivings of the people; and thou haſt made me the head of the heathen: a people whom I have not known ſhall ſerve me. As ſoon as they hear of me, they ſhall obey me: the ſtrangers ſhall ſubmit themſelves unto me. The ſtrangers ſhall fade away, and be afraid out of their cloſe places. The Lord liveth, and bleſſed be my rock: and let the God of my ſalvation be exalted. It is God that avengeth me, and ſubdueth the people unto me. He delivereth me from mine enemies: yea, thou lifteſt me up above thoſe that riſe up againſt me: thou haſt delivered me from the violent man. Therefore will I give thanks unto thee, O Lord, among the heathen, and ſing praiſes unto thy name. Great deliverance giveth he to his king; and ſheweth mercy to his anointed, to David, and to his ſeed for evermore. *Pſalm* 18.

The Iſraelites praiſe God for the victory vouchſafed to David their king, and expreſs their confidence in the future protection of the Almighty.

THE king ſhall joy in thy ſtrength, O Lord; and in thy ſalvation how greatly ſhall he rejoice! Thou haſt given him his heart's deſire, and haſt not withholden the requeſt of his lips. Selah. For thou preventeſt him with the bleſſings of goodneſs: thou ſetteſt a crown of pure gold upon his head. He aſked life of thee, and thou gaveſt it him, even length of days for ever and ever. His glory is great in thy ſalvation: honour and majeſty haſt thou laid upon him. For thou haſt made him moſt bleſſed for ever: thou haſt made him exceeding glad with thy countenance. For the king truſteth in the Lord; and through the mercy of the moſt High he ſhall not be moved. Thine hand ſhall find out all thine enemies: thy right hand ſhall find out thoſe that hate thee. Thou ſhalt make them as a fiery oven in the time of thine anger: the Lord ſhall ſwallow them up in his wrath, and the fire ſhall

devour them. Their fruit ſhalt thou deſtroy from the earth, and their ſeed from among the children of men. For they intended evil againſt thee: they imagined a miſchievous device, which they are not able to perform. Therefore ſhalt thou make them turn their back, when thou ſhalt make ready thine arrows upon thy ſtrings againſt the face of them. Be thou exalted, Lord, in thine own ſtrength; ſo will we ſing and praiſe thy power. *Pſalm* 21.

David thanketh God for having recovered him from a ſickneſs which had brought him to the very gates of death; acknowledgeth that proſperity had made him forget himſelf, and that God had chaſtened him to bring him to a ſenſe of his weakneſs and dependance; calls therefore to praiſe God continually.

I WILL extol thee, O Lord: for thou haſt lifted me up, and haſt not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou haſt healed me. O Lord, thou haſt brought up my ſoul from the grave: thou haſt kept me alive that I ſhould not go down to the pit. Sing unto the Lord, O ye ſaints of his, and give thanks at the remembrance of his holineſs. For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning. And in my proſperity I ſaid, I ſhall never be moved. Lord, by thy favour thou haſt made my mountain to ſtand ſtrong, thou didſt hide thy face, and I was troubled. I cried to thee, O Lord; and unto the Lord I made ſupplication. What profit is there in my blood, when I go down to the pit? ſhall the duſt praiſe thee? ſhall it declare thy truth? Hear, O Lord; and have mercy upon me: Lord, be thou my helper. Thou haſt turned for me my mourning into dancing: thou haſt put off my ſackcloth, and girded me with gladneſs: to the end that my glory may ſing praiſe to thee, and not be ſilent. O Lord my God, I will give thanks unto thee for ever. *Pſalm* 30.

David praiſeth God for delivering him, when he was diſcovered by the Philiſtines in the city of Gath. He repreſenteth God's care and protection of his children, the advantages which the fear of God procures them, and the fatal lot of the wicked.

I WILL bleſs the Lord at all times: his praiſe ſhall continually be in my mouth. My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I ſought the Lord, and he heard me, and delivered me from all

all my fears. They looked unto him, and were lightened; and their faces were not aſhamed. This poor man cried, and the Lord heard him, and ſaved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. O taſte, and ſee that the Lord is good; bleſſed is the man that truſteth in him. O fear the Lord, ye his ſaints: for there is no want to them that fear him. The young lions do lack, and ſuffer hunger: but they that ſeek the Lord ſhall not want any good thing. Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that deſireth life, and loveth many days, that he may ſee good? Keep thy tongue from evil, and thy lips from ſpeaking guile. Depart from evil, and do good; ſeek peace, and purſue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is againſt them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and ſaveth ſuch as be of a contrite ſpirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones; not one of them is broken. Evil ſhall ſlay the wicked; and they that hate the righteous ſhall be deſolate. The Lord redeemeth the ſoul of his ſervants: and none of them that truſt in him ſhall be deſolate. *Pſalm* 34.

Aſaph, ſpeaking in the perſon of his prince, praiſeth God for the wonderful works which he had done towards delivering him from the heathen who had invaded him, and eſtabliſhed him again in his kingdom; and voweth, that, when he ſhould be compleatly ſettled, he would govern it righteouſly.

UNTO thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near, thy wondrous works declare. When I ſhall receive the congregation, I will judge uprightly. The earth and all the inhabitants thereof are diſſolved: I bear the pillars of it. Selah. I ſaid unto the fools, Deal not fooliſhly; and to the wicked, Lift not up the horn. Lift not up your horn on high: ſpeak not with a ſtiff neck. For promotion cometh neither from the eaſt, nor from the weſt, nor from the ſouth. But God is the judge: he putteth down one, and ſetteth up another. For in the hand of the Lord there is a cup, and the wine is red: it is full of mixture, and he poureth out of the ſame:

but the dregs thereof all the wicked of the earth ſhall wring them out, and drink them. But I will declare for ever; I will ſing praiſes to the God of Jacob. All the horns of the wicked alſo will I cut off; but the horns of the righteous ſhall be exalted. *Pſalm* 75.

David bleſſeth the Lord for his goodneſs towards himſelf and the Iſraelites; celebrates his great mercy and tender compaſſion towards his people; and inviteth all creatures to join with him in praiſing the name of the Lord.

BLESS the Lord, O my ſoul: and all that is within me bleſs his holy name. Bleſs the Lord, O my ſoul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diſeaſes; who redeemeth thy life from deſtruction; who crowneth thee with loving kindneſs and tender mercies; who ſatisfieth thy mouth with good things; ſo that thy youth is renewed like the eagle's. The Lord executeth righteouſneſs and judgment for all that are oppreſſed. He made known his ways unto Moſes, his acts unto the children of Iſrael. The Lord is merciful and gracious, ſlow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our ſins: nor rewarded us according to our iniquities. For as the heaven is high above the earth, ſo great is his mercy toward them that fear him. As far as the eaſt is from the weſt, ſo far hath he removed our tranſgreſſions from us. Like as a father pitieth his children, ſo the Lord pitieth them that fear him. For he knoweth our frame: he remembereth that we are duſt. As for man, his days are as graſs: as a flower of the field, ſo he flouriſheth. For the wind paſſeth over it, and it is gone: and the place thereof ſhall know it no more. But the mercy of the Lord is from everlaſting to everlaſting upon them that fear him, and his righteouſneſs unto children's children; to ſuch as keep his covenant, and to thoſe that remember his commandments to do them. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bleſs the Lord, ye his angels, that excel in ſtrength, that do his commandments, hearkening unto the voice of his word. Bleſs ye the Lord, all ye his hoſts; ye miniſters of his, that do his pleaſure. Bleſs the Lord, all his works in all places of his dominion: bleſs the Lord, O my ſoul. *Pſalm* 103.

David praiſeth God with great zeal, and imploreth his aſſiſtance. He then aſſureth himſelf, that by the divine aid he ſhould be victorious over the Moabites, Edomites, and all thoſe who oppoſed him.

O God, my heart is fixed, I will ſing and give praiſe, even with my glory. Awake, pſaltery and harp: I myſelf will awake early. I will praiſe thee, O Lord, among the people: and I will ſing praiſes unto thee among the nations. For thy mercy is great above the heavens: and thy truth reacheth unto the clouds. Be thou exalted, O God, above the heavens: and thy glory above all the earth; that thy beloved may be delivered: ſave with thy right hand, and anſwer me. God hath ſpoken in his holineſs; I will rejoice: I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, Manaſſeh is mine; Ephraim alſo is the ſtrength of mine head: Judah is my lawgiver; Moab is my waſhpot; over Edom will I caſt out my ſhoe: over Philiſtia will I triumph. Who will bring me into the ſtrong city? who will lead me into Edom? Wilt not thou, O God, who haſt caſt us off? and wilt not thou, O God, go forth with our hoſts? Give us help from trouble: for vain is the help of man. Through God we ſhall do valiantly: for he it is that ſhall tread down our enemies. *Pſalm* 108.

David praiſeth God with tranſports of zeal, joy, and love, for the deliverance he had granted him from imminent death, and for all the favours he had beſtowed upon him.

I love the Lord, becauſe he hath heard my voice and my ſupplications. Becauſe he hath inclined his ear unto me, therefore will I call upon him as long as I live. The ſorrows of death compaſſed me, and the pains of hell gat hold upon me: I found trouble and ſorrow. Then called I upon the name of the Lord; O Lord, I beſeech thee, deliver my ſoul. Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preſerveth the ſimple: I was brought low, and he helped me. Return unto thy reſt, O my ſoul; for the Lord hath dealt bountifully with thee. For thou haſt delivered my ſoul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living. I believed, therefore have I ſpoken: I was greatly afflicted: I ſaid in my haſte; all men are liars. What ſhall I render unto the Lord for all his benefits toward me? I will take the cup of ſalvation, and call upon the name of the Lord. I will

pay my vows unto the Lord now in the preſence of all his people. Precious in the ſight of the Lord is the death of his ſaints. O Lord, truly I am thy ſervant, I am thy ſervant, and the ſon of thy handmaid: thou haſt looſed my bonds. I will offer to thee the ſacrifice of thankſgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the preſence of all his people, in the courts of the Lord's houſe, in the midſt of thee, O Jeruſalem. Praiſe ye the Lord. *Pſalm* 116.

David inſpired with a holy zeal, declareth that he will praiſe God publickly for all his kindneſs towards him, which, when known, would invite all other kings to praiſe him too. He then teſtifieth his entire confidence in God's protection.

I WILL praiſe thee with my whole heart: before the gods will I ſing praiſe unto thee. I will worſhip toward thy holy temple, and praiſe thy name, for thy loving kindneſs and for thy truth: for thou haſt magnified thy word above all thy name. In the day when I cried thou anſweredſt me, and ſtrengthenedſt me with ſtrength in my ſoul. All the kings of the earth ſhall praiſe thee, O Lord, when they hear the words of thy mouth. Yea, they ſhall ſing in the ways of the Lord; for great is the glory of the Lord. Though the Lord be high, yet hath he reſpect unto the lowly: but the proud he knoweth afar off. Though I walk in the midſt of trouble, thou wilt revive me: thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me. The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forſake not the works of thine own hands. *Pſalm* 138.

Thankſgivings for mercies vouchſafed to the Iſraelites in general.

A thankſgiving of one of the ſons of Korah, for the aſſiſtance which Jehovah had granted his people, at a time when Jeruſalm was attacked by ſeveral nations.

GOD is our refuge and ſtrength, a very preſent help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midſt of the ſea; though the waters thereof roar, and be troubled, though the mountains ſhake with the ſwelling thereof. Selah.

There

There is a river, the ſtreams whereof ſhall make glad the city of God; the holy place of the tabernacles of the moſt High. God is in the midſt of her; ſhe ſhall not be moved: God ſhall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hoſts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what deſolations he hath made in the earth. He maketh wars to ceaſe unto the end of the earth; he breaketh the bow, and cutteth the ſpear in ſunder; he burneth the chariot in the fire. Be ſtill, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hoſts is with us; the God of Jacob is our refuge. Selah. *Pſalm* 46.

A thankſgiving of one of the ſons of Korah, for the ſudden retreat of kings and their armies from before Jeruſalem, who were ſo intimidated by Jehovah, her protector, that they dared not to aſſault her.

GREAT is the Lord, and greatly to be praiſed, in the city of our God, in the mountain of his holineſs. Beautiful for ſituation, the joy of the whole earth, is mount Zion, on the ſides of the north, the city of the great king. God is known in her palaces for a refuge. For lo, the kings were aſſembled, they paſſed by together. They ſaw it, and ſo they marvelled, they were troubled, and haſted away. Fear took hold upon them there, and pain, as of a woman in travail. Thou breakeſt the ſhips of Tarſhiſh, with an eaſt wind. As we have heard, ſo have we ſeen in the city of the Lord of hoſts, in the city of our God: God will eſtabliſh it for ever. Selah. We have thought of thy loving kindneſs, O God, in the midſt of thy temple. According to thy name, O God, ſo is thy praiſe unto the ends of the earth: thy right hand is full of righteouſneſs. Let mount Zion rejoice, let the daughters of Judah be glad, becauſe of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, conſider her palaces: that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide even unto death. *Pſalm* 48.

David

David praiſeth God for the ſpiritual bleſſings, which he granted to thoſe who worſhipped him on mount Sion; and for the temporal bleſſings, which he beſtowed upon the Iſraelites, eſpecially in the fruitfulneſs of the land of Canaan.

PRAISE waiteth for thee, O God, in Sion: and unto thee ſhall the vow be performed. O thou that heareſt prayer, unto thee ſhall all fleſh come. Iniquities prevail againſt me: as for our tranſgreſſions, thou ſhalt purge them away. Bleſſed is the man whom thou chooſeſt and cauſeſt to approach unto thee, that he may dwell in thy courts: we ſhall be ſatisfied with the goodneſs of thy houſe, even of thy holy temple. By terrible things in righteouſneſs, wilt thou anſwer us, O God of our ſalvation: who art the confidence of all the ends of the earth, and of them that are afar off upon the ſea. Which by his ſtrength ſetteth faſt the mountains: being girded with power. Which ſtilleth the noiſe of the ſeas, the noiſe of their waves, and the tumult of the people. They alſo that dwell in the uttermoſt parts are afraid at thy tokens: thou makeſt the out-goings of the morning and evening to rejoice. Thou viſiteſt the earth, and watereſt it: thou greatly enricheſt it with the river of God, which is full of water: thou prepareſt them corn, when thou haſt ſo provided for it. Thou watereſt the ridges thereof abundantly; thou ſettleſt the furrows thereof: thou makeſt it ſoft with ſhowers: thou bleſſeſt the ſpringing thereof. Thou crowneſt the year with thy goodneſs: and thy paths drop fatneſs. They drop upon the paſtures of the wilderneſs: and the little hills rejoice on every ſide. The paſtures are clothed with flocks: the valleys alſo are covered over with corn; they ſhout for joy, they alſo ſing. *Pſalm* 65.

David celebrates God for the deliverances he had formerly granted his people. He then praiſeth him for the favours he himſelf had received from him, and calleth upon all good men to learn of him, to truſt in God and to fear him more and more.

MAKE a joyful noiſe unto God, all ye lands: ſing forth the honour of his name: make his praiſe glorious. Say unto God, how terrible art thou in thy works? through the greatneſs of thy power ſhall thine enemies ſubmit themſelves unto thee. All the earth ſhall worſhip thee, and ſhall ſing unto thee: they ſhall ſing to thy name. Selah. Come, and ſee the works of God: he is terrible in his doing toward the children of men. He turned the ſea into dry land: they went through the flood on foot: there did we rejoice in him. He ruleth by his power for ever; his eyes behold the nations:

nations: let not the rebellious exalt themſelves. Selah. O bleſs our God, ye people, and make the voice of his praiſe to be heard: which holdeth our ſoul in life, and ſuffereth not our feet to be moved. For thou, O God, haſt proved us; thou haſt tried us, as ſilver is tried. Thou broughteſt us into the net, thou laidſt affliction upon our loins. Thou haſt cauſed men to ride over our heads; we went through fire and through water: but thou broughteſt us out into a wealthy place. I will go into thy houſe with burnt-offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath ſpoken when I was in trouble. I will offer unto thee burnt ſacrifices of fatlings, with the incenſe of rams; I will offer bullocks with goats. Selah. Come and hear, all ye that fear God, and I will declare what he hath done for my ſoul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me. But verily God hath heard me: he hath attended to the voice of my prayer. Bleſſed be God, which hath not turned away my prayer, nor his mercy from me. *Pſalm* 66.

A ſong of triumph on God's deliverance of Jeruſalem from a powerful army which threatened the deſtruction of it, probably from the army of Sennacherib.

IN Judah is God known: his name is great in Iſrael. In Salem alſo is his tabernacle, and his dwelling-place in Zion. There brake he the arrows of the bow, the ſhield, and the ſword, and the battle. Selah. Thou art more glorious and excellent than the mountains of prey. The ſtout-hearted are ſpoiled, they have ſlept their ſleep: and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both the chariot and horſe are caſt into a dead ſleep. Thou, even thou, art to be feared, and who may ſtand in thy ſight when once thou art angry? Thou didſt cauſe judgment to be heard from heaven; the earth feared and was ſtill, when God aroſe to judgment, to ſave all the meek of the earth. Selah. Surely the wrath of man ſhall praiſe thee: the remainder of wrath ſhalt thou reſtrain. Vow, and pay unto the Lord your God: let all that be round about him bring preſents unto him that ought to be feared. He ſhall cut off the ſpirit of princes; he is terrible to the kings of the earth. *Pſalm* 76.

Aſaph

Aſaph exhorteth the Iſraelites to expreſs the higheſt joy and thankfulneſs to God on the feaſt of the new moon; and then introduceth God complaining of their diſobedience to him after he had delivered them from their bondage in Egypt, and declaring to them what would have been the conſequence of their obedience.

SING aloud unto God our ſtrength: make a joyful noiſe unto the God of Jacob. Take a pſalm, and bring hither the timbrel, the pleaſant harp with the pſaltery. Blow up the trumpet in the new moon, in the time appointed, on our ſolemn feaſt day. For this was a ſtatute for Iſrael, and a law of the God of Jacob. This he ordained in Joſeph for a teſtimony, when he went out through the land of Egypt: where I heard a language that I underſtood not. I removed his ſhoulder from the burden: his hands were delivered from the pots. Thou calledſt in trouble, and I delivered thee: I anſwered thee in the ſecret place of thunder: I proved thee at the waters of Meribah. Selah. Hear, O my people, and I will teſtify unto thee: O Iſrael, if thou wilt hearken unto me: there ſhall no ſtrange god be in thee; neither ſhalt thou worſhip any ſtrange god. I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Iſrael would none of me: ſo I gave them up unto their own hearts' luſt: and they walked in their own counſels. O that my people had hearkened unto me, and Iſrael had walked in my ways! I ſhould ſoon have ſubdued their enemies, and turned my hand againſt their adverſaries. The haters of the Lord ſhould have ſubmitted themſelves unto him: but their time ſhould have endured for ever. He ſhould have fed them alſo with the fineſt of the wheat: and with honey out of the rock ſhould I have ſatisfied thee. *Pſalm* 81.

God having begun to deliver his people out of the Babyloniſh captivity, the prophet acknowledgeth his goodneſs in being reconciled to them; prayed him to compleat their reſtoration; and hopeth that he will ſhower down his bleſſings upon them, as he had done in times paſt.

LORD, thou haſt been favourable unto thy land: thou haſt brought back the captivity of Jacob. Thou haſt forgiven the iniquity of thy people, thou haſt covered all their ſin. Selah. Thou haſt taken away all thy wrath: thou haſt turned thyſelf from the fierceneſs of thine anger. Turn us, O God of our ſalvation, and cauſe thine anger toward us

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to ceaſe. Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations? Wilt thou not revive us again: that thy people may rejoice in thee. Shew us thy mercy, O Lord, and grant us thy ſalvation. I will hear what God the Lord will ſpeak: for he will ſpeak peace unto his people, and to his ſaints: but let them not turn again to folly. Surely his ſalvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteouſneſs and peace have kiſſed each other. Truth ſhall ſpring up out of the earth; and righteouſneſs ſhall look down from heaven. Yea, the Lord ſhall give that which is good: and our land ſhall yield her increaſe. Righteouſneſs ſhall go before him; and ſhall ſet us in the way of his ſteps. *Pſalm* 85.

A ſong of triumph on a victory obtained over the heathen, in gaining which the right hand of God had been remarkably diſplayed in favour of his people.

O SING unto the Lord a new ſong: for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory. The Lord hath made known his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen. He hath remembered his mercy and his truth toward the houſe of Iſrael: all the ends of the earth have ſeen the ſalvation of our God. Make a joyful noiſe unto the Lord, all the earth: make a loud noiſe, and rejoice, and ſing praiſe. Sing unto the Lord with the harp; with the harp, and the voice of a pſalm. With trumpets and ſound of cornet make a joyful noiſe before the Lord, the King. Let the ſea roar, and the fulneſs thereof: the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth; with righteouſneſs ſhall he judge the world, and the people with equity.

Pſalm 98.

David acknowledgeth that God had delivered the Iſraelites from their enemies; and that without his protection they would have been utterly deſtroyed.

IF it had not been the Lord who was on our ſide, now may Iſrael ſay; if it had not been the Lord who was on our ſide, when men roſe up againſt us: then they had ſwallowed us up quick, when their wrath was kindled againſt us: then the waters had overwhelmed us, the ſtream had gone over our ſoul: then the proud waters had gone over

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our ſoul. Bleſſed be the Lord, who hath not given us as a prey to their teeth. Our ſoul is eſcaped as a bird out of the ſnare of the fowlers: the ſnare is broken, and we are eſcaped. Our help is in the name of the Lord, who made heaven and earth. *Pſalm* 124.

A ſong of thankſgiving, in which the Jews rejoice at the wonderful deliverance God had granted them, in bringing them out of the Babyloniſh captivity; and pray him to finiſh their reſtoration.

WHEN the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with ſinging: then ſaid they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad. Turn again our captivity, O Lord, as the ſtreams in the ſouth. They that ſow in tears ſhall reap in joy. He that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoicing, bringing his ſheaves with him. *Pſalm* 126.

David deſcribeth the great diſtreſſes which had been brought upon the Jews by their enemies; aſcribeth their deliverance from them to God; and prayeth that the deſigns of thoſe who hate them may for the future be blaſted.

MANY a time have they afflicted me from my youth, may Iſrael now ſay; many a time have they afflicted me from my youth: yet they have not prevailed againſt me. The plowers plowed upon my back: they made long their furrows. The Lord is righteous: he hath cut aſunder the cords of the wicked. Let them all be confounded and turned back that hate Zion. Let them be as the graſs upon the houſe tops, which withereth afore it groweth up: wherewith the mower filleth not his hand; nor he that bindeth ſheaves, his boſom. Neither do they which go by ſay, The bleſſing of the Lord be upon you: we bleſs you in the name of the Lord. *Pſalm* 129.

David calleth upon the Iſraelites to praiſe Jehovah for his goodneſs in raiſing them to be his peculiar people, for his works of providence, and for the miracles he wrought for their forefathers. He then celebrates him for his compaſſion to his people, and deſcribeth the vanity of idols and the folly of idolatry.

PRAISE ye the Lord. Praiſe ye the name of the Lord; praiſe him, O ye ſervants of the Lord. Ye that ſtand in the houſe of the Lord, in the courts of the houſe of our God, praiſe

praiſe the Lord; for the Lord is good: ſing praiſes unto his name: for it is pleaſant. For the Lord hath choſen Jacob unto himſelf, and Iſrael for his peculiar treaſure. For I know that the Lord is great, and that our Lord is above all gods. Whatſoever the Lord pleaſed, that did he in heaven, and in earth, in the ſeas, and all deep places. He cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings for the rain; he bringeth the wind out of his treaſuries. Who ſmote the firſt born of Egypt, both of man and beaſt. Who ſent tokens and wonders into the midſt of thee, O Egypt: upon Pharaoh, and upon all his ſervants. Who ſmote great nations, and ſlew mighty kings; Sihon king of the Amorites, and Og king of Baſhan, and all the kingdoms of Canaan: and gave their land for an heritage, an heritage unto Iſrael his people. Thy name, O Lord, endureth for ever: and thy memorial, O Lord, throughout all generations. For the Lord will judge his people, and he will repent himſelf concerning his ſervants. The idols of the heathen are ſilver and gold, the work of men's hands. They have mouths, but they ſpeak not; eyes have they, but they ſee not; they have ears, but they hear not; neither is there any breath in their mouths. They that make them are like unto them: ſo is every one that truſteth in them. Bleſs the Lord, O houſe of Iſrael: bleſs the Lord, O houſe of Aaron; bleſs the Lord, O houſe of Levi: ye that fear the Lord, bleſs the Lord. Bleſſed be the Lord out of Zion, which dwelleth at Jeruſalem. Praiſe ye the Lord. *Pſalm* 135.

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Iſrael

Iſrael from among them: for his mercy endureth for ever: with a ſtrong hand and with a ſtretched out arm: for his mercy endureth for ever: to him which divided the Red-ſea into parts: for his mercy endureth for ever: and made Iſrael to paſs through the midſt of it: for his mercy endureth for ever: but overthrew Pharaoh and his hoſt in the Red-ſea: for his mercy endureth for ever. To him which led his people through the wilderneſs: for his mercy endureth for ever. To him which ſmote great kings: for his mercy endureth for ever: and ſlew famous kings: for his mercy endureth for ever: Sihon king of the Amorites: for his mercy endureth for ever: and Og the king of Baſhan: for his mercy endureth for ever: and gave their land for an heritage: for his mercy endureth for ever: even an heritage unto Iſrael his ſervant: for his mercy endureth for ever. Who remembered us in our low eſtate: for his mercy endureth for ever: and hath redeemed us from our enemies: for his mercy endureth for ever. Who giveth food to all fleſh: for his mercy endureth for ever. O give thanks unto the God of heaven: for his mercy endureth for ever. *Pſalm* 136.

A Pſalm of thankſgiving for the victory which the people of Iſrael had obtained over ſeveral kings, by the divine aſſiſtance.

PRAISE ye the Lord. Sing unto the Lord a new ſong, and his praiſe in the congregation of ſaints. Let Iſrael rejoice in him that made him: let the children of Zion be joyful in their King. Let them praiſe his name in the dance: let them ſing praiſes unto him with the timbrel and harp. For the Lord taketh pleaſure in his people: he will beautify the meek with ſalvation. Let the ſaints be joyful in glory; let them ſing aloud upon their beds. Let the high praiſes of God be in their mouth, and a two-edged-ſword in their hand; to execute vengeance upon the heathen, and puniſhments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his ſaints. Praiſe ye the Lord. *Pſalm* 149.

Pſalms of Praiſe and Adoration, diſplaying the Attributes of God.

General acknowledgments of God's Goodneſs and Mercy, and particularly his care and protection of good men.

David repreſenteth Jehovah's paternal care over him, firſt under the image of a ſhepherd, ſuperintending his flock; and then under that of a hoſpitable friend, entertaining him at his table in the moſt ſplendid and generous manner.

THE Lord is my ſhepherd: I ſhall not want. He maketh me to lie down in green paſtures: he leadeth me beſide the ſtill waters. He reſtoreth my ſoul: he leadeth me in the paths of righteouſneſs for his name's ſake. Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me; thy rod and thy ſtaff they comfort me. Thou preparеſt a table before me in the preſence of mine enemies: thou anointeſt my head with oil; my cup runneth over. Surely goodneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the Lord for ever. *Pſalm* 23.

David deſcribeth the impiety and iniquity of the wicked man; then he celebrates the goodneſs of God, and beſeecheth him to protect him from his enemies.

THE tranſgreſſion of the wicked ſaith within my heart, that there is no fear of God before his eyes. For he flattereth himſelf in his own eyes until his iniquity be found to be hateful. The words of his mouth are iniquity and deceit: he hath left off to be wiſe, and to do good. He deviſeth miſchief upon his bed: he ſetteth himſelf in a way that is not good; he abhorreth not evil. Thy mercy, O Lord, is in the heavens; and thy faithfulneſs reacheth unto the clouds. Thy righteouſneſs is like the great mountains; thy judgments are a great deep: O Lord, thou preſerveſt man and beaſt. How excellent is thy loving kindneſs, O God! therefore the children of men put their truſt under the ſhadow of thy wings. They ſhall be abundantly ſatisfied with the fatneſs of thy houſe; and thou ſhalt make them drink of the river of thy pleaſures. For with thee is the fountain of life: in thy light ſhall we ſee light. O continue thy loving kindneſs unto them that know thee; and thy righteouſneſs to the upright in heart. Let not the foot of pride come againſt me, and let not the hand of the wicked

wicked remove me: there are the workers of iniquity fallen: they are caſt down, and ſhall not be able to riſe. *Pſalm* 36.

David deſcribeth the protection which God affords to thoſe who truſt in him, and the bleſſings which he beſtows upon them.

HE that dwelleth in the ſecret place of the moſt High, ſhall abide under the ſhadow of the Almighty. I will ſay of the Lord, He is my refuge and my fortreſs: my God, in him will I truſt. Surely he ſhall deliver thee from the ſnare of the fowler: and from the noiſome peſtilence. He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt: his truth ſhall be thy ſhield and buckler. Thou ſhalt not be afraid for the terror by night: nor for the arrow that flieth by day: nor for the peſtilence that walketh in darkneſs; nor for the deſtruction that waſteth at noon-day. A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand; but it ſhall not come nigh thee. Only with thine eyes ſhalt thou behold; and ſee the reward of the wicked. Becauſe thou haſt made the Lord which is my refuge, even the moſt High, thy habitation: there ſhall no evil befal thee, neither ſhall any plague come nigh thy dwelling. For he ſhall give his angels charge over thee, to keep thee in all thy ways. They ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone. Thou ſhalt tread upon the lion and adder; the young lion and the dragon ſhalt thou trample under feet. Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him on high, becauſe he hath known my name. He ſhall call upon me, and I will anſwer him: I will be with him in trouble, I will deliver him, and honour him. With long life will I ſatisfy him, and ſhew him my ſalvation. *Pſalm* 91.

A pſalm, in which all people are called upon to worſhip God as their creator, and to celebrate his loving kindneſs and faithfulneſs.

MAKE a joyful noiſe unto the Lord, all ye lands. Serve the Lord with gladneſs: come before his preſence with ſinging. Know ye that the Lord he is God, it is he that hath made us, and not we ourſelves; we are his people, and the ſheep of his paſture. Enter into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and bleſs his name. For the Lord is good; his mercy is everlaſting: and his truth endureth to all generations. *Pſalm* 100.

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The prophet inviteth those who have been redeemed from captivity, or conducted home when lost in the wilderness, or delivered from prison, or sickness, or a storm at sea, to celebrate the loving kindness of the Lord towards them, in delivering them from their several distresses. He then sheweth that whether God sends plenty or famine, whether he exalts men or depresses them, he does all this with wisdom and justice, and for the good of mankind.

O GIVE thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy: and gathered them out of the lands, from the east and from the west, from the north and from the south. They wandered in the wilderness in a solitary way, they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation. Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness, and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the most High: therefore he brought down their heart with labour; they fell down, and there was none to help. Then they cried unto the Lord in their trouble; and he saved them out of their distresses. He brought them out of darkness, and the shadow of death, and brake their bands in sunder. Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men! For he hath broken the gates of brass, and cut the bars of iron in sunder. Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat, and they draw near unto the gate, of death. Then they cry unto the Lord in their troubles and he saveth them out of their distresses. He sent his word, and healed them, and delivered them from their destructions. Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. They that go down to the sea in ships, that do business in great waters: these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they

go down again to the depths, their ſoul is melted becauſe of trouble. They reel to and fro, and ſtagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their diſtreſſes. He maketh the ſtorm a calm, ſo that the waves thereof are ſtill. Then are they glad becauſe they be quiet: ſo he bringeth them unto their deſired haven. Oh, that men would praiſe the Lord for his goodneſs, and for his wonderful works to the children of men! Let them exalt him alſo in the congregation of the people, and praiſe him in the aſſembly of the elders. He turneth rivers into a wilderneſs, and the water-ſprings into dry ground: a fruitful land into barrenneſs, for the wickedneſs of them that dwell therein. He turneth the wilderneſs into a ſtanding water, and dry ground into water ſprings. And there he maketh the hungry to dwell, that they may prepare a city for habitation; and ſow the fields, and plant vineyards, which may yield fruits of increaſe. He bleſſeth them alſo, ſo that they are multiplied greatly, and ſuffereth not their cattle to decreaſe. Again they are miniſhed and brought low through oppreſſion, affliction, and ſorrow. He poureth contempt upon princes, and cauſeth them to wander in the wilderneſs, where there is no way. Yet ſetteth he the poor on high from affliction, and maketh his families like a flock. The righteous ſhall ſee it, and rejoice; and all iniquity ſhall ſtop her mouth. Whoſo is wiſe, and will obſerve theſe things, even they ſhall underſtand the loving kindneſs of the Lord. *Pſalm* 107.

All the nations of the earth are invited to praiſe God, becauſe of his goodneſs and truth.

O PRAISE the Lord, all ye nations: praiſe him, all ye people. For his merciful kindneſs is great towards us: and the truth of the Lord endureth for ever. Praiſe ye the Lord. *Pſalm* 117.

The Pſalmiſt imploreth Jehovah's aſſiſtance, who is ever watchful over his people, and never faileth to help thoſe who rely upon him.

I WILL lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not ſuffer thy foot to be moved: he that keepeth thee will not ſlumber. Behold, he that keepeth Iſrael, ſhall neither ſlumber nor ſleep. The Lord is thy keeper: the Lord is thy ſhade upon thy right hand. The ſun ſhall not ſmite thee by day; nor the moon by night. The Lord ſhall preſerve thee from all evil: he ſhall preſerve thy ſoul. The Lord ſhall preſerve thy going out and thy coming in, from this time forth and even for evermore.——*Pſalm* 121.

David

David adoreth the majeſty and greatneſs of Jehovah, and celebrates him for his wonderful works, more eſpecially for his goodneſs towards all men, and his love towards thoſe who fear and call upon him.

I WILL extol thee, my God, O King, and I will bleſs thy name for ever and ever. Every day will I bleſs thee, and I will praiſe thy name for ever and ever. Great is the Lord, and greatly to be praiſed; and his greatneſs is unſearchable. One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts. I will ſpeak of the glorious honour of thy majeſty, and of thy wondrous works. And men ſhall ſpeak of the might of thy terrible acts: and I will declare thy greatneſs. They ſhall abundantly utter the memory of thy great goodneſs, and ſhall ſing of thy righteouſneſs. The Lord is gracious, and full of compaſſion; ſlow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works. All thy works ſhall praiſe thee, O Lord, and thy ſaints ſhall bleſs thee. They ſhall ſpeak of the glory of thy kingdom, and talk of thy power. To make known to the ſons of men his mighty acts, and the glorious majeſty of his kingdom. Thy kingdom is an everlaſting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiſeth up all thoſe that be bowed down. The eyes of all wait upon thee, and thou giveſt them their meat in due ſeaſon. Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing. The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the deſire of them that fear him: he alſo will hear their cry, and will ſave them. The Lord preſerveth all them that love him: but all the wicked will he deſtroy. My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh bleſs his holy name for ever and ever.

Pſalm 145.

The prophet declareth he will praiſe Jehovah all the days of his life; and exhorteth others not to rely on men, but on God alone, who is the governor of the world, and taketh particular care of the righteous.

PRAISE ye the Lord. Praiſe the Lord, O my ſoul. While I live, will I praiſe the Lord: I will ſing praiſes unto my God, while I have any being. Put not your truſt in princes, nor in the ſon of man, in whom there is no help. His breath goeth forth, he returneth to his earth: in that

very day his thoughts periſh. Happy is he that hath the God of Jacob for his help, whoſe hope is in the Lord his God. Which made heaven and earth, the ſea, and all that therein is: which keepeth truth for ever: which executeth judgment for the oppreſſed, which giveth food to the hungry: the Lord looſeth the priſoners. The Lord openeth the eyes of the blind: the Lord raiſeth them that are bowed down: the Lord loveth the righteous. The Lord preſerveth the ſtrangers; he relieveth the fatherleſs and widow: but the way of the wicked he turneth upſide down. The Lord ſhall reign for ever, even thy God, O Zion, unto all generations. Praiſe ye the Lord. *Pſalm* 146.

Pſalms diſplaying the Power, Majeſty, Glory, and other Attributes of the Divine Being.

A Pſalm on the love of God to man, diſplayed, not only in his providential care of him at preſent, but in his having created him at firſt in his own image, and given him dominion over the reſt of his creation.

O LORD, our Lord, how excellent is thy name in all the earth! who haſt ſet thy glory above the heavens. Out of the mouth of babes and ſucklings haſt thou ordained ſtrength becauſe of thine enemies, that thou mighteſt ſtill the enemy and the avenger. When I conſider thy heavens, the work of thy fingers: the moon and the ſtars, which thou haſt ordained; what is man, that thou art mindful of him? and the ſon of man, that thou viſiteſt him? For thou haſt made him a little lower than the angels, and haſt crowned him with glory and honour. Thou madeſt him to have dominion over the works of thy hands; thou haſt put all things under his feet: all ſheep and oxen, yea, and the beaſts of the field; the fowl of the air, and the fiſh of the ſea, and whatſoever paſſeth through the paths of the ſeas. O Lord, our Lord, how excellent is thy name in all the earth! *Pſalm* 8.

David deſcribing the qualifications of that nation which ſhall be accounted worthy to be God's peculiar people, and aſſerting them to the people of Iſrael.

THE earth is the Lord's and the fullneſs thereof; the world, and they that dwell therein. For he hath founded it upon the ſeas, and eſtabliſhed it upon the floods. Who ſhall aſcend into the hill of the Lord? or who ſhall ſtand in his holy place? He that hath clean hands, and a pure heart; who

who hath not lifted up his ſoul unto vanity, nor ſworn deceitfully. He ſhall receive the bleſſing from the Lord, and righteouſneſs from the God of his ſalvation. This is the generation of them that ſeek him, that ſeek thy face, O Jacob. Selah. Lift up your heads, O ye gates; and be ye lift up, ye everlaſting doors; and the King of glory ſhall come in. Who is this King of glory? The Lord ſtrong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlaſting doors; and the King of glory ſhall come in. Who is this King of glory? The Lord of hoſts, he is the King of glory. Selah. *Pſalm* 24.

On the majeſty and glory of Jehovah, when he preſideth over the ſtorm, and uttereth his voice in thunder.

GIVE unto the Lord, O ye mighty, give unto the Lord glory and ſtrength. Give unto the Lord the glory due unto his name; worſhip the Lord in the beauty of holineſs. The voice of the Lord is upon the waters: the God of glory thundereth; the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majeſty. The voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon. He maketh them alſo to ſkip like a calf; Lebanon and Sirion, like a young unicorn. The voice of the Lord divideth the flames of fire. The voice of the Lord ſhaketh the wilderneſs; the Lord ſhaketh the wilderneſs of Kadeſh. The voice of the Lord maketh the hinds to calve, and diſcovereth the foreſts: and in his temple doth every one ſpeak of his glory. The Lord ſitteth upon the flood; yea, the Lord ſitteth king for ever. The Lord will give ſtrength unto his people; the Lord will bleſs his people with peace. *Pſalm* 23.

David exhorteth the righteous to praiſe God for the goodneſs, righteouſneſs, and power, which appear in his works of creation and providence. He then repreſenteth God as ſeeing all things, examining the actions of men, and diſplaying his mercy towards thoſe who rely on him.

REJOICE in the Lord, O ye righteous: for praiſe is comely for the upright. Praiſe the Lord with harp: ſing unto him with the pſaltery, and an inſtrument of ten ſtrings. Sing unto him a new ſong, play ſkilfully with a loud noiſe. For the word of the Lord is right; and all his works are done in truth. He loveth righteouſneſs and judgment: the earth is full of the goodneſs of the Lord. By the word of the Lord were the heavens made: and all the hoſt of them, by

the breath of his mouth. He gathered the waters of the ſea together as an heap: he layeth up the depth in ſtorehouſes. Let the earth fear the Lord: let all the inhabitants of the world ſtand in awe of him; for he ſpake, and it was done; he commanded, and it ſtood faſt. The Lord bringeth the counſel of the heathen to nought: he maketh the devices of the people of none effect. The counſel of the Lord ſtandeth for ever, the thoughts of his heart to all generations. Bleſſed is the nation whoſe God is the Lord: and the people whom he hath choſen for his own inheritance. The Lord looketh from heaven; he beholdeth all the ſons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He faſhioneth their hearts alike; he conſidereth all their works. There is no king ſaved by the multitude of an hoſt: a mighty man is not delivered by much ſtrength. An horſe is a vain thing for ſafety: neither ſhall he deliver any by his great ſtrength. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their ſoul from death, and to keep them alive in famine. Our ſoul waiteth for the Lord: he is our help and our ſhield. For our heart ſhall rejoice in him, becauſe we have truſted in his holy name. Let thy mercy, O Lord, be upon us according as we hope in thee.

Pſalm 33.

A ſong of triumph in which all the people of the earth are called upon to praiſe Jehovah, the God of Iſrael, and to acknowledge that he was king over all the earth.

O CLAP your hands, all ye people: ſhout unto God with the voice of triumph; for the Lord moſt High is terrible: he is a great king over all the earth. He ſhall ſubdue the people under us, and the nations under our feet. He ſhall chooſe our inheritance for us, the excellency of Jacob whom he loved. Selah. God is gone up with a ſhout; the Lord with the ſound of a trumpet. Sing praiſes to God, ſing praiſes: ſing praiſes unto our King, ſing praiſes; for God is the King of all the earth: ſing ye praiſes with underſtanding. God reigneth over the heathen: God ſitteth upon the throne of his holineſs. The princes of the people are gathered together, even the people of the God of Abraham; for the ſhields of the earth belong unto God: he is greatly exalted. *Pſalm* 47.

David,

Aſaph, to give the greater weight to his reproof of the Iſraelites, introduceth Jehovah, calling all his people together, and giving them his ſolemn charge. The Lord firſt declareth that he regarded not ſacrifices and ceremonial obſervances, but that the ſervice he required, conſiſted in praiſing and calling upon him with ſincerity. He then ſeverely reproveth the hypocrites who profeſs to live in covenant with him and to ſerve him, and yet give themſelves up to all manner of wickedneſs; after this he denounceth his judgments againſt them, and exhorteth them to repentance.

THE mighty God, even the Lord, hath ſpoken, and called the earth from the riſing of the ſun unto the going down thereof. Out of Zion the perfection of beauty God hath ſhined. Our God ſhall come, and ſhall not keep ſilence; a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him. He ſhall call to the heavens from above, and to the earth, that he may judge his people. Gather my ſaints together unto me; thoſe that have made a covenant with me by ſacrifice. And the heavens ſhall declare his righteouſneſs: for God is judge himſelf. Selah. Hear, O my people, and I will ſpeak, O Iſrael, and I will teſtify againſt thee: I am God, even thy God. I will not reprove thee for thy ſacrifices or thy burnt-offerings, to have been continually before me. I will take no bullock out of thy houſe, nor he-goat out of thy fold. For every beaſt of the foreſt is mine, and the cattle upon a thouſand hills. I know all the fowls of the mountains: and the wild beaſts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulneſs thereof. Will I eat the fleſh of bulls, or drink the blood of goats? Offer unto God thankſgiving; and pay thy vows unto the moſt High: and call upon me in the day of trouble: I will deliver thee, and thou ſhalt glorify me. But unto the wicked God ſaith, What haſt thou to do to declare my ſtatutes, or that thou ſhouldeſt take my covenant in thy mouth? Seeing thou hateſt inſtruction, and caſteſt my words behind thee. When thou ſaweſt a thief, then thou conſenteſt with him, and haſt been partaker with adulterers. Thou giveſt thy mouth to evil, and thy tongue frameth deceit. Thou ſitteſt, and ſpeakeſt againſt thy brother; thou ſlandereſt thine own mother's ſon. Theſe things haſt thou done, and I kept ſilence: thou thoughteſt that I was altogether ſuch an one as thyſelf; but I will reprove thee, and ſet them in order before thine eyes. Now conſider this, ye that forget God, leſt I tear you in pieces, and there be none to deliver. Whoſo offereth

eth praiſe, glorifieth me: and to him that ordereth his converſation aright will I ſhew the ſalvation of God. *Pſalm.* 50.

The pſalmiſt celebrates the greatneſs of Jehovah, and the mighty power by which he protecteth his people.

THE Lord reigneth, he is clothed with majeſty; the Lord is clothed with ſtrength, wherewith he hath girded himſelf: the world alſo is ſtabliſhed that it cannot be moved. Thy throne is eſtabliſhed of old: thou art from everlaſting. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noiſe of many waters, yea, than the mighty waves of the ſea. Thy teſtimonies are very ſure: holineſs becometh thine houſe, O Lord, for ever.

Pſalm 93.

David inviteth the Iſraelites to praiſe God for his greatneſs, and his goodneſs towards them. He then exhorteth them, in the perſon of God, to obey his voice, and not to harden their hearts like their forefathers in the wilderneſs, whoſe rebellions excluded them from the land of Canaan.

O COME, let us ſing unto the Lord: let us make a joyful noiſe to the rock of our ſalvation. Let us come before his preſence with thankſgiving, and make a joyful noiſe unto him with pſalms. For the Lord is a great God, and a great king above all gods. In his hand are the deep places of the earth: the ſtrength of the hills is his alſo. The ſea is his, and he made it: and his hands formed the dry land. O come, let us worſhip and bow down: let us kneel before the Lord our maker; for he is our God; and we are the people of his paſture, and the ſheep of his hand. To day if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderneſs: when your fathers tempted me, proved me, and ſaw my work. Forty years long was I grieved with this generation, and ſaid, It is a people that do err in their heart, and they have not known my ways: unto whom I ſware in my wrath, that they ſhould not enter into my reſt.

Pſalm 95.

David inviteth the Iſraelites and all people, to bleſs and worſhip Jehovah as the only true God; to celebrate his power and glory, and ſubmit with joy to his government.

O SING unto the Lord a new ſong; ſing unto the Lord, all the earth; ſing unto the Lord, bleſs his name; ſhew forth his ſalvation from day to day. Declare his glory among the heathen,

heathen, his wonders among all people; for the Lord is great, and greatly to be praiſed: he is to be feared above all gods. For all the gods of the nations are idols: but the Lord made the heavens. Honour and majeſty are before him; ſtrength and beauty are in his ſanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and ſtrength. Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. O worſhip the Lord in the beauty of holineſs: fear before him, all the earth. Say among the heathen, that the Lord reigneth: the world alſo ſhall be eſtabliſhed that it ſhall not be moved; he ſhall judge the people righteouſly. Let the heavens rejoice, and let the earth be glad, let the ſea roar, and the fulneſs thereof. Let the field be joyful, and all that is therein: then ſhall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth; he ſhall judge the world with righteouſneſs, and the people with his truth. *Pſalm* 96.

A thankſgiving for a victory obtained over the heathen, in which God had ſignally manifeſted himſelf in vindication of the Iſraelites.

THE Lord reigneth: let the earth rejoice: let the multitude of iſles be glad thereof. Clouds and darkneſs are round about him: righteouſneſs and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth ſaw and trembled. The hills melted like wax at the preſence of the Lord, at the preſence of the Lord of the whole earth. The heavens declare his righteouſneſs, and all the people ſee his glory. Confounded be all they that ſerve graven images, that boaſt themſelves of idols: worſhip him, all ye gods. Zion heard, and was glad, and the daughters of Judah rejoiced, becauſe of thy judgments, O Lord. For thou, Lord, art high above all the earth: thou art exalted far above all gods. Ye that love the Lord, hate evil: he preſerveth the ſouls of his ſaints; he delivereth them out of the hand of the wicked. Light is ſown for the righteous, and gladneſs for the upright in heart. Rejoice in the Lord, ye righteous: and give thanks at the remembrance of his holineſs. *Pſalm* 97.

All the nations of the earth are exhorted to celebrate Jehovah, on account of his power, his righteouſneſs, and his holineſs.

THE Lord reigneth: let the people tremble: he ſitteth between the cherubims; let the earth be moved. The Lord

is great in Zion, and he is high above all the people. Let them praiſe thy great and terrible name: for it is holy. The king's ſtrength alſo loveth judgement: thou doſt eſtabliſh equity, thou executeſt judgment and righteouſneſs in Jacob. Exalt ye the Lord our God, and worſhip at his footſtool; for he is holy. Moſes and Aaron among his prieſts, and Samuel among them that call upon his name: they called upon the Lord, and he anſwered them. He ſpake unto them in the cloudy pillar: they kept his teſtimonies, and the ordinance that he gave them. Thou anſweredſt them, O Lord our God: thou waſt a God that forgaveſt them, though thou tookeſt vengeance of their inventions. Exalt the Lord our God, and worſhip at his holy hill: for the Lord our God is holy. *Pſalm* 99.

The pſalmiſt celebrates the majeſty and glory of God, diſplayed in the magnificence of his appearance, and in the works of his creation. He then deſcribeth the power, wiſdom, and goodneſs, by which God preſerves and governs the various creatures which the world contains; and profeſſeth that he will bleſs and praiſe him for ever.

BLESS the Lord, O my ſoul. O Lord my God, thou art very great; thou art clothed with honour and majeſty. Who covereſt thyſelf with light as with a garment: who ſtretcheſt out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: who maketh his angels ſpirits; his miniſters a flaming fire: who laid the foundations of the earth, that it ſhould not be removed for ever. Thou coveredſt it with the deep as with a garment; the waters ſtood above the mountains. At thy rebuke they fled; at the voice of thy thunder they haſted away. They go up by the mountains; they go down by the valleys unto the place which thou haſt founded for them. Thou haſt ſet a bound that they may not paſs over; that they turn not again to cover the earth. He ſendeth the ſprings into the valleys, which run among the hills. They give drink to every beaſt of the field: the wild aſſes quench their thirſt. By them ſhall the fowls of the heaven have their habitation, which ſing among the branches. He watereth the hills from his chambers: the earth is ſatisfied with the fruit of thy works. He cauſeth the graſs to grow for the cattle, and herb for the ſervice of man; that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to ſhine, and bread

bread which ſtrengtheneth man's heart. The trees of the Lord are full of ſap; the cedars of Lebanon, which he hath planted; where the birds make their neſts: as for the ſtork, the fir-trees are her houſe. The high hills are a refuge for the wild goats, and the rocks for the conies. He appointed the moon for ſeaſons: the ſun knoweth his going down. Thou makeſt darkneſs, and it is night: wherein all the beaſts of the foreſts do creep forth. The young lions roar after their prey, and ſeek their meat from God. The ſun ariſeth, they gather themſelves together, and lay them down in their dens. Man goeth forth unto his work, and to his labour until the evening. O Lord, how manifold are thy works! in wiſdom haſt thou made them all: the earth is full of thy riches. So is this great and wide ſea, wherein are things creeping innumerable, both ſmall and great beaſts. There go the ſhips: there is that leviathan, whom thou haſt made to play therein. Theſe wait all upon thee: that thou mayeſt give them their meat in due ſeaſon. That thou giveſt them, they gather: thou openeſt thine hand, they are filled with good. Thou hideſt thy face, they are troubled: thou takeſt away their breath, they die, and return to their duſt. Thou ſendeſt forth thy ſpirit, they are created: and thou reneweſt the face of the earth. The glory of the Lord ſhall endure for ever: the Lord ſhall rejoice in his works. He looketh on the earth, and it trembleth: he toucheth the hills, and they ſmoke. I will ſing unto the Lord as long as I live: I will ſing praiſe to my God while I have my being. My meditation of him ſhall be ſweet: I will be glad in the Lord. Let the ſinners be conſumed out of the earth, and let the wicked be no more. Bleſs thou the Lord, O my ſoul. Praiſe ye the Lord. *Pſalm* 104.

The pſalmiſt celebrates God on account of his glorious works, and above all for the temporal and ſpiritual mercies he had beſtowed on the people of Iſrael.

PRAISE ye the Lord. I will praiſe the Lord with my whole heart, in the aſſembly of the upright, and in the congregation. The works of the Lord are great, ſought out of all them that have pleaſure therein. His work is honourable and glorious: and his righteouſneſs endureth for ever. He hath made his wonderful works to be remembered: the Lord is gracious and full of compaſſion. He hath given meat unto them that fear him; he will ever be mindful of his covenant. He hath ſhewed his people the power of his works, that he may give them the heritage of the heathen.

The

The works of his hands are verity and judgment: all his commandments are ſure. They ſtand faſt for ever and ever, and are done in truth and uprightneſs. He ſent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name. The fear of the Lord is the beginning of wiſdom: a good underſtanding have all they that do his commandments: his praiſe endureth for ever.

Pſalm 111.

The Iſraelites are exhorted to celebrate the power and glory of God, diſplayed in the works of his providence, eſpecially in his exalting and bleſſing thoſe whom he delights in.

PRAISE ye the Lord. Praiſe, O ye ſervants of the Lord, praiſe the name of the Lord. Bleſſed be the name of the Lord from this time forth and for evermore. From the riſing of the ſun unto the going down of the ſame, the Lord's name is to be praiſed. The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, who dwelleth on high! Who humbleth himſelf to behold the things that are in heaven, and in the earth! He raiſeth up the poor out of the duſt, and lifteth the needy out of the dunghill; that he may ſet him with princes, even with the princes of his people. He maketh the barren woman to keep houſe, and to be a joyful mother of children. Praiſe ye the Lord.

Pſalm 113.

The pſalmiſt deſcribeth the power which Jehovah diſplayed, when he led the Iſraelites out of Egypt, through the Red-ſea, and over the river Jordan.

WHEN Iſrael went out of Egypt, the houſe of Jacob from a people of ſtrange language; Judah was his ſanctuary, and Iſrael his dominion. The ſea ſaw it, and fled; Jordan was driven back. The mountains ſkipped like rams, and the little hills like lambs. What ailed thee, O thou ſea, that thou fleddeſt? thou Jordan, that thou waſt driven back? Ye mountains, that ye ſkipped like rams? and ye little hills like lambs? Tremble, thou earth, at the preſence of the Lord, at the preſence of the God of Jacob; which turned the rock into a ſtanding water, the flint into a fountain of waters.

Pſalm 114.

The

The prophet beſeecheth God to deliver the Iſraelites from the inſults of the heathen, for the glory of his name; deſcribeth the vanity of idols and the folly of idolatry; and repreſenteth the happineſs of thoſe who fear God, and put their truſt in him.

NOT unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's ſake. Wherefore ſhould the heathen ſay, Where is now their God? But our God is in the heavens: he hath done whatſoever he hath pleaſed. Their idols are ſilver and gold, the work of men's hands. They have mouths, but they ſpeak not: eyes have they, but they ſee not: they have ears, but they hear not: noſes have they, but they ſmell not: they have hands, but they handle not: feet have they, but they walk not: neither ſpeak they through their throat. They that make them are like unto them; ſo is every one that truſteth in them. O Iſrael, truſt thou in the Lord: he is their help and their ſhield. O houſe of Aaron, truſt in the Lord: he is their help and their ſhield. Ye that fear the Lord, truſt in the Lord, he is their help and their ſhield. The Lord hath been mindful of us: he will bleſs us; he will bleſs the houſe of Iſrael, he will bleſs the houſe of 'Aaron. He will bleſs them that fear the Lord, both ſmall and great. The Lord ſhall increaſe you more and more, you and your children. Ye are bleſſed of the Lord, which made heaven and earth. The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men. The dead praiſe not the Lord, neither any that go down into ſilence. But we will bleſs the Lord from this time forth and for evermore. Praiſe the Lord. *Pſalm* 115.

The miniſters of the temple are invited to praiſe the Lord.

BEHOLD, bleſs ye the Lord, all ye ſervants of the Lord, which by night ſtand in the houſe of the Lord. Lift up your hands in the ſanctuary; and bleſs the Lord. The Lord that made heaven and earth bleſs thee out of Zion. *Pſalm* 134.

David

David ſolemnly acknowledgeth that God is preſent every where; and that all, even the moſt ſecret things, are perfectly known to him. He praiſeth the infinite wiſdom of God, manifeſted in the formation of his body; and being ſenſibly affected with his wonderful works, he profeſſeth that the contemplation of them will always excite him to bleſs and fear him. He then declareth that his confidence in the divine goodneſs and power would ſupport him againſt all the aſſaults of his enemies, that he will never fear, nor have any familiarity with them.

O LORD, thou haſt ſearched me, and known me. Thou knoweſt my down-ſitting and mine up-riſing, thou underſtandeſt my thought afar off. Thou compaſſeſt my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knoweſt it altogether. Thou haſt beſet me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me: it is high; I cannot attain unto it. Whither ſhall I go from thy ſpirit? or whither ſhall I flee from thy preſence? If I aſcend up into heaven, thou art there, if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermoſt parts of the ſea; even there ſhall thy hand lead me, and thy right hand ſhall hold me. If I ſay, Surely the darkneſs ſhall cover me: even the night ſhall be light about me. Yea, the darkneſs hideth not from thee; but the night ſhineth as the day: the darkneſs and the light are both alike to thee. For thou haſt poſſeſſed my reins: thou haſt covered me in my mother's womb. I will praiſe thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my ſoul knoweth right well. My ſubſtance was not hid from thee, when I was made in ſecret, and curiouſly wrought in the loweſt parts of the earth. Thine eyes did ſee my ſubſtance, yet being unperfect, and in thy book all my members were written; which in continuance were faſhioned, when as yet there was none of them. How precious alſo are thy thoughts unto me, O God! how great is the ſum of them! If I ſhould count them, they are more in number than the ſand: when I awake, I am ſtill with thee. Surely thou wilt ſlay the wicked, O God: depart from me therefore, ye bloody men. For they ſpeak againſt thee wickedly, and thine enemies take thy name in vain. Do not I hate them, O Lord, that hate thee? and am not I grieved with thoſe that riſe up againſt thee? I hate them with perfect hatred: I count them mine enemies. Search me, O God, and know

my

my heart; try me, and know my thoughts. And ſee if there be any wicked way in me, and lead me in the way everlaſting. *Pſalm* 139.

The Pſalmiſt exhorteth the Jews to praiſe God on account of the works of creation and providence, and more particularly for the favours he had done to their nation.

PRAISE ye the Lord: for it is good to ſing praiſes unto our God; for it is pleaſant, and praiſe is comely. The Lord doth build up Jeruſalem: he gathereth together the out-caſts of Iſrael. He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the ſtars: he calleth them all by their names. Great is our Lord, and of great power: his underſtanding is infinite. The Lord liſteth up the meek: he caſteth the wicked down to the ground. Sing unto the Lord with thankſgiving: ſing praiſe upon the harp unto our God: who covereth the heaven with clouds, who prepareth rain for the earth, who maketh graſs to grow upon the mountains. He giveth to the beaſt his food, and to the young ravens which cry. He delighteth not in the ſtrength of the horſe; he taketh not pleaſure in the legs of a man. The Lord taketh pleaſure in them that fear him, in thoſe that hope in his mercy. Praiſe the Lord, O Jeruſalem: praiſe thy God, O Zion. For he hath ſtrengthened the bars of thy gates: he hath bleſſed thy children within thee. He maketh peace in thy borders, and filleth thee with the fineſt of the wheat. He ſendeth forth his commandment upon earth: his word runneth very ſwiftly. He giveth ſnow like wool: he ſcattereth the hoar froſt like aſhes. He caſteth forth his ice like morſels: who can ſtand before his cold? He ſendeth out his word, and melteth them: he cauſeth his wind to blow, and the waters flow. He ſheweth his word unto Jacob, his ſtatutes and his judgments unto Iſrael. He hath not dealt ſo with any nation: and as for his judgments, they have not known them. Praiſe ye the Lord. *Pſalm* 147.

All creatures in heaven and in earth are invited to praiſe the Lord, but chiefly mankind and the Jews in particular.

PRAISE ye the Lord. Praiſe ye the Lord from the heavens: praiſe him in the heights. Praiſe ye him, all his angels: praiſe ye him all his hoſts. Praiſe ye him, ſun and moon; praiſe him, all ye ſtars of light. Praiſe him, ye heavens of heavens, and ye waters that be above the heavens. Let them praiſe the name of the Lord: for he commanded, and

and they were created. He hath alſo ſtabliſhed them for ever and ever: he hath made a decree which ſhall not paſs. Praiſe the Lord from the earth, ye dragons and all deeps. Fire and hail, ſnow and vapour, ſtormy wind fulfilling his word. Mountains and all hills, fruitful trees and all cedars. Beaſts and all cattle, creeping things and flying fowl. Kings of the earth, and all people; princes, and all judges of the earth. Both young men and maidens, old men and children. Let them praiſe the name of the Lord: for his name alone is excellent, his glory is above the earth and heaven. He alſo exalteth the horn of his people, the praiſe of all his ſaints; even of the children of Iſrael, a people near unto him. Praiſe ye the Lord. *Pſalm* 148.

The pſalmiſt exhorteth all men to praiſe God, becauſe of his glorious majeſty and his wonderful works.

PRAISE ye the Lord. Praiſe God in his ſanctuary: praiſe him in the firmament of his power. Praiſe him for his mighty acts: praiſe him according to his excellent greatneſs. Praiſe him with the ſound of the trumpet: praiſe him with the pſaltery and harp. Praiſe him with the timbrel and dance: praiſe him with ſtringed inſtruments and organs. Praiſe him upon the loud cymbals: praiſe him upon the high-ſounding cymbals. Let every thing that hath breath, praiſe the Lord. Praiſe ye the Lord. *Pſalm* 150.

INSTRUCTIVE PSALMS.

The different characters of good and bad men: the happineſs of the one, and the miſeries of the other, are repreſented in the following.

Repreſenting the happineſs of thoſe who obſerve the law of the Lord, and the miſery of thoſe who tranſgreſs it.

BLESSED is the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night. And he ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon: his leaf alſo ſhall not wither, and whatſoever he doeth, ſhall proſper. The ungodly are not ſo: but are like the chaff which the wind driveth away. Therefore the ungodly ſhall not ſtand in the judgment, nor ſinners in the congregation of the

the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly ſhall periſh. *Pſalm* 1.

The pſalmiſt expoſtulates with God for not coming to his aſſiſtance in the time of diſtreſs; and after deſcribing the impiety, artifices, and violence of his perſecutor, earneſtly beſeecheth the Lord to be his protector, and hopeth that his prayer will be heard.

WHY ſtandeſt thou afar off, O Lord? why hideſt thou thyſelf in times of trouble? the wicked in his pride doth perſecute the poor: let them be taken in the devices that they have imagined. For the wicked boaſteth of his heart's deſire, and bleſſeth the covetous, whom the Lord abhorreth. The wicked, through the pride of his countenance, will not ſeek after God: God is not in all his thoughts. His ways are always grievous: thy judgments are far above out of his ſight: as for all his enemies, he puffeth at them. He hath ſaid in his heart, I ſhall not be moved: for I ſhall never be in adverſity. His mouth is full of curſing, and deceit, and fraud: under his tongue is miſchief and vanity. He ſitteth in the lurking places of the villages: in the ſecret places doth he murder the innocent: his eyes are privily ſet againſt the poor. He lieth in wait ſecretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net. He croucheth, and humbleth himſelf, that the poor may fall by his ſtrong ones. He hath ſaid in his heart, God hath forgotten: he hideth his face, he will never ſee it. Ariſe, O Lord, O God, lift up thine hand: forget not the humble. Wherefore doth the wicked contemn God: he hath ſaid in his heart, Thou wilt not require it. Thou haſt ſeen it, for thou beholdeſt miſchief and ſpite to requite it with thy hand: the poor committeth himſelf unto thee, thou art the helper of the fatherleſs. Break thou the arm of the wicked, and the evil man: ſeek out his wickedneſs till thou find none. The Lord is king for ever and ever: the heathen are periſhed out of his land. Lord, thou haſt heard the deſire of the humble: thou wilt prepare their heart, thou wilt cauſe thine ear to hear: to judge the fatherleſs and the oppreſſed, that the man of the earth may no more oppreſs. *Pſalm* 10.

Amidſt the treachery and falſhood which prevailed amongſt all orders of men, David flieth to the Lord for protection; praying, that he would, according to his promiſe, deliver the innocent, and reſtrain the injuſtice and violence of thoſe who endeavoured to oppreſs them.

HELP, Lord, for the godly man ceaſeth; for the faithful fail from among the children of men. They ſpeak vanity

every one with his neighbour: with flattering lips, and with a double heart do they ſpeak. The Lord ſhall cut off all flattering lips, and the tongue that ſpeaketh proud things. Who have ſaid, With our tongue will we prevail, our lips are our own: who is lord over us? for the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe, ſaith the Lord: I will ſet him in ſafety from him that puffeth at him. The words of the Lord are pure words: as ſilver tried in a furnace of earth, purified ſeven times. Thou ſhalt keep them, O Lord, thou ſhalt preſerve them from this generation for ever. The wicked walk on every ſide, when the vileſt men are exalted. *Pſalm* 12.

David complaineth of the impiety and general corruption of the people who had led the Iſraelites into captivity; deſcribeth their terrors; and beggeth of God to bring back his captive people to their own land.

THE fool hath ſaid in his heart, There is no God: they are corrupt, they have done abominable works, there is none that doeth good. The Lord looketh down from heaven upon the children of men; to ſee if there were any that did underſtand, and ſeek God. They are all gone aſide, they are altogether become filthy: there is none that doeth good, no not one. Have all the workers of iniquity no knowledge? who eat up my people, as they eat bread, and call not upon the Lord. There were they in great fear: for God is in the generation of the righteous. Ye have ſhamed the counſel of the poor; becauſe the Lord is his refuge. O, that the ſalvation of Iſrael were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob ſhall rejoice, and Iſrael ſhall be glad. *Pſalm* 14.

David deſcribeth the qualifications of that man who ſhall be accounted worthy to approach God, and worſhip him in his tabernacle.

LORD, who ſhall abide in thy tabernacle? who ſhall dwell in thy holy hill? He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach againſt his neighbour. In whoſe eyes a vile perſon is contemned; but he honoureth them that fear the Lord: he that ſweareth to his own hurt, and changeth not. He that putteth not out his money to uſury, nor taketh reward againſt the innocent. He that doeth theſe things, ſhall never be moved. *Pſalm* 15.

David

David acknowledgeth, that Man's true happiness consists in the pardon of his sins, and that this is only to be obtained by a sincere confession of them to God. David therefore exhorteth men not to conceal their sins as he had done, but to confess and forsake them.

BLESSED is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. When I kept silence my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord: and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters, they shall not come nigh unto him. Thou art my hiding place; thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance. Selah. I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about. Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart. *Psalm* 32.

David exhorteth the Israelites not to be discouraged at seeing the wicked sometimes happy, and the good sometimes afflicted; and sheweth that, sooner or later, God fails not to deliver good men and reward their piety, and to render to the wicked the recompence of their iniquity.

FRET not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the Lord, and wait patiently for him: fret not

thyſelf becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs. Ceaſe from anger, and forſake wrath; fret not thyſelf in any wiſe to do evil. For evil doers ſhall be cut off: but thoſe that wait upon the Lord, they ſhall inherit the earth. For yet a little while, and the wicked ſhall not be: yea, thou ſhalt diligently conſider his place, and it ſhall not be. But the meek ſhall inherit the earth; and ſhall delight themſelves in the abundance of peace. The wicked plotteth againſt the juſt, and gnaſheth upon him with his teeth. The Lord ſhall laugh at him: for he ſeeth that his day is coming. The wicked have drawn out the ſword, and have bent their bow, to caſt down the poor and needy, and to ſlay ſuch as be of upright converſation. Their ſword ſhall enter into their own heart, and their bows ſhall be broken. A little that a righteous man hath is better than the riches of many wicked. For the arms of the wicked ſhall be broken: but the Lord upholdeth the righteous. The Lord knoweth the days of the upright: and their inheritance ſhall be for ever. They ſhall not be aſhamed in the evil time: and in the days of famine they ſhall be ſatisfied. But the wicked ſhall periſh, and the enemies of the Lord ſhall be as the fat of lambs: they ſhall conſume; into ſmoke ſhall they conſume away. The wicked borroweth, and payeth not again: but the righteous ſheweth mercy, and giveth. For ſuch as be bleſſed of him ſhall inherit the earth: and they that be curſed of him ſhall be cut off. The ſteps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he ſhall not be utterly caſt down: for the Lord upholdeth him with his hand. I have been young, and now am old: yet have I not ſeen the righteous forſaken, nor his ſeed begging bread. He is ever merciful, and lendeth; and his ſeed is bleſſed. Depart from evil, and do good; and dwell for evermore. For the Lord loveth judgement, and forſaketh not his ſaints; they are preſerved for ever; but the ſeed of the wicked ſhall be cut off. The righteous ſhall inherit the land, and dwell therein for ever. The mouth of the righteous ſpeaketh wiſdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his ſteps ſhall ſlide. The wicked watcheth the righteous, and ſeeketh to ſlay him. The Lord will not leave him in his hand, nor condemn him when he is judged. Wait on the Lord, and keep his way, and he ſhall exalt thee to inherit the land: when the wicked are cut off, thou ſhalt ſee it. I have ſeen the wicked in great power, and

ſpreading

ſpreading himſelf like a green bay tree. Yet he paſſed away, and lo, he was not: yea, I ſought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace. But the tranſgreſſors ſhall be deſtroyed together: the end of the wicked ſhall be cut off. But the ſalvation of the righteous is of the Lord: he is their ſtrength in the time of trouble. And the Lord ſhall help them, and deliver them: he ſhall deliver them from the wicked, and ſave them, becauſe they truſt in him. *Pſalm* 37.

David deſcribeth the malevolent diſpoſition of Doeg, and denounceth the judgments of God againſt him for having exaſperated Saul againſt the prieſts of the Lord, many of whom he had cruelly ſlain. He then comforteth himſelf with the goodneſs of God towards him, and praiſeth him for it.

WHY boaſteſt thou thyſelf in miſchief, O mighty man? the goodneſs of God endureth continually. Thy tongue deviſeth miſchiefs; like a ſharp razor, working deceitfully. Thou loveſt evil more than good; and lying rather than to ſpeak righteouſneſs. Selah. Thou loveſt all devouring words, O thou deceitful tongue. God ſhall likewiſe deſtroy thee for ever, he ſhall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah. The righteous alſo ſhall ſee, and fear, and ſhall laugh at him: lo, this is the man that made not God his ſtrength; but truſted in the abundance of his riches, and ſtrengthened himſelf in his wickedneſs. But I am like a green olive tree in the houſe of God: I truſt in the mercy of God for ever and ever. I will praiſe thee for ever, becauſe thou haſt done it: and I will wait on thy name; for it is good before thy ſaints. *Pſalm* 52.

David complaineth of the impiety and general corruption of the people who had led the Iſraelites into captivity; deſcribeth the vain terrors of the people of God; and beggeth of him to bring them back to their own land.

THE fool hath ſaid in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good. God looked down from heaven upon the children of men, to ſee if there were any that did underſtand, that did ſeek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no not one. Have the workers of iniquity no knowledge? who eat up my people as they eat bread; they have not called upon God. There were they in great fear

where no fear was: for God hath ſcattered the bones of him that encampeth againſt thee: thou haſt put them to ſhame, becauſe God hath deſpiſed them. Oh, that the ſalvation of Iſrael were come out of Zion! when God bringeth back the captivity of his people, Jacob ſhall rejoice, and Iſrael ſhall be glad. *Pſalm* 53.

David reproveth the judges, the princes of Saul's court, for paſſing an unrighteous ſentence upon himſelf, probably, as guilty of ſeeking Saul's life; and beggeth of God to defeat their unjuſt attempts to deſtroy him, and openly to ſhew himſelf the protector of the innocent.

DO ye indeed ſpeak righteouſneſs, O congregation? do ye judge uprightly, O ye ſons of men? Yea, in heart ye work wickedneſs; ye weigh the violence of your hands in the earth. The wicked are eſtranged from the womb: they go aſtray as ſoon as they be born, ſpeaking lies. Their poiſon is like the poiſon of a ſerpent: they are like the deaf adder that ſtoppeth her ear; which will not hearken to the voice of charmers, charming ever ſo wiſely. Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord. Let them melt away as waters which run continually: when he bendeth his bow to ſhoot his arrows, let them be as cut in pieces. As a ſnail, which melteth, let every one of them paſs away; like the untimely birth of a woman, that they may not ſee the ſun. Before your pots can feel the thorns, he ſhall take them away as with a whirlwind, both living, and in his wrath. The righteous ſhall rejoice when he ſeeth the vengeance: he ſhall waſh his feet in the blood of the wicked. So that a man ſhall ſay, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth. *Pſalm* 58.

Aſaph repreſenteth that he had been ſtaggered in his faith, and tempted to apoſtatize from God, upon ſeeing the flouriſhing condition of their heathen invaders and the afflicted ſtate of God's people; but that, after he had conſulted the law of God, he diſcovered, that the proſperity of the wicked leadeth them to certain ruin: whence he concluded, that all his happineſs conſiſted in cleaving, not to the Gods of the heathen, but to the Lord.

TRULY God is good to Iſrael, even to ſuch as are of a clean heart. But as for me, my feet were almoſt gone; my ſteps had well nigh ſlipped. For I was envious at the fooliſh, when I ſaw the proſperity of the wicked. For there

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are no bands in their death: but their ſtrength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compaſſeth them about as a chain; violence covereth them as a garment. Their eyes ſtand out with fatneſs: they have more than heart could wiſh. They are corrupt, and ſpeak wickedly concerning oppreſſion: they ſpeak loftily. They ſet their mouth againſt the heavens, and their tongue walketh through the earth. Therefore his people return hither: and waters of a full cup are wrung out to them: and they ſay, How doth God know? and is there knowledge in the moſt High? Behold, theſe are the ungodly, who proſper in the world, they increaſe in riches. Verily, I have cleanſed my heart in vain, and waſhed my hands in innocency. For all the day long have I been plagued, and chaſtened every morning. If I ſay, I will ſpeak thus; behold, I ſhould offend againſt the generation of thy children. When I thought to know this, it was too painful for me. Until I went into the ſanctuary of God: then underſtood I their end. Surely thou didſt ſet them in ſlippery places: thou caſtedſt them down into deſtruction. How are they brought into deſolation as in a moment; they are utterly conſumed with terrors. As a dream when one awaketh; ſo, O Lord, when thou awakeſt, thou ſhalt deſpiſe their image. Thus my heart was grieved, and I was pricked in my reins. So fooliſh was I, and ignorant: I was as a beaſt before thee. Nevertheleſs, I am continually with thee: thou haſt holden me by my right hand. Thou ſhalt guide me with thy counſel, and afterwards receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I deſire beſide thee. My fleſh and my heart faileth: but God is the ſtrength of my heart, and my portion for ever. For lo, they that are far from thee ſhall periſh: thou haſt deſtroyed all them that go a whoring from thee. But it is good for me to draw near to God: I have put my truſt in the Lord God, that I may declare all thy works. *Pſalm* 73.

The prophet praiſeth God for defeating the enterprizes of his idolatrous enemies againſt him; admireth the wiſe conduct of providence towards them and the pious Iſraelites; and ſheweth that if the idolatrous flouriſh for a while, they are rooted out at the laſt: whereas the pious Iſraelites are crowned with all manner of bleſſings.

IT is a good thing to give thanks unto the Lord, and to ſing praiſes unto thy name, O moſt high: to ſhew forth thy loving

loving kindneſs in the morning, and thy faithfulneſs every night. Upon an inſtrument of ten ſtrings, and upon the pſaltery; even upon the harp with a ſolemn ſound. For thou, Lord, haſt made me glad through thy work: I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep. A brutiſh man knoweth not: neither doth a fool underſtand this. When the wicked ſpring as the graſs, and when all the workers of iniquity do flouriſh; it is that they ſhall be deſtroyed for ever: but thou, Lord, art moſt high for evermore. For lo, thine enemies, O Lord, for lo, thine enemies ſhall periſh; all the workers of iniquity ſhall be ſcattered. But my horn ſhalt thou exalt like the horn of an unicorn: I ſhall be anointed with freſh oil. Mine eye alſo ſhall ſee my deſire on mine enemies, and mine ears ſhall hear my deſire of the wicked that riſe up againſt me. The righteous ſhall flouriſh like the palm tree: he ſhall grow like a cedar in Lebanon. Thoſe that be planted in the houſe of the Lord, ſhall flouriſh in the courts of our God. They ſhall ſtill bring forth fruit in old age; they ſhall be fat and flouriſhing: to ſhew that the Lord is upright: he is my rock, and there is no unrighteouſneſs in him. *Pſalm* 92.

The pſalmiſt deſcribeth the happineſs of the righteous man.

PRAISE ye the Lord. Bleſſed is the man that feareth the Lord, that delighteth greatly in his commandments. His ſeed ſhall be mighty upon earth: the generation of the upright ſhall be bleſſed. Wealth and riches ſhall be in his houſe: and his righteouſneſs endureth for ever. Unto the upright there ariſeth light in the darkneſs: he is gracious, and full of compaſſion, and righteous. A good man ſheweth favour, and lendeth; he will guide his affairs with diſcretion. Surely he ſhall not be moved for ever: the righteous ſhall be in everlaſting remembrance. He ſhall not be afraid of evil tidings: his heart is fixed, truſting in the Lord. His heart is eſtabliſhed, he ſhall not be afraid, until he ſee his deſire upon his enemies. He hath diſperſed, he hath given to the poor; his righteouſneſs endureth for ever; his horn ſhall be exalted with honour. The wicked ſhall ſee it, and be grieved; he ſhall gnaſh with his teeth, and melt away: the deſire of the wicked ſhall periſh. *Pſalm* 112.

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The pſalmiſt deſcribeth the ſecurity of thoſe Iſraelites, who, amidſt the oppreſſion of the enemy, rely on the Lord; and declareth that if they are afflicted, it is but for a time: whereas thoſe who forſake him to follow idols, periſh at laſt in a miſerable manner.

THEY that truſt in the Lord ſhall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jeruſalem, ſo the Lord is round about his people, from henceforth even for ever. For the rod of the wicked ſhall not reſt upon the lot of the righteous: leſt the righteous put forth their hands unto iniquity. Do good, O Lord, unto thoſe that be good, and to them that are upright in their hearts. As for ſuch as turn aſide unto their crooked ways, the Lord ſhall lead them forth with the workers of iniquity; but peace ſhall be upon Iſrael. *Pſalm* 125.

Solomon declareth that all the care taken for the proſperity of families and cities, without God's bleſſing and protection, is in vain; and that children and the advantages ariſing from them are his gift.

EXCEPT the Lord build the houſe, they labour in vain that build it: except the Lord keep the city, the watchmen waketh but in vain. It is vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows: for ſo he giveth his beloved ſleep. Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man: ſo are children of the youth. Happy is the man that hath his quiver full of them: they ſhall not be aſhamed, but they ſhall ſpeak with the enemies in the gate. *Pſalm* 127.

On the happineſs of thoſe who fear God, and the temporal bleſſings he beſtows upon them, in proſpering their labours, in giving them children, and in prolonging their lives.

BLESSED is every one that feareth the Lord: that walketh in his ways. For thou ſhalt eat the labour of thine hands: happy ſhalt thou be, and it ſhall be well with thee. Thy wife ſhall be as a fruitful vine, by the ſides of thine houſe: thy children like olive plants round about thy table. Behold, that thus ſhall the man be bleſſed, that feareth the Lord. The Lord ſhall bleſs thee out of Zion: and thou ſhalt ſee the good of Jeruſalem all the days of thy life. Yea, thou ſhalt ſee thy children's children, and peace upon Iſrael. *Pſalm* 128.

David

David repreſenteth the happineſs of thoſe who live in peace and unity, and the bleſſings which God beſtows upon them.

BEHOLD, how good and how pleaſant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the ſkirts of his garment; as the dew of Hermon, and as the dew that deſcended upon the mountains of Zion: for there the Lord commanded the bleſſing, even life evermore. *Pſalm* 133.

The excellence of God's Law.

David celebrates the glory of God, which appears in the order of nature, particularly in the heavens and the ſun. He then ſpeaketh of the excellency of his law; and prayeth him to pardon his ſins, and to keep him from offending; that ſo his life may be blameleſs, and his prayers accepted.

THE heavens declare the glory of God, and the firmament ſheweth his handy work. Day unto day uttereth ſpeech, and night unto night ſheweth knowledge. There is no ſpeech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he ſet a tabernacle for the ſun, which is as a bridegroom coming out of his chamber, and rejoiceth as a ſtrong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the ſoul: the teſtimony of the Lord is ſure, making wiſe the ſimple. The ſtatutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be deſired are they than gold, yea, than much fine gold: ſweeter alſo than honey, and the honey-comb. Moreover, by them is thy ſervant warned: and in keeping of them there is great reward. Who can underſtand his errors? Cleanſe thou me from ſecret faults. Keep back thy ſervant alſo from preſumptuous ſins, let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion. Let the words of my mouth, and the meditation of my heart be acceptable in thy ſight, O Lord, my ſtrength, and my redeemer. *Pſalm* 19.

David

David deſcribeth the excellence of God's law, and the happineſs of thoſe who keep it. He teſtifieth that his intention and deſire is, to apply himſelf entirely to it; and beggeth of God with great zeal, that he would give him grace to underſtand it, and obſerve it continually.

BLESSED are the undefiled in the way, who walk in the law of the Lord. Bleſſed are they that keep his teſtimonies, and that ſeek him with the whole heart. They alſo do no iniquity: they walk in his ways. Thou haſt commanded us to keep thy precepts diligently. O that my ways were directed to keep thy ſtatutes! Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments. I will praiſe thee with uprightneſs of heart, when I ſhall have learned thy righteous judgments. I will keep thy ſtatutes: O forſake me not utterly.

Wherewithal ſhall a young man cleanſe his way? by taking heed thereto according to thy word. With my whole heart have I ſought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not ſin againſt thee. Bleſſed art thou, O Lord: teach me thy ſtatutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy teſtimonies as much as in all riches. I will meditate in thy precepts, and have reſpect unto thy ways. I will delight myſelf in thy ſtatutes: I will not forget thy word.

Deal bountifully with thy ſervant, that I may live, and keep thy word. Open thou mine eyes, that I may behold wondrous things out of thy law. I am a ſtranger in the earth: hide not thy commandments from me. My ſoul breaketh for the longing that it hath unto thy judgments at all times. Thou haſt rebuked the proud that are curſed, which do err from thy commandments. Remove from me reproach and contempt: for I have kept thy teſtimonies. Princes alſo did ſit and ſpeak againſt me: but thy ſervant did meditate in thy ſtatutes. Thy teſtimonies alſo are my delight and my counſellors.

My ſoul cleaveth unto the duſt: quicken thou me according to thy word. I have declared my ways, and thou heardeſt me: teach me thy ſtatutes. Make me to underſtand the way of thy precepts: ſo ſhall I talk of thy wondrous works. My ſoul melteth for heavineſs: ſtrengthen thou me according unto thy word. Remove from me the way of lying, and grant me thy law graciouſly. I have choſen the way of truth: thy judgments have I laid before me. I have ſtuck

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unto thy teſtimonies: O Lord, put me not to ſhame. I will run the way of thy commandments, when thou ſhalt enlarge my heart.

Teach me, O Lord, the way of thy ſtatutes, and I ſhall keep it unto the end. Give me underſtanding, and I ſhall keep thy law; yea, I ſhall obſerve it with my whole heart. Make me to go in the path of thy commandments: for therein do I delight. Incline my heart unto thy teſtimonies, and not to covetouſneſs. Turn away mine eyes from beholding vanity; and quicken thou me in thy way. Stabliſh thy word unto thy ſervant, who is devoted to thy fear. Turn away my reproach which I fear: for thy judgments are good. Behold, I have longed after thy precepts: quicken me in thy righteouſneſs.

Let thy mercies come alſo unto me, O Lord, even thy ſalvation, according to thy word. So ſhall I have wherewith to anſwer him that reproacheth me: for I truſt in thy word. And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. So ſhall I keep thy law continually; for ever and ever. And I will walk at liberty: for I ſeek thy precepts. I will ſpeak of thy teſtimonies alſo before kings, and will not be aſhamed. And I will delight myſelf in thy commandments, which I have loved. My hands alſo will I lift up unto thy commandments, which I have loved; and I will meditate in thy ſtatutes.

Remember thy word unto thy ſervant, upon which thou haſt cauſed me to hope. This is my comfort in my affliction: for thy word hath quickened me. The proud have had me greatly in deriſion: yet have I not declined from thy law. I remembered thy judgments of old, O Lord, and have comforted myſelf. Horror hath taken hold upon me, becauſe of the wicked that forſake thy law. Thy ſtatutes have been my ſongs in the houſe of my pilgrimage. I have remembered thy name, O Lord, in the night, and have kept thy law. This I had, becauſe I kept thy precepts.

Thou art my portion, O Lord: I have ſaid that I would keep thy words: I intreated thy favour with my whole heart: be merciful unto me according to thy word. I thought on my ways, and turned my feet unto thy teſtimonies. I made haſte, and delayed not to keep thy commandments. The bands of the wicked have robbed me: but I have not forgotten thy law. At midnight I will riſe to give thanks unto thee, becauſe of thy righteous judgments. I am a companion of all them that fear thee, and of them that keep thy

precepts.

precepts. The earth, O Lord, is full of thy mercy: teach me thy ſtatutes.

Thou haſt dealt well with thy ſervant, O Lord, according unto thy word. Teach me good judgment and knowledge: for I have believed thy commandments. Before I was afflicted, I went aſtray: but now have I kept thy word. Thou art good, and doeſt good; teach me thy ſtatutes. The proud have forged a lie againſt me: but I will keep thy precepts with my whole heart. Their heart is as fat as greaſe: but I delight in thy law. It is good for me that I have been afflicted: that I might learn thy ſtatutes. The law of thy mouth is better unto me than thouſands of gold and ſilver.

Thy hands have made me and faſhioned me: give me underſtanding, that I may learn thy commandments. They that fear thee, will be glad when they ſee me; becauſe I have hoped in thy word. I know, O Lord, that thy judgments are right, and that thou in faithfulneſs haſt afflicted me. Let, I pray thee, thy merciful kindneſs be for my comfort, according to thy word unto thy ſervant. Let thy tender mercies come unto me, that I may live: for thy law is my delight. Let the proud be aſhamed: for they dealt perverſly with me without a cauſe: but I will meditate in thy precepts. Let thoſe that fear thee turn unto me, and thoſe that have known thy teſtimonies. Let my heart be ſound in thy ſtatutes; that I be not aſhamed.

My ſoul fainteth for thy ſalvation, but I hope in thy word. Mine eyes fail for thy word, ſaying, When wilt thou comfort me? For I am become like a bottle in the ſmoke: yet do I not forget thy ſtatutes. How many are the days of thy ſervant? when wilt thou execute judgment on them that perſecute me? The proud have digged pits for me which are not after thy law. All thy commandments are faithful: they perſecute me wrongfully; help thou me. They had almoſt conſumed me upon earth: but I forſook not thy precepts. Quicken me after thy loving kindneſs; ſo ſhall I keep the teſtimony of thy mouth.

For ever, O Lord, thy word is ſettled in heaven. Thy faithfulneſs is unto all generations: thou haſt eſtabliſhed the earth, and it abideth. They continue this day according to thine ordinances: for all are thy ſervants. Unleſs thy law had been my delights, I ſhould then have periſhed in mine affliction. I will never forget thy precepts: for with them thou haſt quickened me. I am thine, ſave me: for I have ſought thy precepts. The wicked have waited for me to deſtroy me: but I will conſider thy teſtimonies. I have

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ſeen an end of all perfection: but thy commandment is exceeding broad.

O how love I thy law! it is my meditation all the day. Thou through thy commandments haſt made me wiſer than mine enemies; for they are ever with me. I have more underſtanding than all my teachers: for thy teſtimonies are my meditation. I underſtand more than the ancients, becauſe I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou haſt taught me. How ſweet are thy words unto my taſte! yea, ſweeter than honey to my mouth! Through thy precepts I get underſtanding: therefore I hate every falſe way.

Thy word is a lamp unto my feet, and a light unto my path. I have ſworn, and I will perform it, that I will keep thy righteous judgments. I am afflicted very much: quicken me, O Lord, according unto thy word. Accept, I beſeech thee, the free-will-offerings of my mouth, O Lord, and teach me thy judgments. My ſoul is continually in my hand; yet do I not forget thy law. The wicked have laid a ſnare for me: yet I erred not from thy precepts. Thy teſtimonies have I taken as an heritage for ever: for they are the rejoicing of my heart. I have inclined mine heart to perform thy ſtatutes alway, even unto the end.

I hate vain thoughts: but thy law do I love. Thou art my hiding-place and my ſhield: I hope in thy word. Depart from me ye evil doers: for I will keep the commandments of my God. Uphold me according unto thy word, that I may live: and let me not be aſhamed of my hope. Hold thou me up, and I ſhall be ſafe: and I will have reſpect unto thy ſtatutes continually. Thou haſt trodden down all them that err from thy ſtatutes: for their deceit is falſehood. Thou putteſt away all the wicked of the earth like droſs: therefore I love thy teſtimonies. My fleſh trembleth for fear of thee, and I am afraid of thy judgments.

I have done judgment and juſtice; leave me not to mine oppreſſors. Be ſurety for thy ſervant for good: let not the proud oppreſs me. Mine eyes fail for thy ſalvation, and for the word of thy righteouſneſs. Deal with thy ſervant according unto thy mercy, aud teach me thy ſtatutes. I am thy ſervant: give me underſtanding, that I may know thy teſtimonies. It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold: yea, above fine gold. Therefore I eſteem

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all thy precepts concerning all things to be right: and I hate every falſe way.

Thy teſtimonies are wonderful: therefore doth my ſoul keep them. The entrance of thy words giveth light; it giveth underſtanding unto the ſimple. I opened my mouth, and panted: for I longed for thy commandments. Look thou upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy name. Order my ſteps in thy word: and let not any iniquity have dominion over me. Deliver me from the oppreſſion of man: ſo will I keep thy precepts. Make thy face to ſhine upon thy ſervant: and teach me thy ſtatutes. Rivers of waters run down mine eyes: becauſe they keep not thy law.

Righteous art thou, O Lord, and upright are thy judgments. Thy teſtimonies that thou haſt commanded are righteous and very faithful. My zeal hath conſumed me: becauſe mine enemies have forgotten thy words. Thy word is very pure: therefore thy ſervant loveth it. I am ſmall and deſpiſed: yet do not I forget thy precepts. Thy righteouſneſs is an everlaſting righteouſneſs, and thy law is the truth. Trouble and anguiſh have taken hold on me: yet thy commandments are my delights. Th erighteouſneſs of thy teſtimonies is everlaſting: give me underſtanding, and I ſhall live.

I cried with my whole heart; hear me, O Lord: I will keep thy ſtatutes. I cried unto thee: ſave me, and I ſhall keep thy teſtimonies. I prevented the dawning of the morning, and cried: I hoped in thy word. Mine eyes prevented the night watches, that I might meditate in thy word. Hear my voice according unto thy loving kindneſs: O Lord, quicken me according to thy judgment. They draw nigh that follow after miſchief: they are far from thy law. Thou art near, O Lord; and all thy commandments are truth. Concerning thy teſtimonies I have known of old, that thou haſt founded them for ever.

Conſider mine affliction, and deliver me? for I do not forget thy law. Plead my cauſe, and deliver me: quicken me according to thy word. Salvation is far from the wicked: for they ſeek not thy ſtatutes. Great are thy tender mercies, O Lord; quicken me according to thy judgments. Many are my perſecutors, and mine enemies; yet do I not decline from thy teſtimonies. I beheld the tranſgreſſors, and was grieved; becauſe they kept not thy word. Conſider how I love thy precepts: quicken me, O Lord, according to thy loving kindneſs. Thy word is true from the

beginning

beginning: and every one of thy righteous judgments endureth for ever.

Princes have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word. I rejoice at thy word as one that findeth great ſpoil. I hate and abhor lying; but thy law do I love. Seven times a day do I praiſe thee: becauſe of thy righteous judgments. Great peace have they which love thy law: and nothing ſhall offend them. Lord, I have hoped for thy ſalvation, and done thy commandments. My ſoul hath kept thy teſtimonies: and I love them exceedingly. I have kept thy precepts and thy teſtimonies: for all my ways are before thee.

Let my cry come near before thee, O Lord: give me underſtanding according to thy word. Let my ſupplication come before thee: deliver me according to thy word. My lips ſhall utter praiſe, when thou haſt taught me thy ſtatutes. My tongue ſhall ſpeak of thy word: for all thy commandments are righteouſneſs. Let thine hand help me: for I have choſen thy precepts. I have longed for thy ſalvation, O Lord; and thy law is my delight. Let my ſoul live, and it ſhall praiſe thee; and let thy judgments help me. I have gone aſtray like a loſt ſheep: ſeek thy ſervant: for I do not forget thy commandments. *Pſalm* 119.

The vanity of human life.

David, being chaſtiſed by ſickneſs for his ſins, forbore to complain before the wicked man, leſt he ſhould give him any advantage againſt him. At length he breaketh out into fervent prayer to God, that he would teach him to lay to heart the ſhortneſs of life and the vanity of all worldly things; and beggeth of the Lord, to pardon his ſins and to remove from him his chaſtiſing hand.

I SAID, I will take heed to my ways, that I ſin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb with ſilence, I held my peace, even from good; and my ſorrow was ſtirred. My heart was hot within me, while I was muſing the fire burned: then ſpoke I with my tongue; Lord, make me to know mine end, and the meaſure of my days, what it is; that I may know how frail I am. Behold, thou haſt made my days as an hand-breadth: and mine age is as nothing before thee: verily every man at his beſt ſtate is altogether vanity. Selah. Surely every man walketh in a vain ſhew: ſurely they are diſquieted

diſquieted in vain: he heapeth up riches, and knoweth not, who ſhall gather them. And now, Lord, what wait I for? my hope is in thee. Deliver me from all my tranſgreſſions: make me not the reproach of the fooliſh. I was dumb, I opened not my mouth; becauſe thou didſt it. Remove thy ſtroke away from me: I am conſumed by the blow of thine hand. When thou with rebukes doſt correct man for iniquity, thou makeſt his beauty to conſume away like a moth: ſurely every man is vanity. Selah. Hear my prayer, O Lord, and give ear unto my cry: hold not thy peace at my tears: for I am a ſtranger with thee, and a ſojourner, as all my fathers were. O ſpare me, that I may recover ſtrength, before I go hence, and be no more. *Pſalm* 39.

The prophet addreſſeth this pſalm to the rich and the poor. To the rich, who confide and glory in their wealth, he giveth a ſevere lecture on the unprofitableneſs of it; that it can neither ſave them from death, nor deſcend along with them to the grave. To the poor he ſuggeſteth a word of comfort in the day of adverſity; that ſeeing this is the caſe with the rich, they are neither to fear nor envy them; but to repoſe their truſt in God alone.

HEAR this, all ye people: give ear, all ye inhabitants of the world: both low and high, rich and poor together. My mouth ſhall ſpeak of wiſdom, and the meditation of my heart ſhall be of underſtanding. I will incline mine ear to a parable: I will open my dark ſaying upon the harp. Wherefore ſhould I fear in the days of evil, when the iniquity of my heels ſhall compaſs me about? They that truſt in their wealth, and boaſt themſelves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ranſom for him: (for the redemption of their ſoul is precious, and it ceaſeth for ever:) that he ſhould ſtill live for ever, and not ſee corruption. For he ſeeth that wiſe men die, likewiſe the fool and the brutiſh perſon periſh, and leave their wealth to others. Their inward thought is, that their houſes ſhall continue for ever, and their dwelling places to all generations: they call their lands after their own names. Nevertheleſs, man being in honour abideth not: he is like the beaſts that periſh. This their way is their folly: yet their poſterity approve their ſaying. Selah. Like ſheep they are laid in the grave: death ſhall feed on them; and the upright ſhall have dominion over them in the morning; and their beauty ſhall conſume in the grave from their dwelling. But God will redeem my ſoul from the power of the grave: for he ſhall receive me. Selah.

Selah. Be not thou afraid when one is made rich, when the glory of his houſe is encreaſed; for when he dieth, he ſhall carry nothing away: his glory ſhall not deſcend after him. Though while he lived, he bleſſed his ſoul: and men will praiſe thee, when thou doeſt well to thyſelf. He ſhall go to the generation of his fathers, they ſhall never ſee light. Man that is in honour, and underſtandeth not, is like the beaſts that periſh. *Pſalm* 49.

Moſes offers up a prayer for the Iſraelites who were condemned to die in the wilderneſs for their diſobedience to God, when he ordered them to go up and take poſſeſſion of the land of Canaan. Moſes beggeth of God that he would reverſe the ſentence by which he had ſhortened their lives to ſeventy or eighty years, and ſuffer them to live to the then uſual period of human life; that he would give them grace to lay his corrections to heart, and at length take them into favour; that he would conduct them into the promiſed land, and proſper their arms in taking poſſeſſion of it.

LORD, thou haſt been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadſt formed the earth and the world: even from everlaſting to everlaſting, thou art God. Thou turneſt man to deſtruction: and ſayeſt, Return, ye children of men. For a thouſand years in thy ſight are but as yeſterday when it is paſt, and as a watch in the night. Thou carrieſt them away as with a flood, they are as aſleep: in the morning they are like graſs which groweth up. In the morning it flouriſheth, and groweth up; in the evening it is cut down and withereth. For we are conſumed by thine anger, and by thy wrath are we troubled. Thou haſt ſet our iniquities before thee, our ſecret ſins in the light of thy countenance. For all our days are paſſed away in thy wrath: we ſpend our years as a tale that is told. The days of our years are threeſcore years and ten; and if by reaſon of ſtrength they be fourſcore years, yet is their ſtrength labour and ſorrow; for it is ſoon cut off and we fly away. Who knoweth the power of thine anger? even according to thy fear, ſo is thy wrath. So teach us to number our days, that we may apply our hearts unto wiſdom. Return, O Lord, how long? and let it repent thee concerning thy ſervants. O ſatisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou haſt afflicted us, and the years wherein we have ſeen evil. Let thy work appear unto thy ſervants, and thy glory unto their children. And let the beauty of the Lord our God

be

be upon us: and eſtabliſh thou the work of our hands upon us: yea, the work of our hands, eſtabliſh thou it. *Pſalm* 90.

Advice to Magiſtrates.

Aſaph reproveth, in the name of God, the magiſtrates and judges of his time for their partiality and injuſtice; and threateneth to degrade and puniſh them, if they did not act up to the high character God had given them, of being his vice-gerents on earth.

GOD ſtandeth in the congregation of the mighty: he judgeth among the gods. How long will ye judge unjuſtly, and accept the perſons of the wicked? Selah. Defend the poor and fatherleſs: do juſtice to the afflicted and needy: deliver the poor and needy: rid them out of the hand of the wicked. They know not, neither will they underſtand: they walk on in darkneſs: all the foundations of the earth are out of courſe. I have ſaid, Ye are Gods: and all of you are children of the moſt High. But ye ſhall die like men, and fall like one of the princes. Ariſe, O God, judge the earth: for thou ſhalt inherit all nations.

Pſalm 82.

David reſolves to govern his court and his kingdom with integrity; more particularly, to ſhew favour to the upright, and to execute juſtice on the wicked.

I WILL ſing of mercy and judgment: unto thee, O Lord, will I ſing. I will behave myſelf wiſely in a perfect way; O when wilt thou come unto me? I will walk within my houſe with a perfect heart. I will ſet no wicked thing before mine eyes: I hate the work of them that turn aſide, it ſhall not cleave to me. A froward heart ſhall depart from me: I will not know a wicked perſon. Whoſo privily ſlandereth his neighbour, him will I cut off: him that hath an high look, and a proud heart, will not I ſuffer. Mine eyes ſhall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he ſhall ſerve me. He that worketh deceit ſhall not dwell within my houſe: he that telleth lies, ſhall not tarry in my ſight. I will early deſtroy all the wicked of the land: that I may cut off all wicked doers from the city of the Lord.

Pſalm 101.

The virtue of Humility.

David proteſteth, that he had not entertained proud thoughts, nor affected high things for himſelf, but had always ſtudied to live in humility and ſubmiſſion to divine Providence.

LORD, my heart is not haughty, nor mine eyes lofty; neither do I exerciſe myſelf in great matters, or in things too high for me. Surely I have behaved and quieted myſelf as a child that is weaned of his mother: my ſoul is even as a weaned child: Let Iſrael hope in the Lord, from henceforth and for ever. *Pſalm* 131.

PROPHETICAL PSALMS.

David expreſſeth his confidence, that the attempts of kings and people to ſhake off his yoke would be in vain; declareth to them the will of Jehovah, who had anointed him king; and exhorteth them to ſubmit to it, leſt they ſhould expoſe themſelves to his juſt vengeance.—This pſalm is alſo prophetical, and relateth to the kingdom of our Lord Jeſus Chriſt.

WHY do the heathen rage, and the people imagine a vain thing? The kings of the earth ſet themſelves, and the rulers take counſel together, againſt the Lord, and againſt his anointed, ſaying, Let us break their bands aſunder, and caſt away their cords from us. He that ſitteth in the heavens ſhall laugh: the Lord ſhall have them in deriſion. Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure. Yet have I ſet my king upon my holy hill of Zion. I will declare the decree: the Lord hath ſaid unto me, Thou art my ſon, this day have I begotten thee. Aſk of me, and I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion. Thou ſhalt break them with a rod of iron, thou ſhalt daſh them in pieces like a potter's veſſel. Be wiſe now therefore, O ye kings: be inſtructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiſs the ſon, leſt he be angry, and ye periſh from the way, when his wrath is kindled but a little: bleſſed are all they that put their truſt in him. *Pſalm* 2.

David

David imploreth the divine protection, seeing he abhorred idolatry, and made the Lord his portion. He is then filled with confidence that God will not suffer him to perish immaturely, like those who practised idolatry; but will lead him in the path of his commandments, and satisfy him with the joy of his countenance.

PRESERVE me, O God: for in thee do I put my trust. O my soul, thou hast said unto the Lord, Thou art my lord: my goodness extendeth not to thee: but to the saints that are in the earth, and to the excellent, in whom is all my delight. Their sorrows shall be multiplied, that hasten after another God: their drink offerings of blood will I not offer, nor take up their names into my lips. The Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons. I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fullness of joy, at thy right hand there are pleasures for evermore. *Psalm 16.*

David complaineth that God had abandoned him to the violence of his afflictions and the fury of his enemies; describeth the wretched state he was reduced to; and beseecheth God to come to his assistance. He then promiseth that he will publickly commemorate God's deliverance of him, and that not only the Israelites shall join with him in his praises, but all the nations, hearing of this act of goodness, shall be induced by it to return to his worship and become his people. This psalm is also prophetical, and relateth more especially to the sufferings and kingdom of Messiah.

MY God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me, laugh me to scorn:

they ſhoot out the lip, they ſhake the head, ſaying, He truſted on the Lord, that he would deliver him: let him deliver him, ſeeing he delighted in him. But thou art he that took me out of the womb; thou didſt make me hope, when I was upon my mother's breaſts. I was caſt upon thee from the womb: thou art my God from my mother's belly. Be not far from me, for trouble is near; for there is none to help. Many bulls have compaſſed me: ſtrong bulls of Baſhan have beſet me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midſt of my bowels. My ſtrength is dried up like a potſherd: and my tongue cleaveth to my jaws: and thou haſt brought me into the duſt of death. For dogs have compaſſed me, the aſſembly of the wicked have incloſed me: they pierced my hands and my feet. I may tell all my bones: they look and ſtare upon me. They part my garments among them, and caſt lots upon my veſture. But be not thou far from me, O Lord; O my ſtrength, haſte thee to help me. Deliver my ſoul from the ſword: my darling from the power of the dog. Save me from the lion's mouth: for thou haſt heard me from the horns of the unicorns. I will declare thy name unto my brethren; in the midſt of the congregation will I praiſe thee. Ye that fear the Lord, praiſe him; all ye the ſeed of Jacob, glorify him; and fear him, all ye the ſeed of Iſrael. For he hath not deſpiſed nor abhorred the affliction of the afflicted: neither hath he hid his face from him, but when he cried unto him, he heard. My praiſe ſhall be of thee in the great congregation: I will pay my vows before them that fear him. The meek ſhall eat, and be ſatisfied: they ſhall praiſe the Lord that ſeek him; your heart ſhall live for ever. All the ends of the world ſhall remember and turn unto the Lord: and all the kindreds of the nations ſhall worſhip before thee. For the kingdom is the Lord's: and he is the governor among the nations. All they that be fat upon earth, ſhall eat and worſhip: all they that go down to the duſt, ſhall bow before him, and none can keep alive his own ſoul. A ſeed ſhall ſerve him, it ſhall be accounted to the Lord for a generation. They ſhall come, and ſhall declare his righteouſneſs unto a people that ſhall be born, that he hath done this. *Pſalm* 22.

David

David praiſeth God for the deliverances and favours he had received from his goodneſs, devoteth himſelf to his ſervice, and acknowledgeth that by ſubmiſſion to the will of God, rather than by ſacrifices, he hoped to be accepted. He then declareth, he had not withheld his lips from publiſhing his righteouſneſs, and beggeth of God not to withhold his mercy, but to aſſiſt him in his dangers, and deliver him from his enemies.

I WAITED patiently for the Lord: and he inclined unto me, and heard my cry. He brought me up alſo out of an horrible pit, out of the miry clay, and ſet my feet upon a rock, and eſtabliſhed my goings. And he hath put a new ſong in my mouth, even praiſe unto our God: many ſhall ſee it, and fear, and ſhall truſt in the Lord. Bleſſed is that man that maketh the Lord his truſt; and reſpecteth not the proud, nor ſuch as turn aſide to lies. Many, O Lord my God, are thy wonderful works which thou haſt done, and thy thoughts, which are to us-ward; they cannot be reckoned up in order unto thee: if I would declare and ſpeak of them, they are more than can be numbered. Sacrifice and offering thou didſt not deſire; mine ears haſt thou opened: burnt-offering and ſin-offering haſt thou not required. Then ſaid I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteouſneſs in the great congregation: lo, I have not refrained my lips; O Lord, thou knoweſt. I have not hid thy righteouſneſs within my heart: I have declared thy faithfulneſs and thy ſalvation; I have not concealed thy loving kindneſs and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord: let thy loving-kindneſs and thy truth continually preſerve me. For innumerable evils have compaſſed me about: mine iniquities have taken hold upon me, ſo that I am not able to look up: they are more than the hairs of mine head: therefore my heart faileth me. Be pleaſed, O Lord, to deliver me: O Lord, make haſte to help me. Let them be aſhamed and confounded together that ſeek after my ſoul to deſtroy it: let them be driven backward and put to ſhame that wiſh me evil. Let them be deſolate for a reward of their ſhame, that ſay unto me, Aha, aha. Let all thoſe that ſeek thee rejoice and be glad in thee: let ſuch as love thy ſalvation ſay continually, The Lord be magnified. But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God. *Pſalm* 40.

A nuptial

A nuptial ſong on the marriage of one of the Kings of Iſrael, probably of Solomon; containing a deſcription of the glory and magnificence of that prince and his conſort.—This pſalm is likewiſe prophetical, and relates to our Lord Jeſus Chriſt.

MY heart is inditing a good matter: I ſpeak of the things which I have made touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath bleſſed thee for ever. Gird thy ſword upon thy thigh, O moſt mighty, with thy glory and thy majeſty. And in thy majeſty ride proſperouſly, becauſe of truth and meekneſs, and righteouſneſs; and thy right hand ſhall teach thee terrible things. Thine arrows are ſharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever: the ſceptre of thy kingdom is a right ſceptre. Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God, hath anointed thee with the oil of gladneſs above thy fellows. All thy garments ſmell of myrrh, and aloes, and caſſia: out of the ivory palaces, whereby they have made thee glad. King's daughters were among thy honourable women: upon thy right hand did ſtand the queen in gold of Ophir. Hearken, O daughter, and conſider, and incline thine ear: forget alſo thine own people, and thy father's houſe. So ſhall the king greatly deſire thy beauty: for he is thy Lord; and worſhip thou him. And the daughter of Tyre ſhall be there with a gift: even the rich among the people ſhall intreat thy favour. The King's daughter is all glorious within: her clothing is of wrought gold. She ſhall be brought unto the King in raiment of needle-work: the virgins her companions that follow her ſhall be brought unto thee. With gladneſs and rejoicing ſhall they be brought: they ſhall enter into the king's palace. Inſtead of thy fathers ſhall be thy children, whom thou mayeſt make princes in all the earth. I will make thy name to be remembered in all generations; therefore ſhall the people praiſe thee for ever and ever. *Pſalm* 45.

A ſong

A ſong of triumph ſung before the ark of God, on its return from a victory obtained in favour of David, to the tabernacle on mount Sion. Herein he celebrates the power of Jehovah, which he had been pleaſed to give proofs of, in conducting his people through the wilderneſs, and in bringing them into the land of Canaan; where he had now taken up his ſtated reſidence on mount Sion, and from whence he afforded them his protection and aſſiſtance, whenever they were attacked by their enemies.

LET God ariſe, let his enemies be ſcattered: let them alſo that hate him flee before him. As ſmoke is driven away, ſo drive them away: as wax melteth before the fire, ſo let the wicked periſh in the preſence of God. But let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice. Sing unto God, ſing praiſes to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him. A father of the fatherleſs, and a judge of the widows, is God in his holy habitation. God ſetteth the ſolitary in families: he bringeth out thoſe which are bound with chains; but the rebellious dwell in a dry land. O God, when thou wenteſt forth before thy people, when thou didſt march through the wilderneſs; Selah. The earth ſhook, the heavens alſo dropped at the preſence of God: even Sinai itſelf was moved at the preſence of God, the God of Iſrael. Thou, O God, didſt ſend a plentiful rain, whereby thou didſt confirm thine inheritance when it was weary. Thy congregation hath dwelt therein; thou, O God, haſt prepared of thy goodneſs for the poor. The Lord gave the word: great was the company of thoſe that publiſhed it. Kings of armies did flee apace: and ſhe that tarried at home divided the ſpoil. Though ye have lien among the pots, yet ſhall ye be as the wings of a dove covered with ſilver, and her feathers with yellow gold. When the Almighty ſcattered kings in it, it was white as ſnow in Salmon. The hill of God is as the hill of Baſhan: an high hill, as the hill of Baſhan. Why leap ye, ye high hills? this is the hill which God deſireth to dwell in; yea, the Lord will dwell in it for ever. The chariots of God are twenty thouſand, even thouſands of angels: the Lord is among them as in Sinai, in the holy place. Thou haſt aſcended on high, thou haſt led captivity captive; thou haſt received gifts for men: yea, for the rebellious alſo, that the Lord God might dwell among them. Bleſſed be the Lord, who daily loadeth us with benefits, even the God of our ſalvation. Selah. He that is our God, is the God of ſalvation;

vation; and unto God the Lord belong the iſſues from death. But God ſhall wound the head of his enemies; and the hairy ſcalp of ſuch an one as goeth on ſtill in his treſpaſſes. The Lord ſaid, I will bring again from Baſhan, I will bring my people again from the depths of the ſea: that thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the ſame. They have ſeen thy goings, O God: even the goings of my God, my King, in the ſanctuary. The ſingers went before, the players on inſtruments followed after, among them were the damſels playing with timbrels. Bleſs ye God in the congregations: even the Lord, from the fountain of Iſrael. There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali. Thy God hath commanded thy ſtrength: ſtrengthen, O God, that which thou haſt wrought for us. Becauſe of thy temple at Jeruſalem, ſhall kings bring preſents unto thee. Rebuke the company of ſpearmen, the multitude of the bulls, with the calves of the people, till every one ſubmit himſelf with pieces of ſilver: ſcatter thou the people that delight in war. Princes ſhall come out of Egypt; Ethiopia ſhall ſoon ſtretch out her hands unto God. Sing unto God, ye kingdoms of the earth; O ſing praiſes unto the Lord. Selah. To him that rideth upon the heavens of heavens which were of old: lo, he doth ſend out his voice, and that a mighty voice. Aſcribe ye ſtrength unto God; his excellency is over Iſrael, and his ſtrength is in the clouds. O God, thou art terrible out of thy holy places: the God of Iſrael is he that giveth ſtrength and power unto his people. Bleſſed be God. *Pſalm* 68.

David beggeth of God to give his ſon Solomon the wiſdom and righteouſneſs which was neceſſary for him, to enable him to govern his people; and then deſcribeth the glory and extent of Solomon's kingdom, and the happineſs his ſubjects would enjoy under him, in terms which are more applicable to the Meſſiah and his kingdom.

GIVE the king thy judgments, O God, and thy righteouſneſs unto the king's ſon. He ſhall judge thy people with righteouſneſs, and thy poor with judgment. The mountains ſhall bring peace to the people, and the little hills, by righteouſneſs. He ſhall judge the poor of the people, he ſhall ſave the children of the needy, and ſhall break in pieces the oppreſſor. They ſhall fear thee as long as the ſun and moon endure, throughout all generations. He ſhall come down like rain upon the mown graſs; as ſhowers that water the earth. In his days ſhall the righteous flouriſh:

flouriſh; and abundance of peace ſo long as the moon endureth. He ſhall have dominion alſo from ſea to ſea, and from the river unto the ends of the earth. They that dwell in the wilderneſs ſhall bow before him; and his enemies ſhall lick the duſt. The kings of Tarſhiſh and of the iſles ſhall bring preſents: the kings of Sheba and Seba ſhall offer gifts. Yea, all kings ſhall fall down before him; all nations ſhall ſerve him. For he ſhall deliver the needy when he crieth; the poor alſo, and him that hath no helper. He ſhall ſpare the poor and needy, and ſhall ſave the ſouls of the needy. He ſhall redeem their ſoul from deceit and violence; and precious ſhall their blood be in his ſight. And he ſhall live, and to him ſhall be given of the gold of Sheba: prayer alſo ſhall be made for him continually: and daily ſhall he be praiſed. There ſhall be an handful of corn in the earth upon the top of the mountains; the fruit thereof ſhall ſhake like Lebanon: and they of the city ſhall flouriſh like graſs of the earth. His name ſhall endure for ever: his name ſhall be continued as long as the ſun; and men ſhall be bleſſed in him: all nations ſhall call him bleſſed. Bleſſed be the Lord God, the God of Iſrael, who only doeth wondrous things. And bleſſed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and amen. The prayers of David the ſon of Jeſſe are ended. *Pſalm* 72.

In praiſe of Jeruſalem, the city of God.

HIS foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are ſpoken of thee, O city of God. Selah. I will make mention of Rahab and Babylon to them that know me: behold Philiſtia, and Tyre, with Ethiopia. This man was born there. And of Zion it ſhall be ſaid, This and that man was born in her: and the Higheſt himſelf ſhall eſtabliſh her. The Lord ſhall count when he writeth up the people, that this man was born there. Selah. As well the ſingers as the players on inſtruments ſhall be there: all my ſprings are in thee. *Pſalm* 87.

David,

David, under the image of a young prince, taking poſſeſſion of a kingdom, and going forth to ſubdue all thoſe who oppoſe him, foretelleth that the Meſſiah ſhould be exalted to the right hand of God; ſhould be the king and high prieſt of his Church; and ſhould glorioufly eſtabliſh his kingdom, and triumph over all his enemies.

THE Lord ſaid unto my Lord, Sit thou at my right hand, until I make thine enemies thy footſtool. The Lord ſhall ſend the rod of thy ſtrength out of Zion: rule thou in the midſt of thine enemies. Thy people ſhall be willing in the day of thy power, in the beauties of holineſs from the womb of the morning: thou haſt the dew of thy youth. The Lord hath ſworn, and will not repent, Thou art a prieſt for ever after the order of Melchizedek. The Lord at thy right hand ſhall ſtrike through kings in the day of his wrath. He ſhall judge among the heathen; he ſhall fill the places with the dead bodies; he ſhall wound the heads over many countries. He ſhall drink of the brook in the way: therefore ſhall he lift up the head. *Pſalm* 110.

The pſalmiſt inviteth the people and prieſts to join with him, in celebrating the goodneſs of God for making him triumph over his enemies. They on the other hand, anſwer his invitation by bleſſing the Lord, and praying for the proſperity of the pſalmiſt.

O GIVE thanks unto the Lord; for he is good: becauſe his mercy endureth for ever. Let Iſrael now ſay, that his mercy endureth for ever. Let the houſe of Aaron now ſay, that his mercy endureth for ever. Let them now that fear the Lord ſay, that his mercy endureth for ever. I called upon the Lord in diſtreſs: the Lord anſwered me, and ſet me in a large place. The Lord is on my ſide; I will not fear: What can man do unto me? The Lord taketh my part with them that help me: therefore ſhall I ſee my deſire upon them that hate me. It is better to truſt in the Lord than to put confidence in man. It is better to truſt in the Lord than to put confidence in princes. All nations compaſſed me about: but in the name of the Lord will I deſtroy them. They compaſſed me about: yea, they compaſſed me about: but in the name of the Lord I will deſtroy them. They compaſſed me about like bees: they are quenched as the fire of thorns; for in the name of the Lord I will deſtroy them. Thou haſt thruſt ſore at me that I might fall: but the Lord helped me. The Lord is my ſtrength and ſong, and is become my ſalvation. The voice of rejoicing and ſalvation is in the tabernacles of the righteous: the right hand

hand of the Lord doeth valiantly. The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly. I ſhall not die, but live, and declare the works of the Lord. The Lord hath chaſtened me ſore: but he hath not given me over unto death. Open to me the gates of righteouſneſs: I will go into them, and I will praiſe the Lord: this gate of the Lord, into which the righteous ſhall enter. I will praiſe thee: for thou haſt heard me, and art become my ſalvation. The ſtone which the builders refuſed is become the head ſtone of the corner. This is the Lord's doing: it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beſeech thee, O Lord: O Lord, I beſeech thee, ſend now proſperity. Bleſſed be he that cometh in the name of the Lord: we have bleſſed you out of the houſe of the Lord. God is the Lord, which hath ſhewed us light: bind the ſacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praiſe thee: thou art my God, I will exalt thee. O give thanks unto the Lord; for he is good: for his mercy endureth for ever. *Pſalm* 118.

HISTORICAL PSALMS.

Aſaph uttereth many ſevere but ſalutary truths; reminding the Iſraelites of the ſeveral rebellions of their forefathers againſt God, from the time of Moſes to the time of David, and warning them not to follow their example, but to put their truſt in God who had time after time wrought miracles for the deliverance of his people.

GIVE ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark ſayings of old: which we have heard and known, and our fathers have told us. We will not hide them from their children, ſhewing to the generation to come the praiſes of the Lord, and his ſtrength, and his wonderful works that he hath done. For he eſtabliſhed a teſtimony in Jacob, and appointed a law in Iſrael, which he commanded our fathers that they ſhould make them known to their children: that the generation to come might know them, even the children which ſhould be born; who ſhould ariſe and declare them to their children: that they might ſet their hope in God, and not forget the works of God, but keep his commandments: and might not be as their fathers, a ſtubborn

a ſtubborn and rebellious generation; a generation that ſet not their heart aright, and whoſe ſpirit was not ſtedfaſt with God: the children of Ephraim, being armed and carrying bows, turned back in the day of battle. They kept not the covenant of God, and refuſed to walk in his law; and forgat his works, and his wonders that he had ſhewed them. Marvellous things did he in the ſight of their fathers, in the land of Egypt, in the field of Zoan. He divided the ſea, and cauſed them to paſs through, and he made the waters to ſtand as an heap. In the day-time alſo he led them with a cloud, and all the night with a light of fire. He clave the rocks in the wilderneſs, and gave them drink as out of the great depths. He brought ſtreams alſo out of the rock, and cauſed waters to run down like rivers. And they ſinned yet more againſt him, by provoking the moſt High in the wilderneſs. And they tempted God in their heart, by aſking meat for their luſt. Yea, they ſpake againſt God: they ſaid, Can God furniſh a table in the wilderneſs? Behold, he ſmote the rock, that the waters guſhed out, and the ſtreams overflowed; can he give bread alſo? can he provide fleſh for his people? Therefore the Lord heard this, and was wroth: ſo a fire was kindled againſt Jacob, and anger alſo came up againſt Iſrael; becauſe they believed not in God, and truſted not in his ſalvation: though he had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he ſent them meat to the full. He cauſed an eaſt-wind to blow in the heaven: and by his power he brought in the ſouth-wind. He rained fleſh alſo upon them as duſt, and feathered fowls like as the ſand of the ſea: and he let it fall in the midſt of their camp, round about their habitations. So they did eat, and were well filled: for he gave them their own deſire; they were not eſtranged from their luſt: but while their meat was yet in their mouths, the wrath of God came upon them, and ſlew the fatteſt of them, and ſmote down the choſen men of Iſrael. For all this they ſinned ſtill, and believed not for his wondrous works. Therefore their days did he conſume in vanity, and their years in trouble. When he ſlew them, then they ſought him, and they returned and enquired early after God. And they remembered that God was their rock, and the high God their redeemer. Nevertheleſs they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they ſtedfaſt in his covenant. But

he,

he, being full of compaſſion, forgave their iniquity, and deſtroyed them not; yea, many a time turned he his anger away, and did not ſtir up all his wrath. For he remembered that they were but fleſh; a wind that paſſeth away, and cometh not again. How oft did they provoke him in the wilderneſs, and grieve him in the deſert! Yea, they turned back and tempted God, and limited the Holy one of Iſrael. They remembered not his hand, nor the day when he delivered them from the enemy. How he had wrought his ſigns in Egypt, and his wonders in the field of Zoan: and had turned their rivers into blood: and their floods, that they could not drink. He ſent divers ſorts of flies among them, which devoured them, and frogs, which deſtroyed them. He gave alſo their increaſe unto the caterpillar, and their labour unto the locuſt. He deſtroyed their vines with hail, and their ſycamore trees with froſt. He gave up their cattle alſo to the hail, and their flocks to hot thunder-bolts. He caſt upon them the fierceneſs of his anger, wrath and indignation and trouble, by ſending evil angels among them. He made a way to his anger; he ſpared not their ſoul from death, but gave their life over to the peſtilence; and ſmote all the firſt-born in Egypt; the chief of their ſtrength in the tabernacles of Ham: but made his own people to go forth like ſheep, and guided them in the wilderneſs like a flock. And he led them on ſafely, ſo that they feared not: but the ſea overwhelmed their enemies. And he brought them to the border of his ſanctuary, even to this mountain, which his right hand had purchaſed. He caſt out the heathen alſo before them, and divided them an inheritance by line, and made the tribes of Iſrael to dwell in their tents. Yet they tempted and provoked the moſt high God, and kept not his teſtimonies: but turned back, and dealt unfaithfully, like their fathers; they were turned aſide like a deceitful bow. For they provoked him to anger with their high places, and moved him to jealouſy with their graven images. When God heard this, he was wroth, and greatly abhorred Iſrael: ſo that he forſook the tabernacle of Shiloh, the tent which he placed among men; and delivered his ſtrength into captivity, and his glory into the enemy's hand. He gave his people over alſo unto the ſword; and was wroth with his inheritance. The fire conſumed their young men; and their maidens were not given to marriage. Their prieſts fell by the ſword; and their widows made no lamentation. Then the Lord awaked as one out of ſleep, and like a mighty man that ſhouted by reaſon of wine. And he ſmote his enemies

in the hinder part: he put them to a perpetual reproach. Moreover he refuſed the tabernacle of Joſeph, and choſe not the tribe of Ephraim: but choſe the tribe of Judah, the mount Zion, which he loved. And he built his ſanctuary like high palaces, like the earth which he hath eſtabliſhed for ever. He choſe David alſo his ſervant, and took him from the ſheep-folds: from following the ewes great with young, he brought him to feed Jacob his people, and Iſrael his inheritance. So he fed them according to the integrity of his heart; and guided them by the ſkilfulneſs of his hands.

Pſalm 78.

David exhorteth the Iſraelites to praiſe God, and to celebrate his power, goodneſs, and faithfulneſs. And then to excite them to it, he relateth all the mercies of God to that people, from the days of Abraham to their taking poſſeſſion of the land of Canaan.

O GIVE thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, ſing pſalms unto him: talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that ſeek the Lord. Seek the Lord and his ſtrength: ſeek his face evermore. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth; O ye ſeed of Abraham his ſervant, ye children of Jacob his choſen. He is the Lord our God: his judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thouſand generations. Which covenant he made with Abraham, and his oath unto Iſaac; and confirmed the ſame unto Jacob for a law, and to Iſrael for an everlaſting covenant: ſaying, Unto thee will I give the land of Canaan, the lot of your inheritance: when there were but a few men in number; yea, very few, and ſtrangers in it: when they went from one nation to another, from one kingdom to another people; he ſuffered no man to do them wrong: yea, he reproved kings for their ſakes; ſaying, Touch not mine anointed, and do my prophets no harm. Moreover, he called for a famine upon the land: he brake the whole ſtaff of bread. He ſent a man before them, even Joſeph, who was ſold for a ſervant: whoſe feet they hurt with fetters: he was laid in iron: until the time that his word came: the word of the Lord tried him. The king ſent and looſed him; even the ruler of the people, and let him go free. He made him lord of his houſe, and ruler of all his ſubſtance: to bind his princes at his pleaſure; and teach his ſenators wiſdom. Iſrael alſo came into Egypt; and Jacob

ſojourned

ſojourned in the land of Ham. And he increaſed his people greatly; and made them ſtronger than their enemies. He turned their heart to hate his people, to deal ſubtilly with his ſervants. He ſent Moſes his ſervant; and Aaron, whom he had choſen. They ſhewed his ſigns among them, and wonders in the land of Ham. He ſent darkneſs, and made it dark; and they rebelled not againſt his word. He turned their waters into blood, and ſlew their fiſh. Their land brought forth frogs in abundance, in the chambers of their kings. He ſpake, and there came divers ſorts of flies, and lice in all their coaſts. He gave them hail for rain, and flaming fire in their land. He ſmote their vines alſo, and their fig trees: and brake the trees of their coaſts. He ſpake, and the locuſts came, and caterpillars, and that without number, and did eat up all the herbs in their land, and devoured the fruit of their ground. He ſmote alſo all the firſt-born in their land, the chief of all their ſtrength. He brought them forth alſo with ſilver and gold: and there was not one feeble perſon among their tribes. Egypt was glad when they departed: for the fear of them fell upon them. He ſpread a cloud for a covering; and fire to give light in the night. The people aſked, and he brought quails; and ſatisfied them with the bread of heaven. He opened the rock, and the waters guſhed out; they ran in the dry places like a river. For he remembered his holy promiſe, and Abraham his ſervant. And he brought forth his people with joy, and his choſen with gladneſs: and gave them the lands of the heathen: and they inherited the labour of the people; that they might obſerve his ſtatutes; and keep his laws. Praiſe ye the Lord.

Pſalm 105.

David celebrates the goodneſs and forbearance of God to the Iſraelites amidſt their ſeveral murmurings and rebellions, both in the wilderneſs and in the land of Canaan.

PRAISE ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever. Who can utter the mighty acts of the Lord? who can ſhew forth all his praiſe? Bleſſed are they that keep judgment, and he that doeth righteouſneſs at all times. Remember me, O Lord, with the favour that thou beareſt unto thy people: O viſit me with thy ſalvation; that I may ſee the good of thy choſen, that I may rejoice in the gladneſs of thy nation, that I may glory with thine inheritance. We have ſinned with our fathers; we have committed iniquity, we have done wickedly. Our fathers underſtood not thy wonders in Egypt, they

remembered not the multitude of thy mercies; but provoked him at the ſea, even at the Red-ſea. Nevertheleſs he ſaved them for his name's ſake, that he might make his mighty power to be known. He rebuked the Red-ſea alſo, and it was dried up: ſo he led them through the depths, as through the wilderneſs. And he ſaved them from the hand of him that hated them, and redeemed them from the hand of the enemy. And the waters covered their enemies: there was not one of them left. Then believed they his words: they ſang his praiſe. They ſoon forgat his works; they waited not for his counſel: but luſted exceedingly in the wilderneſs, and tempted God in the deſert. And he gave them their requeſt; but ſent leanneſs into their ſoul. They envied Moſes alſo in the camp, and Aaron the ſaint of the Lord. The earth opened and ſwallowed up Dathan, and covered the company of Abiram. And a fire was kindled in their company; the flame burned up the wicked. They made a calf in Horeb, and worſhipped the molten image. Thus they changed their glory into the ſimilitude of an ox that eateth graſs. They forgat God their Saviour, which had done great things in Egypt: wondrous works in the land of Ham, and terrible things by the Red-ſea. Therefore he ſaid that he would deſtroy them, had not Moſes his choſen ſtood before him in the breach: to turn away his wrath, leſt he ſhould deſtroy them. Yea, they deſpiſed the pleaſant land: they believed not his word: but murmured in their tents, and hearkened not unto the voice of the Lord. Therefore he lifted up his hand againſt them, to overthrow them in the wilderneſs: to overthrow their ſeed alſo among the nations, and to ſcatter them in the lands. They joined themſelves alſo unto Baal-peor, and ate the ſacrifices of the dead. Thus they provoked him to anger with their inventions: and the plague brake in upon them. Then ſtood up Phinehas, and executed judgment: and ſo the plague was ſtayed. And that was counted unto him for righteouſneſs, unto all generations for evermore. They angered him alſo at the waters of ſtrife, ſo that it went ill with Moſes for their ſakes: becauſe they provoked his ſpirit, ſo that he ſpake unadviſedly with his lips. They did not deſtroy the nations concerning whom the Lord commanded them: but were mingled among the heathen, and learned their works. And they ſerved their idols: which were a ſnare unto them. Yea, they ſacrificed their ſons and their daughters unto devils, and ſhed innocent blood, even the blood of their ſons, and of their daughters whom they ſacrificed unto the idols of Canaan: and the

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land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions. Therefore was the wrath of the Lord kindled againſt his people, inſomuch that he abhorred his own inheritance. And he gave them into the hand of the heathen: and they that hated them ruled over them. Their enemies alſo oppreſſed them, and they were brought into ſubjection under their hand. Many times did he deliver them, but they provoked him with their counſel, and were brought low for their iniquity. Nevertheleſs, he regarded their affliction, when he heard their cry. And he remembered for them his covenant, and repented according to the multitude of his mercies. He made them alſo to be pitied of all thoſe that carried them captives. Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praiſe. Bleſſed be the Lord God of Iſrael from everlaſting to everlaſting: and let all the people ſay, Amen. Praiſe ye the Lord.

Pſalm 106.

ELEGIES.

David's lamentation for Saul and Jonathan.

THE beauty of Iſrael is ſlain upon thy high places: how are the mighty fallen? Tell it not in Gath, publiſh it not in the ſtreets of Aſkelon: leſt the daughters of the Philiſtines rejoice, leſt the daughters of the uncircumciſed triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the ſhield of the mighty is vilely caſt away, the ſhield of Saul, as though he had not been anointed with oil.

From the blood of the ſlain, from the fat of the mighty, the bow of Jonathan turned not back, and the ſword of Saul returned not empty. Saul and Jonathan were lovely and pleaſant in their lives, and in their death they were not divided: they were ſwifter than eagles, they were ſtronger than lions. Ye daughters of Iſrael, weep over Saul, who cloathed you in ſcarlet, with other delights, who put on ornaments of gold upon your apparel. How are the mighty fallen in the midſt of the battle? O Jonathan, thou waſt ſlain in thine high places. I am diſtreſſed for thee, my brother Jonathan: very pleaſant haſt thou been unto me: thy love

to me was wonderful, paſſing the love of women. How are the mighty fallen, and the weapons of war periſhed!

2 *Samuel* I. 19—27.

Jeruſalem's miſery, complaint and confeſſion.

HOW doth the city ſit ſolitary, that was full of people! how is ſhe become as a widow! ſhe that was great among the nations, and princeſs among the provinces, how is ſhe become tributary! She weepeth ſore in the night, and her tears are on her cheeks; among all her lovers ſhe hath none to comfort her, all her friends have dealt treacherouſly with her, they are become her enemies. Judah is gone into captivity, becauſe of affliction, and becauſe of great ſervitude: ſhe dwelleth among the heathen, ſhe findeth no reſt: all her perſecutors overtook her between the ſtraits. The ways of Zion do mourn, becauſe none come to the ſolemn feaſts: all her gates are deſolate: her prieſts ſigh, her virgins are afflicted, and ſhe is in bitterneſs. Her adverſaries are the chief, her enemies proſper: for the Lord hath afflicted her for the multitude of her tranſgreſſions, her children are gone into captivity before the enemy. And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no paſture, and they are gone without ſtrength before the purſuer. Jeruſalem remembered in the days of her affliction, and of her miſeries, all her pleaſant things that ſhe had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adverſaries ſaw her, and did mock at her ſabbaths. Jeruſalem hath grievouſly ſinned: therefore ſhe is removed: all that honoured her, deſpiſe her, becauſe they have ſeen her nakedneſs: yea, ſhe ſigheth, and turneth backward. Her filthineſs is in her ſkirts, ſhe remembereth not her laſt end, therefore ſhe came down wonderfully; ſhe had no comforter: O Lord, behold my affliction: for the enemy hath magnified himſelf. The adverſary hath ſpread out his hand upon all her pleaſant things: for ſhe hath ſeen that the heathen entered into her ſanctuary, whom thou didſt command that they ſhould not enter into thy congregation. All her people ſigh, they ſeek bread, they have given their pleaſant things for meat to relieve the ſoul: ſee, O Lord, and conſider, for I am become vile. Is it nothing to you, all ye that paſs by? behold, and ſee, if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith

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the Lord hath afflicted me in the day of his fierce anger. From above hath he ſent fire into my bones, and it prevaileth againſt them: he hath ſpread a net for my feet, he hath turned me back: he hath made me deſolate, and faint all the day. The yoke of my tranſgreſſions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my ſtrength to fall, the Lord hath delivered me into their hands, from whom I am not able to riſe up. The Lord hath trodden under foot all my mighty men in the midſt of me: he hath called an aſſembly againſt me to cruſh my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a wine-preſs. For theſe things I weep, mine eye, mine eye runneth down with water, becauſe the comforter that ſhould relieve my ſoul, is far from me: my children are deſolate, becauſe the enemy prevailed. Zion ſpreadeth forth her hands, and there is none to comfort her: the Lord hath commanded concerning Jacob, that his adverſaries ſhould be round about him: Jeruſalem is as a menſtruous woman among them. The Lord is righteous, for I have rebelled againſt his commandment: hear, I pray you, all people, and behold my ſorrow: my virgins and my young men are gone into captivity. I called for my lovers, but they deceived me; my prieſts and mine elders gave up the ghoſt in the city, while they ſought their meat to relieve their ſouls. Behold, O Lord, for I am in diſtreſs: my bowels are troubled; mine heart is turned within me, for I have grievouſly rebelled; abroad the ſword bereaveth, at home there is as death. They have heard that I ſigh, there is none to comfort me: all mine enemies have heard of my trouble, they are glad that thou haſt done it: thou wilt bring the day that thou haſt called, and they ſhall be like unto me. Let all their wickedneſs come before thee: and do unto them, as thou haſt done unto me, for all my tranſgreſſions: for my ſighs are many, and my heart is faint.

Lamentations 1ſt chapter.

Jeremiah lamenteth Jeruſalem's miſery.

HOW hath the Lord covered the daughter of Zion with a cloud in his anger, and caſt down from heaven unto the earth the beauty of Iſrael, and remembered not his footſtool in the day of his anger! The Lord hath ſwallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the ſtrong holds of the daughter of

Judah; he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof. He hath cut off in his fierce anger all the horn of Iſrael; he hath drawn back his right hand from before the enemy, and he burned againſt Jacob like a flaming fire which devoureth round about. He hath bent his bow like an enemy: he ſtood with his right hand as an adverſary, and ſlew all that were pleaſant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire. The Lord was as an enemy: he hath ſwallowed up Iſrael, he hath ſwallowed up all her palaces; he hath deſtroyed his ſtrong holds, and hath increaſed in the daughter of Judah mourning and lamentation. And he hath violently taken away his tabernacle, as if it were of a garden: he hath deſtroyed his places of the aſſembly: the Lord hath cauſed the ſolemn feaſts and ſabbaths to be forgotten in Zion, and hath deſpiſed in the indignation of his anger the king and the prieſt. The Lord hath caſt off his altar, he hath abhorred his ſanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noiſe in the houſe of the Lord as in the day of a ſolemn feaſt. The Lord hath purpoſed to deſtroy the wall of the daughter of Zion: he hath ſtretched out a line, he hath not withdrawn his hand from deſtroying: therefore he made the rampart and the wall to lament: they languiſhed together. Her gates are ſunk into the ground; he hath deſtroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more: her prophets alſo find no viſion from the Lord. The elders of the daughter of Zion ſit upon the ground, and keep ſilence: they have caſt up duſt upon their heads; they have girded themſelves with ſackcloth; the virgins of Jeruſalem hang down their heads to the ground. Mine eyes do fail with tears, my bowels are troubled; my liver is poured upon the earth, for the deſtruction of the daughter of my people, becauſe the children and the ſucklings ſwoon in the ſtreets of the city. They ſay to their mothers, Where is corn and wine? when they ſwooned as the wounded in the ſtreets of the city, when their ſoul was poured out into their mother's boſom. What thing ſhall I take to witneſs for thee? what thing ſhall I liken to thee, O daughter of Jeruſalem? What ſhall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the ſea: who can heal thee? Thy prophets have ſeen vain and fooliſh things for thee: and they have not diſcovered thine iniquity, to turn away thy captivity; but have ſeen for thee falſe burdens

burdens, and cauſes of baniſhment. All that paſs by clap their hands at thee; they hiſs and wag their head at the daughter of Jeruſalem, ſaying, Is this the city that men call the perfection of beauty, the joy of the whole earth? All thine enemies have opened their mouth againſt thee: they hiſs and gnaſh their teeth: they ſay, We have ſwallowed her up: certainly this is the day that we looked for; we have found, we have ſeen it. The Lord hath done that which he had deviſed; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath cauſed thine enemy to rejoice over thee, he hath ſet up the horn of thine adverſaries. Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyſelf no reſt: let not the apple of thine eye ceaſe. Ariſe, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every ſtreet. Behold, O Lord, and conſider to whom thou haſt done this. Shall the women eat their fruit; and children of a ſpan long? ſhall the prieſt and the prophet be ſlain in the ſanctuary of the Lord? The young and the old lie on the ground in the ſtreets: my virgins and my young men are fallen by the ſword: thou haſt ſlain them in the day of thine anger: thou haſt killed and not pitied. Thou haſt called as in a ſolemn day my terrors round about, ſo that in the day of the Lord's anger none eſcaped nor remained: thoſe that I have ſwaddled and brought up hath mine enemy conſumed.

Lamentations 2d chapter.

The faithful bewail their calamities.

I AM the man that hath ſeen affliction by the rod of his wrath. He hath led me and brought me into darkneſs, but not into light. Surely againſt me is he turned; he turneth his hand againſt me all the day. My fleſh and my ſkin hath he made old: he hath broken my bones. He hath builded againſt me, and compaſſed me with gall and travel. He hath ſet me in dark places, as they that be dead of old. He hath hedged me about, that I cannot get out: he hath made my chain heavy. Alſo when I cry and ſhout, he ſhutteth out my prayer. He hath incloſed my ways with hewn ſtone; he

he hath made my paths crooked. He was unto me as a bear lying in wait, and as a lion in ſecret places. He hath turned aſide my ways, and pulled me in pieces: he hath made me deſolate. He hath bent his bow, and ſet me as a mark for the arrow. He hath cauſed the arrows of his quiver to enter into my reins. I was a deriſion to all my people, and their ſong all the day. He hath filled me with bitterneſs, he hath made me drunken with wormwood. He hath alſo broken my teeth with gravel ſtones, he hath covered me with aſhes. And thou haſt removed my ſoul far off from peace: I forgat proſperity. And I ſaid, My ſtrength and my hope is periſhed from the Lord: remembering mine affliction and my miſery, the wormwood and the gall. My ſoul hath them ſtill in remembrance, and is humbled in me. This I recal to my mind, therefore have I hope. It is of the Lord's mercies that we are not conſumed, becauſe his compaſſions fail not. They are new every morning: great is thy faithfulneſs. The Lord is my portion, ſaith my ſoul, therefore willl I hope in him. The Lord is good unto them that wait for him, to the ſoul that ſeeketh him. It is good that a man ſhould both hope and quietly wait for the ſalvation of the Lord. It is good for a man that he bear the yoke in his youth. He ſitteth alone, and keepeth ſilence, becauſe he hath borne it upon him. He putteth his mouth in the duſt, if ſo be there may be hope. He giveth his cheek to him that ſmiteth him, he is filled full with reproach. For the Lord will not caſt off for ever. But though he cauſe grief, yet will he have compaſſion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. To cruſh under his feet all the priſoners of the earth, to turn aſide the right of a man before the face of the moſt High. To ſubvert a man in his cauſe, the Lord approveth not. Who is he that ſaith, and it cometh to paſs, when the Lord commandeth it not? out of the mouth of the moſt High proceedeth not evil and good? Wherefore doth a living man complain, a man for the puniſhment of his ſins? Let us ſearch and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens. We have tranſgreſſed and have rebelled, thou haſt not pardoned. Thou haſt covered with anger, and perſecuted us: thou haſt ſlain, thou haſt not pitied. Thou haſt covered thyſelf with a cloud, that our prayer ſhould not paſs through. Thou haſt made us as the off-ſcouring and refuſe in the midſt

midſt of the people. All our enemies have opened their mouths againſt us. Fear and a ſnare is come upon us, deſolation and deſtruction. Mine eye runneth down with rivers of water, for the deſtruction of the daughter of my people. Mine eye trickleth down, and ceaſeth not, without any intermiſſion; till the Lord look down, and behold from heaven. Mine eye affecteth mine heart, becauſe of all the daughters of my city. Mine enemies chaſed me ſore like a bird, without cauſe. They have cut off my life in the dungeon, and caſt a ſtone upon me. Waters flowed over mine head, then I ſaid, I am cut off. I called upon thy name, O Lord, out of the low dungeon. Thou haſt heard my voice, hide not thine ear at my breathing, at my cry. Thou dreweſt near in the day that I called upon thee: thou ſaidſt, Fear not. O Lord, thou haſt pleaded the cauſes of my ſoul, thou haſt redeemed my life. O Lord, thou haſt ſeen my wrong, judge thou my cauſe. Thou haſt ſeen all their vengeance; and all their imaginations againſt me. Thou haſt heard their reproach, O Lord, and all their imaginations againſt me; the lips of thoſe that roſe up againſt me, and their device againſt me all the day. Behold their ſitting down, and their riſing up, I am their muſic. Render unto them a recompence, O Lord, according to the work of their hands. Give them ſorrow of heart, thy curſe unto them. Perſecute and deſtroy them in anger, from under the heavens of the Lord.

Lamentations 3d chapter.

Zion bewaileth and confeſſeth her ſins.

HOW is the gold become dim; how is the moſt fine gold changed; the ſtones of the ſanctuary are poured out in the top of every ſtreet. The precious ſons of Zion, comparable to fine gold, how are they eſteemed as earthen pitchers, the work of the hands of the potter! Even the ſea-monſters draw out the breaſt, they give ſuck to their young ones: the daughter of my people is become cruel, like the oſtriches in the wilderneſs. The tongue of the ſucking child cleaveth to the roof of his mouth for thirſt: the young children aſk bread, and no man breaketh it unto them. They that did feed delicately, are deſolate in the ſtreets: they that were brought up in ſcarlet, embrace dunghills. For the puniſhment of the iniquity of the daughter

of

of my people, is greater than the puniſhment of the ſin of Sodom, that was overthrown as in a moment, and no hands ſtayed on her. Her Nazarites were purer than ſnow, they were whiter than milk, they were more ruddy in body than rubies, their poliſhing was of ſapphire. Their viſage is blacker than a coal: they are not known in the ſtreets: their ſkin cleaveth to their bones: it is withered, it is become like a ſtick. They that be ſlain with the ſword, are better than they that be ſlain with hunger: for theſe pine away, ſtricken through for want of the fruits of the field. The hands of the pitiful women have ſodden their own children, they were their meat in the deſtruction of the daughter of my people. The Lord hath accompliſhed his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof. The kings of the earth, and all the inhabitants of the world would not have believed, that the adverſary and the enemy ſhould have entered into the gates of Jeruſalem. For the ſins of her prophets, and the iniquities of her prieſts, that have ſhed the blood of the juſt in the midſt of her; they have wandered as blind men in the ſtreets, they have polluted themſelves with blood, ſo that the men could not touch their garments. They cried unto them, Depart ye, it is unclean, depart, depart, touch not, when they fled away and wandered: they ſaid among the heathen, They ſhall no more ſojourn there. The anger of the Lord hath divided them, he will no more regard them: they reſpected not the perſons of the prieſts, they favoured not the elders. As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation that could not ſave us. They hunt our ſteps that we cannot go in our ſtreets: our end is near, our days are fulfilled, for our end is come. Our perſecutors are ſwifter than the eagles of the heaven: they purſued us upon the mountains, they laid wait for us in the wilderneſs. The breath of our noſtrils, the anointed of the Lord was taken in their pits, of whom we ſaid, Under his ſhadow we ſhall live among the heathen. Rejoice, and be glad, O daughter of Edom, that dwelleſt in the land of Uz; the cup alſo ſhall paſs through unto thee: thou ſhalt be drunken, and ſhalt make thyſelf naked. The puniſhment of thine iniquity is accompliſhed, O daughter of Zion, he will no more carry thee away into captivity; he will viſit thine iniquity, O daughter of Edom, he will diſcover thy ſins. *Lamentations 4th chapter.*

Pitiful

Pitiful complaint of Zion.

REMEMBER, O Lord, what is come upon us: consider and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are as widows. We have drunken our water for money: our wood is sold unto us. Our necks are under persecution: we labour and have no rest. We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread. Our fathers have sinned, and are not, and we have borne their iniquities. Servants have ruled over us: there is none that doth deliver us out of their hand. We gat our bread with the peril of our lives, because of the sword of the wilderness. Our skin was black like an oven, because of the terrible famine. They ravished the women in Zion, and the maids in the cities of Judah. Princes are hanged up by their hand: the faces of elders were not honoured. They took the young men to grind, and the children fell under the wood. The elders have ceased from the gate, the young men from their music. The joy of our heart is ceased: our dance is turned into mourning. The crown is fallen from our head: woe unto us that we have sinned! For this our heart is faint; for these things our eyes are dim. Because of the mountain of Zion, which is desolate, the foxes walk upon it. Thou, O Lord, remainest for ever; thy throne from generation to generation. Wherefore dost thou forget us for ever, and forsake us so long time? Turn thou us unto thee, O Lord, and we shall be turned: renew our days as of old. But thou hast utterly rejected us; thou art very wroth against us.

Lamentations 5th chapter.

There are also many passages, says the celebrated Lowth, in that most admirable poem, which bears the name of Job, deserving to be accounted legitimate elegies: and indeed I do not know any more perfect specimens of this species of composition; so completely are the inmost recesses of sorrow displayed, and the remotest fountains of pity explored and laid open.—They are exquisite treasures, which the Muse of Sorrow might legally claim as her own, were she disposed to assert her rigid rights.

The elegies this good bishop alludes to are these that follow.

Job

Job curſeth the day of his birth.

LET the day periſh wherein I was born, and the night in which it was ſaid, There is a man child conceived. Let that day be darkneſs: let not God regard it from above, neither let the light ſhine upon it. Let darkneſs and the ſhadow of death ſtain it; let a cloud dwell upon it, let the blackneſs of the day terrify it. As for that night, let darkneſs ſeize upon it; let it not be joined unto the days of the year, let it not come into the number of the months. Lo, let that night be ſolitary, let no joyful voice come therein. Let them curſe it that curſe the day, who are ready to raiſe up their mourning. Let the ſtars of the twilight thereof be dark; let it look for light, but have none, neither let it ſee the dawning of the day: becauſe it ſhut not up the doors of my mother's womb, nor hid ſorrow from mine eyes. Why died I not from the womb? Why did I not give up the ghoſt when I came out of the belly? Why did the knees prevent me? or why the breaſts that I ſhould ſuck? For now ſhould I have lain ſtill, and been quiet, I ſhould have ſlept: then had I been at reſt, with kings and counſellors of the earth, which built deſolate places for themſelves; or with princes that had gold, who filled their houſes with ſilver: or as an hidden untimely birth I had not been; as infants which never ſaw light. There the wicked ceaſe from troubling; and there the weary be at reſt. There the priſoners reſt together; they hear not the voice of the oppreſſor. The ſmall and great are there; and the ſervant is free from his maſter. Wherefore is light given to him that is in miſery, and life unto the bitter in ſoul; which long for death, but it cometh not; and dig for it more than for hid treaſures; which rejoice exceedingly, and are glad, when they can find the grave? Why is light given to a man whoſe way is hid, and whom God hath hedged in? For my ſighing cometh before I eat, and my roarings are poured out like the waters. For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in ſafety, neither had I reſt neither was I quiet; yet trouble came.

Job 3 chapter, 3—26.

Job juſtifieth his complaint.

OH, that my grief were throughly weighed, and my calamity laid in the balances together! For now it would be heavier than the ſand of the ſea: therefore my words are

ſwallowed

ſwallowed up. For the arrows of the Almighty are within me, the poiſon whereof drinketh up my ſpirit: the terrors of God do ſet themſelves in array againſt me. Doth the wild aſs bray when he hath graſs? or loweth the ox over his fodder? Can that which is unſavoury be eaten without ſalt? or is there any taſte in the white of an egg? The things that my ſoul refuſed to touch are as my ſorrowful meat. O that I might have my requeſt! and that God would grant me the thing that I long for! Even that it would pleaſe God to deſtroy me; that he would let looſe his hand, and cut me off! Then ſhould I yet have comfort, yea, I would harden myſelf in ſorrow: let him not ſpare; for I have not concealed the words of the Holy One. What is my ſtrength, that I ſhould hope? and what is mine end, that I ſhould prolong my life? Is my ſtrength the ſtrength of ſtones? or is my fleſh of braſs? Is not my help in me? and is wiſdom driven quite from me? To him that is afflicted pity ſhould be ſhewed from his friend; but he forſaketh the fear of the Almighty. My brethren have dealt deceitfully as a brook, and as the ſtream of brooks they paſs away; which are blackiſh by reaſon of the ice, and wherein the ſnow is hid: what time they wax warm, they vaniſh: when it is hot, they are conſumed out of their place. The paths of their way are turned aſide; they go to nothing, and periſh. The troops of Tema looked, the companies of Sheba waited for them. They were confounded, becauſe they had hoped; they came thither, and were aſhamed. For now ye are nothing; ye ſee my caſting down, and are afraid. Did I ſay, Bring unto me? or give a reward for me of your ſubſtance? Or deliver me from the enemy's hand? or redeem me from the hand of the mighty? Teach me, and I will hold my tongue: and cauſe me to underſtand wherein I have erred. How forcible are right words! but what doth your arguing prove? Do ye imagine to reprove words, and the ſpeeches of one that is deſperate, which are as wind? Yea, ye overwhelm the fatherleſs, and ye dig a pit for your friend. Now therefore be content, look upon me: for it is evident unto you if I lie. Return, I pray you, let it not be iniquity; yea, return again; my righteouſneſs is in it. Is there iniquity in my tongue? cannot my taſte diſcern perverſe things?

Is there not an appointed time to man upon earth? are not his days alſo like the days of an hireling? As a ſervant earneſtly deſireth the ſhadow, and as an hireling looketh for the reward of his work: ſo am I made to poſſeſs months of vanity, and wearieſome nights are appointed to me. When I lie

I lie down, I ſay, When ſhall I ariſe, and the night be gone? and I am full of toſſings to and fro unto the dawning of the day. My fleſh is clothed with worms and clods of duſt; my ſkin is broken, and become loathſome. My days are ſwifter than a weaver's ſhuttle, and are ſpent without hope. O remember that my life is wind: mine eye ſhall no more ſee good. The eye of him that hath ſeen me, ſhall ſee me no more: thine eyes are upon me, and I am not. As the cloud is conſumed, and vaniſheth away: ſo he that goeth down to the grave ſhall come up no more. He ſhall return no more to his houſe, neither ſhall his place know him any more. Therefore I will not refrain my mouth; I will ſpeak in the anguiſh of my ſpirit: I will complain in the bitterneſs of my ſoul. Am I a ſea, or a whale, that thou ſetteſt a watch over me? When I ſay, My bed ſhall comfort me, my couch ſhall eaſe my complaint: then thou ſcareſt me with dreams, and terrifieſt me through viſions; ſo that my ſoul chooſeth ſtrangling, and death rather than my life. I loath it: I would not live alway: let me alone; for my days are vanity. What is man, that thou ſhouldeſt magnify him? and that thou ſhouldeſt ſet thine heart upon him? And that thou ſhouldeſt viſit him every morning, and try him every moment? How long wilt thou not depart from me, nor let me alone, till I ſwallow down my ſpittle? I have ſinned, what ſhall I do unto thee, O thou preſerver of men? why haſt thou ſet me as a mark againſt thee, ſo that I am a burden to myſelf. And why doſt thou not pardon my tranſgreſſion, and take away mine iniquity? for now ſhall I ſleep in the duſt; and thou ſhalt ſeek me in the morning, but I ſhall not be.

Job 6 chapter 2 verſe to the end of the 7th chapter.

Job expoſtulateth with God and complaineth of life.

MY ſoul is weary of my life; I will leave my complaint upon myſelf; I will ſpeak in the bitterneſs of my ſoul. I will ſay unto God, Do not condemn me; ſhew me wherefore thou contendeſt with me. It is good unto thee that thou ſhouldeſt oppreſs, that thou ſhouldeſt deſpiſe the work of thine hands, and ſhine upon the counſel of the wicked? Haſt thou eyes of fleſh? or ſeeſt thou as man ſeeth? Are thy days as the days of man? are thy years as man's days, that thou enquireſt after mine iniquity, and ſearcheſt after my ſin? Thou knoweſt that I am not wicked; and there is none that can deliver out of thine hand. Thine hands have

have made me and fashioned me together round about; yet thou dost destroy me. Remember, I beseech thee, that thou hast made me as the clay, and wilt thou bring me into dust again? Hast thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. Thou hast granted me life and favour, and thy visitation hath preserved my spirit. And these things hast thou hid in thine heart; I know that this is with thee. If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity. If I be wicked, woe unto me! and if I be righteous, yet will I not lift up my head: I am full of confusion; therefore see thou mine affliction: for it increaseth: thou huntest me as a fierce lion; and again thou shewest thyself marvellous upon me. Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war are against me. Wherefore then hast thou brought me forth out of the womb? O that I had given up the ghost, and no eye had seen me! I should have been as though I had not been, I should have been carried from the womb to the grave. Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness, and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death; without any order, and where the light is as darkness.

Job 10th chapter.

The instabilities of human life.

MAN that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? Not one. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass: turn from him, that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth

cayeth and drieth up: ſo man lieth down, and riſeth not till the heavens be no more, they ſhall not awake nor be raiſed out of their ſleep. O that thou wouldeſt hide me in the grave, that thou wouldeſt keep me ſecret, until thy wrath be paſt; that thou wouldeſt appoint me a ſet time, and remember me! If a man die, ſhall he live again? all the days of my appointed time will I wait, till my change come. Thou ſhalt call, and I will anſwer thee: thou wilt have a deſire to the work of thine hands. For now thou numbereſt my ſteps, doſt thou not watch over my ſin? My tranſgreſſion is ſealed up in a bag, and thou ſoweſt up mine iniquity. And ſurely the mountain falling cometh to nought: and the rock is removed out of his place. The waters wear the ſtones: thou waſheſt away the things which grow out of the duſt of the earth, and thou deſtroyeſt the hope of man. Thou prevaileſt for ever againſt him, and he paſſeth: thou changeſt his countenance, and ſendeſt him away. His ſons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them. But his fleſh upon him ſhall have pain, and his ſoul within him ſhall mourn. *Job 14th chapter.*

Job ſheweth his calamity and appealeth to God.

BUT now he hath made me weary: thou haſt made deſolate all my company. And thou haſt filled me with wrinkles, which is a witneſs againſt me; and my leanneſs riſing up in me beareth witneſs to my face. He teareth me in his wrath, who hateth me: he gnaſheth upon me with his teeth; mine enemy ſharpeneth his eyes upon me. They have gaped upon me with their mouth, they have ſmitten me upon the cheek reproachfully, they have gathered themſelves together againſt me. God hath delivered me to the ungodly, and turned me over into the hands of the wicked. I was at eaſe, but he hath broken me aſunder: he hath alſo taken me by my neck, and ſhaken me to pieces, and ſet me up for his mark. His arches compaſs me round about, he cleaveth my reins aſunder, and doth not ſpare; he poureth out my gall upon the ground. He breaketh me with breach upon breach, he runneth upon me like a giant. I have ſewed ſackcloth upon my ſkin, and defiled my horn in the duſt. My face is foul with weeping, and on my eyelids is the ſhadow of death: not for any injuſtice in mine hands: alſo my prayer is pure. O earth, cover not thou my

my blood, and let my cry have no place. Alſo now, behold, my witneſs is in heaven, and my record is on high. My friends ſcorn me; but mine eye poureth out tears unto God. O that one might plead for a man with God, as a man pleadeth for his neighbour! When a few years are come, then I ſhall go the way whence I ſhall not return.

My breath is corrupt, my days are extinct, the graves are ready for me. Are there not mockers with me? and doth not mine eye continue in their provocation? Lay down now, put me in a ſurety with thee; who is he that will ſtrike hands with me? For thou haſt hid their heart from underſtanding: therefore ſhalt thou not exalt them. He that ſpeaketh flattery to his friends, even the eyes of his children ſhall fail. He hath made me alſo a by-word of the people, and afore-time I was as a tabret. Mine eye alſo is dim by reaſon of ſorrow, and all my members are as a ſhadow. Upright men ſhall be aſtoniſhed at this, and the innocent ſhall ſtir up himſelf againſt the hypocrite. The righteous alſo ſhall hold on his way, and he that hath clean hands ſhall be ſtronger and ſtronger. But as for you all, do ye return and come now: for I cannot find one wiſe man among you. My days are paſt, my purpoſes are broken off, even the thoughts of my heart. They change the night into day: the light is ſhort, becauſe of darkneſs. If I wait, the grave is mine houſe: I have made my bed in the darkneſs. I have ſaid to corruption, Thou art my father: to the worm, Thou art my mother, and my ſiſter. And where is now my hope? as for my hope, who ſhall ſee it? They ſhall go down to the bars of the pit, when our reſt together is in the duſt. *Job* 16—7 *to the end of the* 17*th chapter.*

Job's miſery repreſented.

HOW long will ye vex my ſoul, and break me in pieces with words? Theſe ten times have ye reproached me: ye are not aſhamed that ye make yourſelves ſtrange to me. And be it indeed that I have erred, mine error remaineth with myſelf. If indeed ye will magnify yourſelves againſt me, and plead againſt me my reproach: know now that God hath overthrown me, and hath compaſſed me with his net. Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment. He hath fenced up my way that I cannot paſs, and he hath ſet darkneſs in my paths. He hath ſtripped me of my glory, and taken the

crown from my head. He hath deſtroyed me on every ſide, and I am gone: and mine hope hath he removed like a tree. He hath alſo kindled his wrath againſt me, and he counteth me unto him, as one of his enemies. His troops come together, and raiſe up their way againſt me, and encamp round about my tabernacle. He hath put my brethren far from me, and mine acquaintance are verily eſtranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine houſe, and my maids, count me for a ſtranger: I am an alien in their ſight. I called my ſervant, and he gave me no anſwer: I entreated him with my mouth. My breath is ſtrange to my wife, though I entreated for the children's ſake of mine own body. Yea, young children deſpiſed me; I aroſe, and they ſpake againſt me. All my inward friends abhorred me: and they whom I loved have turned againſt me. My bone cleaveth to my ſkin, and to my fleſh, and I am eſcaped with the ſkin of my teeth. Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me. Why do ye perſecute me as God, and are not ſatisfied with my fleſh? Oh, that my words were now written, oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my ſkin worms deſtroy this body, yet in my fleſh ſhall I ſee God: whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another; though my reins be conſumed within me. But ye ſhould ſay, Why perſecute we him, ſeeing the root of the matter is found in me? Be ye afraid of the ſword: for wrath bringeth the puniſhments of the ſword, that ye may know there is a judgment. *Job* 19. 2—29.

Job bemoaneth his former proſperity.

OH, that I were as in months paſt, as in the days when God preſerved me: when his candle ſhined upon my head, and when by his light I walked through darkneſs: as I was in the days of my youth, when the ſecret of God was upon my tabernacle: when the Almighty was yet with me, when my children were about me: when I waſhed my ſteps with butter, and the rock poured me out rivers of oil: when I went out to the gate, through the city, when I prepared my ſeat in the ſtreet! the young men ſaw me, and hid themſelves: and the aged aroſe, and ſtood up. The princes refrained talking,

talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth. When the ear heard me, then it bleſſed me; and when the eye ſaw me, it gave witneſs to me: becauſe I delivered the poor that cried, and the fatherleſs, and him that had none to help him. The bleſſing of him that was ready to periſh, came upon me: and I cauſed the widow's heart to ſing for joy. I put on righteouſneſs, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cauſe which I knew not, I ſearched out. And I brake the jaws of the wicked, and pluckt the ſpoil out of his teeth. Then I ſaid, I ſhall die in my neſt, and I ſhall multiply my days as the ſand. My root was ſpread out by the waters, and the dew lay all night upon my branch. My glory was freſh in me, and my bow was renewed in my hand. Unto me men gave ear, and waited, and kept ſilence at my counſel. After my words they ſpake not again, and my ſpeech dropped upon them. And they waited for me as for the rain, and they opened their mouth wide, as for the latter rain. If I laughed on them, they believed it not, and the light of my countenance they caſt not down. I choſe out their way, and ſat chief, and dwelt as a king in the army, as one that comforteth the mourners.

Job 29, 2—25.

Song of Moſes at the Red-ſea.

I WILL ſing unto the Lord, for he hath triumphed glorioufly; the horſe and his rider hath he thrown into the ſea. The Lord is my ſtrength and ſong, and he is become my ſalvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his hoſt hath he caſt into the ſea: his choſen captains alſo are drowned in the Red-ſea. The depths have covered them: they ſank into the bottom as a ſtone. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath daſhed in pieces the enemy. And in the greatneſs of thine excellency thou haſt overthrown them that roſe up againſt thee: thou ſenteſt forth thy wrath, which conſumed them as ſtubble. And with the blaſt of thy noſtrils the waters were gathered together: the floods ſtood upright as an heap, and the depths were congealed in the heart of the ſea. The enemy ſaid, I will purſue, I will

overtake, I will divide the ſpoil: my luſt ſhall be ſatisfied upon them, I will draw my ſword, my hand ſhall deſtroy them. Thou didſt blow with thy wind, the ſea covered them: they ſank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holineſs, fearful in praiſes, doing wonders? Thou ſtretchedſt out thy right-hand, the earth ſwallowed them. Thou in thy mercy haſt led forth the people which thou haſt redeemed: thou haſt guided them in thy ſtrength unto thy holy habitation. The people ſhall hear and be afraid: ſorrow ſhall take hold on the inhabitants of Paleſtina. Then the dukes of Edom ſhall be amazed, the mighty men of Moab trembling, ſhall take hold upon them; all the inhabitants of Canaan ſhall melt away. Fear and dread ſhall fall upon them; by the greatneſs of thine arm they ſhall be as ſtill as a ſtone: till thy people paſs over, O Lord, till the people paſs over which thou haſt purchaſed. Thou ſhalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou haſt made for thee to dwell in; in the ſanctuary, O Lord, which thy hands have eſtabliſhed. The Lord ſhall reign for ever and ever. For the horſe of Pharaoh went in with his chariots, and with his horſemen into the ſea, and the Lord brought again the waters of the ſea upon them: but the children of Iſrael went on dry-land in the midſt of the ſea. *Exodus* 15. 1—19.

Triumphant ſong of an Amorite bard.

WHEREFORE they that ſpeak in proverbs, ſay, Come into Heſhbon; let the city of Sihon be built and prepared: for there is a fire gone out of Heſhbon, a flame from the city of Sihon: it hath conſumed Ar of Moab, and the lords of the high places of Arnon. Woe to thee, Moab! thou art undone, O people of Chemoſh: he hath given his ſons that eſcaped, and his daughters, into captivity unto Sihon king of the Amorites. We have ſhot at them: Heſhbon is periſhed even unto Dibon, and we have laid them waſte even unto Nophah, which reacheth unto Medeba.

Numbers 21. 27—30.

Moſes's ſong of mercy and vengeance.

GIVE ear, O ye heavens, and I will ſpeak: and hear, O earth, the words of my mouth. My doctrine ſhall drop

as

as the rain: my ſpeech ſhall diſtil as the dew, as the ſmall rain upon the tender herb, and as the ſhowers upon the graſs: becauſe I will publiſh the name of the Lord; aſcribe ye greatneſs unto our God. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth, and without iniquity, juſt and right is he. They have corrupted themſelves, their ſpot is not the ſpot of his children: they are a perverſe and crooked generation. Do ye thus requite the Lord, O fooliſh people and unwiſe? Is not he thy father that hath bought thee? hath he not made thee and eſtabliſhed thee? Remember the days of old, conſider the years of many generations: aſk thy father, and he will ſhew thee; thy elders, and they will tell thee. When the moſt High divided to the nations their inheritance, when he ſeparated the ſons of Adam, he ſet the bounds of the people according to the number of the children of Iſrael. For the Lord's portion is his people: Jacob is the lot of his inheritance. He found him in a deſert land, and in the waſte howling wilderneſs; he led him about, he inſtructed him, he kept him as the apple of his eye. As an eagle ſtirreth up her neſt, fluttereth over her young, ſpreadeth abroad her wings, taketh them, beareth them on her wings: ſo the Lord alone did lead him, and there was no ſtrange God with him. He made him ride on the high places of the earth, that he might eat the increaſe of the fields; and he made him to ſuck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of ſheep, with fat of lambs, and rams of the breed of Baſhan, and goats with the fat of kidneys of wheat; and thou didſt drink the pure blood of the grape. But Jeſhurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatneſs: then he forſook God which made him, and lightly eſteemed the Rock of his ſalvation. They provoked him to jealouſy with ſtrange gods, with abominations provoked they him to anger. They ſacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and haſt forgotten God that formed thee. And when the Lord ſaw it, he abhorred them, becauſe of the provoking of his ſons, and of his daughters. And he ſaid, I will hide my face from them, I will ſee what their end ſhall be: for they are a very froward generation, children in whom is no faith. They have moved me to jealouſy with that which is not God: they have provoked me to anger with their vanities: and I will move them to jealouſy with thoſe

which are not a people. I will provoke them to anger with a fooliſh nation. For a fire is kindled in mine anger, and ſhall burn unto the loweſt hell, and ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountains. I will heap miſchiefs upon them, I will ſpend mine arrows upon them. They ſhall be burnt with hunger, and devoured with burning heat, and with bitter deſtruction: I will alſo ſend the teeth of beaſts upon them, with the poiſon of ſerpents of the duſt. The ſword without, and terror within, ſhall deſtroy both the young man and the virgin, the ſuckling alſo with the man of gray hairs. I ſaid, I would ſcatter them into corners, I would make the remembrance of them to ceaſe from among men: were it not that I feared the wrath of the enemy, leſt their adverſaries ſhould behave themſelves ſtrangely, and leſt they ſhould ſay, Our hand is high, and the Lord hath not done all this. For they are a nation void of counſel, neither is there any underſtanding in them. O that they were wiſe, that they underſtood this, that they would conſider their latter end! How ſhould one chaſe a thouſand, and two put ten thouſand to flight, except their Rock had ſold them, and the Lord had ſhut them up? For their rock is not as our Rock, even our enemies themſelves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their cluſters are bitter: their wine is the poiſon of dragons, and the cruel venom of aſps. Is not this laid up in ſtore with me, and ſealed up among my treaſures? To me belongeth vengeance, and recompence; their foot ſhall ſlide in due time: for the day of their calamity is at hand, and the things that ſhall come upon them make haſte. For the Lord ſhall judge his people, and repent himſelf for his ſervants, when he ſeeth that their power is gone, and there is none ſhut up or left. And he ſhall ſay, Where are their gods, their rock in whom they truſted, which did eat the fat of their ſacrifices, and drank the wine of their drink offerings? let them riſe up and help you, and be your protection. See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and ſay, I live for ever. If I whet my glittering ſword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my ſword ſhall devour fleſh; and that with the blood of the ſlain, and of the captives from the beginning of the revenges upon

upon the enemy. Rejoice, O ye nations, with his people: for he will avenge the blood of his ſervants, and will render vengeance to his adverſaries, and will be merciful unto his land, and to his people. *Deut.* 32. 1—43.

Song of Deborah and Barak.

PRAISE ye the Lord for the avenging of Iſrael, when the people willingly offered themſelves. Hear, O ye kings: give ear, O ye princes: I, even I will ſing unto the Lord; I will ſing praiſe to the Lord God of Iſrael. Lord, when thou wenteſt out of Seir, when thou marchedſt out of the field of Edom, the earth trembled, and the heavens dropped, the clouds alſo dropped water. The mountains melted from before the Lord, even that Sinai from before the Lord God of Iſrael. In the days of Shamgar the ſon of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through by-ways. The inhabitants of the villages ceaſed, they ceaſed in Iſrael, until that I Deborah aroſe, that I aroſe a mother in Iſrael. They choſe new gods; then was war in the gates: was there a ſhield or ſpear ſeen among forty thouſand in Iſrael? My heart is toward the governors of Iſrael, that offered themſelves willingly among the people. Bleſs ye the Lord. Speak ye that ride on white aſſes, ye that ſit in judgment, and walk by the way. They that are delivered from the noiſe of archers in the place of drawing water; there ſhall they rehearſe the righteous acts of the Lord, even the righteous acts toward the inhabitants of his villages in Iſrael: then ſhall the people of the Lord go down to the gates. Awake, awake, Deborah: awake, awake, utter a ſong: ariſe, Barak, and lead thy captivity captive, thou ſon of Abinoam. Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty. Out of Ephraim was there a root of them againſt Amalek; after thee, Benjamin, among thy people: out of Machir came down governors, and out of Zebulun, they that handle the pen of the writer. And the princes of Iſſachar were with Deborah; even Iſſachar, and alſo Barak: he was ſent on foot into the valley. For the diviſions of Reuben there were great thoughts of heart. Why abodeſt thou among the ſheep-folds to hear the bleatings of the flocks? for the diviſions of Reuben there were great ſearchings of heart. Gilead abode beyond Jordan: and why did Dan remain in ſhips? Aſher continued on the

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ſea ſhore, and abode in his breaches. Zebulun and Naphtali were a people that jeoparded their lives unto the death in the high places of the field. The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo: they took no gain of money. They fought from heaven: the ſtars in their courſes fought againſt Siſera. The river of Kiſhon ſwept them away, that ancient river, the river Kiſhon: O my ſoul, thou haſt trodden down ſtrength. Then were the horſe hoofs broken by the meanſ of the pranſings, the pranſings of their mighty ones. Curſe ye Meroz, ſaid the angel of the Lord, curſe ye bitterly the inhabitants thereof: becauſe they came not to the help of the Lord, to the help of the Lord againſt the mighty. Bleſſed above women ſhall Jael the wife of Heber the Kenite be, bleſſed ſhall ſhe be above women in the tent. He aſked water, and ſhe gave him milk; ſhe brought forth butter in a lordly diſh. She put her hand to the nail, and her right hand to the workmen's hammer: and with the hammer ſhe ſmote Siſera; ſhe ſmote off his head, when ſhe had pierced and ſtricken through his temples. At her feet he bowed, he fell: where he bowed, there he fell down dead. The mother of Siſera looked out at a window, and cried through the latteſs, Why is his chariot ſo long in coming? why tarry the wheels of his chariots? Her wiſe ladies anſwered her, yea, ſhe returned anſwer to herſelf, have they not ſped? have they not divided the prey; to every man a damſel or two; to Siſera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both ſides, meet for the necks of them that take the ſpoil? So let all thine enemies periſh, O Lord: but let them that love him be as the ſun when he goeth forth in his might. *Judges* 5. 2—31.

Hannah's ſong.

MY heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies: becauſe I rejoice in thy ſalvation. There is none holy as the Lord: for there is none beſide thee: neither is there any rock like our God. Talk no more ſo exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed. The bows of the mighty men are broken and they that ſtumbled are girded with ſtrength. They that were full have hired out themſelves for bread; and they that were hungry ceaſed: ſo that

that the barren hath borne ſeven; and ſhe that hath many children is waxed feeble. The Lord killeth and maketh alive: he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiſeth up the poor out of the duſt, and lifteth up the beggar from the dunghil, to ſet them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath ſet the world upon them. He will keep the feet of his ſaints, and the wicked ſhall be ſilent in darkneſs: for by ſtrength ſhall no man prevail. The adverſaries of the Lord ſhall be broken to pieces: out of heaven ſhall he thunder upon them: the Lord ſhall judge the ends of the earth; and he ſhall give ſtrength unto his king, and exalt the horn of his anointed.

1 *Samuel* 2. 1—10.

Iſaiah's admonitory ſong to the Jews.

NOW will I ſing to my well beloved a ſong of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the ſtones thereof, and planted it with the choiceſt vine, and built a tower in the midſt of it, and alſo made a wine-preſs therein: and he looked that it ſhould bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jeruſalem, and men of Judah, judge I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it ſhould bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it ſhall be eaten up; and break down the wall thereof, and it ſhall be trodden down: and I will lay it waſte; it ſhall not be pruned, nor digged; but there ſhall come up briers and thorns: I will alſo command the clouds that they rain no rain upon it. For the vineyard of the Lord of hoſts is the houſe of Iſrael, and the men of Judah his pleaſant plant: and he looked for judgment, but behold, oppreſſion; for righteouſneſs, but behold, a cry. Woe unto them that join houſe to houſe, that lay field to field, till there be no place, that they may be placed alone in the midſt of the earth! In mine ears, ſaid the Lord of hoſts, Of a truth many houſes ſhall be deſolate, even great and fair, without inhabitant. Yea, ten acres of vineyard ſhall yield one bath, and the ſeed of an homer ſhall yield an ephah. Woe unto them

them that riſe up early in the morning that they may follow ſtrong drink, that continue until night till wine inflame them! And the harp and the viol, the tabret and pipe, and wine are in their feaſts: but they regard not the work of the Lord, neither conſider the operation of his hands! Therefore my people are gone into captivity, becauſe they have no knowledge: and their honourable men are famiſhed, and their multitude dried up with thirſt. Therefore hell hath enlarged herſelf, and opened her mouth without meaſure: and their glory and their multitude and their pomp, and he that rejoiceth ſhall deſcend into it. And the mean man ſhall be brought down, and the mighty man ſhall be humbled, and the eyes of the lofty ſhall be humbled: but the Lord of hoſts ſhall be exalted in judgment, and God that is holy ſhall be ſanctified in righteouſneſs. Then ſhall the lambs feed after their manner, and the waſte places of the fat ones ſhall ſtrangers eat. Woe unto them that draw iniquity with cords of vanity, and ſin as it were with a cart rope: that ſay, Let him make ſpeed, and haſten his work, that we may ſee it; and let the counſel of the Holy One of Iſrael draw nigh and come, that we may know it! Woe unto them that call evil good, and good evil; that put darkneſs for light, and light for darkneſs; that put bitter for ſweet, and ſweet for bitter! Woe unto them that are wiſe in their own eyes, and prudent in their own ſight! Woe unto them that are mighty to drink wine, and men of ſtrength to mingle ſtrong drink: which juſtify the wicked for reward, and take away the righteouſneſs of the righteous from him! Therefore as the fire devoureth the ſtubble, and the flame conſumeth the chaff, ſo their root ſhall be as rottenneſs, and their bloſſom ſhall go up as duſt: becauſe they have caſt away the law of the Lord of hoſts, and deſpiſed the word of the Holy One of Iſrael. Therefore is the anger of the Lord kindled againſt his people, and he hath ſtretched forth his hand againſt them, and hath ſmitten them: and the hills did tremble, and their carcaſes were torn in the midſt of the ſtreets. For all this his anger is not turned away, but his hand is ſtretched out ſtill. And he will lift up an enſign to the nations from far, and will hiſs unto them from the end of the earth: and, behold, they ſhall come with ſpeed ſwiftly: none ſhall be weary nor ſtumble among them; none ſhall ſlumber nor ſleep: neither ſhall the girdle of their loins be looſed, nor the latchet of their ſhoes be broken: whoſe arrows are ſharp, and all their bows bent, their horſes hoofs ſhall be counted like flint, and their wheels like a whirlwind: their roaring

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ſhall be like a lion, they ſhall roar like young lions: yea, they ſhall roar, and lay hold of the prey, and ſhall carry it away ſafe, and none ſhall deliver it. And in that day they ſhall roar againſt them like the roaring of the ſea: and if one look unto the land, behold, darkneſs and ſorrow, and the light is darkened in the heavens thereof.

Iſaiah 5th chapter.

A ſong of the faithful.

O LORD, I will praiſe thee: though thou waſt angry with me, thine anger is turned away, and thou comforteſt me. Behold, God is my ſalvation: I will truſt, and not be afraid: for the Lord Jehovah is my ſtrength and my ſong, he alſo is become my ſalvation. Therefore with joy ſhall ye draw water out of the wells of ſalvation. And in that day ſhall ye ſay, Praiſe the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and ſhout, thou inhabitant of Zion: for great is the holy One of Iſrael in the midſt of thee. *Iſaiah 12th chapter.*

Triumphant ſong on the fall of Babylon.

HOW hath the oppreſſor ceaſed! the golden city ceaſed! The Lord hath broken the ſtaff of the wicked, and the ſceptre of the rulers. He who ſmote the people in wrath with a continual ſtroke; he that ruled the nations in anger, is perſecuted and none hindereth. The whole earth is at reſt, and is quiet: they break forth into ſinging. Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, ſaying, Since thou art laid down, no feller is come up againſt us. Hell from beneath is moved for thee to meet thee at thy coming: it ſtirreth up the dead for thee, even all the chief ones of the earth; it hath raiſed up from their thrones all the kings of the nations. All they ſhall ſpeak, and ſay unto thee, Art thou alſo become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, and the noiſe of thy viols: the worm is ſpread under thee, and the worms cover thee. How art thou fallen from Heaven, O Lucifer, ſon of the morning! how art thou cut down to the ground, which didſt weaken the nations! for thou haſt ſaid in thine heart, I will aſcend into heaven, I will exalt

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my throne above the ſtars of God: I will ſit alſo upon the mount of the congregation, in the ſides of the north. I will aſcend above the heights of the clouds; I will be like the moſt High. Yet thou ſhalt be brought down to hell, to the ſides of the pit. They that ſee thee ſhall narrowly look upon thee, and conſider thee, ſaying, Is this the man that made the earth to tremble, that did ſhake kingdoms? that made the world as a wilderneſs, and deſtroyed the cities thereof, that opened not the houſe of his priſoners? All the kings of the nations, even all of them lie in glory, every one in his own houſe. But thou art caſt out of thy grave, like an abominable branch: and as the raiment of thoſe that are ſlain, thruſt through with a ſword, that go down to the ſtones of the pit, as a carcaſe trodden under feet. Thou ſhalt not be joined with them in burial, becauſe thou haſt deſtroyed thy land, and ſlain thy people: the ſeed of evil-doers ſhall never be renowned. Prepare ſlaughter for his children for the iniquity of their fathers; that they do not riſe, nor poſſeſs the land, nor fill the face of the world with cities. For I will riſe up againſt them, ſaith the Lord of hoſts, and cut off from Babylon the name and remnant, and ſon and nephew, ſaith the Lord. I will alſo make it a poſſeſſion for the bittern, and pools of water: and I will ſweep it with the beſom of deſtruction, ſaith the Lord of hoſts. The Lord of hoſts hath ſworn, ſaying, Surely as I have thought, ſo ſhall it come to paſs; and as I have purpoſed, ſo ſhall it ſtand: that I will break the Aſſyrian in my land, and upon my mountains tread him under foot: then ſhall his yoke depart from off them, and his burden depart from off their ſhoulders. This is the purpoſe that is purpoſed upon the whole earth: and this is the hand that is ſtretched out upon all the nations. For the Lord of hoſts hath purpoſed, and who ſhall diſannul it? And his hand is ſtretched out, and who ſhall turn it back? In the year that king Ahaz died, was this burden. *Iſaiah* 14. 4—28.

Iſaiah's ſong of praiſe.

O Lord, thou art my God, I will exalt thee, I will praiſe thy name; for thou haſt done wonderful things; thy counſels of old are faithfulneſs and truth. For thou haſt made of a city, an heap; of a defenced city, a ruin: a palace of ſtrangers to be no city, it ſhall never be built. Therefore ſhall the ſtrong people glorify thee, the city of the terrible nations ſhall fear thee. For thou haſt been a ſtrength

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to the poor, a ſtrength to the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat, when the blaſt of the terrible ones is as a ſtorm againſt the wall. Thou ſhalt bring down the noiſe of ſtrangers, as the heat in a dry place; even the heat with the ſhadow of a cloud; the branch of the terrible ones ſhall be brought low. And in this mountain ſhall the Lord of hoſts make unto all people a feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will deſtroy in this mountain the face of the covering caſt over all people, and the veil that is ſpread over all nations. He will ſwallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people ſhall he take away from off all the earth: for the Lord hath ſpoken it. And it ſhall be ſaid in that day, Lo, this is our God, we have waited for him, and he will ſave us: this is the Lord, we have waited for him, we will be glad and rejoice in his ſalvation. For in this mountain ſhall the hand of the Lord reſt, and Moab ſhall be trodden down under him, even as ſtraw is trodden down for the dunghill. And he ſhall ſpread forth his hands in the midſt of them, as he that ſwimmeth ſpreadeth forth his hands to ſwim: and he ſhall bring down their pride together with the ſpoils of their hands. And the fortreſs of the high fort of thy walls ſhall he bring down, lay low, and bring to the ground, even to the duſt. *Iſaiah 25th chapter.*

A ſong inciting to confidence in God.

WE have a ſtrong city, ſalvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee: becauſe he truſteth in thee. Truſt ye in the Lord for ever: for in the Lord Jehovah is everlaſting ſtrength. For he bringeth down them that dwell on high, the lofty city he layeth it low, he layeth it low, even to the ground, he bringeth it even to the duſt. The foot ſhall tread it down, even the feet of the poor, and the ſteps of the needy. The way of the juſt is uprightneſs: thou, moſt upright, doſt weigh the path of the juſt. Yea, in the way of thy judgments, O Lord, have we waited for thee; the deſire of our ſoul is to thy name, and to the remembrance of thee. With my ſoul have I deſired thee in the night, yea, with my ſpirit within me will I ſeek thee early: for when thy judgments are in the earth, the inhabitants of the world

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will learn righteouſneſs. Let favour be ſhewed to the wicked, yet will he not learn righteouſneſs: in the land of uprightneſs will he deal unjuſtly, and will not behold the majeſty of the Lord. Lord, when thy hand is lifted up, they will not ſee: but they ſhall ſee, and be aſhamed for their envy at the people, yea, the fire of thine enemies ſhall devour them. Lord, thou wilt ordain peace for us: for thou alſo haſt wrought all our works in us. O Lord, our God, other lords beſide thee have had dominion over us: but by thee only will we make mention of thy name. They are dead, they ſhall not live; they are deceaſed, they ſhall not riſe: therefore haſt thou viſited and deſtroyed them, and made all their memory to periſh. Thou haſt increaſed the nation, O Lord, thou haſt increaſed the nation, thou art glorified; thou haſt removed it far unto all the ends of the earth. Lord, in trouble have they viſited thee, they poured out a prayer when thy chaſtening was upon them. Like as a woman with child that draweth near the time of her delivery, is in pain, and crieth out in her pangs; ſo have we been in thy ſight, O Lord. We have been with child, we have been in pain, we have as it were brought forth wind, we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen. Thy dead men ſhall live, together with my dead body ſhall they ariſe: awake and ſing, ye that dwell in duſt: for thy dew is as the dew of herbs, and the earth ſhall caſt out the dead. Come my people, enter thou into thy chambers, and ſhut thy doors about thee: hide thyſelf as it were for a little moment, until the indignation be overpaſt. For behold, the Lord cometh out of his place to puniſh the inhabitants of the earth for their iniquity: the earth alſo ſhall diſcloſe her blood, and ſhall no more cover her ſlain.

Iſaiah 26th chapter.

Hezekiah's thankſgiving.

I SAID, in the cutting off of my days, I ſhall go to the gates of the grave: I am deprived of the reſidue of my years. I ſaid, I ſhall not ſee the Lord, even the Lord in the land of the living: I ſhall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a ſhepherd's tent: I have cut off like a weaver my life: he will cut me off with pining ſickneſs: from day even to night wilt thou make an end of me. I reckoned till morning, that as a lion, ſo will he break all my bones: from day even to night wilt thou make an end of me. Like a crane

a crane or a ſwallow, ſo did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Lord I am oppreſſed, undertake for me. What ſhall I ſay? he hath both ſpoken unto me, and himſelf hath done it: I ſhall go ſoftly all my years in the bitterneſs of my ſoul. O Lord, by theſe things men live, and in all theſe things is the life of my ſpirit: ſo wilt thou recover me, and make me to live. Behold, for peace I had great bitterneſs; but thou haſt in love to my ſoul delivered it from the pit of corruption: for thou haſt caſt all my ſins behind thy back. For the grave cannot praiſe thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living he ſhall praiſe thee, as I do this day: the father to the children ſhall make known thy truth. The Lord was ready to ſave me; therefore we will ſing my ſongs to the ſtringed inſtruments, all the days of our life, in the houſe of the Lord. *Iſaiah* 38. 10—20.

Daniel's thankſgiving.

BLESSED be the name of God for ever and ever: for wiſdom and might are his. And he changeth the times and the ſeaſons: he removeth kings, and ſetteth up kings: he giveth wiſdom unto the wiſe, and knowledge to them that know underſtanding. He revealeth the deep and ſecret things: he knoweth what is in the darkneſs, and the light dwelleth with him. I thank thee, and praiſe thee, O thou God of my fathers, who haſt given me wiſdom and might, and haſt made known unto me now what we deſired of thee: for thou haſt now made known unto us the king's matter. *Daniel* 2. 20—23.

The Song of ſongs, which is Solomon's

A Nuptial Poem, conſiſting of ſeven Eclogues, one for each day of the Marriage-Feaſt.

ECLOGUE THE FIRST

THE ſong of ſongs, which is Solomon's. Let him kiſs me with the kiſſes of his mouth: for thy love is better than wine. Becauſe of the ſavour of thy good ointments, thy name is an ointment poured forth, therefore do the virgins love thee. Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice

joice in thee, we will remember thy love more than wine; the upright love thee. I am black, but comely, O ye daughters of Jeruſalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, becauſe I am black, becauſe the ſun hath looked upon me: my mothers children were angry with me, they made me the keeper of the vineyards, but mine own vineyard have I not kept. Tell me, O thou, whom my ſoul loveth, where thou feedeſt, where thou makeſt thy flock to reſt at noon: for why ſhould I be as one that turneth aſide by the flocks of thy companions? If thou know not, O thou faireſt among women, go thy way forth by the footſteps of the flock, and feed thy kids beſide the ſhepherds' tents. I have compared thee, O my love, to a company of horſes in Pharaoh's chariots. Thy cheeks are comely with rows of jewels, thy neck with chains of gold. We will make thee borders of gold, with ſtuds of ſilver. While the king ſitteth at his table, my ſpikenard ſendeth forth the ſmell thereof. A bundle of myrrh is my well-beloved unto me; he ſhall lie all night betwixt my breaſts. My beloved is unto me as a cluſter of camphire in the vineyards of Engedi. Behold, thou art fair, my love; behold, thou art fair, thou haſt doves eyes. Behold, thou art fair, my beloved, yea pleaſant: alſo our bed is green. The beams of our houſe are cedar, and our rafters of fir.

I am the roſe of Sharon, and the lily of the valleys. As the lily among thorns, ſo is my love among the daughters. As the apple-tree among the trees of the wood, ſo is my beloved among the ſons. I ſat down under his ſhadow with great delight, and his fruit was ſweet to my taſte. He brought me to the banqueting houſe, and his banner over me was love. Stay me with flaggons, comfort me with apples; for I am ſick of love. His left hand is under my head, and his right hand doth embrace me. I charge you, O ye daughters of Jeruſalem, by the roes and by the hinds of the field, that ye ſtir not up, nor awake my love till he pleaſe.

ECLOGUE THE SECOND.

THE voice of my beloved! behold, he cometh leaping upon the mountains, ſkipping upon the hills. My beloved is like a roe, or a young hart: behold, he ſtandeth behind our wall, he looketh forth at the windows, ſhewing himſelf through the latteſs. My beloved ſpake, and ſaid unto me, Riſe up, my love, my fair one, and come away. For lo, the

the winter is paſt, the rain is over and gone. The flowers appear on the earth, the time of the ſinging of birds is come, and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs, and the vines, with the tender grape give a good ſmell. Ariſe, my love, my fair one, and come away. O my dove, that art in the cleſts of the rock, in the ſecret places of the ſtairs, let me ſee thy countenance, let me hear thy voice; for ſweet is thy voice and thy countenance is comely. Take us the foxes, the little foxes, that ſpoil the vines: for our vines have tender grapes. My beloved is mine, and I am his: he feedeth among the lilies. Until the day break, and the ſhadows flee away: turn my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

By night on my bed I ſought him whom my ſoul loveth: I ſought him, but I found him not. I will riſe now, and go about the city in the ſtreets, and in the broad ways I will ſeek him whom my ſoul loveth: I ſought him, but I found him not. The watchmen that go about the city found me: to whom I ſaid, Saw ye him whom my ſoul loveth? It was but a little that I paſſed from them, but I found him whom my ſoul loveth? I held him, and would not let him go, until I had brought him unto my mother's houſe, and into the chamber of her that conceived me. I charge you, O ye daughters of Jeruſalem, by the roes and by the hinds of the field, that ye ſtir not up, nor awake my love till he pleaſe.

ECLOGUE THE THIRD.

WHO is this that cometh out of the wilderneſs like pillars of ſmoke, perfumed with myrrh and frankincenſe, with all powders of the merchant? Behold, his bed which is Solomon's; threeſcore valiant men are about it, of the valiant of Iſrael. They all hold ſwords, being expert in war: every man hath his ſword upon his thigh, becauſe of fear in the night. King Solomon made himſelf a chariot of the wood of Lebanon. He made the pillars thereof of ſilver, the bottom thereof of gold, the covering of it of purple; the midſt thereof being paved with love, for the daughters of Jeruſalem. Go forth, O ye daughters of Zion, and, behold, king Solomon with the crown wherewith his mother crowned him in the day of his eſpouſals, and in the day of the gladneſs of his heart.

Behold, thou art fair, my love, behold, thou art fair: thou haſt doves' eyes within thy locks: thy hair is as a flock

of goats that appear from mount Gilead. Thy teeth are like a flock of ſheep that are even ſhorn, which came up from the waſhing; whereof every one bear twins, and none is barren among them. Thy lips are like a thread of ſcarlet, and thy ſpeech is comely: thy temples are like a piece of a pomegranate within thy locks. Thy neck is like the tower of David builded for an armoury, whereon there hang a thouſand bucklers, all ſhields of mighty men. Thy two breaſts are like two young roes that are twins, which feed among the lilies. Until the day break, and the ſhadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincenſe.

ECLOGUE THE FOURTH.

THOU art all fair, my love; there is no ſpot in thee. Come with me from Lebanon, my ſpouſe, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards. Thou haſt raviſhed my heart, my ſiſter, my ſpouſe: thou haſt raviſhed my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my ſiſter, my ſpouſe! how much better is thy love than wine! and the ſmell of thine ointments than all ſpices! Thy lips, O my ſpouſe, drop as the honeycomb; honey and milk are under thy tongue; and the ſmell of thy garments is like the ſmell of Lebanon. A garden encloſed is my ſiſter, my ſpouſe; a ſpring ſhut up, a fountain ſealed. Thy plants are an orchard of pomegranates, with pleaſant fruits; camphire, with ſpikenard, ſpikenard and ſaffron; calamus and cinnamon, with all trees of frankincenſe: myrrh and aloes, with all the chief ſpices: a fountain of gardens, a well of living waters, and ſtreams from Lebanon. Awake, O north-wind, and come, thou ſouth, blow upon my garden, that the ſpices thereof may flow out. Let my beloved come into his garden, and eat his pleaſant fruits.

I am come into my garden, my ſiſter, my ſpouſe: I have gathered my myrrh with my ſpice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends, drink, yea, drink abundantly, O beloved.

ECLOGUE THE FIFTH.

I SLEEP, but my heart waketh: it is the voice of my beloved that knocketh, ſaying, Open to me, my ſiſter, my love, my dove, my undefiled: for my head is filled with dew,

dew, and my locks with the drops of the night. I have put off my coat, how ſhall I put it on! I have waſhed my feet, how ſhall I defile them? My beloved put in his hand by the hole of the door, and my bowels were moved for him. I roſe up to open to my beloved, and my hands dropped with myrrh, and my fingers with ſweet-ſmelling myrrh, upon the handles of the lock. I opened to my beloved, but my beloved had withdrawn himſelf, and was gone: my ſoul failed when he ſpake: I ſought him, but I could not find him; I called him, but he gave me no anſwer. The watchmen that went about the city found me, they ſmote me, they wounded me; the keepers of the walls took away my vail from me. I charge you, O daughters of Jeruſalem, if ye find my beloved, that ye tell him that I am ſick of love. What is thy beloved more than another beloved, O thou faireſt among women: what is thy beloved more than another beloved, that thou doſt ſo charge us. My beloved is white and ruddy, the chiefeſt among ten thouſand. His head is as the moſt fine gold, his locks are buſhy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, waſhed with milk, and fitly ſet. His cheeks are as a bed of ſpices, as ſweet flowers: his lips like lilies, dropping ſweet ſmelling myrrh. His hands are as gold rings ſet with the beryl: his belly is as bright ivory overlaid with ſapphires. His legs are as pillars of marble ſet upon ſockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is moſt ſweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jeruſalem.

Whither is thy beloved gone, O thou faireſt among women? whither is thy beloved turned aſide? that we may ſeek him with thee. My beloved is gone down into his garden, to the beds of ſpices, to feed in the gardens, and to gather lilies. I am my beloved's, and my beloved is mine: he feedeth among the lilies. Thou art beautiful, O my love, as Tirzah, comely as Jeruſalem, terrible as an army with banners. Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead. Thy teeth are as a flock of ſheep which go up from the waſhing, whereof every one beareth twins, and there is not one barren among them. As a piece of pomegranate are thy temples within thy locks. There are threeſcore queens, and fourſcore concubines, and virgins without number. My dove, my undefiled is but one: ſhe is the only one of her mother, ſhe is the choice one of her that bare her. The daughters ſaw her, and bleſſed her; yea, the

queens and the concubines, and they praiſed her. Who is ſhe that looketh forth as the morning, fair as the moon, clear as the ſun, and terrible as an army with banners?

ECLOGUE THE SIXTH.

I WENT down into the garden of nuts, to ſee the fruits of the valley, and to ſee whether the vine flouriſhed, and the pomegranates budded. Or ever I was aware, my ſoul made me like the chariots of Ammi-nadib. Return, return, O Shulamite: return, return, that we may look upon thee. What will ye ſee in the Shulamite? As it were the company of two armies.

How beautiful are thy feet with ſhoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman. Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat ſet about with lilies. Thy two breaſts are like two young roes that are twins. Thy neck is as a tower of ivory; thine eyes like the fiſh pools in Heſhbon by the gate of Bath-rabbim: thy noſe is as the tower of Lebanon which looketh toward Damaſcus. Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries. How fair and how pleaſant art thou, O love, for delights! This thy ſtature is like to a palm tree, and thy breaſts to the cluſters of grapes. I ſaid, I will go up to the palm tree, I will take hold of the boughs thereof, now alſo thy breaſts ſhall be as cluſters of the vine, and the ſmell of thy noſe like apples; and the roof of thy mouth like the beſt wine for my beloved, that goeth down ſweetly, cauſing the lips of thoſe that are aſleep to ſpeak. I am my beloved's, and his deſire is toward me. Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us ſee if the vine flouriſh, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves. The mandrakes give a ſmell, and at our gates are all manner of pleaſant fruits new and old, which I have laid up for thee, O my beloved.

O that thou wert as my brother, that ſucked the breaſts of my mother! when I ſhould find thee without, I would kiſs thee: yea I ſhould not be deſpiſed. I would lead thee, and bring thee into my mother's houſe, who would inſtruct me: I would cauſe thee to drink of ſpiced wine of the juice of my pomegranate. His left hand ſhould be under my head,

head, and his right hand ſhould embrace me. I charge you, O daughters of Jeruſalem, that ye ſtir not up, nor awake my love, until he pleaſe.

ECLOGUE THE SEVENTH.

WHO is this that cometh up from the wilderneſs, leaning upon her beloved? I raiſed thee up under the apple-tree: there thy mother brought thee forth, there ſhe brought thee forth that bare thee. Set me as a ſeal upon thine heart as a ſeal upon thine arm. For love is ſtrong as death: jealouſy is cruel as the grave: the coals thereof are coals of fire which hath a moſt vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the ſubſtance of his houſe for love, it would utterly be contemned. We have a little ſiſter, and ſhe hath no breaſts: what ſhall we do for our ſiſter in the day when ſhe ſhall be ſpoken for? If ſhe be a wall, we will build upon her a palace of ſilver: and if ſhe be a door, we will incloſe her with boards of cedar. I am a wall, and my breaſt like towers: then was I in his eyes as one that found favour. Solomon had a vineyard at Baal-hamon: he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thouſand pieces of ſilver. My vineyard which is mine, is before me: thou, O Solomon, muſt have a thouſand, and thoſe that keep the fruit thereof two hundred. Thou that dwelleſt in the gardens, the companions hearken to thy voice: cauſe me to hear it. Make haſte, my beloved, and be thou like to a roe, or to a young hart upon the mountains of ſpices.

Raguel's thankſgiving.

O GOD, thou art worthy to be praiſed with all pure and holy praiſe; therefore let thy ſaints praiſe thee, with all thy creatures; and let all thine angels and thine elect praiſe thee for ever. Thou art to be praiſed, for thou haſt made me joyful: and that is not come to me, which I ſuſpected; but thou haſt dealt with us according to thy great mercy. Thou art to be praiſed, becauſe thou haſt had mercy of two that were the only begotten children of their fathers; grant them mercy, O Lord, and finiſh their life in health, with joy and mercy. Tobit 8, 15—17.

Tobit's

Tobit's thankſgiving.

BLESSED be God that liveth for ever, and bleſſed be his kingdom. For he doth ſcourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand. Confeſs him before the Gentiles, ye children of Iſrael: for he hath ſcattered us among them. There declare his greatneſs, and extol him before all the living; for he is our Lord, and he is the God our Father for ever. And he will ſcourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath ſcattered us. If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore ſee what he will do with you, and confeſs him with your whole mouth, and praiſe the Lord of might, and extol the everlaſting King. In the land of my captivity do I praiſe him, and declare his might and majeſty to a ſinful nation: O ye ſinners, turn and do juſtice before him: who can tell if he will accept you, and have mercy on you? I will extol my God, and my ſoul ſhall praiſe the king of heaven, and ſhall rejoice in his greatneſs. Let all men ſpeak, and let all praiſe him for his righteouſneſs. O Jeruſalem the holy city, he will ſcourge thee for thy children's works, and will have mercy again on the ſons of the righteous. Give praiſe to the Lord, for he is good: and praiſe the everlaſting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee thoſe that are captives, and love in thee for ever thoſe that are miſerable. Many nations ſhall come from far to the name of the Lord God, with gifts in their hands, even gifts to the King of heaven; all generations ſhall praiſe thee with great joy. Curſed are all they which hate thee, and bleſſed ſhall all be which love thee for ever. Rejoice and be glad for the children of the juſt: for they ſhall be gathered together, and ſhall bleſs the Lord of the juſt. O bleſſed are they which love thee, for they ſhall rejoice in thy peace: bleſſed are they which have been ſorrowful for all thy ſcourges: for they ſhall rejoice for thee, when they have ſeen all thy glory, and ſhall be glad for ever. Let my ſoul bleſs God the great King. For Jeruſalem ſhall be built up with ſapphires, and emeralds, and precious ſtone, thy walls, and towers, and battlements, with pure gold. And the ſtreets of Jeruſalem ſhall be paved with beryl, and carbuncle, and ſtones of Ophir. *Tobit* 13. 1—17.

Song

Song of Judith.

BEGIN unto my God with timbrels, ſing unto my Lord with cymbals: tune unto him a new pſalm: exalt him, and call upon his name, for God breaketh the battles: for amongſt the camps in the midſt of the people he hath delivered me out of the hands of them that perſecuted me. Aſſur came out of the mountains from the north, he came with ten thouſands of his army, the multitude whereof ſtopped the torrents, and their horſemen have covered the hills. He bragged that he would burn up my borders, and kill my young men with the ſword, and daſh the ſucking children againſt the ground, and make mine infants as a prey, and my virgins as a ſpoil. But the Almighty Lord hath diſappointed them by the hand of a woman. For the mighty one did not fall by the young men, neither did the ſons of the Titans ſmite him, nor high giants ſet upon him, but Judith the daughter of Merari weakened him with the beauty of her countenance. For ſhe put off the garment of her widowhood, for the exaltation of thoſe that were oppreſſed in Iſrael, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him. Her ſandals raviſhed his eyes, her beauty took his mind priſoner, and the faulchion paſſed through his neck. The Perſians quaked at her boldneſs, and the Medes were daunted at her hardineſs. Then my afflicted ſhouted for joy, and my weak ones cried aloud; but they were aſtoniſhed: theſe lifted up their voices but they were overthrown. The ſons of the damſels have pierced them through, and wounded them as fugitives children; they periſhed by the battle of the Lord. I will ſing unto the Lord a new ſong: O Lord, thou art great and glorious, wonderful in ſtrength, and invincible. Let all creatures ſerve thee: for thou ſpakeſt, and they were made, thou didſt ſend forth thy ſpirit, and it created them, and there is none that can reſiſt thy voice. For the mountains ſhall be moved from their foundations with the waters, the rocks ſhall melt as wax at thy preſence: yet thou art merciful to them that fear thee. For all ſacrifice is too little for a ſweet ſavour unto thee, and all the fat is not ſufficient for thy burnt-offering: but he that feareth the Lord is great at all times. Woe to the nations that riſe up againſt my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their fleſh; and they ſhall feel them, and weep for ever. *Judith* 16. 2—17.

Song

Song of the three children.

BLESSED art thou, O Lord God of our fathers: and to be praiſed and exalted above all for ever. And bleſſed is thy glorious and holy name: and to be praiſed and exalted above all for ever. Bleſſed art thou in the temple of thine holy glory: and to be praiſed and glorified above all for ever. Bleſſed art thou that beholdeſt the depths, and ſitteſt upon the cherubims, and to be praiſed and exalted above all for ever. Bleſſed art thou on the glorious throne of thy kingdom: and to be praiſed and glorified above all for ever. Bleſſed art thou in the firmament of heaven: and above all to be praiſed and glorified for ever. O all ye works of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever. O ye heavens, bleſs ye the Lord: praiſe and exalt him above all for ever. O ye angels of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever. O all ye waters that be above the heaven, bleſs ye the Lord: praiſe and exalt him above all for ever. O all ye powers of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever. O ye ſun and moon, bleſs ye the Lord: praiſe and exalt him above all for ever. O ye ſtars of heaven, bleſs ye the Lord: praiſe and exalt him above all for ever. O every ſhower and dew, bleſs ye the Lord: praiſe and exalt him above all for ever. O all ye winds, bleſs ye the Lord: praiſe and exalt him above all for ever. O ye fire and heat, bleſs ye the Lord: praiſe and exalt him above all for ever. O ye winter and ſummer, bleſs ye the Lord: praiſe and exalt him above all for ever. O ye dews and ſtorms of ſnow, bleſs ye the Lord: praiſe and exalt him above all for ever. O ye nights and days, bleſs ye the Lord: praiſe and exalt him above all for ever. O ye light and darkneſs, bleſs ye the Lord: praiſe and exalt him above all for ever. O ye ice and cold, bleſs ye the Lord: praiſe and exalt him above all for ever. O ye froſt and ſnow, bleſs ye the Lord: praiſe and exalt him above all for ever. O ye lightnings and clouds, bleſs ye the Lord: praiſe and exalt him above all for ever. O let the earth bleſs the Lord: praiſe and exalt him above all for ever. O ye mountains and little hills, bleſs ye the Lord: praiſe and exalt him above all for ever. O all ye things that grow on the earth, bleſs ye the Lord: praiſe and exalt him above all for ever. O ye fountains, bleſs ye the Lord: praiſe and exalt him above all for ever. O ye ſeas and rivers, bleſs ye the Lord: praiſe and exalt him above all for ever. O ye whales, and all that move in the waters, bleſs ye the Lord: praiſe and exalt him above all for ever. O all ye fowls of the air, bleſs ye the Lord: praiſe and exalt him above all for ever. O all ye beaſts and cattle,

bleſs

bleſs ye the Lord: praiſe and exalt him above all for ever. O ye children of men, bleſs ye the Lord; praiſe and exalt him above all for ever. O Iſrael, bleſs ye the Lord; praiſe and exalt him above all for ever. O ye prieſts of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever. O ye ſervants of the Lord, bleſs ye the Lord; praiſe and exalt him above all for ever. O ye ſpirits and ſouls of the righteous, bleſs ye the Lord: praiſe and exalt him above all for ever. O ye holy and humble men of heart, bleſs ye the Lord: praiſe and exalt him above all for ever. O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe and exalt him above all for ever: for he hath delivered us from hell, and ſaved us from the hand of death, and delivered us out of the midſt of the furnace and burning flame: even out of the midſt of the fire hath he delivered us. O give thanks unto the Lord, becauſe he is gracious: for his mercy endureth for ever. *Song of the three children*, 29—67.

Song of the Virgin Mary.

MY ſoul doth magnify the Lord, and my ſpirit hath rejoiced in God my Saviour. For he hath regarded the low eſtate of his handmaiden: for, behold, from henceforth, all generations ſhall call me bleſſed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath ſhewed ſtrength with his arm; he hath ſcattered the proud in the imagination of their hearts. He hath put down the mighty from their ſeats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath ſent empty away. He hath holpen his ſervant Iſrael, in remembrance of his mercy; as he ſpake to our fathers, to Abraham, and to his ſeed for ever.

Luke 1. 46—55.

Song of Zacharias.

BLESSED be the Lord God of Iſrael; for he hath viſited and redeemed his people, and hath raiſed up an horn of ſalvation for us in the houſe of his ſervant David: as he ſpake by the mouth of his holy prophets, which have been ſince the world began; that we ſhould be ſaved from our enemies, and from the hand of all that hate us; to perform the mercy promiſed to our fathers, and to remember his holy

holy covenant, the oath which he ſware to our father Abraham, that he would grant unto us that we, being delivered out of the hand of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him, all the days of our life. And thou child, ſhalt be called the prophet of the Higheſt; for thou ſhalt go before the face of the Lord to prepare his ways; to give knowledge of ſalvation unto his people, by the remiſſion of their ſins, through the tender mercy of our God; whereby the day-ſpring from on high hath viſited us, to give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of peace. *Luke* i. 68—79.

PART

PART II.

Prayers, Pſalms, and Poems, from the ancient Heathen.

A prayer to Jupiter for health, peace, and riches.

JOVE, ever honour'd, everlaſting king,
Accept this witneſs of thy ſervant's love,
Due ſacrifice and praiſe. Great pow'r, thro' thee
All things, that are, exiſt: earth, mountains, ſea,
And all within the mighty ſphere of heaven.
Saturnian Jove, dread monarch of the ſky,
In thunders loud and terrible deſcending:
All things producing, as of all the end,
So the beginning, author of increaſe,
Omnipotent, pow'r creative, purifier,
Whoſe arm rolls thunder, and the forky blaze
Of lightning darts! whoſe glorious word can ſhake
Earth's deep foundation! Oh accept my prayer,
Multiform Deity, and give us health,
Fair peace, and riches with pure virtue crown'd.

Orpheus.

A prayer to Jupiter for virtue and wealth.

HAIL Saturn's ſon, dread ſovereign of the ſkies,
Supreme diſpoſer of all earthly joys;
What man his numbers to thy gifts could raiſe?
What man hath ſung, or e'er ſhall ſing thy praiſe?
The bard is yet, and ſtill ſhall be unborn:
Who can a Jove with worthy ſtrains adorn?
Hail, father! tho' above all praiſes, hear;
Grant wealth and virtue to thy ſervant's prayer:
Wealth without virtue but enhances ſhame,
And virtue without wealth becomes a name:
Send wealth, ſend virtue then; for join'd they prove
The bliſs of mortals, and the gift of Jove.

Callimachus.

Prayer of an unknown author.

GREAT God, give us the good things that are neceſſary for us, whether we aſk them or not; and keep evil things from us, even when we aſk them of thee.

Plato's ſecond Alcibiades.

Prayer

Prayer of the Lacedæmonians.

GIVE us, O ye Gods, that which is comely with that which is good. *Second Alcibiades.*

Prayer of Cyrus.

O JOVE Paternal! Sun! and all ye Gods! receive theſe Sacrifices as the completion of many worthy and handſome actions; and as grateful acknowledgements for having ſignified to me both by the victims, by celeſtial ſigns, by birds, and by omens, what became me to do and not to do. And I abundantly return you thanks, that I have been ſenſible of your care and protection: and that in the courſe of my proſperity I never was exalted above what became a man. I implore you now to beſtow all happineſs on my children! my wife! my friends! and my country! And for myſelf, that I may die as I have always lived. *Cyropædia.*

The Hymn of Cleanthes.

O UNDER various ſacred names ador'd!
Divinity ſupreme! all-potent Lord!
Author of nature! whoſe unbounded ſway
And legiſlative pow'r all things obey!
Majeſtic Jove! all hail! To thee belong
The ſuppliant pray'r, and tributary ſong:
To thee from all thy mortal offspring due;
From thee we came, from thee our being drew;
Whatever lives and moves, great Sire! is thine,
Embodied portions of the ſoul divine.
Therefore to thee will I attune my ſtring,
And of thy wondrous pow'r for ever ſing.
The wheeling orbs, the wand'ring fires above
That round this earthly ſphere inceſſant move,
Through all this boundleſs world admit thy ſway,
And roll ſpontaneous where thou point'ſt the way.
Such is the awe impreſt on nature round
When through the void thy dreadful thunders ſound,
Thoſe flaming agents of thy matchleſs pow'r:
Aſtoniſh'd worlds hear, tremble, and adore,
Thus paramount to all, by all obey'd,
Ruling that reaſon which thro' all convey'd,
Informs this gen'ral maſs, thou reign'ſt ador'd

Supreme,

Supreme, unbounded, univerſal Lord.
For, nor in earth; nor earth-encircling floods
Nor yon æthereal pole, the ſeat of gods,
Is ought perform'd without thy aid divine;
Strength, wiſdom, virtue, mighty Jove, are thine!
Vice is the act of man, by paſſion toſt,
And in the ſhoreleſs ſea of folly loſt.
But thou, what vice diſorders, canſt compoſe;
And profit by the malice of thy foes;
So blending good with evil, fair with foul,
As thence to model one harmonious whole:
One univerſal law of truth and right;
But wretched mortals ſhun the heav'nly light;
And, tho' to bliſs directing ſtill their choice,
Hear not, or heed not reaſon's ſacred voice,
That common guide ordain'd to point the road
That leads obedient man to ſolid good.
Thence quitting virtue's lovely paths they rove
As various objects various paſſions move.
Some thro' oppoſing crowds and threatning war
Seek pow'r's bright throne, and fame's triumphal car.
Some, bent on wealth, purſue with endleſs pain
Oppreſſive, ſordid, and diſhoneſt gain:
While others, to ſoft indolence reſign'd,
Drown in corporeal ſweets th' immortal mind.
But, O great father, thunder-ruling god!
Who in thick darkneſs mak'ſt thy dread abode!
Thou, from whoſe bounty all good gifts deſcend,
Do thou from ignorance mankind defend!
The clouds of vice and folly, O controul;
And ſhed the beams of wiſdom on the ſoul!
Thoſe radiant beams, by whoſe all-piercing flame
Thy juſtice rules this univerſal frame.
That honour'd with a portion of thy light
We may eſſay thy goodneſs to requite
With honorary ſongs, and grateful lays,
And hymn thy glorious works with ceaſeleſs praiſe,
The proper taſk of man; and ſure to ſing
Of nature's laws, and nature's mighty king
Is bliſs ſupreme. Let gods with mortals join!
The ſubject may tranſport a breaſt divine.

EUPOLIS's HYMN TO THE CREATOR.

THE OCCASION.

Part of a (new) Dialogue between Plato and Eupolis.—The reſt not extant.

Eup. BUT is it not a little hard, that you ſhould baniſh all our fraternity from your new common wealth? What hurt has father Homer done, that you diſmiſs him among the reſt?

Plato. Certainly the blind old gentleman lies with the beſt grace in the world. But a lie, handſomely told, debauches the taſte and morals of a people. Beſides, his tales of the gods are intolerable, and derogate in the higheſt degree from the dignity of the Divine Nature.

Eup. But do you really think, that thoſe faults are inſeparable from the poetry? May not the One Supreme be ſung, without any intermixture of them?

Plato. I muſt own, I hardly ever ſaw any thing of that nature. But I ſhall be glad to ſee you, or any other, attempt and ſucceed in it. On that condition, I will gladly exempt you from the fate of your brother poets.

Eup. I am far from pretending to be a ſtandard. But I will do the beſt I can.

The HYMN.

AUTHOR of being, ſource of light,
With unfading beauties bright,
Fulneſs, goodneſs, rolling round
Thy own fair orb without a bound:
Whether thee thy ſuppliants call
Truth or good, or one, or all,
Ei, or Jao; thee we hail
Eſſence that can never fail,
Grecian or Barbaric name,
Thy ſtedfaſt being ſtill the ſame.

Thee, when morning greets the ſkies
With roſy cheeks and humid eyes;
Thee, when ſweet declining day
Sinks in purple waves away;
Thee will I ſing, O parent Jove,
And teach the world to praiſe and love.

Yonder azure vault on high,
Yonder blue, low, liquid ſky,

Earth,

Earth, on its firm baſis plac'd,
And with circling waves embrac'd,
All creating pow'r confeſs,
All their mighty maker bleſs.
Thou ſhak'ſt all nature with thy nod,
Sea, earth, and air confeſs thee God:
Yet does thy pow'rful hand ſuſtain
Both earth and heaven, both firm and main.

Scarce can our daring thought ariſe
To thy pavilion in the ſkies;
Nor can Plato's ſelf declare
The bliſs, the joy, the rapture there.
Barren above thou doſt not reign,
But circled with a glorious train.
The ſons of God, the ſons of light,
Ever joying in thy ſight:
For thee their ſilver harps are ſtrung,
Ever beauteous, ever young,
Angelic forms their voices raiſe,
And thro' heav'ns arch reſound thy praiſe.

The feather'd fowls that ſwim the air,
And bathe in liquid ether there,
The lark, precentor of their choir,
Leading them higher ſtill and higher,
Liſten and learn; th' angelic notes
Repeating in their warbling throats:
And ere to ſoft repoſe they go,
Teach them to their lords below:
On the green turf, their moſſy neſt,
The ev'ning anthem ſwells their breaſt.
Thus like thy golden chain from high
Thy praiſe unites the earth and ſky.

Source of light, thou bid'ſt the ſun
On his burning axles run;
The ſtars like duſt around him fly,
And ſtrew the area of the ſky.
He drives ſo ſwift his race above,
Mortals can't perceive him move:
So ſmooth his courſe, oblique or ſtrait,
Olympus ſhakes not with his weight.
As the queen of ſolemn night
Fills at his vaſe her orb of light,

Imparted luſtre; thus we ſee,
The ſolar virtue ſhines by thee.

Eireſione, we'll no more,
Imaginary pow'r, adore;
Since oil, and wool, and cheerful wine,
And life-ſuſtaining bread are thine.

Thy herbage, O great Pan, ſuſtains
The flocks that graze our Attic plains;
The olive, with freſh verdure crown'd,
Riſes pregnant from the ground;
At thy command it ſhoots and ſprings,
And a thouſand bleſſings brings.
Minerva only, is thy mind,
Wiſdom and bounty to mankind.
The fragrant thyme, the bloomy roſe,
Herb, and flow'r, and ſhrub that grows
On Theſſalian Tempe's plain,
Or where the rich Sabæans reign,
That treat the taſte, or ſmell, or ſight,
For food, for med'cine, or delight;
Planted by thy parent care,
Spring, and ſmile, and flouriſh there.

O ye nurſes of ſoft dreams,
Reedy brooks, and winding ſtreams,
Or murm'ring o'er the pebbles ſheen,
Or ſliding thro' the meadows green,
Or where thro' matted ſedge you creep,
Travelling to your parent deep:
Sound his praiſe, by whom you roſe
That ſea which neither ebbs nor flows.

O ye immortal woods and groves,
Which th' enamour'd ſtudent loves;
Beneath whoſe venerable ſhade,
For thought and friendly converſe made,
Fam'd Hecadem, old hero, lies,
Whoſe ſhrine is ſhaded from the ſkies,
And thro' the gloom of ſilent night
Projects from far its trembling light,
You, whoſe roots deſcend as low,
As high in air your branches grow;
Your leafy arms to heav'n extend,
Bend your heads, in homage bend:

Cedars

Cedars and pines, that wave above,
And the oak belov'd of Jove.

Omen, monſter, prodigy,
Or nothing are, or Jove from thee!
Whether various nature play,
Or re-invers'd thy will obey,
And to rebel-man declare
Famine, plague or waſteful war.
Laugh ye profane, who dare deſpiſe
The threat'ning vengeance of the ſkies,
Whilſt the pious, on his guard,
Undiſmay'd is ſtill prepared:
Life or death, his mind's at reſt
Since what thou ſend'ſt muſt needs be beſt.
No evil can from thee proceed
'Tis only ſuffered, not decreed.
Darkneſs is not from the ſun,
Nor mount the ſhades 'till he is gone:
Then does night obſcene ariſe
From Erebus, and fill the ſkies,
Fantaſtic forms the air invade,
Daughters of nothing and of ſhade.

Can we forget thy guardian care,
Slow to puniſh, prone to ſpare,
Thou brak'ſt the haughty Perſian's pride,
That dar'd old ocean's power deride;
Their ſhipwrecks ſtrew'd the Eubean wave,
At Marathon they found a grave.
O ye bleſt Greeks, who there expir'd,
For Greece with pious ardor fir'd:
What ſhrines or altars ſhall we raiſe
To ſecure your endleſs praiſe?
Or need we monuments ſupply,
To reſcue what can never die!

And yet a greater hero far
(Unleſs great Socrates could err)
Shall riſe to bleſs ſome future day,
And teach to live and teach to pray.
Come, unknown inſtructor, come!
Our leaping hearts ſhall make thee room:
Thou with Jove our vows ſhalt ſhare,
Of Jove and thee we are the care.

O Father, king, whoſe heav'nly face
Shines ſerene on all thy race,
We thy magnificence adore,
And thy well-known aid implore:
Nor vainly for thy help we call;
Nor can we want; for thou art all!

To Leuconöe.

That we ſhould enjoy the preſent hour, and lay aſide anxiety for the morrow.

IN vain would you conſult aſtrologers, Leuconöe, to diſcover the term of your life or mine. It is not given to man to unveil the myſteries of fate. Be ruled by me, let things take their courſe, and make the moſt you can of all events.

Whether then Jupiter allows you ſtill a long ſucceſſion of years; or whether this, in which you've cauſed ſtrong moles to be thrown into the Tuſcan ſea to break the violence of the waves, muſt be your laſt, if you be wiſe, you will attend your ordinary affairs, and regulate your hopes by the ſhortneſs of your life. Let time jealous of our pleaſures ſteal himſelf away from us as faſt as he can, this very moment whilſt I ſpeak to you, begin to enjoy the flitting day, nor reckon much upon to-morrow. *Horace.*

To Tarquetus.

He is invited to make the moſt of life from the conſideration of the neceſſity of death.

THE ſnow diſſolves, the field its verdure ſpreads,
The trees high wave in air their leafy heads;
Earth feels the change; the rivers calm ſubſide,
And ſmooth along their banks decreaſing glide;
The elder Grace, with her fair ſiſter train,
In naked beauty dances o'er the plain;
The circling hours, that ſwiftly wing their way,
And in their flight conſume the ſmiling day;
Thoſe circling hours, and all the various year,
Convince us, nothing is immortal here.
In vernal gales cold winter melts away;
Soon waſtes the ſpring in ſummer's burning ray:

Yet ſummer dies in autumn's fruitful reign,
And ſlow-pac'd winter ſoon returns again.
The moon renews her orb with growing light:
But when we ſink into the depths of night,
Where all the good, the rich, the brave are laid,
Our beſt remains are aſhes and a ſhade.
Who knows if heaven, with ever-bounteous power,
Shall add to-morrow to the preſent hour?
But know, that wealth, beſtow'd to gay delight,
Far from thy ravening heir ſhall ſpeed its flight;
But ſoon as Minos, thron'd in awful ſtate,
Shall o'er thee ſpeak the ſolemn words of fate,
Nor virtue, birth, nor eloquence divine,
Shall bid the grave its deſtin'd prey reſign:
Nor chaſte Diana from infernal night
Could bring her modeſt favourite back to light;
And hell-deſcending Theſeus ſtrove in vain
To break his amorous friend's Lethæan chain.

Horace.

To Poſtumus.

That we can neither eſcape death, nor retard it, and that we ſhould enjoy the bleſſings of fortune whilſt we may.

ALAS! dear Poſtumus, alas! ſwift tho' unheeded glides unwearied time. Old-age, with wrinkled front, and ſullen death ſtalk onward with gigantic ſtrides, nor can thy piety arreſt their courſe: a daily offering of three hundred bulls would not appeaſe the ruthleſs god, who hems in Geryon's triple frame and Tityos with his ſable ſtreams, thoſe ſtreams that muſt be croſſed by all whoſe life the fruits of earth ſuſtain, be they or purpled kings or needy ſwains.

In vain are we ſecure from wounds of war and broken billows of hoarſe-ſounding ſeas; in vain we ſhield us in autumnal months from Auſter's peſtilential blaſts.

For one day we muſt all behold crankling Cocytus dragging on his oozy train, and Danus's diſreputable race, and Siſiphus condemned to toil eternal.

Thou muſt, alas! thou muſt, my friend, forego thy lands, thy houſe, and charming wife: and of thoſe trees thy hands have raiſed with care, the odious cypreſs ſhall alone attend its tranſitory lord.

Then thy beſt wines, from durance freed, thy worthier heir ſhall quaff, and flood the pavement with richer juice than ſparkles at the ſumptuous feaſts of pontiffs. *Horace.*

To Licinius.

He recommends a middle life and an evenneſs of temper in every condition.

WOULD my Licinius ſteer ſecure thro' life's inconſtant ſea? Shun then with equal caution the extremes. With rapid blaſt ambition ever drives into the deep abyſs, while fear ſolicitous to ſhun a ſtorm throws us upon the rocky ſhore. He who can prize the golden mean, from tooth of envy and from eye of ſcorn ſecure, regards aloof the ruined cell; with ſober life content declines the envied ſplendor of the princely ſeat. Rude winds with greater ſpite attack the mountain-pine; more dreadful is the fall of haughty towers; and clouds againſt proud hills diſcharge their hotter thunder.

A ſoul by virtue's precepts formed ſweetens diſgrace with hope, and tempers fortune's ſweets with modeſt fear. That very power who ſends deforming winter, bids nature's face reſume its charms. Our lives, diſcoloured with our preſent woes, may ſtill grow white. Apollo ſometimes wakes to voice his ſilent lyre, not always bends the deadly bow.

With courage and with patience weather out the ſtorms of fate; and, when a too indulgent gale tranſports, with prudent care contract thy bloated ſails. *Horace.*

To Dellius.

That the happineſs of life conſiſts in an evenneſs of ſoul, and the enjoyment of innocent pleaſure.

WHETHER thy ſpace of life be fill'd with anguiſh, or on the feſtive day reclining in ſome green retreat you gladſome quaff the racy juice of the Falernian grape; ſince doom'd thou art to paſs the irremeable bound, dear Dellius, let thy ſoul in every ſtate maintain unſhaken calmneſs, let not dejection chill when fortune knits her brow, nor joy diſtract when kind ſhe ſmiles.

Whilſt thy affairs and youth permit, whilſt yet the indulging ſiſters ſpin thy mortal thread, ſecure the golden minutes. Frequent retire to thy ſequeſter'd bow'r where ſtately pines and poplars white, with am'rous twine their circling boughs

boughs uniting, invite to ſit beneath their ſhade expanded o'er the eager ſtream, which murmurs in its painful courſe, crankling its banks. There bid eſſential ſweets their odors ſpread and the exhilarating glaſs quick circuit, there deck thy temples with the lovely flowers of the ſhort-liv'd roſe.

Paſs ſome few days, my friend, and thou muſt quit thy ſtately houſe at Rome which over-looks thy dear-bought ambient grove, forego thy rural ſeat which Tiber with his yellow waters laves, and to thy heir reſign thy treaſures. Thine the trouble to amaſs, but his the pleaſure to enjoy.

In fine, or rich or poor, of noble or ignoble blood, 'tis all a caſe, you only live to ſink at laſt the victim of the ruthleſs god.

The gloomy journey muſt be trod by all. Our lots are ſhuffled in one common urn: ſooner or later forth they leap, and on old Charon's barge embark us, never, ah! never to return. *Horace.*

The ſecond Olympic Ode of Pindar.

STROPHE I.

YE choral hymns, harmonious lays,
Sweet rulers of the Lyric ſtring,
What God? what hero's godlike praiſe?
What mortals ſhall we ſing?
With Jove, with Piſa's guardian god,
Begin, O Muſe, th' Olympic ode.
Alcides, Jove's heroic ſon,
The ſecond honours claims;
Who offering up the ſpoils from Augeas won,
Eſtabliſh'd to his ſire th' Olympic games;
Where bright in wreaths of conqueſt Theron ſhone.
Then of victorious Theron ſing!
Of Theron hoſpitable, juſt, and great!
Fam'd Agrigentum's honour'd King,
The prop and bulwark of her tow'ring ſtate;
A righteous prince! whoſe flow'ring virtues grace
The venerable ſtem of his illuſtrious race:

ANTISTROPHE I.

A race long exercis'd in woes
Ere, ſmiling o'er her kindred flood,
The manſion of their wiſh'd repoſe,
Their ſacred city ſtood;

And through amaz'd Sicilia ſhone
The luſtre of their fair renown.
Thence, as the milder fates decreed,
In deſtin'd order born,
Auſpicious hours with ſmoother pace ſucceed;
While pow'r and wealth the noble line adorn,
And public favour, virtue's richeſt meed.
O ſon of Rhea, god ſupreme!
Whoſe kingly hands th' Olympian ſceptre wield!
Rever'd on Alpheus' ſacred ſtream!
And honour'd moſt in Piſa's liſted field!
Propitious liſten to my ſoothing ſtrain!
And to the worthy ſons their father's rights maintain!

Epode I.

Peace on their future life, and wealth beſtow;
And bid their preſent moments calmly flow.
The deed once done no pow'r can abrogate,
Not the great ſire of all things, time, nor fate.
But ſweet oblivion of diſaſtrous care,
And good ſucceeding, may the wrong repair.
Loſt in the brightneſs of returning day,
The gloomy terrors of the night decay;
When Jove commands the ſun of joy to riſe,
And opens into ſmiles the cloud-invelop'd ſkies.

Strophe II.

Thy hapleſs daughters' various fate
This mortal truth, O Cadmus, ſhews,
Who veſted now with godlike ſtate
On heavenly thrones repoſe;
And yet affliction's thorny road
In bitter anguiſh once they trod.
But bliſs ſuperior hath eras'd
The mem'ry of their woe;
While Semele, on high Olympus plac'd,
To heav'nly zephyrs bids her treſſes flow,
Once by devouring lightnings all defac'd.
There with immortal charms improv'd,
Inhabitant of heav'ns ſerene abodes
She dwells, by virgin Pallas lov'd,
Lov'd by Saturnius, father of the gods;
Lov'd by her youthful ſon, whoſe brows divine,
In twiſting ivy bound, with joy eternal ſhine.

ANTISTROPHE II.

To Ino, goddeſs of the main,
The fates an equal lot decree,
Rank'd with old ocean's Nereid train,
Bright daughters of the ſea.
Deep in the pearly realms below,
Immortal happineſs to know.
But here our day's appointed end
To mortals is unknown;
Whether diſtreſs our period ſhall attend,
And in tumultuous ſtorms our ſun go down,
Or to the ſhades in peaceful calms deſcend.
For various flows the tide of life,
Obnoxious ſtill to fortune's veering gale;
Now rough with anguiſh, care, and ſtrife,
O'erwhelming waves the ſhatter'd bark aſſail:
Now glide ſerene and ſmooth the limpid ſtreams;
And on the ſurface play Apollo's golden beams.

EPODE II.

Thus, fate, O Theron, that with bliſs divine
And glory once enrich'd thy ancient line,
Again reverſing ev'ry gracious deed,
Woe to thy wretched ſires and ſhame decreed;
What time, encount'ring on the Phocian plain,
By luckleſs Oedipus was Lains ſlain.
To parricide by fortune blindly led,
His father's precious life the hero ſhed;
Doom'd to fulfil the oracles of heav'n,
To Thebes' ill deſtin'd king by Pythian Phœbus giv'n.

STROPHE III.

But with a fierce avenging eye
Erinnys the foul murder view'd,
And bade his warring offspring die,
By mutual rage ſubdu'd.
Pierc'd by his brother's hateful ſteel
Thus haughty Polynices fell.
Therſander, born to calmer days
Surviv'd his falling ſire,
In youthful games to win immortal praiſe;
Renown in martial combats to acquire,
And high in pow'r th' Adraſtian houſe to raiſe.

Forth

Forth from this venerable root
Æneſidamus and his Theron ſpring;
For whom I touch my Dorian flute,
For whom triumphant ſtrike my ſounding ſtring.
Due to his glory is the Aonian ſtrain,
Whoſe virtue gain'd the prize in fam'd Olympia's plain.

ANTISTROPHE III.

Alone in fam'd Olympia's ſand
The victor's chaplet Theron wore;
But with him on the Iſthmian ſtrand,
On ſweet Caſtalia's ſhore,
The verdant crowns, the proud reward
Of victory his brother ſhar'd,
Co-partner in immortal praiſe,
As warm'd with equal zeal
The light-foot courſer's gen'rous breed to raiſe,
And whirl around the gaol the fervid wheel.
The painful ſtrife Olympia's wreath repays:
But wealth with nobler virtue join'd
The means and fair occaſions muſt procure;
In glory's chace muſt aid the mind,
Expence, and toil, and danger to endure;
With mingling rays they feed each other's flame,
And ſhine the brighteſt lamp in all the ſphere of fame.

EPODE III.

The happy mortal, who theſe treaſures ſhares,
Well knows what fate attends his gen'rous cares;
Knows, that beyond the verge of life and light,
In the ſad regions of infernal night,
The fierce, impracticable, churliſh mind
Avenging gods and penal woes ſhall find;
Where ſtrict inquiring juſtice ſhall bewray
The crimes committed in the realms of day.
The impartial judge the rigid law declares,
No more to be revers'd by penitence or pray'rs.

STROPHE IV.

But in the happy fields of light,
Where Phœbus with an equal ray
Illuminates the balmy night,
And gilds the cloudleſs day,
In peaceful, unmoleſted joy,
The good their ſmiling hours employ.
Them no uneaſy wants conſtrain
To vex th' ungrateful ſoil,

To

To tempt the dangers of the billowy main,
And break their ſtrength with unabating toil,
A frail diſaſtrous being to maintain.
But in their joyous calm abodes,
The recompence of juſtice they receive;
And in the fellowſhip of gods
Without a tear eternal ages live.
While baniſh'd by the fates from joy and reſt,
Intolerable woes the impious ſoul infeſt.

ANTISTROPHE IV.

But they who, in true virtue ſtrong,
The third purgation can endure;
And keep their minds from fraudful wrong,
And guilt's contagion pure;
They through the ſtarry paths of Jove
To Saturn's bliſsful ſeat remove;
Where fragrant breezes, vernal airs,
Sweet Children of the main,
Purge the bleſt iſland from corroding cares
And fan the boſom of each verdant plain:
Whoſe fertile ſoil immortal fruitage bears;
Trees, from whoſe flaming branches flow
Array'd in golden bloom refulgent beams;
And flow'rs of golden hue, that blow
On the freſh borders of their parent ſtreams.
Theſe by the bleſt in ſolemn triumph worn,
Their unpolluted hands and cluſt'ring locks adorn.

EPODE IV.

Such is the righteous will, the high beheſt
Of Rhadamanthus, ruler of the bleſt;
The juſt aſſeſſor of the throne divine,
On which, high rais'd above all gods, recline,
Link'd in the golden bands of wedded love,
The great progenitors of thund'ring Jove.
There, in the number of the bleſt enroll'd,
Live Cadmus, Peleus, heroes fam'd of old;
And young Achilles, to thoſe iſles remov'd,
Soon as, by Thetis won, relenting Jove approv'd.

STROPHE V.

Achilles, whoſe reſiſtleſs might
Troy's ſtable pillar overthrew,
The valiant Hector, firm in fight,
And hardy Cygnus ſlew,

And

And Memnon, offspring of the morn,
In torrid Æthiopia born—
Yet in my well-ſtor'd breaſt remain
Materials to ſupply
With copious argument my moral ſtrain,
Whoſe myſtic ſenſe the wiſe alone deſcry,
Still to the vulgar ſounding harſh and vain.
He only, in whoſe ample breaſt
Nature hath true inherent genius pour'd,
The praiſe of wiſdom may conteſt;
Not they who, with loquacious learning ſtor'd,
Like crows and chatt'ring jays, with clam'rous cries
Purſue the bird of Jove, that ſails along the ſkies.

ANTISTROPHE V.

Come on! thy brighteſt ſhafts prepare,
And bend, O Muſe, thy ſounding bow;
Say, through what paths of liquid air
Our arrows ſhall we throw?
On Agrigentum fix thine eye,
Thither let all thy quiver fly.
And thou, O Agrigentum, hear,
While with religious dread,
And taught the laws of juſtice to revere,
To heav'nly vengeance I devote my head,
If ought to truth repugnant now I ſwear,
Swear, that no ſtate, revolving o'er
The long memorials of recorded days,
Can ſhew in all her boaſted ſtore
A name to parallel thy Theron's praiſe;
One to the acts of friendſhip ſo inclin'd,
So fam'd for bounteous deeds, and love of human kind.

EPODE V.

Yet hath obſtrep'rous envy ſought to drown
The goodly muſic of his ſweet renown:
While by ſome frantic ſpirits borne along
To mad attempts of violence and wrong,
She turn'd againſt him faction's raging flood,
And ſtrove with evil deeds to conquer good.
But who can number ev'ry ſandy grain
Waſh'd by Sicilia's hoarſe reſounding main?
Or who can Theron's gen'rous works expreſs,
And tell how many hearts his bounteous virtues bleſs!

END OF THE SEVENTH BOOK.

BOOK

BOOK VIII.

INTRODUCTION.

IN this book are united the Miracles and Parables of the Holy Scriptures, becauſe very little upon the former ſubject is to be met with in all Heathen antiquity that can any way be depended upon, or that deſerves the leaſt regard. The profane writers, however, abound pretty much with Parables, ſome of which are remarkably beautiful and entertaining. Let any one attentively read the Choice of Hercules, by Prodidus, the Picture of Human Life by Cebes, or ſeveral of the little Apologues by Æſop, and he will not fail of being pleaſed and entertained by them. But in the Parables of our Lord, there is uſually ſuch a dignity, accompanied with ſuch ſimplicity and decorum, and all this with a moral ſo weighty and important, that the pretty trifles of the Pagan fabuliſts come not any thing near them in genuine worth and excellence.

SACRED

SACRED LITERATURE.

BOOK VIII.

PART I.

Miracles and Parables, from the Holy Scriptures.

MIRACLES.

THE Miracles of the Old Teſtament are ſo interwoven with the hiſtory of the Jews that they could not eaſily be ſeparated. The following, however, is a compendious view of them: Tranſlation of Enoch—Deluge—Confuſion of languages—Conception of Sarah—Fire on Sodom—Burning buſh—Rod turned into a ſerpent—Hand leprous—Rivers made blood—Plague of frogs—Duſt turned into lice—Swarms of flies—Murrain on the cattle—Boils on man and beaſt—Hail mingled with fire—Locuſts—Darkneſs to be felt—Death of the firſt born—Sea divided—Bitter waters of Marah ſweetened—Rock guſhes out with water—Law given at Sinai with thunder and fire—Quails for 600000 men—Moſes faſts 40 days and nights—Manna given for 40 years—Nadab and Abihu burnt with fire—Dathan and Abiram ſwallowed up—Brazen ſerpent—Aſs ſpeaking—Jordan divided—Sun and moon ſtand ſtill—Walls of Jericho fall—Gideon's fleece—Powers of Sampſon—Meal and oil multiplied—Widow's ſon raiſed—No rain for three years—Shunamites ſon raiſed—

Wonders

Wonders of Elijah and Eliſha—Naaman's leproſy cured—Gehazi a leper—185000 Aſſyrians ſlain—Sun goes backward—Three men in a fiery furnace—Man's hand writing on the wall—Daniel in the Lion's den—Jonah and the fiſh—Jonah and the Gourd.

MIRACLES of the NEW TESTAMENT.

The leper cleanſed.

AND there came a leper to Jeſus, beſeeching him, and kneeling down to him, and ſaying unto him, If thou wilt, thou canſt make me clean. And Jeſus moved with compaſſion put forth his hand, and touched him, and ſaith unto him, I will; be thou clean. And as ſoon as he had ſpoken, immediately the leproſy departed from him, and he was cleanſed. And he ſtraitly charged him, and forthwith ſent him away; And ſaith unto him, See thou ſay nothing to any man: but go thy way, ſhew thyſelf to the prieſt, and offer for thy cleanſing thoſe things which Moſes commanded, for a teſtimony unto them. But he went out, and began to publiſh it much, and to blaze abroad the matter, inſomuch that Jeſus could no more openly enter into the city, but was without in deſert places: and they came to him from every quarter.

Mark 1, 40—45.

The centurion's ſervant.

AND when Jeſus was entered into Capernaum, there came unto him a centurion, beſeeching him, and ſaying, Lord, my ſervant lieth at home ſick of the palſy, grievouſly tormented. And Jeſus ſaith unto him, I will come and heal him. The centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldeſt come under my roof: but ſpeak the word only, and my ſervant ſhall be healed. For I am a man under authority, having ſoldiers under me: and I ſay to this man, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doeth it. When Jeſus heard it, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael. And I ſay unto you, That many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham and Iſaac

and

and Jacob in the kingdom of heaven. But the children of the kingdom ſhall be caſt out into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid unto the centurion, Go thy way; and as thou has believed, ſo be it done unto thee. And his ſervant was healed in the ſelf ſame hour. *Matthew* 8. 5—13.

Peter's mother in law.

AND when Jeſus was come into Peter's houſe, he ſaw his wife's mother laid, and ſick of a fever. And he touched her hand, and the fever left her; and ſhe aroſe, and miniſtered unto them. *Matthew* 8. 14—15.

The ſea and winds obey our Saviour.

AND when even was come, Jeſus ſaith unto them, Let us paſs over unto the other ſide. And when they had ſent away the multitude, they took him, even as he was in the ſhip. And there were alſo with him other little ſhips, and there aroſe a great ſtorm of wind, and the waves beat into the ſhip, ſo that it was now full. And he was in the hinder part of the ſhip, aſleep on a pillow. And they awake him, and ſay unto him, Maſter, careſt thou not that we periſh? And he aroſe, and rebuked the wind, and ſaid unto the ſea, Peace, be ſtill. And the wind ceaſed, and there was a great calm. And he ſaid unto them, Why are ye ſo fearful? how is it that ye have no faith? And they feared exceedingly, and ſaid one to another, What manner of man is this, that even the wind and the ſea obey him? *Mark* 4. 35—41.

Legion of devils ejected.

AND they came over unto the other ſide of the ſea, into the country of the Gadarenes. And when he was come out of the ſhip, immediately there met him out of the tombs a man with an unclean ſpirit, who had his dwelling among the tombs; and no man could bind him, no not with chains: becauſe that he had been often bound with fetters and chains, and the chains had been plucked aſunder by him, and the fetters broken in pieces; neither could any man tame him. And always night and day he was in the mountains and in the tombs, crying, and cutting himſelf with ſtones. But when he ſaw Jeſus afar off, he ran and worſhipped him, and he cried with a loud voice, and ſaid, What have I to do with thee, Jeſus, thou ſon of the moſt high

high God? I adjure thee by God, that thou torment me not. For he ſaid unto me, Come out of the man, thou unclean ſpirit. And he aſked him, What is thy name? and he anſwered, ſaying, My name is Legion: for we are many. And he beſought him much that he would not ſend them away out of the country. Now there was there nigh unto the mountains a great herd of ſwine feeding. And all the devils beſought him, ſaying, Send us into the ſwine: that we may enter into them. And forthwith Jeſus gave them leave. And the unclean ſpirits went out, and entered into the ſwine: and the herd ran violently down a ſteep place into the ſea, (they were about two thouſand;) and were choked in the ſea. And they that fed the ſwine fled, and told it in the city and in the country. And they went out to ſee what it was that was done. And they come to Jeſus and ſee him that was poſſeſſed with the devil, and had the legion, ſitting and clothed, and in his right mind: and they were afraid. And they that ſaw it, told them how it befel to him that was poſſeſſed with the devil, and alſo concerning the ſwine. And they began to pray him to depart out of their coaſts. And when he was come into the ſhip, he that had been poſſeſſed with the devil prayed him that he might be with him. Howbeit, Jeſus ſuffered him not, but ſaith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compaſſion on thee. And he departed, and began to publiſh in Decapolis how great things Jeſus had done for him: and all men did marvel. *Mark* 5: 1—20.

Paralytic healed.

AND it came to paſs on a certain day, as he was teaching, that there were Phariſees and doctors of the law ſitting by, which were come out of every town of Galilee, and Judea, and Jeruſalem: and the power of the Lord was preſent to heal them. And behold, men brought in a bed a man which was taken with the palſy: and they ſought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in, becauſe of the multitude, they went upon the houſe-top, and let him down through the tiling with his couch into the midſt before Jeſus. And when he ſaw their faith, he ſaid unto him,

Man,

Man, thy ſins are forgiven thee. And the ſcribes and the Phariſees began to reaſon, ſaying, Who is this which ſpeaketh blaſphemies? Who can forgive ſins, but God alone? But when Jeſus perceived their thoughts, he anſwering, ſaid unto them, What reaſon ye in your hearts? Whether is eaſier to ſay, Thy ſins be forgiven thee; or to ſay, Riſe up and walk? But that ye may know that the Son of man hath power upon earth to forgive ſins, (he ſaid unto the ſick of the palſy) I ſay unto thee, Ariſe, and take up thy couch and go unto thine houſe. And immediately he roſe up before them, and took up that whereon he lay, and departed to his own houſe, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, ſaying, We have ſeen ſtrange things to-day.

Luke 5. 17—26.

Bloody iſſue healed.

AND a certain woman, which had an iſſue of blood twelve years, and had ſuffered many things of many phyſicians, and had ſpent all that ſhe had, and was nothing bettered, but rather grew worſe, when ſhe had heard of Jeſus, came in the preſs behind, and touched his garment. For ſhe ſaid, If I may touch but his clothes, I ſhall be whole. And ſtraightway the fountain of her blood was dried up; and ſhe felt in her body that ſhe was healed of that plague. And Jeſus immediately knowing in himſelf that virtue had gone out of him, turned him about in the preſs, and ſaid, Who touched my clothes? And his diſciples ſaid unto him, Thou ſeeſt the multitude thronging thee, and ſayeſt thou, Who touched me? And he looked round about to ſee her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came, and fell down before him, and told him all the truth. And he ſaid unto her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague. *Mark* 5. 25—34.

Jairus' daughter raiſed.

AND when Jeſus was paſſed over again by ſhip unto the other ſide, much people gathered unto him: and he was nigh unto the ſea. And behold, there cometh one of the rulers of the ſynagogue, Jairus by name; and when he ſaw him, he fell at his feet, and beſought him greatly, ſaying,

My little daughter lieth at the point of death: I pray thee, come, and lay thy hands on her, that she may be healed; and she shall live. And Jesus went with him: and much people followed him, and thronged him. And there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha, cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

Mark 5. 21—24. 35—42.

Two blind men restored to sight.

AND when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country. *Matthew* 9. 27—31.

Withered hand healed.

AND when he was departed thence, he went into their synagogue: and, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath

ſabbath day, will he not lay hold on it, and liſt it out? How much then is a man better than a ſheep? Wherefore it is lawful to do well on the ſabbath days. Then ſaith he to the man, Stretch forth thine hand. And he ſtretched it forth; and it was reſtored whole, like as the other.

Matthew 12. 9—13.

Deaf man cured.

AND again, departing from the coaſts of Tyre and Sidon, he came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis. And they bring unto him one that was deaf and had an impediment in his ſpeech; and they beſeech him to put his hand upon him. And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit, and touched his tongue; and looking up to heaven, he ſighed, and ſaith unto him, Ephphatha, that is, Be opened. And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. And he charged them that they ſhould tell no man: but the more he charged them, ſo much the more a great deal they publiſhed it; and were beyond meaſure aſtoniſhed, ſaying, He hath done all things well: he maketh both the deaf to hear, and the dumb to ſpeak. *Mark* 7. 31—37.

Blind and dumb healed.

AND there was brought unto him one poſſeſſed with a devil, blind and dumb: and he healed him, inſomuch that the blind and dumb both ſpake and ſaw. And all the people were amazed, and ſaid, Is not this the ſon of David? But when the Phariſees heard it, they ſaid, This fellow doth not caſt out devils, but by Beelzebub the prince of the devils. And Jeſus knew their thoughts, and ſaid unto them, Every kingdom divided againſt itſelf, is brought to deſolation: and every city or houſe divided againſt itſelf ſhall not ſtand. And if Satan caſt out Satan, he is divided againſt himſelf; how ſhall then his kingdom ſtand? And if I by Beelzebub caſt out devils, by whom do your children caſt them out? therefore they ſhall be your judges. But if I caſt out devils by the ſpirit of God, then the kingdom of God is come unto you. Or elſe, how can one enter into a ſtrong man's houſe, and ſpoil his goods, except he firſt bind the ſtrong man? and then he will ſpoil his houſe. He that is

not with me, is againſt me: and he that gathereth not with me, ſcattereth abroad. Wherefore I ſay unto you, All manner of ſin and blaſphemy ſhall be forgiven unto men: but the blaſphemy againſt the holy Ghoſt, ſhall not be forgiven unto men. And whoſoever ſpeaketh a word againſt the Son of man, it ſhall be forgiven him; but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or elſe make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, ſpeak good things? for out of the abundance of the heart the mouth ſpeaketh. A good man out of the good treaſure of the heart, bringeth forth good things: and an evil man out of the evil treaſure, bringeth forth evil things. But I ſay unto you, That every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment. For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned. *Matthew* 12. 22—37.

Our Saviour feedeth five thouſand.

AND when Jeſus heard of the death of John, he departed thence by ſhip into a deſert place, apart: and when the people had heard thereof, they followed him on foot out of the cities. And Jeſus went forth, and ſaw a great multitude, and was moved with compaſſion toward them, and he healed their ſick. And when it was evening, his diſciples came to him, ſaying, This is a deſert place, and the time is now paſt; ſend the multitude away, that they may go into the villages and buy themſelves victuals. But Jeſus ſaid unto them, They need not depart, give ye them to eat. And they ſaid unto him, We have here but five loaves, and two fiſhes. He ſaid, bring them hither to me. And he commanded the multitude to ſit down on the graſs, and took the five loaves, and the two fiſhes, and looking up to heaven, he bleſſed, and brake, and gave the loaves to his diſciples, and the diſciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained, twelve baſkets full. And they that had eaten were about five thouſand men, beſide women and children. *Matthew* 14. 13—21.

Our

Our Saviour walketh on the ſea.

AND ſtraightway Jeſus conſtrained his diſciples to get into a ſhip, and to go before him unto the other ſide, while he ſent the multitudes away. And when he had ſent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ſhip was now in the midſt of the ſea, toſſed with waves: for the wind was contrary. And in the fourth watch of the night, Jeſus went unto them walking on the ſea. And when the diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is a ſpirit; and they cried out for fear. But ſtraightway Jeſus ſpake unto them, ſaying, Be of good cheer, it is I; be not afraid. And Peter anſwered him, and ſaid, Lord, if it be thou, bid me come unto thee on the water. And he ſaid, Come. And when Peter was come down out of the ſhip, he walked on the water to go to Jeſus. But when he ſaw the wind boiſterous, he was afraid: and beginning to ſink, he cried, ſaying, Lord, ſave me. And immediately Jeſus ſtretched forth his hand, and caught him, and ſaid unto him, O thou of little faith, wherefore didſt thou doubt? And when they were come into the ſhip, the wind ceaſed. Then they that were in the ſhip came and worſhipped him, ſaying, Of a truth thou art the Son of God.

Matthew 14. 22—33.

Woman of Canaan's daughter cured.

THEN Jeſus went thence, and departed into the coaſts of Tyre and Sidon. And behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou ſon of David; my daughter is grievouſly vexed with a devil. But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord, help me. But he anſwered and ſaid, It is not meet to take the children's bread and to caſt it to dogs. And ſhe ſaid, Truth, Lord: yet the dogs eat of the crumbs which fall from their maſter's table. Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Matthew 15. 21—28.

Our Saviour feedeth four thouſand.

THEN Jeſus called his diſciples unto him, and ſaid, I have compaſſion on the multitude, becauſe they continue with me now three days, and have nothing to eat: and I will not ſend them away faſting, leſt they faint in the way. And his diſciples ſay unto him, Whence ſhould we have ſo much bread in the wilderneſs, as to fill ſo great a multitude? And Jeſus ſaith unto them, How many loaves have ye? and they ſaid, Seven, and a few little fiſhes. And he commanded the multitude to ſit down on the ground. And he took the ſeven loaves, and the fiſhes, and gave thanks, and brake them, and gave to his diſciples, and the diſciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left, ſeven baſkets full. And they that did eat were four thouſand men, beſide women and children. *Matthew* 15. 32—38.

Blind man reſtored.

AND Jeſus cometh to Bethſaida, and they bring a blind man unto him, and beſought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had ſpit on his eyes, and put his hand upon him, he aſked him if he ſaw ought. And he looked up, and ſaid, I ſee men, as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was reſtored, and ſaw every man clearly. And he ſent him away to his houſe, ſaying, Neither go into the town, nor tell it to any in the town.

Mark 8. 22—26.

Crooked Woman made ſtraight.

AND as Jeſus was teaching in one of the ſynagogues on the ſabbath, behold there was a woman which had a ſpirit of infirmity eighteen years, and was bowed together, and could in no wiſe lift up herſelf. And when Jeſus ſaw her, he called her to him, and ſaid unto her, Woman, thou art looſed from thine infirmity. And he laid his hands on her: and immediately ſhe was made ſtraight, and glorified God. And the ruler of the ſynagogue anſwered with indignation, becauſe that Jeſus had healed on the ſabbath-day, and ſaid unto the people, There are ſix days in which men ought to work: in them therefore come and be healed, and not on the ſabbath-day. The Lord then anſwered him, and ſaid, Thou hypocrite,

hypocrite, doth not each one of you on the ſabbath looſe his ox, or his aſs from the ſtall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, theſe eighteen years, be looſed from this bond on the ſabbath day? And when he had ſaid theſe things, all his adverſaries were aſhamed: and all the people rejoiced for all the glorious things that were done by him. *Luke* 13. 10—17.

Our Saviour transfigured.

AND Jeſus ſaid unto his diſciples, Verily I ſay unto you, that there be ſome of them that ſtand here which ſhall not taſte of death, till they have ſeen the kingdom of God come with power. And after ſix days Jeſus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themſelves: and he was transfigured before them. And his raiment became ſhining, exceeding white as ſnow; ſo as no fuller on earth can white them. And there appeared unto them Elias, with Moſes: and they were talking with Jeſus. And Peter anſwered, and ſaid to Jeſus, Maſter, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moſes, and one for Elias. For he wiſt not what to ſay, for they were ſore afraid. And there was a cloud that overſhadowed them: and a voice came out of the cloud, ſaying, This is my beloved Son: hear him. And ſuddenly when they had looked round about, they ſaw no man any more, ſave Jeſus only with themſelves. And as they came down from the mountain, he charged them that they ſhould tell no man what things they had ſeen, till the Son of man were riſen from the dead. *Mark* 9. 1—9.

Lunatic healed.

AND when Jeſus came to his diſciples, he ſaw a great multitude about them, and the ſcribes queſtioning with them. And ſtraightway all the people, when they beheld him, were greatly amazed, and running to him ſaluted him. And he aſked the ſcribes, What queſtion ye with them? And one of the multitude anſwered and ſaid, Maſter, I have brought unto thee my ſon, which hath a dumb ſpirit: And wherefoever he taketh him, he teareth him; and he foameth, and gnaſheth with his teeth, and pineth away: and I ſpake to thy diſciples, that they ſhould caſt him out, and they could not. He anſwereth him, and ſaith, O faithleſs generation,

generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him unto me. And they brought him unto him: and when he ſaw him, ſtraightway the ſpirit tare him, and he fell on the ground, and wallowed, foaming. And he aſked his father, How long is it ago ſince this came unto him? And he ſaid, Of a child. And oft-times it hath caſt him into the fire, and into the waters, to deſtroy him: but if thou canſt do any thing, have compaſſion on us, and help us. Jeſus ſaid unto him, If thou canſt believe, all things are poſſible to him that believeth. And ſtraightway the father of the child cried out, and ſaid with tears, Lord, I believe; help thou mine unbelief. When Jeſus ſaw that the people came running together, he rebuked the foul ſpirit, ſaying unto him, Thou dumb and deaf ſpirit, I charge thee, Come out of him, and enter no more into him. And the ſpirit cried, and rent him ſore, and came out of him; and he was as one dead, inſomuch that many ſaid, He is dead. But Jeſus took him by the hand, and lifted him up, and he aroſe. And when he was come into the houſe, his diſciples aſked him privately, Why could not we caſt him out? And he ſaid unto them, This kind can come forth by nothing, but by prayer and faſting. *Mark* 9. 14—29.

Money taken from a fiſh.

AND when Jeſus and his diſciples were come to Capernaum, they that received tribute money came to Peter, and ſaid, Doth not your maſter pay tribute? He ſaith, Yes. And when he was come into the houſe, Jeſus prevented him, ſaying, What thinkeſt thou, Simon? Of whom do the kings of the earth take cuſtom or tribute? of their own children, or of ſtrangers? Peter ſaith unto him, Of ſtrangers. Jeſus ſaith unto him, Then are the children free. Notwithſtanding, leſt we ſhould offend them, go thou to the ſea, and caſt an hook, and take up the fiſh that firſt cometh up; and when thou haſt opened his mouth, thou ſhalt find a piece of money; that take, and give unto them for me and thee. *Matthew* 17. 24—27.

Two blind men reſtored to ſight.

AND as they departed from Jericho, a great multitude followed him. And behold, two blind men ſitting by the way ſide, when they heard that Jeſus paſſed by, cried out, ſaying,

ſaying, Have mercy on us, O Lord, thou Son of David. And the multitude rebuked them, becauſe they ſhould hold their peace: but they cried the more, ſaying, Have mercy on us, O Lord, thou ſon of David. And Jeſus ſtood ſtill, and called them, and ſaid, What will ye that I ſhould do unto you? They ſay unto him, Lord, that our eyes may be opened. So Jeſus had compaſſion on them, and touched their eyes: and immediately their eyes received ſight, and they followed him. *Matthew* 20. 29—34.

The Fig-tree curſed.

AND Jeſus left them, and went out of the city into Bethany, and he lodged there. Now in the morning as he returned into the city, he hungered. And when he ſaw a fig tree in the way, he came to it, and found nothing thereon but leaves only, and ſaid unto it, Let no fruit grow on thee henceforward for ever. And preſently the fig tree withered away. And when the diſciples ſaw it, they marvelled, ſaying, How ſoon is the fig tree withered away! Jeſus anſwered and ſaid unto them, Verily I ſay unto you, If ye have faith, and doubt not, ye ſhall not only do this which is done to the fig tree, but alſo, if ye ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the ſea; it ſhall be done. And all things whatſoever ye ſhall aſk in prayer, believing, ye ſhall receive. *Matthew* 21. 17—22.

Unclean ſpirit caſt out.

AND Jeſus went into Capernaum; and ſtraightway on the ſabbath day he entered into the ſynagogue, and taught. And they were aſtoniſhed at his doctrine: for he taught them as one that had authority, and not as the ſcribes. And there was in their ſynagogue a man with an unclean ſpirit; and he cried out, ſaying, Let us alone; what have we to do with thee, thou Jeſus of Nazareth? art thou come to deſtroy us? I know thee who thou art, the Holy One of God. And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him. And when the unclean ſpirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, inſomuch that they queſtioned among themſelves, ſaying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean ſpirits, and they

do

do obey him. And immediately his fame ſpread abroad throughout all the region round about Galilee.

Mark 1. 21—28.

The aſs and colt.

AND when Jeſus and his diſciples drew nigh unto Jeruſalem, and were come to Bethphage, unto the mount of Olives, then ſent Jeſus two diſciples, ſaying unto them, Go into the village over againſt you, and ſtraightway ye ſhall find an aſs tied, and a colt with her: looſe them, and bring them unto me. And if any man ſay ought unto you, ye ſhall ſay, The Lord hath need of them; and ſtraightway he will ſend them. All this was done, that it might be fulfilled which was ſpoken by the prophet, ſaying, Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and ſitting upon an aſs, and a colt, the fole of an aſs. And the diſciples went, and did as Jeſus commanded them, and brought the aſs, and the colt, and put on them their clothes, and they ſet him thereon. And a very great multitude ſpread their garments in the way; others cut down branches from the trees, and ſtrawed them in the way. And the multitudes that went before, and that followed, cried, ſaying, Hoſanna to the Son of David: bleſſed is he that cometh in the name of the Lord: Hoſanna in the higheſt.

Matthew 21. 1—9.

Buyers and ſellers driven out of the temple.

AND Jeſus went into the temple of God, and caſt out all them that bought and ſold in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves, and ſaid unto them, It is written, My houſe ſhall be called the houſe of prayer, but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief prieſts and the ſcribes ſaw the wonderful things that he did, and the children crying in the temple, and ſaying, Hoſanna to the Son of David: they were ſore diſpleaſed, and ſaid unto him? Heareſt thou what theſe ſay? And Jeſus ſaith unto them, Yea: have ye never read, out of the mouth of babes and ſucklings thou haſt perfected praiſe?

Matthew 21. 12—16.

Miraculous

Miraculous draught of fiſhes.

AND it came to paſs, that as the people preſſed upon him to hear the word of God, he ſtood by the lake of Gennesaret, and ſaw two ſhips ſtanding by the lake: but the fiſhermen were gone out of them, and were waſhing their nets. And he entered into one of the ſhips, which was Simon's, and prayed him that he would thruſt out a little from the land. And he ſat down, and taught the people out of the ſhip. Now when he had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon anſwering, ſaid unto him, Maſter, we have toiled all the night, and have taken nothing: nevertheleſs at thy word I will let down the net. And when they had this done, they incloſed a great multitude of fiſhes: and their net brake. And they beckoned unto their partners which were in the other ſhip, that they ſhould come and help them. And they came, and filled both the ſhips, ſo that they began to ſink. When Simon Peter ſaw it, he fell down at Jeſus' knees, ſaying, Depart from me; for I am a ſinful man, O Lord! For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken: and ſo was alſo James, and John, the ſons of Zebedee, which were partners with Simon. And Jeſus ſaid unto Simon, Fear not: from henceforth thou ſhalt catch men. And when they had brought their ſhips to land, they forſook all, and followed him. *Luke* 5. 1—11.

Widow's ſon raiſed.

AND it came to paſs the day after, that he went into a city called Nain; and many of his diſciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, and ſhe was a widow: and much people of the city was with her. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not. And he came and touched the bier: and they that bare him ſtood ſtill. And he ſaid, Young man, I ſay unto thee, Ariſe. And he that was dead ſat up, and began to ſpeak. And he delivered him to his mother. And there came a fear on all: and they glorified God, ſaying, That a great prophet is riſen up among us; and, That God hath viſited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

Luke 7. 11—17.

Dropſy

Dropſy healed.

AND it came to paſs, as he went into the houſe of one of the chief Phariſees to eat bread on the ſabbath day, that they watched him. And behold there was a certain man before him which had the dropſy. And Jeſus anſwering ſpake unto the lawyers and Phariſees, ſaying, Is it lawful to heal on the ſabbath day? And they held their peace. And he took him and healed him, and let him go; and anſwered them, ſaying, Which of you ſhall have an aſs or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath day? And they could not anſwer him again to theſe things. *Luke* 14. 1—6.

Ten lepers cleanſed.

AND it came to paſs as he went to Jeruſalem that he paſſed through the midſt of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which ſtood afar off: and they lifted up their voices, and ſaid, Jeſus, Maſter, have mercy on us. And when he ſaw them, he ſaid unto them, Go ſhew yourſelves unto the prieſts. And it came to paſs, that as they went, they were cleanſed. And one of them when he ſaw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks. And he was a Samaritan. And Jeſus anſwering ſaid, Were there not ten cleanſed? but where are the nine? There are not found that returned to give glory to God, ſave this ſtranger. And he ſaid unto him, Ariſe, go thy way: thy faith made thee whole. *Luke* 17. 11—19.

Water made wine.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jeſus was there. And both Jeſus was called, and his diſciples, to the marriage. And when they wanted wine, the mother of Jeſus ſaith unto him, they have no wine. Jeſus ſaith unto her, woman, what have I to do with thee? mine hour is not yet come. His mother ſaith unto the ſervants, whatſoever he ſaith unto you, do it. And there were ſet there ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim. And he

he ſaith unto them, Draw out now, and bear unto the governor of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was (but the ſervants which drew the water knew) the governor of the feaſt called the bridegroom, and ſaith unto him, every man at the beginning doth ſet forth good wine; and when men have well drunk, then that which is worſe: but thou haſt kept the good wine until now. This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory; and his diſciples believed on him. *John* 2. 1—11.

Nobleman's ſon healed.

AND there was a certain nobleman, whoſe ſon was ſick at Capernaum. When he heard that Jeſus was come out of Judea into Galilee, he went unto him, and beſought him that he would come down and heal his ſon: for he was at the point of death. Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe. The nobleman ſaith unto him, Sir, come down ere my child die. Jeſus ſaith unto him, Go thy way; thy ſon liveth. And the man believed the word that Jeſus had ſpoken unto him, and he went his way. And as he was now going down, his ſervants met him, and told him, ſaying, Thy ſon liveth. Then enquired he of them the hour when he began to amend: and they ſaid unto him, Yeſterday at the ſeventh hour the fever left him. So the father knew that it was at the ſame hour, in the which Jeſus ſaid unto him, Thy ſon liveth; and himſelf believed and his whole houſe. *John* 4. 46—53.

Man afflicted 38 years healed.

AFTER this there was a feaſt of the Jews, and Jeſus went up to Jeruſalem. Now there is at Jeruſalem by the ſheep-market a pool, which is called in the Hebrew tongue, Betheſda, having five porches. In theſe lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain ſeaſon into the pool, and troubled the water: whoſoever then firſt after the troubling of the water ſtepped in, was made whole of whatſoever diſeaſe he had. And a certain man was there, which had an infirmity thirty and eight years. When Jeſus ſaw him lie, and knew that he had been now a long time in that caſe, he ſaith unto him, Wilt thou

be

be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath-day; it is not lawful for thee to carry thy bed. He answered them, he that made me whole, the same said unto me, take up thy bed and walk. Then asked they him, What man is that which said unto thee, take up thy bed and walk? And he that was healed, wist not who it was, for Jesus had conveyed himself away, a multitude being in that place. Afterwards Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus which had made him whole. *John* 5. 1—15.

Man born blind healed.

AND as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours therefore, and they which before had seen him, that he was blind, said, Is not this he, that sat and begged? Some said, This is he: others said, he is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath-

ſabbath-day when Jeſus made the clay, and opened his eyes. Then again the Phariſees alſo aſked him how he had received his ſight: He ſaid unto them, He put clay upon mine eyes, and I waſhed, and do ſee. Therefore ſaid ſome of the Phariſees, This man is not of God, becauſe he keepeth not the ſabbath-day. Others ſaid, How can a man that is a ſinner do ſuch miracles? And there was a diviſion among them. They ſay unto the blind man again, What ſayeſt thou of him, that he hath opened thine eyes? He ſaid, He is a prophet. But the Jews did not believe concerning him that he had been blind, and received his ſight, until they called the parents of him that had received his ſight. And they aſked them, ſaying, is this your ſon, who ye ſay was born blind? How then doth he now ſee? His parents anſwered them and ſaid, We know that this is our ſon, and that he was born blind: but by what means he now ſeeth, we know not; or who hath opened his eyes, we know not: he is of age; aſk him: he ſhall ſpeak for himſelf. Theſe words ſpake his parents, becauſe they feared the Jews: for the Jews had agreed already, that if any man did confeſs that he was Chriſt, he ſhould be put out of the ſynagogue. Therefore ſaid his parents, He is of age; aſk him. Then again called they the man that was blind, and ſaid unto him, Give God the praiſe: we know that this man is a ſinner. He anſwered and ſaid, Whether he be a ſinner, or no, I know not: one thing I know, that, whereas I was blind, now I ſee. Then ſaid they to him again, What did he to thee? how opened he thine eyes? He anſwered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye alſo be his diſciples? Then they reviled him, and ſaid, Thou art his diſciple; but we are Moſes' diſciples. We know that God ſpake unto Moſes: as for this fellow, we know not from whence he is. The man anſwered and ſaid unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not ſinners: but if any man be a worſhipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They anſwered and ſaid unto him, Thou waſt altogether born in ſins, and doſt thou teach us? And they caſt him out. Jeſus heard that they had caſt him out; and when he had found him, he ſaid unto him, Doſt thou believe on the Son of God? He anſwered and ſaid, Who is he, Lord, that I might

believe

believe on him? And Jeſus ſaid unto him, Thou haſt both ſeen him, and it is he that talketh with thee. And he ſaid, Lord, I believe. And he worſhipped him. And Jeſus ſaid, For judgment I am come into this world, that they which ſee not might ſee; and that they which ſee might be made blind. And ſome of the Phariſees which were with him, heard theſe words, and ſaid unto him, Are we blind alſo? Jeſus ſaid unto them, if ye were blind, Ye ſhould have no ſin: but now ye ſay, We ſee; therefore your ſin remaineth.

John 9th chapter.

Lazarus raiſed.

NOW a certain man was ſick, named Lazarus, of Bethany, the town of Mary and her ſiſter Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whoſe brother Lazarus was ſick.) Therefore his ſiſters ſent unto him, ſaying, Lord, behold, he whom thou loveſt is ſick. When Jeſus heard that, he ſaid, This ſickneſs is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jeſus loved Martha, and her ſiſter, and Lazarus. When he had heard therefore that he was ſick, he abode two days ſtill in the ſame place where he was. Then after that ſaith he to his diſciples, Let us go into Judea again. His diſciples ſay unto him, Maſter, the Jews of late ſought to ſtone thee; and goeſt thou thither again? Jeſus anſwered, Are there not twelve hours in the day? if any man walk in the day, he ſtumbleth not, becauſe he ſeeth the light of this world. But if a man walk in the night, he ſtumbleth, becauſe there is no light in him. Theſe things ſaid he: and after that he ſaith unto them, Our friend Lazarus ſleepeth, but I go, that I may awake him out of ſleep. Then ſaid his diſciples, Lord, if he ſleep, he ſhall do well. Howbeit, Jeſus ſpake of his death: but they thought that he had ſpoken of taking of reſt in ſleep. Then ſaid Jeſus unto them plainly, Lazarus is dead. And I am glad for your ſakes that I was not there, to the intent you may believe: nevertheleſs, let us go unto him. Then ſaid Thomas, which is called Didymus, unto his fellow diſciples, Let us alſo go, that we may die with him. Then when Jeſus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jeruſalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as ſoon as ſhe heard

that

that Jeſus was coming, went and met him: but Mary ſat ſtill in the houſe. Then ſaid Martha unto Jeſus, Lord, if thou hadſt been here, my brother had not died. But I know, that even now, whatſoever thou wilt aſk of God, God will give it thee. Jeſus ſaith unto her, Thy brother ſhall riſe again. Martha ſaith unto him, I know that he ſhall riſe again in the reſurrection at the laſt day. Jeſus ſaid unto her, I am the reſurrection, and the life: he that believeth in me, though he were dead, yet ſhall he live: and whoſoever liveth and believeth in me, ſhall never die. Believeſt thou this? She ſaith unto him, Yea, Lord: I believe that thou art the Chriſt, the Son of God, which ſhould come into the world. And when ſhe had ſo ſaid, ſhe went her way, and called Mary her ſiſter, ſecretly, ſaying, The Maſter is come, and calleth for thee. As ſoon as ſhe heard that, ſhe aroſe quickly, and came unto him. Now Jeſus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the houſe, and comforted her, when they ſaw Mary, that ſhe roſe up haſtily and went out, followed her, ſaying, She goeth unto the grave to weep there. Then when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet, ſaying unto him, Lord, if thou hadſt been here, my brother had not died. When Jeſus therefore ſaw her weeping, and the Jews alſo weeping which came with her, he groaned in the ſpirit, and was troubled, and ſaid, Where have ye laid him? They ſaid unto him, Lord come and ſee. Jeſus wept. Then ſaid the Jews, Behold, how he loved him! And ſome of them ſaid, Could not this man, which opened the eyes of the blind, have cauſed that even this man ſhould not have died? Jeſus therefore again groaning in himſelf, cometh to the grave. It was a cave, and a ſtone lay upon it. Jeſus ſaid, Take ye away the ſtone. Martha, the ſiſter of him that was dead, ſaith unto him, Lord, by this time he ſtinketh: for he hath been dead four days. Jeſus ſaith unto her, Said I not unto thee, that if thou wouldeſt believe, thou ſhouldeſt ſee the glory of God? Then they took away the ſtone from the place where the dead was laid. And Jeſus lifted up his eyes, and ſaid, Father, I thank thee that thou haſt heard me. And I knew that thou heareſt me always: but becauſe of the people which ſtand by I ſaid it, that they may believe that thou haſt ſent me. And when he thus had ſpoken, he cried with a loud voice, Lazarus, come forth. And he that was dead

came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation: and not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. And the Jews passover was nigh at hand: and many went out of the country up to Jerusalem before the passover to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him. *John* xi. 1—57.

Large draught of fishes.

AFTER these things, Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself: there were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him,

him, No. And he ſaid unto them, Caſt the net on the right ſide of the ſhip, and ye ſhall find. They caſt therefore, and now they were not able to draw it for the multitude of fiſhes. Therefore that diſciple whom Jeſus loved, ſaith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fiſhers coat unto him (for he was naked) and did caſt himſelf into the ſea. And the other diſciples came in a little ſhip, for they were not far from land, (but as it were two hundred cubits) dragging the net with fiſhes. As ſoon then as they were come to land, they ſaw a fire of coals there, and fiſh laid thereon, and bread. Jeſus ſaith unto them, Bring of the fiſh, which ye have now caught. Simon Peter went up, and drew the net to land full of great fiſhes, an hundred and fifty and three: and for all there were ſo many, yet was not the net broken. Jeſus ſaith unto them, Come and dine. And none of the diſciples durſt aſk him, Who art thou? knowing that it was the Lord. Jeſus then cometh, and taketh bread, and giveth them, and fiſh likewiſe. This is now the third time that Jeſus ſhewed himſelf to his diſciples, after that he was riſen from the dead.

John 21. 1—14.

Various other Miracles.

AND Jeſus went about all Galilee teaching in their ſynagogues, and preaching the goſpel of the kingdom, and healing all manner of ſickneſs, and all manner of diſeaſe among the people. And his fame went throughout all Syria: and they brought unto him all ſick people that were taken with divers diſeaſes, and torments, and thoſe which were poſſeſſed with devils, and thoſe which were lunatick, and thoſe that had the palſy; and he healed them. And there followed him great multitudes of *people from* Galilee, and from Decapolis, and from Jeruſalem, and from Judea, and from beyond Jordan.

And there are alſo many other things which Jeſus did, the which, if they ſhould be written every one, I ſuppoſe that even the world itſelf could not contain the books that ſhould be written. Amen.

Matthew 4. 23, 24, 25; and *John* 21. 25.

Apoſtles ſpeak divers languages.

AND when the day of Pentecoſt was fully come, they were all with one accord in one place. And ſuddenly there

came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting. And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them: and they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the ſpirit gave them utterance. And there were dwelling at Jeruſalem, Jews, devout men, out of every nation under heaven. Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language. And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpake, Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus, and Aſia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and ſtrangers of Rome, Jews and proſelytes, Cretes and Arabians, we do hear them ſpeak in our tongues the wonderful works of God. *Acts* 2. 1—11.

Peter and John reſtore a lame man.

NOW Peter and John went up together into the temple, at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to aſk alms of them that entered into the temple. Who ſeeing Peter and John about to go into the temple, aſked an alms. And Peter faſtening his eyes upon him, with John, ſaid, Look on us. And he gave heed unto them, expecting to receive ſomething of them. Then Peter ſaid, Silver and gold have I none; but ſuch as I have, give I thee: in the name of Jeſus Chriſt of Nazareth, riſe up and walk. And he took him by the right hand, and liſted him up; and immediately his feet and ancle-bones received ſtrength. And he leaping up, ſtood, and walked, and entered with them into the temple, walking, and leaping, and praiſing God. And all the people ſaw him walking and praiſing God. And they knew that it was he which ſat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed, held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. *Acts* 3. 1—11.

Deaf

Death of Ananias and Sapphira.

BUT a certain man named Ananias, with Sapphira his wife, ſold a poſſeſſion, and kept back part of the price, his wife alſo being privy to it, and brought a certain part, and laid it at the apoſtles' feet. But Peter ſaid, Ananias, why hath Satan filled thine heart to lie to the Holy Ghoſt, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was ſold, was it not in thine own power? why haſt thou conceived this thing in thine heart? thou haſt not lied unto men, but unto God. And Ananias hearing theſe words, fell down and gave up the ghoſt: and great fear came on all them that heard theſe things. And the young men aroſe, wound him up, and carried him out, and buried him. And it was about the ſpace of three hours after, when his wife, not knowing what was done, came in. And Peter anſwered unto her, Tell me whether ye ſold the land for ſo much. And ſhe ſaid, Yea, for ſo much. Then Peter ſaid unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy huſband are at the door, and ſhall carry thee out. Then fell ſhe down ſtraightway at his feet, and yielded up the ghoſt: and the young men came in, and found her dead, and carrying her forth, buried her by her huſband. And great fear came upon all the church, and upon as many as heard theſe things.

Acts 5. 1—11.

The apoſtles releaſed from priſon.

AND by the hands of the apoſtles were many ſigns and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the reſt durſt no man join himſelf to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) inſomuch that they brought forth the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt the ſhadow of Peter paſſing by, might overſhadow ſome of them. There came alſo a multitude out of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits: and they were healed every one. Then the high prieſt roſe up, and all they that were with him; which is the ſect of the Sadducees; and were filled with indignation, and laid their hands on the apoſtles, and put them in the common priſon. But the

angel of the Lord by night opened the priſon doors, and brought them forth, and ſaid, Go, ſtand and ſpeak in the temple to the people, all the words of this life. And when they heard that, they entered into the temple early in the morning, and taught. But the high prieſt came, and they that were with him, and called the council together, and all the ſenate of the children of Iſrael, and ſent to the priſon to have them brought. But when the officers came, and found them not in the priſon, they returned, and told, ſaying, The priſon truly found we ſhut with all ſafety, and the keepers ſtanding without before the doors: but when we had opened, we found no man within. Now when the high-prieſt, and the captain of the temple, and the chief prieſts heard theſe things, they doubted of them whereunto this would grow. Then came one and told them, ſaying, Behold, the men whom ye put in priſon are ſtanding in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, leſt they ſhould have been ſtoned. And when they had brought them, they ſet them before the council: and the high prieſt aſked them, ſaying, Did not we ſtraitly command you, that ye ſhould not teach in this name? and behold, ye have filled Jeruſalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apoſtles anſwered and ſaid, We ought to obey God rather than men. The God of our Fathers raiſed up Jeſus, whom ye ſlew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Iſrael, and forgiveneſs of ſins. And we are his witneſſes of theſe things; and ſo is alſo the Holy Ghoſt, whom God hath given to them that obey him.

Acts 5. 12—32.

Eneas healed of the palſy.

AND it came to paſs, as Peter paſſed throughout all quarters, he came down alſo to the ſaints which dwelt at Lydda. And there he found a certain man named Eneas, which had kept his bed eight years, and was ſick of the palſy. And Peter ſaid unto him, Eneas, Jeſus Chriſt maketh thee whole: ariſe, and make thy bed. And he aroſe immediately. And all that dwelt at Lydda, and Saron, ſaw him, and turned to the Lord. *Acts* 9. 32—35.

Tabitha

Tabitha raised from the dead.

NOW there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which she did. And it came to pass in those days, that she was sick and died; whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeling down, and prayed; and turning him to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, he presented her alive. And it was known throughout all Joppa; and many believed in the Lord. *Acts* 9. 39—42.

Saint Peter delivered by an angel.

NOW about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision

viſion. When they were paſt the firſt and the ſecond ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and paſſed on through one ſtreet; and forthwith the angel departed from him. And when Peter was come to himſelf, he ſaid, Now I know of a ſurety, that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Acts 12. 1—11.

Paul healeth a cripple.

AND there ſat a certain man at Lyſtra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the ſame heard Paul ſpake: who ſtedfaſtly beholding him, and perceiving that he had faith to be healed, ſaid with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people ſaw what Paul had done, they lifted up their voices, ſaying in the ſpeech of Lycaonia, The Gods are come down to us in the likeneſs of men. And they called Barnabas, Jupiter: and Paul, Mercurius, becauſe he was the chief ſpeaker.

Acts 14. 8—12.

Paul caſteth out a ſpirit of divination.

AND on the ſabbath we went out of the city, by a river ſide, where prayer was wont to be made; and we ſat down, and ſpake unto the women which reſorted thither. And a certain woman named Lydia, a ſeller of purple, of the city of Thyatira, which worſhipped God, heard us: whoſe heart the Lord opened, that ſhe attended unto the things which were ſpoken of Paul. And when ſhe was baptized, and her houſhold, ſhe beſought us, ſaying, If ye have judged me to be faithful to the Lord, come into my houſe, and abide there. And ſhe conſtrained us. And it came to paſs, as we went to prayer, a certain damſel poſſeſſed with a ſpirit of divination met us, which brought her maſters much gain by ſoothſaying: the ſame followed Paul and us, and cried, ſaying, Theſe men are the ſervants of the moſt high God, which ſhew unto us the way of ſalvation. And this did ſhe many days. But Paul, being grieved, turned and ſaid

to

to the ſpirit, I command thee in the name of Jeſus Chriſt to come out of her. And he came out the ſame hour.

Acts 16. 13—18.

Paul and Silas delivered from priſon.

AND when Paul and Silas were in priſon at midnight they prayed, and ſang praiſes unto God: and the priſoners heard them. And ſuddenly there was a great earthquake, ſo that the foundations of the priſon were ſhaken: and immediately all the doors were opened, and every one's bands were looſed. And the keeper of the priſon awaking out of his ſleep, and ſeeing the priſon doors open, he drew out his ſword, and would have killed himſelf, ſuppoſing that the priſoners had been fled. But Paul cried with a loud voice, ſaying, Do thyſelf no harm: for we are all here. Then he called for a light, and ſprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and ſaid, Sirs, what muſt I do to be ſaved? and they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe. And they ſpake unto him the word of the Lord, and to all that were in his houſe. And he took them the ſame hour of the night, and waſhed their ſtripes; and was baptized, he and all his ſtraightway. And when they had brought them into his houſe, he ſet meat before them, and rejoiced, believing in God with all his houſe. And when it was day, the magiſtrates ſent the ſerjeants, ſaying, Let thoſe men go. And the keeper of the priſon told this ſaying to Paul, The magiſtrates have ſent to let you go: now therefore depart, and go in peace. But Paul ſaid unto them, They have beaten us openly uncondemned, being Romans, and have caſt us into priſon; and now do they thruſt us out privily? nay verily; but let them come themſelves and fetch us out. And the ſerjeants told theſe words unto the magiſtrates: and they feared, when they heard that they were Romans. And they came and beſought them, and brought them out, and deſired them to depart out of the city. And they went out of the priſon, and entered into the houſe of Lydia: and when they had ſeen the brethren, they comforted them and departed. *Acts* 16. 25—40.

Eutychus raiſed from the dead.

AND we ſailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where

where we abode ſeven days. And upon the firſt day of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his ſpeech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there ſat in a window a certain young man named Eutychus, being fallen into a deep ſleep: and as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him, ſaid, Trouble not yourſelves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, ſo he departed. And they brought the young man alive, and were not a little comforted. *Acts* 20. 6—12.

Paul delivered from the viper.

AND when they were eſcaped, then they knew that the iſland was called Melita. And the barbarous people ſhewed us no little kindneſs: for they kindled a fire, and received us every one, becauſe of the preſent rain, and becauſe of the cold. And when Paul had gathered a bundle of ſticks, and laid them on the fire, there came a viper out of the heat, and faſtened on his hand. And when the barbarians ſaw the venomous beaſt hang on his hand, they ſaid among themſelves, No doubt, this man is a murderer, whom, though he hath eſcaped the ſea, yet vengeance ſuffereth not to live. And he ſhook off the beaſt into the fire, and felt no harm. Howbeit, they looked when he ſhould have ſwollen, or fallen down dead ſuddenly: but after they had looked a great while, and ſaw no harm come to him, they changed their minds, and ſaid that he was a god.

Acts 28. 1—6.

Publius' father healed of a fever and bloody flux.

IN the ſame quarters were poſſeſſions of the chief man of the iſland, whoſe name was Publius; who received us and lodged us three days courteouſly. And it came to paſs, that the father of Publius lay ſick of a fever and of a bloody flux: to whom Paul entered in and prayed, and laid his hands on him, and healed him. So when this was done, others alſo, which had diſeaſes in the iſland came, and were healed:

healed: who alſo honoured us with many honours; and when we departed, they laded us with ſuch things as were neceſſary. *Acts* 18. 7—10.

PARABLES.

Jotham's parable.

THE trees went forth on a time to anoint a king over them; and they ſaid unto the olive tree, Reign thou over us. But the olive tree ſaid unto them, Should I leave my fatneſs, wherewith by me they Honour God and man, and go to be promoted over the trees? And the trees ſaid to the fig tree, Come thou, and reign over us. But the fig tree ſaid unto them, Should I forſake my ſweetneſs, and my good fruit, and go to be promoted over the trees? Then ſaid the trees unto the vine, Come thou, and reign over us. And the vine ſaid unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then ſaid all the trees unto the bramble, Come thou, and reign over us. And the bramble ſaid unto the trees, If in truth ye anoint me king over you, then come and put your truſt in my ſhadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

Judges 9. 8—15.

Nathan's parable.

AND the Lord ſent Nathan unto David. And he came unto him, and ſaid unto him, There were two men, in one city; the one rich and the other poor. The rich man had *exceeding many flocks and herds: but the poor man had nothing* ſave one little ewe-lamb, which he had bought and nouriſhed up: and it grew up together with him, and with his children: it did eat of his own meat, and drank of his own cup, and lay in his boſom, and was unto him as a daughter. And there came a traveller unto the rich man, and he ſpared to take of his own flock, and of his own herd to dreſs for the wayfaring man that was come unto him, but took the poor man's lamb, and dreſſed it for the man that was come to him. And David's anger was greatly kindled againſt the man; and he ſaid to Nathan, As the Lord liveth, the

the man that hath done this thing ſhall ſurely die; and he ſhall reſtore the lamb four-fold, becauſe he did this thing, and becauſe he had no pity. 2 *Samuel* 12. 1—6.

Parable of the uſeleſs vine.

AND the word of the Lord came unto me, ſaying, Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the foreſt? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any veſſel thereon? Behold, it is caſt into the fire for fuel; the fire devoureth both the ends of it, and the midſt of it is burned: is it meet for any work? Behold, when it was whole it was meet for no work: how much leſs ſhall it be meet yet for any work when the fire hath devoured it, and it is burned? Therefore thus ſaith the Lord God; As the vine tree among the trees of the foreſt, which I have given to the fire for fuel, ſo will I give the inhabitants of Jeruſalem. And I will ſet my face againſt them: they ſhall go out from one fire, and another fire ſhall devour them: and ye ſhall know that I am the Lord, when I ſet my face againſt them. And I will make the land deſolate, becauſe they have committed a treſpaſs, ſaith the Lord God.

Ezekiel 15th chapter.

Parable of the wretched infant.

AGAIN the word of the Lord came unto me, ſaying, Son of man, cauſe Jeruſalem to know her abominations, and ſay, Thus ſaith the Lord God unto Jeruſalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for thy nativity, in the day thou waſt born, thy navel was not cut, neither waſt thou waſhed in water to ſupple thee; thou waſt not ſalted at all, nor ſwaddled at all. None eye pitied thee, to do any of theſe unto thee; to have compaſſion upon thee: but thou waſt caſt out in the open field to the lothing of thy perſon, in the day that thou waſt born. And when I paſſed by thee, and ſaw thee polluted in thine own blood, I ſaid unto thee, when thou waſt in thy blood, Live. I have cauſed thee to muliply as the bud of the field, and thou haſt increaſed and waxen great, and thou art come to excellent ornaments: thy breaſts are faſhioned, and thine hair is grown, whereas thou waſt naked and bare. Now when I paſſed by thee, and looked

looked upon thee, behold thy time was the time of love; and I ſpread my ſkirt over thee, and covered thy nakedneſs: yea, I ſware unto thee, and entered into a covenant with thee, ſaith the Lord God, and thou becameſt mine. Then waſhed I thee with water; yea I throughly waſhed away thy blood from thee, and I anointed thee with oil. I clothed thee alſo with broidered work, and ſhod thee with badgers' ſkin, and I girded thee about with fine linen, and I covered thee with ſilk. I decked thee alſo with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head. Thus waſt thou decked with gold and ſilver; and thy raiment was of fine linen, and ſilk, and broidered work; thou didſt eat fine flour, and honey, and oil; and thou waſt exceeding beautiful, and thou didſt proſper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect through my comelineſs which I had put upon thee, ſaith the Lord God. But thou didſt truſt in thine own beauty, and playedſt the harlot becauſe of thy renown, and pouredſt out thy fornications on every one that paſſed by; his it was. And of thy garments thou didſt take, and deckedſt thy high places with divers colours, and playedſt the harlot thereupon: the like things ſhall not come, neither ſhall it be ſo. Thou haſt alſo taken thy fair jewels of my gold, and of my ſilver, which I had given thee, and madeſt to thyſelf images of men, and didſt commit whoredom with them, and tookeſt thy broidered garments, and coveredſt them, and thou haſt ſet mine oil and mine incenſe before them. My meat alſo which I gave thee, fine flour, and oil and honey, wherewith I fed thee, thou haſt even ſet it before them for a ſweet ſavour: and thus it was, ſaith the Lord God. Moreover, thou haſt taken thy ſons and thy daughters, whom thou haſt borne unto me, and theſe haſt thou ſacrificed unto them to be devoured. Is this of thy whoredom a ſmall matter, that thou haſt ſlain my children, and delivered them to cauſe them to paſs through the fire for them? And in all thine abominations, and thy whoredoms thou haſt not remembered the days of thy youth when thou waſt naked and bare, and waſt polluted in thy blood. And it came to paſs after all thy wickedneſs, (Woe, woe unto thee! ſaith the Lord God;) that thou haſt alſo built unto thee an eminent place, and haſt made thee an high place in every ſtreet. Thou haſt built thy high place at every head of the way, and haſt made thy beauty to be abhorred, and haſt opened thy feet to every one that

paſſed

paſſed by, and multiplied thy whoredoms. Thou haſt alſo committed fornication with the Egyptians thy neighbours, great of fleſh; and haſt increaſed thy whoredoms, to provoke me to anger. Behold therefore, I have ſtretched out my hand over thee, and have diminiſhed thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philiſtines, which are aſhamed of thy lewd way. Thou haſt played the whore alſo with the Aſſyrians, becauſe thou waſt unſatiable; yea, thou haſt played the harlot with them, and yet couldeſt not be ſatisfied. Thou haſt moreover multipled thy fornication in the land of Canaan unto Chaldea, and yet thou waſt not ſatisfied herewith. How weak is thine heart, ſaith the Lord God, ſeeing thou doeſt all theſe things, the work of an imperious whoriſh woman; in that thou buildeſt thine eminent place in the head of every way, and makeſt thine high place in every ſtreet: and haſt not been as an harlot, in that thou ſcorneſt hire; but as a wife that committeth adultery, which taketh ſtrangers inſtead of her huſband! They give gifts to all whores: but thou giveſt thy gifts to all thy lovers, and hireſt them, that they may come unto thee on every ſide for thy whoredom. And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou giveſt a reward, and no reward is given unto thee, therefore thou art contrary. Wherefore, O harlot, hear the word of the Lord. Thus ſaith the Lord God, Becauſe thy filthineſs was poured out, and thy nakedneſs diſcovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children which thou didſt give unto them; behold therefore, I will gather all thy lovers with whom thou haſt taken pleaſure, and all them that thou haſt loved, with all them that thou haſt hated; I will even gather them round about againſt thee, and will diſcover thy nakedneſs unto them, that they may ſee all thy nakedneſs. And I will judge thee as women that break wedlock and ſhed blood are judged; and I will give thee blood in fury and jealouſy. And I will alſo give thee into their hand, and they ſhall throw down thine eminent place, and ſhall break down thy high places: they ſhall ſtrip thee alſo of thy clothes, and ſhall take thy fair jewels, and leave thee naked and bare. They ſhall alſo bring up a company againſt thee, and they ſhall ſtone thee with ſtones, and thruſt thee through with their ſwords. And they ſhall burn thine houſes with fire, and execute judgments upon thee in the ſight of many women: and I will cauſe thee to ceaſe from playing the harlot,

harlot, and thou alſo ſhalt give no hire any more. So will I make my fury toward thee to reſt, and my jealouſy ſhall depart from thee, and I will be quiet, and will be no more angry. Becauſe thou haſt not remembered the days of thy youth, but haſt fretted me in all theſe things; behold therefore, I alſo will recompenſe thy way upon thine head, ſaith the Lord God: and thou ſhalt not commit this lewdneſs above all thine abominations. Behold, every one that uſeth proverbs ſhall uſe this proverb againſt thee, ſaying, As is the mother, ſo is her daughter. Thou art thy mother's daughter, that lotheth her huſband and her children; and thou art the ſiſter of thy ſiſters, which lothed their huſbands and their children: your mother was an Hittite, and your father an Amorite. And thine elder ſiſter is Samaria, ſhe and her daughters that dwell at thy left hand; and thy younger ſiſter, that dwelleth at thy right hand, is Sodom and her daughters. Yet haſt thou not walked after their ways, nor done after their abominations: but as if that were a very little thing, thou waſt corrupted more than they in all thy ways. As I live, ſaith the Lord God, Sodom thy ſiſter hath not done, ſhe nor her daughters, as thou haſt done, thou and thy daughters. Behold, this was the iniquity of thy ſiſter Sodom, Pride, fulneſs of bread, and abundance of idleneſs was in her and in her daughters, neither did ſhe ſtrengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I ſaw good. Neither hath Samaria committed half of thy ſins; but thou haſt multiplied thine abominations more than they, and haſt juſtified thy ſiſters in all thine abominations which thou haſt done. Thou alſo which haſt judged thy ſiſters, bear thine own ſhame for thy ſins that thou haſt committed more abominable than they: they are more righteous than thou: yea, be thou confounded alſo, and bear thy ſhame, in that thou haſt juſtified thy ſiſters. When I ſhall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midſt of them: that thou mayeſt bear thine own ſhame, and mayeſt be confounded in all that thou haſt done, in that thou art a comfort unto them. When thy ſiſters, Sodom and her daughters, ſhall return to their former eſtate, and Samaria and her daughters ſhall return to their former eſtate, then thou and thy daughters ſhall return to your former eſtate. For thy ſiſter Sodom was not mentioned by thy mouth in the day of thy pride: before thy wickedneſs was

diſcovered,

diſcovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philiſtines, which deſpiſe thee round about. Thou haſt borne thy lewdneſs and thine abomination, ſaith the Lord. For thus ſaith the Lord God; I will even deal with thee as thou haſt done, which haſt deſpiſed the oath in breaking the covenant. Nevertheleſs, I will remember my covenant with thee in the days of thy youth, and I will eſtabliſh unto thee an everlaſting covenant. Then thou ſhalt remember thy ways and be aſhamed, when thou ſhalt receive thy ſiſters, thine elder and thy younger; and I will give them unto thee for daughters: but not by thy covenant. And I will eſtabliſh my covenant with thee; and thou ſhalt know that I am the Lord: that thou mayeſt remember and be confounded, and never open thy mouth any more becauſe of thy ſhame, when I am pacified toward thee for all that thou haſt done, ſaith the Lord God. *Ezekiel 16th chapter.*

Parable of the two eagles, the vine, and cedar.

AND the word of the Lord came unto me, ſaying, Son of man, put forth a riddle, and ſpeak a parable unto the houſe of Iſrael; and ſay, Thus ſaith the Lord God; A great eagle with great wings, long-winged, full of feathers, which had divers colours, came unto Lebanon, and took the higheſt branch of the cedar: he cropped off the top of his young twigs, and carried it into a land of traffick, he ſet it in a city of merchants. He took alſo of the ſeed of the land, and planted it in a fruitful field; he placed it by great waters, and ſet it as a willow tree. And it grew and became a ſpreading vine of low ſtature, whoſe branches turned toward him, and the roots thereof were under him: ſo it became a vine, and brought forth branches, and ſhot forth ſprigs. There was alſo another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and ſhot forth her branches toward him, that he might water it by the furrows of her plantation. It was planted in a good ſoil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. Say thou, Thus ſaith the Lord God, Shall it proſper? ſhall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it ſhall wither in all the leaves of her ſpring, even without great power, or many people to pluck it up by the roots thereof.

thereof. Yea, behold, being planted, ſhall it proſper? ſhall it not utterly wither, when the eaſt wind toucheth it? it ſhall wither in the furrows where it grew. Moreover, the word of the Lord came unto me, ſaying, Say now to the rebellious houſe, Know ye not what theſe things mean? tell them, Behold, the king of Babylon is come to Jeruſalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon; and hath taken of the king's ſeed, and made a covenant with him, and hath taken an oath of him: he hath alſo taken the mighty of the land: that the kingdom might be baſe, that it might not lift itſelf up, but that by keeping of his covenant it might ſtand. But he rebelled againſt him in ſending his ambaſſadors into Egypt, that they might give him horſes, and much people: ſhall he proſper? ſhall he eſcape that doeth ſuch things? or ſhall he break the covenant, and be delivered? As I live, ſaith the Lord God, ſurely in the place where the king dwelleth that made him king, whoſe oath he deſpiſed, and whoſe covenant he brake, even with him in the midſt of Babylon he ſhall die. Neither ſhall Pharaoh with his mighty army and great company make for him in the war, by caſting up mounts, and building forts, to cut off many perſons. Seeing he deſpiſed the oath, by breaking the covenant (when lo, he had given his hand) and hath done all theſe things, he ſhall not eſcape. Therefore thus ſaith the Lord God, As I live, ſurely mine oath that he hath deſpiſed, and my covenant that he hath broken, even it will I recompenſe upon his own head. And I will ſpread my net upon him, and he ſhall be taken in my ſnare, and I will bring him to Babylon, and will plead with him there for his treſpaſs that he hath treſpaſſed againſt me. And all his fugitives with all his bands ſhall fall by the ſword, and they that remain ſhall be ſcattered towards all winds: and ye ſhall know that I the Lord have ſpoken it. Thus ſaith the Lord God, I will alſo take of the higheſt branch of the high cedar, and will ſet it, I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent. In the mountain of the height of Iſrael will I plant it: and it ſhall bring forth boughs, and bear fruit, and be a goodly cedar: and under it ſhall dwell all fowl of every wing, in the ſhadow of the branches thereof ſhall they dwell. And all the trees of the field ſhall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flouriſh: I the Lord have ſpoken, and have done it. *Ezekiel 17th chap.*

Parable of the lion's whelp.

MOREOVER, take thou up a lamentation for the princes of Iſrael, and ſay, What is thy mother? A lioneſs: ſhe lay down among lions, ſhe nouriſhed her whelps among young lions. And ſhe brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men. The nations alſo heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt. Now when ſhe ſaw that ſhe had waited and her hope was loſt, then ſhe took another of her whelps, and made him a young lion. And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men. And he knew their deſolate palaces, and he laid waſte their cities; and the land was deſolate, and the fulneſs thereof by the noiſe of his roaring. Then the nations ſet againſt him on every ſide from the provinces, and ſpread their net over him: he was taken in their pit. And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice ſhould no more be heard upon the mountains of Iſrael. *Ezekiel* 19. 1—9.

Parable of the waſted vine.

THY mother is like a vine in thy blood, planted by the waters: ſhe was fruitful and full of branches by reaſon of many waters. And ſhe had ſtrong rods for the ſceptres of them that bear rule, and her ſtature was exalted among the thick branches, and ſhe appeared in her height with the multitude of her branches. But ſhe was plucked up in fury, ſhe was caſt down to the ground, and the eaſt wind dried up her fruit: her ſtrong rods were broken and withered; the fire conſumed them. And now ſhe is planted in the wilderneſs, in a dry and thirſty ground. And fire is gone out of a rod of her branches, which hath devoured her fruit, ſo that he hath no ſtrong rod to be a ſceptre to rule. This is a lamentation, and ſhall be for a lamentation. *Ezekiel* 19. 10—14.

Parable of Aholah and Aholibah.

THE word of the Lord came again unto me, ſaying, Son of man, there were two women, the daughters of one mother:

mother: and they committed whoredoms in Egypt, they committed whoredoms in their youth: there were their breaſts preſſed, and there they bruiſed the teats of their virginity. And the names of them were Aholah the elder, and Aholibah her ſiſter: and they were mine, and they bare ſons and daughters. Thus were their names: Samaria is Aholah; and Jeruſalem Aholibah. And Aholah played the harlot when ſhe was mine, and ſhe doted on her lovers, on the Aſſyrians her neighbours, which were clothed with blue, captains and rulers, all of them deſirable young men, horſemen riding upon horſes. Thus ſhe committed her whoredoms with them, with all them that were the choſen men of Aſſyria, and with all on whom ſhe doted: with all their idols ſhe defiled herſelf. Neither left ſhe her whoredoms brought from Egypt: for in her youth they lay with her, and they bruiſed the breaſts of her virginity, and poured their whoredom upon her. Wherefore I have delivered her into the hand of her lovers, into the hand of the Aſſyrians, upon whom ſhe doted. Theſe diſcovered her nakedneſs: they took her ſons and her daughters, and ſlew her with the ſword: and ſhe became famous among women; for they had executed judgment upon her. And when her ſiſter Aholibah ſaw this, ſhe was more corrupt in her inordinate love than ſhe, and in her whoredoms more than her ſiſter in her whoredoms. She doted upon the Aſſyrians her neighbours, captains and rulers, clothed moſt gorgeouſly, horſemen riding upon horſes, all of them deſirable young men. Then I ſaw that ſhe was defiled, that they took both one way, and that ſhe increaſed her whoredoms: for when ſhe ſaw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea the land of their nativity: and as ſoon as ſhe ſaw them with her eyes, ſhe doted upon them, and ſent meſſengers unto them into Chaldea. And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and ſhe was polluted with them, and her mind was alienated from them. So ſhe diſcovered her whoredoms, and diſcovered her nakedneſs: then my mind was alienated from her, like as my mind was alienated from her ſiſter, yet ſhe multiplied her whoredoms, in calling to remembrance the days of her youth, wherein ſhe had played the harlot in the land of Egypt. For ſhe doted upon their paramours, whoſe fleſh is as the fleſh of aſſes, and

whoſe iſſue is like the iſſue of horſes. Thus thou calledſt to remembrance the lewdneſs of thy youth, in bruiſing thy teats by the Egyptians for the paps of thy youth. Therefore, O Aholibah, thus ſaith the Lord God, Behold, I will raiſe up thy lovers againſt thee, from whom thy mind is alienated, and I will bring them againſt thee on every ſide: the Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Aſſyrians with them; all of them deſirable young men, captains and rulers, great lords and renowned, all of them riding upon horſes. And they ſhall come againſt thee with chariots, waggons, and wheels, and with an aſſembly of people, which ſhall ſet againſt thee buckler and ſhield, and helmet round about: and I will ſet judgment before them, and they ſhall judge thee according to their judgments. And I will ſet my jealouſy againſt thee, and they ſhall deal furiouſly with thee: they ſhall take away thy noſe and thine ears; and thy remnant ſhall fall by the ſword; they ſhall take thy ſons and thy daughters; and thy reſidue ſhall be devoured by the fire. They ſhall alſo ſtrip thee out of thy clothes, and take away thy fair jewels. Thus will I make thy lewdneſs to ceaſe from thee, and thy whoredom brought from the land of Egypt: ſo that thou ſhalt not lift up thine eyes unto them, nor remember Egypt any more. For thus ſaith the Lord God, Behold, I will deliver thee into the hand of them whom thou hateſt, into the hand of them from whom thy mind is alienated: and they ſhall deal with thee hatefully, and ſhall take away all thy labour, and ſhall leave thee naked and bare: and the nakedneſs of thy whoredoms ſhall be diſcovered, both thy lewdneſs and thy whoredoms. I will do theſe things unto thee, becauſe thou haſt gone a whoring after the heathen, and becauſe thou art polluted with their idols. Thou haſt walked in the way of thy ſiſter; therefore will I give her cup into thine hand. Thus ſaith the Lord God, Thou ſhalt drink of thy ſiſter's cup deep and large: thou ſhalt be laughed to ſcorn and had in deriſion: it containeth much. Thou ſhalt be filled with drunkenneſs and ſorrow, with the cup of aſtoniſhment and deſolation, with the cup of thy ſiſter Samaria. Thou ſhalt even drink it and ſuck it out, and thou ſhalt break the ſherds thereof, and pluck off thine own breaſts: for I have ſpoken it, ſaith the Lord God. Therefore thus ſaith the Lord God, Becauſe thou haſt forgotten me, and caſt me behind thy back, therefore bear thou alſo thy lewdneſs and thy whoredoms. The Lord ſaid moreover unto me, Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

abominations; that they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have alſo cauſed their ſons, whom they bare unto me, to paſs for them through the fire to devour them. Moreover, this they have done unto me: they have defiled my ſanctuary in the ſame day, and have profaned my ſabbaths. For when they had ſlain their children to their idols, then they came the ſame day into my ſanctuary to profane it; and, lo, thus have they done in the midſt of mine houſe. And furthermore, that ye have ſent for men to come from far, unto whom a meſſenger was ſent; and, lo, they came: for whom thou didſt waſh thyſelf, paintedſt thy eyes, and deckedſt thyſelf with ornaments, and ſateſt upon a ſtately bed, and a table prepared before it, whereupon thou haſt ſet mine incenſe and mine oil. And a voice of a multitude being at eaſe was with her: and with the men of the common ſort were brought Sabeans from the wilderneſs, which put bracelets upon their hands, and beautiful crowns upon their heads. Then ſaid I unto her that was old in adulteries, Will they now commit whoredoms with her, and ſhe with them? Yet they went in unto her as they go in unto a woman that playeth the harlot: ſo went they in unto Aholah and unto Aholibah the lewd women. And the righteous men, they ſhall judge them after the manner of adultereſſes, and after the manner of women that ſhed blood; becauſe they are adultereſſes, and blood is in their hands. For thus ſaith the Lord God; I will bring up a company upon them, and will give them to be removed and ſpoiled. And the company ſhall ſtone them with ſtones, and diſpatch them with their ſwords: they ſhall ſlay their ſons and their daughters, and burn up their houſes with fire. Thus will I cauſe lewdneſs to ceaſe out of the land, that all women may be taught not to do after your lewdneſs. And they ſhall recompenſe your lewdneſs upon you, and ye ſhall bear the ſins of your idols; and ye ſhall know that I am the Lord God.

Ezekiel 23d chapter.

Parable of the boiling pot.

AGAIN in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, ſaying, Son of man, write thee the name of the day, even of this ſame day: the king of Babylon ſet himſelf againſt

Jeruſalem this ſame day: and utter a parable unto the rebellious houſe, and ſay unto them, Thus ſaith the Lord God; Set on a pot, ſet it on, and alſo pour water into it: gather the pieces thereof into it, even every good piece, the thigh, and the ſhoulder: fill it with the choice bones. Take the choice of the flock, and burn alſo the bones under it, and make it boil well, and let them ſeeth the bones of it therein. Wherefore thus ſaith the Lord God; Woe to the bloody city! to the pot whoſe ſcum is therein, and whoſe ſcum is not gone out of it! bring it out piece by piece: let no lot fall upon it: for her blood is in the midſt of her; ſhe ſet it upon the top of a rock; ſhe poured it not upon the ground, to cover it with duſt; that it might cauſe fury to come up to take vengeance, I have ſet her blood upon the top of a rock; that it ſhould not be covered. Therefore thus ſaith the Lord God; Woe to the bloody city! I will even make the pile for fire great. Heap on wood, kindle the fire, conſume the fleſh, and ſpice it well, and let the bones be burned. Then ſet it empty upon the coals thereof, that the braſs of it may be hot, and may burn, and that the filthineſs of it may be molten in it, that the ſcum of it may be conſumed. She hath wearied herſelf with lies, and her great ſcum went not forth out of her: her ſcum ſhall be in the fire. In thy filthineſs is lewdneſs: becauſe I have purged thee, and thou waſt not purged, thou ſhalt not be purged from thy filthineſs any more till I have cauſed my fury to reſt upon thee. I the Lord have ſpoken it: it ſhall come to paſs, and I will do it: I will not go back neither will I ſpare, neither will I repent. According to thy ways, and according to thy doings, ſhall they judge thee, ſaith the Lord God. *Ezekiel* 24. 1—14.

Parable of the cedar in Lebanon.

AND it came to paſs in the eleventh year, in the third month, in the firſt day of the month, that the word of the Lord came unto me, ſaying, Son of man, ſpeak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatneſs? Behold, the Aſſyrian was a cedar in Lebanon with fair branches, and with a ſhadowing ſhroud, and of an high ſtature; and his top was among the thick boughs. The waters made him great, the deep ſet him up on high with her rivers running round about his plants, and ſent out her little rivers unto all the trees of the field.

Therefore

Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches: nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him. Therefore thus saith the Lord God; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him; I have driven him out for his wickedness. And strangers, the terrible of the nations have cut him off, and have left him: upon the mountains, and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches: to the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth in the midst of the children of men with them that go down to the pit. Thus saith the Lord God; In the day when he went down to the grave, I caused a mourning, I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him: and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descended into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water shall be comforted in the nether parts of the earth. They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen. To whom art thou thus like in glory and

in greatneſs among the trees of Eden? yet ſhalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou ſhalt lie in the midſt of the uncircumciſed with them that be ſlain by the ſword. This is Pharaoh, and all his multitude, ſaith the Lord God.

Ezekiel 31ſt *chapter.*

Parable of the ſower.

BEHOLD, a ſower went forth to ſow; and when he ſowed, ſome ſeeds fell by the way ſide; and the fowls came and devoured them up: ſome fell upon ſtony places, where they had not much earth: and forthwith they ſprung up, becauſe they had no deepneſs of earth: and when the ſun was up, they were ſcorched; and becauſe they had no root, they withered away. And ſome fell among thorns; and the thorns ſprung up and choked them: but other fell into good ground, and brought forth fruit, ſome an hundred fold, ſome ſixty fold, ſome thirty fold.

When any one heareth the word of the kingdom, and underſtandeth it not: then cometh the wicked one, and catcheth away that which was ſown in his heart: this is he which received ſeed by the way ſide. But he that received the ſeed into ſtony places, the ſame is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himſelf, but dureth for a while: for when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended. He alſo that received ſeed among the thorns, is he that heareth the word: and the cares of this world, and the deceitfulneſs of riches choke the word, and he becometh unfruitful. But he that received ſeed into the good ground is he that heareth the word, and underſtandeth it; which alſo beareth fruit; and bringeth forth, ſome an hundred fold, ſome ſixty, ſome thirty. *Matthew* 13. 3—8 & 19—23.

Parable of the tares.

THE kingdom of heaven is likened unto a man which ſowed good ſeed in his field: but while men ſlept, his enemy came and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo. So the ſervants of the houſholder came, and ſaid unto him, Sir, didſt not thou ſow good ſeed

in

in thy field? from whence then hath it tares? He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up? But he ſaid, Nay; leſt while ye gather up the tares, ye root up alſo the wheat with them. Let both grow together until the harveſt: and in the time of harveſt, I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles, to burn them: but gather the wheat into my barn.

He that ſoweth the good ſeed is the Son of man: the field is the world: the good ſeed are the children of the kingdom: but the tares are the children of the wicked one: the enemy that ſowed them is the devil: the harveſt is the end of the world: and the reapers are the angels. As therefore the tares are gathered and burned in the fire; ſo ſhall it be in the end of this world. The Son of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them which do iniquity; and ſhall caſt them into a furnace of fire: there ſhall be wailing and gnaſhing of teeth. Then ſhall the righteous ſhine forth as the ſun in the kingdom of their Father. Who hath ears to hear, let him hear. *Matthew* 13. 24—30 *and* 37—43.

Parable of the muſtard ſeed.

THE kingdom of heaven is like to a grain of muſtard-ſeed, which a man took and ſowed in his field. Which indeed is the leaſt of all ſeeds: but when it is grown, it is the greateſt among herbs, and becometh a tree: ſo that the birds of the air come and lodge in the branches thereof.

Matthew 13. 31 *and* 32.

Parable of the leaven.

THE kingdom of heaven is like unto leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened. *Matthew* 13. 33.

Parable of the treaſure.

THE kingdom of heaven is like unto treaſure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth, and ſelleth all that he hath, and buyeth that field. *Matthew* 13. 44.

Parable

Parable of the merchant.

THE kingdom of heaven is like unto a merchant-man, ſeeking goodly pearls: who when he had found one pearl of great price, went and ſold all that he had, and bought it.

Matthew 13. 45 *and* 46.

Parable of the net.

THE kingdom of heaven is like unto a net that was caſt into the ſea, and gathered of every kind. Which, when it was full, they drew to ſhore, and ſat down, and gathered the good into veſſels, but caſt the bad away. So ſhall it be at the end of the world: the angels ſhall come forth, and ſever the wicked from among the juſt; and ſhall caſt them into the furnace of fire: there ſhall be wailing and gnaſhing of teeth. *Matthew* 13. 47—50.

Parable of the labourers in the vineyard.

THE kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he ſent them into his vineyard. And he went out about the third hour, and ſaw others ſtanding idle in the market-place, and ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right, I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh hour, he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, that ſhall ye receive. So when even was come, the Lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them their hire, beginning from the laſt unto the firſt. And when they came that were hired about the eleventh hour, they received every man a penny. But when the firſt came, they ſuppoſed that they ſhould have received more, and they likewiſe received every man a penny. And when they had received it, they murmured againſt the good man of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have borne the burden and heat of the day. But he anſwered one of them, and ſaid,

ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this laſt, even as unto thee. Is it not lawful for me to do what I will with mine own? is thine eye evil becauſe I am good? So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

Matthew 20. 1—16.

Parable of the two ſons.

A CERTAIN man had two ſons, and he came to the firſt, and ſaid, Son, go work to-day in my vineyard. And he anſwered and ſaid, I will not: but afterward he repented, and went. And he came to the ſecond, and ſaid likewiſe. And he anſwered and ſaid, I go, ſir, and went not. Whether of them twain did the will of his father? They ſay unto him, The firſt. Jeſus ſaith unto them, Verily I ſay unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteouſneſs, and ye believed him not: but the publicans and the harlots believed him. And ye, when ye had ſeen it, repented not afterward, that ye might believe him.

Matthew 21. 28—32.

Parable of the houſholder.

THERE was a certain houſholder, which planted a vineyard, and hedged it round about, and digged a winepreſs in it, and built a tower, and let it out to huſbandmen, and went into a far country. And when the time of the fruit drew near, he ſent his ſervants to the huſbandmen, that they might receive the fruits of it. And the huſbandmen took his ſervants, and beat one, and killed another, and ſtoned another. Again, he ſent other ſervants, more than the firſt: and they did unto them likewiſe. But laſt of all he ſent unto them his ſon, ſaying, They will reverence my ſon. But when the huſbandmen ſaw the ſon, they ſaid among themſelves, This is the heir, come, let us kill him, and let us ſeize on his inheritance. And they caught him, and caſt him out of the vineyard, and ſlew him. When the Lord therefore of the vineyard cometh, what will he do unto thoſe huſbandmen? They ſay unto him, He will miſerably deſtroy thoſe wicked men, and will let out his vineyard unto other huſbandmen, which will render him the fruits in their

ſeaſons.

ſeaſons. Jeſus ſaith unto them, Did ye never read in the ſcriptures, The ſtone which the builders rejected, the ſame is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore ſay I unto you, The kingdom of God ſhall be taken from you, and given to a nation bringing forth the fruits thereof. And whoſoever ſhall fall on this ſtone, ſhall be broken: but on whomſoever it ſhall fall, it will grind him to powder.

Matthew 21. 33—44.

Parable of the king's ſon.

THE kingdom of heaven is like unto a certain king which made a marriage for his ſon, and ſent forth his ſervants to call them that were bidden to the wedding: and they would not come. Again he ſent forth other ſervants, ſaying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandize: and the remnant took his ſervants, and entreated them ſpitefully, and ſlew them. But when the king heard thereof, he was wroth: and he ſent forth his armies, and deſtroyed thoſe murderers, and burned up their city. Then ſaith he to his ſervants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye ſhall find, bid to the marriage. So thoſe ſervants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furniſhed with gueſts. And when the king came in to ſee the gueſts, he ſaw there a man which had not on a wedding-garment: and he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding-garment? And he was ſpeechleſs. Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt him into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. For many are called, but few are choſen.

Matthew 22. 2—14.

Parable of the ten virgins.

THEN ſhall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them, But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came: and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Matthew 25. 1—13.

Parable of the talents.

FOR the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one, to every one according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one, went and digged in the earth, and hid his lord's money. After a long time, the lord of those servants cometh, and reckoneth with them. And so he that had received five talents, came, and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which

which had received the one talent, came, and ſaid, Lord, I knew thee, that thou art an hard man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou haſt that is thine. His lord anſwered and ſaid unto him, Thou wicked and ſlothful ſervant, thou kneweſt that I reap where I ſowed not, and gather where I have not ſtrawed: thou oughteſt therefore to have put my money to the exchangers, and then at my coming I ſhould have received mine own with uſury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath ſhall be given, and he ſhall have abundance; but from him that hath not ſhall be taken away even that which he hath. And caſt ye the unprofitable ſervant into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. *Matthew* 25. 14—30.

Parable of the laſt judgment.

WHEN the Son of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory: and before him ſhall be gathered all nations; and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats. And he ſhall ſet the ſheep on his right hand, but the goats on the left. Then ſhall the King ſay unto them on his right hand, Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in: naked, and ye clothed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me. Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an hungered, and fed thee? or thirſty, and gave thee drink? When ſaw we thee a ſtranger, and took thee in? or naked, and clothed thee? Or when ſaw we thee ſick, or in priſon, and came unto thee? And the king ſhall anſwer and ſay unto them, Verily I ſay unto you, inaſmuch as ye have done it unto one of the leaſt of theſe my brethren, ye have done it unto me. Then ſhall he ſay alſo unto them on the left hand, Depart from me, ye curſed, into everlaſting fire prepared for the devil and his angels; for I was an hungered, and ye gave me no meat: I was thirſty, and ye gave me no drink: I was a ſtranger, and ye took me not in: naked, and ye clothed me not: ſick, and in

in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal. *Matthew* 25. 31—46.

Parable of the good Samaritan.

AND behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise. *Luke* 10. 25—37.

Parable of the great supper.

A CERTAIN man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden

bidden, Come, for all things are now ready. And they all with one conſent began to make excuſe. The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it: I pray thee have me excuſed. And another ſaid, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excuſed. And another ſaid, I have married a wife, and therefore I cannot come. So that ſervant came, and ſhewed his Lord theſe things. Then the maſter of the houſe being angry ſaid to his ſervant, Go out quickly, into the ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room. And the Lord ſaid unto the ſervant, Go out into the highways and hedges, and compel them to come in, that my houſe may be filled. For I ſay unto you, That none of thoſe men which were bidden ſhall taſte of my ſupper. *Luke* 14. 16—24.

Parables of the loſt ſheep and pieces of money.

WHAT man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt until he find it? And when he hath found it, he layeth it on his ſhoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, ſaying unto them, Rejoice with me; for I have found my ſheep which was loſt. I ſay unto you, That likewiſe joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons which need no repentance. Either what woman having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it? And when ſhe hath found it, ſhe calleth her friends and her neighbours together, ſaying, Rejoice with me; for I have found the piece which I had loſt. Likewiſe, I ſay unto you, There is joy in the preſence of the angels of God over one ſinner that repenteth. *Luke* 15. 4—10.

Parable of the prodigal ſon.

A CERTAIN man had two ſons: and the younger of them ſaid to his Father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger ſon gathered all together, and

and took his journey into a far country, and there waſted his ſubſtance with riotous living. And when he had ſpent all, there aroſe a mighty famine in that land; and he began to be in want. And he went and joined himſelf to a citizen of that country; and he ſent him into his fields to feed ſwine. And he would fain have filled his belly with the huſks that the ſwine did eat: and no man gave unto him. And when he came to himſelf, he ſaid, How many hired ſervants of my father's have bread enough and to ſpare, and I periſh with hunger! I will ariſe, and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon: make me as one of thy hired ſervants. And he aroſe, and came to his father. But when he was yet a great way off, his father ſaw him, and had compaſſion, and ran, and fell on his neck, and kiſſed him. And the ſon ſaid unto him, Father, I have ſinned againſt heaven and in thy ſight, and am no more worthy to be called thy ſon. But the father ſaid to his ſervants, Bring forth the beſt robe, and put it on him; and put a ring on his hand, and ſhoes on his feet: and bring hither the fatted calf, and kill it: and let us eat and be merry. For this my ſon was dead, and is alive again: he was loſt, and is found. And they began to be merry. Now his elder ſon was in the field: and as he came and drew nigh to the houſe, he heard muſic and dancing: and he called one of the ſervants, and aſked what theſe things meant? And he ſaid unto him, Thy brother is come: and thy father hath killed the fatted calf, becauſe he hath received him ſafe and ſound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he anſwering ſaid to his father, Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy commandment; and yet thou never gaveſt me a kid, that I might make merry with my friends: but as ſoon as this thy ſon was come, which hath devoured thy living with harlots, thou haſt killed for him the fatted calf. And he ſaid unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we ſhould make merry and be glad: for this thy brother was dead and is alive again; and was loſt and is found. *Luke* 15. 11—32.

Parable of the unjuſt ſteward.

THERE was a certain rich man which had a ſteward; and the ſame was accuſed unto him, that he had waſted his goods. And he called him, and ſaid unto him, How is it that I hear this of thee? give an account of thy ſtewardſhip: for thou mayeſt be no longer ſteward. Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away from me the ſtewardſhip: I cannot dig; to beg I am aſhamed. I am reſolved what to do, that, when I am put out of the ſtewardſhip, they may receive me into their houſes. So he called every one of his lord's debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my lord? and he ſaid, An hundred meaſures of oil. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty. Then ſaid he to another, And how much oweſt thou? and he ſaid, An hundred meaſures of wheat. And he ſaid unto him, Take thy bill, and write fourſcore. And the lord commended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light. And I ſay unto you, Make to yourſelves friends of the mammon of unrighteouſneſs; that, when ye fail, they may receive you into everlaſting habitations. He that is faithful in that which is leaſt, is faithful alſo in much; and he that is unjuſt in the leaſt, is unjuſt alſo in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your truſt the true riches? And if ye have not been faithful in that which is another man's, who ſhall give you that which is your own? No ſervant 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. *Luke* 16. 1—13.

Parable of Dives and Lazarus.

THERE was a certain rich man, which was clothed in purple and fine linen, and fared ſumptuouſly every day: and there was a certain beggar named Lazarus, which was laid at his gate full of ſores, and deſiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his ſores. And it came to paſs that the beggar died, and was carried by the angels into Abraham's boſom. The rich man alſo died, and was buried; and in hell he lifted up his eyes, being in torments, and ſeeth

ſeeth Abraham afar off, and Lazarus in his boſom. And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham ſaid, Son, remember that thou in thy life-time receiveds thy good things, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented. And beſide all this, between us and you there is a great gulf fixed: ſo that they which would paſs from hence to you cannot: neither can they paſs to us that would come from thence. Then he ſaid, I pray thee therefore, father, that thou wouldeſt ſend him to my father's houſe; for I have five brethren: that he may teſtify unto them, leſt they alſo come into this place of torment. Abraham ſaith unto him, They have Moſes and the prophets; let them hear them. And he ſaid, Nay, father Abraham: but if one went unto them from the dead they will repent. And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſuaded, though one roſe from the dead. *Luke* 16. 19—31.

Parable of the importunate friend.

WHICH of you ſhall have a friend, and ſhall go unto him at midnight, and ſay unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to ſet before him? And he from within ſhall anſwer and ſay, Trouble me not: the door is now ſhut, and my children are with me in bed; I cannot riſe and give thee. I ſay unto you, Though he will not riſe and give him becauſe he is his friend, yet becauſe of his importunity he will riſe and give him as many as he needeth. And I ſay unto you, Aſk, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you. For every one that aſketh receiveth; and he that ſeeketh findeth: and to him that knocketh it ſhall be opened. If a ſon ſhall aſk bread of any of you that is a father, will he give him a ſtone? or if he aſk a fiſh, will he for a fiſh give him a ſerpent? Or if he will aſk an egg, will he offer him a ſcorpion? If ye then, being evil, know how to give good gifts unto your children: how much more ſhall your heavenly Father give the holy ſpirit to them that aſk him? *Luke* 11. 5—13.

Parable of the importunate widow.

THERE was in a city a judge which feared not God, neither regarded man: and there was a widow in that city; and ſhe came unto him, ſaying, Avenge me of mine adverſary. And he would not for a while: but afterward he ſaid within himſelf, Though I fear not God, nor regard man; yet becauſe this widow troubleth me, I will avenge her, leſt by her continual coming ſhe weary me. And the Lord ſaid, Hear what the unjuſt judge ſaith. And ſhall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you, That he will avenge them ſpeedily. Nevertheleſs, when the Son of man cometh, ſhall he find faith on the earth? *Luke* 18. 2—8.

Parable of the Phariſee and publican.

TWO men went up into the temple to pray; the one a Phariſee, and the other a publican: the Phariſee ſtood and prayed thus with himſelf, God, I thank thee that I am not as other men are, extortioners, unjuſt, adulterers, or even as this publican. I faſt twice in the week, I give tithes of all that I poſſeſs. And the publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you, This man went down to his houſe juſtified rather than the other: for every one that exalteth himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be exalted.

Luke 18. 10—14.

Parable of the ten pounds.

A CERTAIN nobleman went into a far country to receive for himſelf a kingdom, and to return. And he called his ten ſervants, and delivered them ten pounds, and ſaid unto them, Occupy till I come. But his citizens hated him, and ſent a meſſage after him, ſaying, We will not have this man to reign over us. And it came to paſs, that when he was returned, having received the kingdom, then he commanded theſe ſervants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading. Then came the firſt, ſaying, Lord, thy pound hath gained ten pounds. And he ſaid unto him, Well, thou good ſervant; becauſe thou haſt been faithful in a very little, have thou authority over ten cities. And the

ſecond

ſecond came, ſaying, Lord, thy pound hath gained five pounds. And he ſaid likewiſe to him, Be thou alſo over five cities. And another came, ſaying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, becauſe thou art an auſtere man: thou takeſt up that thou layedſt not down, and reapeſt that thou didſt not ſow. And he ſaith unto him, Out of thine own mouth will I judge thee, thou wicked ſervant. Thou kneweſt that I was an auſtere man, taking up that I laid not down, and reaping that I did not ſow. Wherefore then gaveſt not thou my money into the bank, that at my coming I might have required my own with uſury? And he ſaid unto them that ſtood by, Take from him the pound, and give it to him that hath ten pounds. And they ſaid unto him, Lord, he hath ten pounds. For I ſay unto you, That unto every one which hath ſhall be given, and from him that hath not, even that he hath ſhall be taken away from him. But thoſe mine enemies, which would not that I ſhould reign over them, bring hither, and ſlay them before me. *Luke* 19. 12—27.

Parable of the king and his ſervants.

THEN came Peter to him, and ſaid, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times? Jeſus ſaith unto him, I ſay not unto thee, Until ſeven times: but, Until ſeventy times ſeven. Therefore is the kingdom of heaven likened unto a certain king which would take account of his ſervants. And when he had begun to reckon, one was brought unto him which owed him ten thouſand talents. But foraſmuch as he had not to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made. The ſervant therefore fell down, and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all. Then the Lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt. But the ſame ſervant went out, and found one of his fellow-ſervants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, ſaying, Pay me that thou oweſt. And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all. And he would not: but went and caſt him into priſon, till he ſhould pay the debt. So when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their lord all that was done. Then his lord, after that he had called him,

ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me: ſhouldeſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he ſhould pay all that was due unto him. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

Matthew 18. 21—35.

Parable of the fooliſh rich man.

AND one of the company ſaid unto him, Maſter, ſpeak to my brother, that he divide the inheritance with me. And he ſaid unto him, Man, who made me a judge or a divider over you? 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. And he ſpake a parable unto them, ſaying, The ground of a certain rich man brought forth plentifully: and he thought within himſelf, ſaying, What ſhall I do, becauſe I have no room where to beſtow my fruits? 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: 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. 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? So is he that layeth up treaſure for himſelf, and is not rich toward God.

Luke 12. 13—21.

Parable of the barren fig-tree.

A CERTAIN man had a fig-tree planted in his vineyard; and he came and ſought fruit thereon, and found none. Then ſaid he unto the dreſſer of his vineyard, Behold, theſe three years I come ſeeking fruit on this fig-tree, and find none; cut it down; why cumbereth it the ground? And he anſwering ſaid unto him, Lord, let it alone this year alſo, till I ſhall dig about it and dung it: and if it bear fruit, well: and if not, then after that thou ſhalt cut it down.

Luke 13. 6—9.

PART

PART II.

Miracles and Parables from the ancient Heathen.

MIRACLES.

HOMER, in the 19 book of his Iliad, introduces Achilles addreſſing the horſes which drew his chariot in the war of Troy, and one of them making anſwer in the following words, as tranſlated by Mr. Pope:

Xanthus and Balius! of Podarges' ſtrain,
(Unleſs ye boaſt that heav'nly race in vain)
Be ſwift, be mindful of the load ye bear,
And learn to make your maſter more your care:
Thro' falling ſquadrons bear my ſlaught'ring ſword,
Nor, as ye left Patroclus, leave your Lord.
The gen'rous Xanthus, as the words he ſaid,
Seem'd ſenſible of woe, and droop'd his head:
Trembling he ſtood before the golden wain,
And bow'd to duſt the honours of his mane,
When, ſtrange to tell! (ſo Juno will'd) he broke
Eternal ſilence, and portentous ſpoke.
Achilles! yes! this day at leaſt we bear
Thy rage in ſafety thro' the files of war:
But come it will, the fatal time muſt come,
Nor ours the fault, but God decrees thy doom.
Not thro' our crime, or ſlowneſs in the courſe,
Fell thy Patroclus, but by heav'nly force;
The bright far-ſhooting god who gilds the day,
(Confeſt we ſaw him) tore his arms away.
No—could our ſwiftneſs o'er the winds prevail,
Or beat the pinions of the weſtern gale,
All were in vain—the Fates thy death demand,
Due to a mortal and immortal hand.
Then ceas'd for ever, by the Furies ty'd,
His fate-full voice. Th' intrepid chief reply'd
With unabated rage—So let it be!
Portents and prodigies are loſt on me.
I know my fates: to die, to ſee no more
My much-lov'd parents, and my native ſhore—
Enough—when heav'n ordains, I ſink in night;
Now periſh Troy! he ſaid, and ruſh'd to fight.

LIVY,

LIVY, the celebrated Roman hiſtorian, abounds with Prodigies. Take the following, in his own words, as a ſpecimen. The reſt are equally nugatory:

Priuſquam conſul prætoreſque in provincias proficiſcerentur, ſupplicatio fuit prodigiorum cauſa. Capram ſex hædos uno fætu edidiſſe, ex Piceno nunciatum eſt: et Aretii puerum natum unimanum: Amiterni terra pluiſſe: Formiis portam murumque de cœlo tacta: et, quod maximè terrebat, conſulis Cn. Domitii bovem locutum: ROMA, CAVE TIBI. Cæterorum prodigiorum cauſa ſupplicatum eſt: bovem cum cura ſervari aliqui aruſpices juſſerunt. Tiberis infeſtiore, quam priore impetu illatus urbi, duos pontes, ædificia multa, maximè circa portam Flumentanam, evertit. Saxum ingens, ſive imbribus, ſive motu terræ leviore, quam ut alioqui ſentiretur, labefactatum, in vicum jugarium ex Capitolio procidit, et multos oppreſſit. In agris paſſim inundatis pecua ablata; villarum ſtrages facta eſt. *Book* 35.

PARABLES.

Choice of Hercules.

WHEN Hercules had arrived at that part of his youth, in which young men commonly chuſe for themſelves, and ſhew, by the reſult of their choice, whether they will, through the ſucceeding ſtages of their lives, enter into and walk in the path of virtue or that of vice, he went out into a ſolitary place, fit for contemplation, there to conſider with himſelf, which of thoſe two paths he ſhould purſue.

As he was ſitting there in ſuſpenſe, he ſaw two women of a larger ſtature than ordinary, approaching towards him. One of them had a genteel and amiable aſpect; her beauty was natural and eaſy, her perſon and ſhape clean and handſome, her eyes caſt towards the ground with an agreeable reſerve, her motion and behaviour full of modeſty, and her raiment white as ſnow. The other wanted all the native beauty and proportion of the former: her perſon was ſwelled, by luxury and eaſe, to a ſize quite diſproportioned and uncomely:—ſhe had painted her complexion, that it might ſeem fairer and more ruddy, than it really was; and endeavoured to appear more graceful than ordinary in her mien, by a mixture of affectation in all her geſtures. Her eyes were full of confidence; and her dreſs tranſparent, that the conceited beauty of her perſon might appear through it to advantage:—ſhe caſt her eyes frequently upon herſelf, then turned

turned them on thoſe that were preſent, to ſee whether any one regarded her, and now and then looked on the figure ſhe made in her own ſhadow.

As they drew nearer, the former continued the ſame compoſed pace, while the latter, ſtriving to get before her, ran up to Hercules; and addreſſed herſelf to him in the following manner.

I perceive, my dear Hercules, you are in doubt which path in life you ſhould purſue. If then you will be my friend, and follow me, I will lead you to a path the moſt eaſy and moſt delightful, wherein you ſhall taſte all the ſweets of life, and live exempt from every trouble. You ſhall neither be concerned in war, nor in the affairs of the world, but ſhall only conſider how to gratify all your ſenſes:—your taſte, with the fineſt dainties, and moſt delicious drink; your ſight, with the moſt agreeable objects; your ſcent, with the richeſt perfumes, and fragrancy of odours; how you may enjoy the embraces of the fair; repoſe on the ſofteſt beds;—render your ſlumbers ſweet and eaſy:—and by what means enjoy, without even the ſmalleſt care, all thoſe glorious and mighty bleſſings.

And, for fear you ſuſpect that the ſources, whence you are to derive thoſe invaluable bleſſings, might at ſome time or other fail, and that you might, of courſe, be obliged to acquire them, at the expence of your mind, and the united labour and fatigue of your body; I before-hand aſſure you, that you ſhall freely enjoy all from the induſtry of others, undergo neither hardſhip nor drudgery, but have every thing at your command, that can afford you any pleaſure or advantage.

Hercules, hearing the lady make him ſuch offers, deſired to know her name; to which ſhe anſwered, My friends, and thoſe who are well acquainted with me, and whom I have conducted, call me Happineſs; but my enemies, and thoſe who would injure my reputation, have given me the name of Pleaſure.

In the mean time, the other lady approached, and in her turn accoſted him in this manner: I alſo am come to you, Hercules, to offer my aſſiſtance; I who am well acquainted with your divine extraction, and have obſerved the excellence of your nature, even from your childhood; from which I have reaſon to hope, that, if you would follow the path that leadeth to my reſidence, you will undertake the greateſt enterprizes, and atchieve the moſt glorious actions, and that I ſhall thereby become more honourable and illuſtrious among mortals. But before I invite you into my

ſociety

ſociety and friendſhip, I will be open and ſincere with you, and muſt lay down this as an eſtabliſhed truth, That there is nothing truly valuable which can be purchaſed without pains and labour. The Gods have ſet a price upon every real and noble pleaſure. If you would gain the favour of the Deity, you muſt be at the pains of worſhipping him; if you would be beloved by your friends, you muſt ſtudy to oblige them; if you would be honoured by any city, you muſt be of ſervice to it; and if you would be admired by all Greece, on account of your probity and valour, you muſt exert yourſelf to do her ſome eminent ſervice.——If you would render your fields fruitful, and fill your barns with corn, you muſt labour to cultivate the ſoil accordingly: would you grow rich by your herds? a proper care muſt be taken of them: would you extend your dominions by arms, and be rendered capable of ſetting at liberty your captive friends, and bringing your enemies to ſubjection? you muſt not only learn of thoſe that are experienced in the art of war, but exerciſe yourſelf alſo in the uſe of military affairs: and if you would excel in the ſtrength of your body, you muſt keep your body in due ſubjection to your mind, and exerciſe it with labour and pains.

Here Pleaſure broke in upon her diſcourſe. Do you ſee, my dear Hercules, through what long and difficult ways this woman would lead you to her promiſed delights? Follow me, and I will ſhew you a much ſhorter and more eaſy way to happineſs.

Alas! replied the Goddeſs of Virtue, whoſe viſage glowed with a paſſion, made up of ſcorn and pity, what happineſs can you beſtow? or what pleaſure can you taſte, who would never do any thing to acquire it? You who will take your fill of all pleaſures, before you feel an appetite for any; you eat before you are hungry, you drink before you are a-thirſt; and, that you may pleaſe your taſte, muſt have the fineſt artiſts to prepare your viands; the richeſt wines, that you may drink with pleaſure; and to give your wine the finer taſte, you ſearch every place for ice and ſnow, luxuriouſly to cool it in the heat of ſummer. Then, to make your ſlumbers uninterrupted, you muſt have the ſofteſt down and the eaſieſt couches; and a gentle aſcent of ſteps, to ſave you from any the leaſt diſturbance in mounting up to them. And all little enough, heaven knows! for you have not prepared yourſelf for ſleep by any thing you have done; but ſeek after it, only becauſe you have nothing to do. It is the ſame in the enjoyments of love; in which

you

you rather force, than follow, your inclinations; and are obliged to uſe arts, and even to pervert nature, to keep your paſſions alive. Thus is it, that you inſtruct your followers; kept awake for the greateſt part of the night, by debaucheries; and conſuming, in drowſineſs, all the moſt uſeful part of the day.——Though immortal, you are an outcaſt from the Gods, and deſpiſed by good men. Never have you heard that moſt agreeable of all ſounds, your own praiſe; nor ever have you beheld the moſt pleaſing of all objects, any good work of your own hands. Who would ever give any credit to any thing that you ſay? Who would aſſiſt you in your neceſſity? or what man of ſenſe would ever venture to be of your mad parties. Such as do follow you, are robbed of their ſtrength, when they are young; void of wiſdom when they grow old. In their youth they are bred up in indolence, and all manner of delicacy; and paſs their old age with difficulties and diſtreſs: full of ſhame for what they have done, and oppreſſed with the burden of what they are to do; ſquanderers of pleaſures, in their youth; and hoarders up of afflictions, for their old age.

On the contrary, my converſation is with the Gods, and with good men: and there is nothing excellent performed by either, without my influence. I am reſpected above all things, by the Gods, and by the beſt of mortals; and it is juſt I ſhould. I am an agreeable companion to the artiſan; a faithful ſecurity to maſters of families; a kind aſſiſtant to ſervants; * * * * * * * * * * * * * *; an uſeful aſſociate in the arts of peace; a faithful ally in the labours of war; and the beſt uniter of all friendſhips.

My votaries too enjoy a pleaſure in every thing they either eat or drink, even without having laboured for it; becauſe they wait for the demand of their appetites. Their ſleep is ſweeter than that of the indolent and unactive: and they are neither overburdened with it, when they awake; nor do they, for the ſake of it, omit the neceſſary duties of life. My young men have the pleaſure of being praiſed by thoſe who are in years; and thoſe who are in years, of being honoured by thoſe who are young. They look back with comfort on their paſt actions, and delight themſelves in their preſent employments. By my means they are favoured by the Gods, beloved by their friends, and honoured by their country: and when the appointed period of their lives is come, they are not loſt in a diſhonourable oblivion,

but

but live and flouriſh in the praiſes of mankind, even to the lateſt poſterity.

Thus, my dear Hercules! who are deſcended of divine anceſtors! you may acquire, by virtuous toil and induſtry, this moſt deſirable ſtate of perfect happineſs.

The Memorable Things of Socrates.

The Table of Cebes.

AS we were walking in the temple of Saturn, and obſerving ſeveral of the preſents dedicated to that God, we were particularly ſtruck with a picture hung up before one of the chapels. Both the manner and the ſubject of it ſeemed to be foreign, ſo that we were at a loſs to know either whence or what it was. What it repreſented was neither a city nor a camp; but an incloſure, containing two other incloſures, the one larger, and the other leſs. To the outer incloſure there was a portal, with a great number of perſons ſtanding before it, and ſeveral females within; and an aged man ſtanding by the portal, in the attitude of giving directions to thoſe who were going in.

After we had been debating among ourſelves for ſome time what all theſe things ſhould mean, an elderly perſon, who happened to be by, addreſſed himſelf to us in the following manner.

Old Citizen. As you are ſtrangers, it is no wonder that you ſhould be at a loſs to find out the meaning of this picture, ſince ſeveral of the natives of this city themſelves know not the true intent of it: and indeed it was not placed here by any of our citizens, but by a ſtranger who viſited theſe parts ſeveral years ago. He was a very ſenſible man and a great philoſopher, and, both in his converſation and practice, ſeemed to approach nearer to the doctrines of Pythagoras and Parmenides than to any other of our ſects. It was he who built this temple, and dedicated this picture in it to Saturn.

Stranger. Have you then ſeen the very perſon who gave it? and was you acquainted with him?

O. C. Yes, I was both well acquainted with him, and admired him very much; for, though he was very young, his converſation was full of wiſdom: and among other things, I have often heard him explaining the ſubject of the picture before us.

S. I entreat

S. I entreat you, if it will not be too troubleſome, to acquaint us with his explanation of it; for 'tis what we are all longing to know.

O. C. That will be rather a pleaſure than any trouble to me; but I ought to warn you of one thing before I begin, which is this, that the hearing it is attended with ſome danger.

S. What danger can there be in that?

O. C. It is no leſs than this, that, if you obſerve and follow the leſſon it gives you, it will make you wiſe and happy; but, if you neglect it, you will be moſt miſerable and wretched all your days. So that the explaining of this is not unlike the riddle ſaid to have been propoſed to people by the Sphynx, which if the hearer underſtood he was ſaved; but if not, he was to be deſtroyed. It is much the ſame in the preſent caſe; for ignorance is full as dangerous in life as the Sphynx was ſuppoſed to be in the fable. Now the picture before us includes all the doctrine of what is good in life, what is bad, and what indifferent; ſo that, if you ſhould take it wrong, you will be deſtroyed by it, not indeed all at once, as the people were by that monſter, but by little and little, through all the reſidue of your life, as thoſe are who are given up to be put to death by ſlow tortures. On the contrary, if you underſtand it aright, then will your ignorance be deſtroyed, and you will be ſaved, and become happy and bleſt for all the reſt of your days. Do you, therefore, attend carefully to what I ſhall ſay to you, and obſerve it as you ought.

S. O heavens! how have you encreaſed our longing to hear what may be of ſuch very great importance to us!

O. C. It is certainly of the greateſt that can be.

S. Explain it then to us immediately, we beſeech you: and be aſſured we will liſten to you with all the care and attention that a matter which concerns us ſo greatly muſt demand.

O. C. You ſee this grand incloſure. All this circuit is the circuit of human life, and that great number of people ſtanding before the portal are thoſe who are to enter into life. This aged perſon, who ſtands by the entrance holding a paper in one of his hands, and pointing with the other, is the Genius who directs all that are going in, what they ſhould do after they are entered into life, and ſhews them which way they ought to take in order to be happy in it.

S. And which is the way that he ſhews them? where is it?

O. C. Do

O. C. Do you ſee that ſeat on the other ſide before the portal, and the woman ſitting on it with the cup in her hand; ſhe who is ſo finely dreſſed out, and makes ſo plauſible an appearance?

S. I ſee her; and pray who is ſhe?

O. C. She is Deceit, the miſleader of man.

S. And what does ſhe do there?

O. C. As they are entering into life, ſhe offers them to drink of her cup.

S. And what does her cup contain?

O. C. Ignorance and error, of which when they have drunk, they enter into life.

S. And do all drink of this cup?

O. C. All drink of it, but ſome more, and ſome leſs. A little farther, within the portal, don't you ſee a company of looſe women, with a great deal of variety both in their dreſs and airs?

S. I ſee them.

O. C. Thoſe are the Opinions, Deſires, and Pleaſures, who, as the multitude enter, fly to them, embrace each of them with great earneſtneſs, and then lead them away with them.

S. And whither do they lead them?

O. C. Some to the way of ſafety; and others to perdition through their folly.

S. Ah, why did they drink of that liquor before they came in?

O. C. All of them alike tell thoſe whom they are embracing, that they will lead them to what is beſt, and will make their lives quite happy: whilſt the comers, blinded with the large draughts they have taken from the cup of Deceit, are incapable of diſtinguiſhing which is the true way in life; and wander about inconſiderately, here and there, as you ſee they do. You may obſerve too, that they who have been in ſome time go about juſt as theſe direct them.

S. They do ſo; but pray who is that woman who ſeems to be both blind and mad, and who ſtands on that round ſtone there?

O. C. That is Fortune; and ſhe is really not only mad and blind, but deaf too.

S. What can her buſineſs be?

O. C. She flies about every where, and ſnatches what he has from one, to give it to another, and then takes it away again from him, to give it to a third; without any manner of

of meaning, or any degree of certainty: which latter is very aptly ſignified by her figure here.

S. How ſo?

O. C. By her ſtanding on that round ſtone, which ſhews that there is no ſtability or ſecurity in her favours; as all who truſt to her find, by ſome great and unexpected fall.

S. And what does all that company about her want of her? And how are they called?

O. C. They are called the Inconſiderates, and are begging for ſome of thoſe things which ſhe flings about her.

S. And why do they appear with ſuch a diverſity of paſſions? Some of them as over-joyed, and others as very much diſtreſt?

O. C. They who ſmile and rejoice are ſuch as have received ſomething from her hand; and theſe call her by the title of Good Fortune: and ſuch as weep and mourn are they from whom ſhe has reſumed what ſhe had before given them; and theſe call her Bad Fortune.

S. And what is it ſhe gives, that ſhould make the former rejoice ſo much on the receiving it, and the latter lament ſo much at the loſs of it?

O. C. All thoſe things which the greateſt part of mankind think good, ſuch as wealth, and glory, and nobility, and offspring, and dignities, and crowns, and all ſuch ſort of things.

S. And are not theſe really good things?

O. C. As to that we may talk more at large another time; but at preſent, if you pleaſe, let us ſtick to our picture. You ſee then, after entering this portal, there is another incloſure, on a raiſed ground, and ſeveral women ſtanding before it, dreſſed out too much like ladies of pleaſure.

S. They are ſo.

O. C. Of theſe, this is Intemperance; that Luxury; this is Avarice; and that other Flattery.

S. And what do they ſtand there for?

O. C. They are waiting for thoſe who have received any thing from Fortune; and as they meet with them, they embrace them with the greateſt fondneſs, attach themſelves to them, do every thing they can to pleaſe them, and beg them to ſtay with them; promiſe them to render their whole lives delightful, eaſy, and free from all manner of care and trouble. Now whoever is carried away by them to voluptuouſneſs, will find their company agreeable to him at firſt, whilſt they are fondling and tickling his paſſions; but it is

ſoon

ſoon quite otherwiſe; for when he recovers his ſenſes, he perceives, that he did not enjoy them, but was enjoyed by them; and that they prey upon him and deſtroy him. And when he has, by their means, conſumed all that he had received from Fortune, then he is obliged to become their ſlave, and to bear all the inſults they are pleaſed to impoſe upon him, to yield to all the moſt ſcandalous practices, and in the end to commit all ſorts of villanies for their ſakes; ſuch as betraying, defrauding, robbing, ſacrilege, perjury, and the like; and when all theſe fail him, then is he given up to puniſhment.

S. And where is ſhe?

O. C. Don't you ſee there, a little beyond thoſe women, a narrow dark cavern, with a ſmall ſort of door to it, and ſome miſerable women that appear within, clad only with filth and rags?

S. I ſee them.

O. C. She who holds up the ſcourge in her hand is Puniſhment; this, with her head ſunk almoſt down to her knees is Sorrow; and that other tearing her hair is Anguiſh of Mind.

S. And pray who is that meagre figure of a man without any cloaths on, juſt by them; and that lean woman, that reſembles him ſo much in her make and face?

O. C. Thoſe are Repining and his ſiſter Deſpair. To all theſe is the wretch I was ſpeaking of delivered up, and lives with them in torments, till finally he is caſt into the houſe of Miſery, where he paſſes the remainder of his days in all kinds of wretchedneſs, unleſs, by chance, Repentance ſhould fall in his way.

S. What happens then?

O. C. If Repentance ſhould chance to meet with him, ſhe will take him out of the evil ſituation he was in, and will place a different Opinion and Deſire before him; one of thoſe which lead to True Science, and the other, which leads to Science, falſely ſo called.

S. And what then?

O. C. If he embraces that which leads to True Science, he is renewed and ſaved, and becomes a happy man for all his days; but if the other, he is bewildered again by Falſe Science.

S. Good heaven! what a new danger do you tell me of! And pray which is Falſe Science?

O. C. Do you ſee that ſecond incloſure?

S. Very plainly.

O. C. And

O. C. And don't you ſee a woman ſtanding without the incloſure, juſt by the entrance into it, of a very ſtriking appearance, and very well dreſſed?

S. As plainly.

O. C. That is ſhe whom the multitude and all the unthinking part of mankind call by the name of Science, though ſhe is really Falſe Science. Now thoſe who are ſaved out of the houſe of Miſery call in here, in their paſſage to True Science.

S. Is there then no other way to True Science but this?

O. C. Yes there is.

S. And pray who are thoſe men that are walking to and fro within the incloſure?

O. C. Thoſe who have attached themſelves to Falſe Science, miſtaking her for the True.

S. And what are they?

O. C. Some of them are poets, ſome rhetoricians, ſome logicians, ſome ſtudents in muſic, arithmetic, and geometry; pleaſuriſts, peripatetics, critics, and ſeveral others of the ſame rank.

S. And who are thoſe women, who ſeem ſo buſy among them, and are ſo like Intemperance and her companions, in the firſt incloſure?

O. C. They are the very ſame.

S. Are they then admitted into this ſecond incloſure?

O. C. Yes indeed; but not ſo readily or frequently as in the firſt.

S. And are the Opinions too admitted?

O. C. Undoubtedly; for the perſons who belong to this incloſure have not yet got rid of the draught which they took out of the cup of Deceit.

S. What, then Ignorance remains ſtill with them?

O. C. That it does, and Folly too; nor can they get rid of the Opinions, nor all the reſt of this vile train, till they quit Falſe Science, and get into the way of the True; till they drink of her purifying liquor, and waſh away all the dregs of the evils that remain in them, which that, and that only, is capable of doing. Such therefore as fix their abode with Falſe Science will never be delivered, nor can all their ſtudies clear them from any one of thoſe evils.

S. Which then is the way to True Science?

O. C. Do you ſee that place on high there, that looks as if it were uninhabited?

S. I do.

O. C. And do you diſcern a little opening between the rocks, and a ſmall track leading to it, which is ſcarce beaten, and very few people walking in it, as it is all rough, and ſtony, and difficult?

S. I diſcern it very plainly.

O. C. And don't you ſee a high cliff on the hill, almoſt inacceſſible, and with ſeveral precipices about it?

S. I ſee it.

O. C. That is the way which leads to True Science.

S. It is frightful only to look upon it.

O. C. And up above that cliff don't you ſee a large riſing rock, all ſurrounded with precipices?

S. I ſee it.

O. C. Then you ſee alſo the two women that ſtand upon it, with ſo much firmneſs and beauty in their make, and how earneſtly they extend their hands.

S. I do ſo, and pray who are they?

O. C. Thoſe are two ſiſters, and are called Temperance and Perſeverance.

S. And why do they extend their hands ſo earneſtly?

O. C. They are encouraging thoſe who are arrived at that rock, and calling out to them to be of good heart, and not to deſpond, becauſe they have but a little more to ſuffer, and then will find the road all eaſy and pleaſant before them.

S. But how can they ever get up upon that rock itſelf? for I don't ſee any the leaſt path to aſcend it by.

O. C. The two ſiſters deſcend to meet them, and help them up. Then they order them to reſt a little, inſpire them with new ſtrength and reſolution, and promiſe to conduct them to True Science; point out the way to them, and make them to obſerve how even, and eaſy, and charming it is; and how free from all manner of difficulty or danger, as you ſee it repreſented here.

S. How well does it anſwer the deſcription!

O. C. You ſee, before that grove, the ground that extends itſelf into a beautiful meadow, with ſuch a lively light over it.

S. Very plainly.

O. C. Then you ſee the third incloſure in the midſt of that meadow, and a portal to it.

S. I do ſo; and pray what do you call this place?

O. C. The habitation of the bleſt; for here it is that Happineſs and all the virtues dwell.

S. What a charming place have they to dwell in!

O. C. And

O. C. And do you obſerve the lady near the portal, with ſo beautiful and ſteady a look; of a middle age, or rather a little paſt it, and dreſſed in a long plain robe, without any the leaſt affectation of ornaments? She is ſtanding there, not on a round ſtone, but a ſquare ſtone, firmly fixed on the ground; and by her are two other women, who look as if they were her daughters.

S. They do ſo.

O. C. Of theſe, ſhe in the midſt is Science, and the other two are Truth and Perſuaſion.

S. And why does Science ſtand on that ſquare ſtone?

O. C. To ſignify, that her ways are ways of certainty, and that the preſents which ſhe gives to thoſe that arrive to her are firm and laſting.

S. And what is that ſhe gives to them?

O. C. Strength and tranquillity of mind, ariſing from a full aſſurance that they ſhall never undergo any evil again in their whole lives.

S. O heavens, how deſirable are her preſents! But why does ſhe ſtand thus without the incloſure?

O. C. To receive thoſe that arrive thither, and give them to drink of her purifying liquor, and to conduct them into the preſence of the Virtues within, when they are thoroughly cleanſed by it.

S. I don't rightly underſtand what you mean by this cleanſing?

O. C. I will make that clear to you. Suppoſe any friend of yours was afflicted with ſome dangerous fit of illneſs; if he goes to ſome knowing phyſician, and takes what he preſcribes in order to root out the cauſes of his diſeaſe, he may be reſtored to a perfect ſtate of health; but if he refuſes to take what is ordered him, his phyſician will give him up, and leave him to be deſtroyed by his diſtemper.

S. That is clear enough.

O. C. In the very ſame manner, when any one comes to Science, ſhe takes him under her care, and gives him a draught of her cup to cleanſe him, and drive out all the noxious things that are in him.

S. And what are thoſe noxious things?

O. C. The error and ignorance that he drank out of the cup of Deceit; and his arrogance, and luſt, and intemperance, and anger, and covetouſneſs; in ſhort, all the evil impreſſions and habits that he had contracted in his paſſage through the firſt incloſure.

S. And when ſhe has cleanſed him from all theſe, whither does ſhe ſend him?

O. C. In, through that portal, to Knowledge and the other Virtues.

S. And where are they?

O. C. Don't you ſee, within the portal, a ſelect company of ladies, of ſingular beauty and decency both in their look and dreſs; and, in a word, with every thing handſome, and thing affected about them?

S. I ſee them, and ſhould be glad to know their names.

O. C. That at the head of them is Knowledge, and the reſt are all her ſiſters; Fortitude, Juſtice, Honeſty, Prudence, Decency, Freedom, Temperance, and Clemency.

S. What beauties they are! And what a longing deſire do they inſpire one with to enjoy their companies!

O. C. That you may do, if you are wiſe enough to follow the way that I have ſhewn you.

S. That will I ſtrive to do, as far as I am able.

O. C. Then you will arrive ſafely to them.

S. And when theſe have received any one, whither do they carry him?

O. C. To their mother.

S. And who is ſhe?

O. C. Happineſs.

S. And where?

O. C. Do you ſee the way which leads to that high edifice, which appears above all the incloſures, as a citadel does above all the buildings in a city?

S. Yes.

O. C. And do you ſee that compoſed, beautiful lady, ſitting on the throne in the portico to it, with ſo eaſy and diſengaged an air, and with that beautiful chaplet of freſh flowers on her head?

S. How beautiful does ſhe look!

O. C. She is Happineſs.

S. And when any one arrives to her, what does ſhe do to him?

O. C. Happineſs, aſſiſted by all the virtues, crowns him with her own influences; in the ſame manner as they are crowned who have obtained the greateſt conqueſts.

S. But what conqueſts has he obtained?

O. C. The greateſt conqueſts, and over the moſt terrible of monſters, which formerly devoured, and tormented, and enſlaved him. All theſe has he conquered, and driven from him; and is become ſo much maſter both of himſelf and them, as

to

to make thoſe things obey him which he himſelf obeyed before.

S. I don't yet comprehend what monſters you mean; and ſhould be very glad to know?

O. C. In the firſt place, his Ignorance and Error; will you not allow them to be monſters?

S. Yes, and very dangerous ones too.

O. C. Then, his ſorrows, and repinings, and covetings, and intemperance, and every thing that is bad. All theſe has he ſubdued, and is not ſubdued by them as he uſed to be.

S. O glorious exploits! and moſt noble of all victories! But be ſo good as to inform me yet farther, what may be the influence of the crown with which you were ſaying he was to be crowned?

O. C. It is that which renders him happy; for he who has it once on his head immediately becomes eaſy and bleſt: and does not place his hopes of happineſs in any thing without him, but poſſeſſes it in his own breaſt.

S. How deſirable is ſuch an acquiſition? And after he is crowned, what does he do, or whither does he go?

O. C. The Virtues take him, and lead him to the place that he had left, and bid him obſerve thoſe who continue there, amidſt what difficulties and troubles they paſs their time; and how they are ſhipwrecked in life, or wander about in it: or are conquered, and led along like captives, ſome by Intemperance, and others by Arrogance; here by Covetouſneſs, and there by Vain-glory, or any other of the Vices; whoſe chains they are in vain ſtriving to get looſe from, that they might eſcape, and get to this place of reſt; ſo that their whole life ſeems to be nothing but one ineffectual ſtruggle. And all this they ſuffer from their miſtaking the right way, and forgetting the orders given them by the directing Genius.

S. That appears to me to be the caſe; but I don't clearly ſee why the Virtues lead the perſon that has been crowned back to the place that he had left.

O. C. Becauſe he had never formed a full and exact idea of the things that paſſed there, but at beſt had only gueſſed and doubted about them; for, from the draught of ignorance and error, that he had taken at his entrance, he had imagined things that were bad to be good, and things that were good to be bad; by which means he had lived wretchedly, as indeed all do while they are there. But now that he has obtained the knowledge of what is really

good, he can both live happily himself, and can see how very unhappy the others are.

S. And when he has taken a full view there, what does he do, or whither does he go?

O. C. Wherever he pleases, for every where is he as safe as one that is got into the Corycian cave; so that wheresoever he goes, he lives in full security and undisturbed happiness, and is received by all others with as much pleasure as a good physician is by his patients.

S. And has he no longer any dread of those females which you called monsters; nor any apprehension of being hurt by them?

O. C. Not in the least; for he will never any more be molested either by Anguish, or Sorrow, or Intemperance, or Covetousness, or Poverty, or any other evil; for he is now master of them all, and superior to every thing that formerly gave him any trouble. As they who practice the catching of vipers are never hurt by the bite of those creatures, which is so venomous, and even mortal to others, because they have an antidote against their poison; so he is safe from any influence of all these evils, because he has the antidote against them.

S. That you have explained to me very well; but I beg you would tell me yet farther, who they are that are descending from the middle of the rock, some of them crowned, and with an air of joy on their countenances; and others without crowns, that seem to have been rejected, and have the marks of several falls about them, and are followed by certain women?

O. C. They who are crowned are such as got safe to Science, and are delighted with the reception that she has given them; and those without crowns, who seem to have been rejected by her, and are returning in so bad a condition, are such as found their hearts fail them when they came to the precipice where Patience stands; and turned back from that point, and are now wandering irregularly they know not whither.

S. And who are the women that are following them?

O. C. They are Sorrow, and Anguish, and Despair, and Infamy, and Ignorance.

S. By your account they are attended by every thing that is bad!

O. C. Undoubtedly they are; but when they are got down into the first inclosure, to Voluptuousness and Intemperance, they don't lay the blame on themselves, but immediately lay all the ill things they can of Science, and of those who are going

going to her; and how miſerable and wretched thoſe poor people are, and how much they ſuffer, who leave the life they might have enjoyed below, and the good things beſtowed there.

S. And what are the good things which they mean?

O. C. Luxury and Intemperance, to ſay all in two words; for to indulge their paſſions like brute beaſts, is what they look upon for the completion of all their happineſs.

S. And thoſe other women that are coming down there, who look ſo gay and ſo well pleaſed with themſelves, what are they?

O. C. The Opinions, who, after conducting thoſe to Science who have gained admiſſion to the Virtues, are returning to bring up others, and to acquaint them how happy thoſe are whom they have already conducted up thither.

S. And have they been admitted to the Virtues themſelves?

O. C. By no means; for 'tis not allowable for Opinion to enter where Knowledge has her dwelling. Their buſineſs therefore was only to conduct them to Science; and when ſhe has received them, they turn back again to bring others; like tranſport-ſhips, which, as ſoon as they have delivered one freight, return for another.

S. You have now, I think, very well explained all the figures in the picture; but you have not yet told us what directions they were which the Genius at the firſt portal gives to thoſe that are entering into life?

O. C. He bids them be of good courage. Wherefore be you alſo of good courage; for I will tell you the whole, and leave no one thing unexplained to you.

S. We ſhall be extremely obliged to you.

O. C. You ſee that blind woman there on the round ſtone, who I told you before was Fortune.

S. I ſee her.

O. C. As to that woman, he orders them not to place any confidence in her, nor to look on any of her gifts as firm and ſecure, nor to conſider them as their property; for there is no hindering her from reſuming them, and giving them to any body elſe; and 'tis what ſhe is extremely apt to do. He therefore orders them to regard all her preſents with indifference, and not to rejoice if ſhe makes them any, nor to be dejected if ſhe takes them away, and to think neither well nor ill of her; for whatever ſhe does is done without thought, and all by mere chance and accident, as I have acquainted you already. 'Tis on this account that the Genius commands

mands them not to attach themſelves to any thing ſhe can give; nor to be like thoſe ſimple bankers, who, when they have received any ſum of money in truſt, are apt to be pleaſed with it, and look upon it as their own; and, when they are called upon to repay it, grow uneaſy, and think it very hard; not conſidering that it was depoſited in their hands on that very condition, that the true owners might demand it again whenever they pleaſed. Juſt thus the Genius commands men to look upon all the gifts of Fortune; and to beware, that ſhe may recal them whenever ſhe has a fancy to do it, or may ſend in more, and, if ſhe pleaſes, may reſume that and the former all together. He therefore commands thoſe who are entering into life to receive whatever ſhe offers them, and, as ſoon as they have received it, to go on in queſt of a more laſting acquiſition.

S. What acquiſition do you mean?

O. C. That which they may obtain from Science, if they can arrive ſafe to her.

S. And what is that ſhe gives them?

O. C. The true Knowledge of what is really good, and the firm, certain, and unchangeable poſſeſſion of it. He therefore commands them to quit fortune immediately, in purſuit of this; and when they come to theſe women, who, as I told you before, were Intemperance, and Voluptuouſneſs, to leave them too directly, and not to mind whatever they can ſay, but to go on for the incloſure of Falſe Science; and there he bids them ſtay a little while, to get what may be uſeful to them on the reſt of their road, and then to leave her directly too, and go on for True Science. Theſe are the orders which the Genius gives to all that enter into life; and whoever tranſgreſſes or neglects them will be a miſerable wretch. I have now explained the whole of the parable contained in this painting; but, if you have any particular queſtion to aſk in relation to any thing that I have ſaid, I am very ready to anſwer it.

S. We are much obliged to you. Pray then what is it that the Genius orders them to get in the incloſure of Science, falſely ſo called?

O. C. Whatever may be of uſe to them.

S. And what is there that may be of uſe to them?

O. C. Literature, and ſo much of the ſciences as Plato ſays may ſerve people in the beginning of their lives as a bridle to keep them from being drawn away by idler purſuits.

S. And is it neceſſary for all who would arrive at True Science to do this?

O. C. No,

O. C. No, it is not neceſſary, but it may be uſeful; tho', in truth, theſe things themſelves do not contribute towards making them the better men.

S. Not contribute at all towards making them better!

O. C. Not at all, for they may be as good without them. And yet they are not wholly unuſeful; for they may ſometimes help us, as interpreters do, to the meaning of a language we don't underſtand. But, after all, 'tis better to underſtand the language ourſelves than to have any need of an interpreter; and we may be good without the aſſiſtance of learning.

S. In what then have the learned any advantage over others towards becoming better men?

O. C. Why do you imagine they ſhould have any advantage, ſince you ſee they are deceived like others as to what is good or bad, and continue to be as much involved in all manner of vices? For there is nothing that hinders a man who is a maſter of literature, and knowing in all the ſciences, from being at the ſame time a drunkard, or intemperate, or covetous, or unjuſt, or villainous, or, in one word, imprudent in all his ways.

S. 'Tis true, we ſee too many inſtances of ſuch.

O. C. Of what advantage then is their learning towards making them better men?

S. You have made it appear that it is of none; but pray what is the reaſon of it?

O. C. The reaſon is this; that when they are got into the ſecond incloſure, they fix there as if they were arrived at True Science. And what can they get by that, ſince we ſee ſeveral perſons who go on directly from Intemperance and the other Vices in the firſt incloſure, to the incloſure of True Science, without ever calling in where theſe learned perſons have taken up their abode? How then can the learned be ſaid to have any advantage over them? On the contrary, they are leſs apt to exert themſelves or to be inſtructed than the former.

S. How can that be?

O. C. Becauſe they who are in the ſecond incloſure, not to mention any other of their faults, at leaſt profeſs to know what they do not know: ſo that they acquieſce in their ignorance, and have no motive to ſtir them up towards the ſeeking of True Science. Beſides, do you not obſerve another thing; that the Opinions, from the firſt incloſure, enter in among them, and converſe with them as freely as with the former? So that they are not at all better

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even than they: unleſs Repentance ſhould come to them, and ſhould convince them that it is not Science they have been embracing all this while: but only the falſe appearance of her, which has deceived them. But while they continue in the ſame mind they are in, there is no hope left for them. To cloſe all, my friends, what I would intreat of you is, to think over every thing I have ſaid to you, to weigh it well in your minds, and to practiſe accordingly. Get a habit of doing right, whatever pain it coſts you; let no difficulties deter you in the way to Virtue: and account every thing elſe deſpicable in compariſon of this. Then will the leſſon that I have taught you prove to yourſelves a leſſon of Happineſs.

The Belly and the Limbs.

MENENIUS AGRIPPA, a Roman conſul, being deputed by the ſenate to appeaſe a dangerous tumult and ſedition of the people, who refuſed to pay the taxes neceſſary for carrying on the buſineſs of the ſtate; convinced them of their folly, by delivering to them the following fable:

My friends and countrymen, ſaid he, attend to my words. It once happened that the Members of the human body, taking ſome exception at the conduct of the Belly, reſolved, no longer to grant him the uſual ſupplies. The tongue firſt, in a ſeditious ſpeech, aggravated their grievances: and after highly extolling the activity and diligence of the Hands and Feet, ſet forth how hard and unreaſonable it was, that the fruits of their labour ſhould be ſquandered away upon the inſatiable cravings of a fat and indolent Paunch, which was entirely uſeleſs, and unable to do any thing towards helping himſelf. This ſpeech was received with unanimous applauſe by all the Members. Immediately the Hands declared they would work no more: the Feet determined to carry no farther the load of Guts with which they had hitherto been oppreſſed; nay the very Teeth refuſed to prepare a ſingle morſel more for his uſe. In this diſtreſs, the belly beſought them to conſider maturely, and not foment ſo ſenſeleſs a rebellion. There is none of you, ſays he, can be ignorant that whatſoever you beſtow upon me, is immediately converted to your uſe, and diſperſed by me for the good of you all into every limb. But he remonſtrated in vain: for during the clamours of paſſion, the voice of reaſon is always diſregarded. It being therefore impoſſible for him

him to quiet the tumult, he ſtarved for want of their aſſiſtance, and the body waſted away to a ſkeleton. The Limbs grown weak and languid, were ſenſible at laſt of their error, and would fain have returned to their reſpective duties; but it was now too late, death had taken poſſeſſion of the whole, and they all periſhed together.

The Fox and the Raven.

A Fox obſerving a Raven perched on the branch of a tree, with a fine piece of cheeſe in her mouth, immediately began to conſider how he might poſſeſs himſelf of ſo delicious a morſel. Dear madam, ſaid he, I am extremely glad to have the pleaſure of ſeeing you this morning: your beautiful ſhape, and ſhining feathers, are the delight of my eyes; and would you condeſcend to favour me with a ſong, I doubt not but your voice is equal to the reſt of your accompliſhments. Deluded with this flattering ſpeech, the tranſported Raven opened her mouth, in order to give him a ſpecimen of her pipe, when down dropt the cheeſe: which the Fox immediately ſnatching up bore it away in triumph, leaving the Raven to lament her credulous vanity at her leiſure.

The Daw with borrowed feathers.

WHEN a pert young templer, or city apprentice, ſets up for a fine gentleman, with the aſſiſtance of an embroidered waiſtcoat and Dreſden ruffles, but without one qualification proper to the character, how frequently does it happen, that he is laughed at by his equals, and deſpiſed by thoſe whom he preſumed to imitate! A pragmatical Jackdaw was vain enough to imagine, that he wanted nothing but the coloured plumes, to render him as elegant a bird as the Peacock. Puffed up with this wiſe conceit, he dreſſed himſelf with a ſufficient quantity of their moſt beautiful feathers, and in this borrowed garb, forſaking his old companions, endeavoured to paſs for a Peacock. But he no ſooner attempted to aſſociate with theſe genteel creatures, than an affected ſtrut betrayed the vain pretender. The offended Peacocks, plucking from him their degraded feathers, ſoon ſtripped him of his finery, reduced him to a mere Jackdaw,

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and drove him back to his brethren; by whom he was now equally deſpiſed, and juſtly puniſhed with deriſion and contempt.

The Lark and her young.

A LARK having built her neſt in a field of corn, it grew ripe before her young were well able to fly. Apprehenſive for their ſafety, ſhe enjoined them, while ſhe went out in order to provide for their ſubſiſtence, to liſten very attentively to any diſcourſe they might hear about reaping the field. At her return they told her, that the farmer and his ſon had been there, and had agreed to ſend to ſome of their neighbours, to aſſiſt them in cutting it down the next day. And ſo they depend, it ſeems, upon neighbours, ſaid the mother: very well: then I think we have no occaſion to be afraid of to-morrow. The next day ſhe went out, and left with them the ſame injunction as before. When ſhe returned, they acquainted her that the farmer and his ſon had again been there, but as none of their neighbours came to their aſſiſtance, they had deferred reaping till the next day, and intended to ſend for help to their friends and relations. I think we may ſtill venture another day, ſays the mother; but however be careful as before, to let me know what paſſes in my abſence. They now inform her that the farmer and his ſon had a third time viſited the field; and finding that neither friend nor relation had regarded their ſummons, they were determined to come the next morning and cut it down themſelves. Nay, then, replied the Lark, it is time to think of removing: for as they now depend only upon themſelves for doing their own buſineſs, it will undoubtedly be performed.

The Swallow and other Birds.

A SWALLOW obſerving an huſbandman employed in ſowing hemp, called the little birds together, and informed them what the farmer was about. He told them that hemp was the material from which the nets, ſo fatal to the feathered race, were compoſed; and adviſed them unanimouſly to join in picking it up in order to prevent the conſequences. The Birds, either diſbelieving his information, or neglecting his advice, gave themſelves no trouble about the matter. In a little time the hemp appeared above ground: the friendly

Swallow

Swallow again addreſſed himſelf to them, told them it was not yet too late, provided they would immediately ſet about the work, before the ſeeds had taken too deep root. But they ſtill rejecting his advice, he forſook their ſociety, repaired for ſafety to towns and cities, there built his habitation and kept his reſidence. One day, as he was ſkimming along the ſtreet, he happened to ſee a large parcel of thoſe very Birds, impriſoned in a cage, on the ſhoulders of a bird-catcher. Unhappy wretches, ſaid he, you now feel the puniſhment of your former neglect: but thoſe, who, having no foreſight of their own, deſpiſe the wholeſome admonition of their friends, deſerve the miſchiefs which their own obſtinacy or negligence brings upon their heads.

The Wolf and the Maſtiff.

A LEAN half-ſtarved Wolf inadvertently ſtrolled in the way of a ſtrong well-fed Maſtiff. The Wolf being much too weak to act upon the offenſive, thought it moſt prudent to accoſt honeſt Towſer in a friendly manner: and among other civilities, very complaiſantly congratulated him on his goodly appearance. Why, yes, returned the Maſtiff, I am indeed in tolerable caſe; and if you will follow me, you may ſoon be altogether in as good a plight. The Wolf pricked up his ears at the propoſal, and requeſted to be informed what he muſt do to earn ſuch plentiful meals. Very little, replied the Maſtiff; only drive away beggars, careſs my maſter, and be civil to his family. To theſe conditions the hungry wolf had no objection, and very readily conſented to follow his new acquaintance wherever he would conduct him. As they were trotting along, the Wolf obſerved that the hair was worn in a circle round his friend's neck: which raiſed his curioſity to enquire what was the occaſion of it. Nothing, anſwered the Maſtiff, or a mere trifle; perhaps the collar to which my chain is ſometimes faſtened. Chain! replied the Wolf, with much ſurprize; it ſhould ſeem then that you are not permitted to rove about where and when you pleaſe. Not always, returned Towſer, hanging down his head; but what does that ſignify? It ſignifies ſo much, rejoined the Wolf, that I am reſolved to have no ſhare in your dinners: half a meal with liberty, is in my eſtimation preferable to a full one without it.

The Ant and the Fly.

AN Ant and a Fly had once a ridiculous conteſt about precedency, and were arguing which of the two was the more honourable: ſuch diſputes moſt frequently happen amongſt the loweſt and moſt worthleſs creatures. The Fly expreſſed great reſentment, that ſuch a poor, crawling inſect ſhould preſume to lie baſking in the ſame ſunſhine, with one ſo much her ſuperior! Thou haſt not ſurely the inſolence, ſaid ſhe, to imagine thyſelf of an equal rank with me. I am none of your mechanic creatures who live by their induſtry; but enjoy in plenty, and without labour, every thing that is truly delicious. I place myſelf uncontrouled upon the heads of kings; I kiſs with freedom the lips of beauties, and feaſt upon the choiceſt ſacrifices that are offered to the gods. To eat with the gods, replied the Ant, and to enjoy the favours of the fair and the powerful, would be great honour indeed to one who was an invited or a welcome gueſt; but an impertinent intruder, who is driven out with averſion and contempt wherever he appears, has not much cauſe methinks to boaſt of his privileges. And as to the honour of not labouring for your ſubſiſtence; here too your boaſt is only your diſgrace; for hence it is, that one half of the year you are deſtitute even of the common neceſſaries of life; whilſt I, at the ſame time, retiring to the hoarded granaries which my honeſt induſtry has filled, enjoy every ſatisfaction, independent of the favour either of beauties or of kings.

END OF THE EIGHTH BOOK.

BOOK

BOOK IX.

PROPHETIC DISCOURSES.

INTRODUCTION.

PROPHETIC diſcourſes are in a good meaſure, if not altogether, confined to the Holy Scriptures. Socrates ſeems to have been endowed with a ſmall portion of the ſupernatural influence; and Virgil ſpoke ſtrange things of an extraordinary child that was about to be born: but theſe, and every thing elſe of the ſame kind that is to be met with in Pagan writers, fall infinitely ſhort of thoſe divine effuſions which are ſo plentifully diſperſed over the Sacred Writings, many of which, as appears from the late learned biſhop Newton's invaluable Diſſertations on the Prophecies, have been moſt awfully or moſt pleaſingly accompliſhed in former ages, or are accompliſhing at this very day in the face of the world.

In moſt of the Prophetic diſcourſes recorded in the Bible, it will be obſerved, there is a wonderful ſublimity of language and a divine kind of enthuſiaſm, which, though mixed with much ſeeming obſcurity of ſentiment at places, has a very conſiderable effect upon the paſſions. What book ſo dark and figurative as the book of Revelation? And yet what book more frequently peruſed, even by the ordinary and unlearned Chriſtian? And though ninety nine in a hundred

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of thoſe who read that ſublime and myſterious diſcourſe find it abſolutely a ſealed book, there are few in the Sacred Canon that are more univerſally admired. I ſaid, therefore, that there is a divine kind of enthuſiaſm in this and other Prophetic Scriptures, which has a powerful influence on the heart and affections. He that is unmoved therewith is a ſtranger to ſome of the fineſt and moſt exquiſite feelings of the human mind.

SACRED

SACRED LITERATURE.

BOOK IX.

PART I.

Prophetic Diſcourſes, from the Holy Scriptures.

SEVERAL of the Prophecies contained in the Bible are ſo interwoven with the hiſtory of other events, that they cannot well be ſeparated and conſidered independent of the context. The following, however, are related more diſtinctly and at large, and moſt of them with wonderful majeſty and ſublimity of language.

The bleſſings of dying Jacob upon his ſons.

AND Jacob called unto his ſons, and ſaid, Gather yourſelves together, that I may tell you that which ſhall befal you in the laſt days. Gather yourſelves together, and hear, ye ſons of Jacob; and hearken unto Iſrael your father. Reuben, thou art my firſt-born, my might and the beginning of my ſtrength, the excellency of dignity, and the excellency of power. Unſtable as water, thou ſhalt not excel, becauſe thou wenteſt up to thy father's bed; then defiledſt thou it: he went up to my couch. Simeon and Levi are brethren; inſtruments of cruelty are in their habitations: O my ſoul, Come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united; for in their anger

they ſlew a man, and in their ſelf-will they digged down a wall. Curſed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and ſcatter them in Iſrael. Judah, thou art he whom thy brethren ſhall praiſe; thy hand ſhall be in the neck of thine enemies: thy father's children ſhall bow down before thee. Judah is a lion's whelp; from the prey, my ſon, thou art gone up; he ſtooped down, he couched as a lion, and as an old lion; who ſhall rouſe him up? The ſceptre ſhall not depart from Judah, nor a law-giver from between his feet, until Shiloh come: and unto him ſhall the gathering of the people be. Binding his foal under the vine, and his aſs's colt unto the choice vine; he waſhed his garments in wine, and his clothes in the blood of grapes. His eyes ſhall be red with wine, and his teeth white with milk. Zebulun ſhall dwell at the haven of the ſea; and he ſhall be for an haven of ſhips; and his border ſhall be unto Zidon. Iſſachar is a ſtrong aſs, couching down between two burdens: and he ſaw that reſt was good, and the land that it was pleaſant; and bowed his ſhoulder to bear, and became a ſervant unto tribute. Dan ſhall judge his people, as one of the tribes of Iſrael. Dan ſhall be a ſerpent by the way, an adder in the path: that biteth the horſe-heels, ſo that his rider ſhall fall backward. I have waited for thy ſalvation, O Lord. Gad, a troop ſhall overcome him: but he ſhall overcome at the laſt. Out of Aſher his bread ſhall be fat, and he ſhall yield royal dainties. Naphtali is a hind let looſe: he giveth goodly words. Joſeph is a fruitful bough, even a fruitful bough by a well; whoſe branches run over the wall. The archers have ſorely grieved him, and ſhot at him, and hated him. But his bow abode in ſtrength, and the arms of his hands were made ſtrong by the hands of the mighty God of Jacob: from thence is the ſhepherd, the ſtone of Iſrael: even by the God of thy father, who ſhall help thee, and by the Almighty, who ſhall bleſs thee with bleſſings of heaven above, bleſſings of the deep that lieth under, bleſſings of the breaſts and of the womb: the bleſſings of thy father have prevailed above the bleſſings of thy progenitors, unto the utmoſt bound of the everlaſting hills: they ſhall be on the head of Joſeph, and on the crown of the head of him that was ſeparate from his brethren. Benjamin ſhall ravin as a wolf; in the morning he ſhall devour the prey, and at night he ſhall divide the ſpoil. All theſe are the twelve tribes of Iſrael: and this is it that their father ſpake unto them, and bleſſed them; every one according to his bleſſing he bleſſed them. *Geneſis* 49. 1—28.

The

The bleſſings of Moſes upon the tribes of Iſrael.

AND this is the bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death. And he ſaid, The Lord came from Sinai, and roſe up from Seir unto them; he ſhined forth from mount Paran, and he came with ten thouſands of ſaints; from his right hand went a fiery law for them. Yea, he loved the people; all his ſaints are in thy hand: and they ſat down at thy feet: every one ſhall receive of thy words. Moſes commanded us a law; even the inheritance of the congregation of Jacob. And he was king in Jeſhurun, when the heads of the people, and the tribes of Iſrael were gathered together. Let Reuben live, and not die; and let not his men be few. And this is the bleſſing of Judah: and he ſaid, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be ſufficient for him: and be thou an help to him from his enemies. And of Levi he ſaid, Let thy Thummim and thy Urim be with thy holy one, whom thou didſt prove at Maſſah, and with whom thou didſt ſtrive at the waters of Meribah; who ſaid unto his father and to his mother, I have not ſeen him, neither did he acknowledge his brethren, nor knew his own children; for they have obſerved thy word, and kept thy covenant. They ſhall teach Jacob thy judgments, and Iſrael thy law: they ſhall put incenſe before thee, and whole burnt-ſacrifice upon thine altar. Bleſs, Lord, his ſubſtance, and accept the work of his hands: ſmite through the loins of them that riſe againſt him, and of them that hate him, that they riſe not again. And of Benjamin he ſaid, The beloved of the Lord ſhall dwell in ſafety by him: and the Lord ſhall cover him all the day long, and he ſhall dwell between his ſhoulders. And of Joſeph he ſaid, Bleſſed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that toucheth beneath. And for the precious fruits brought forth by the ſun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the laſting hills. And for the precious things of the earth, and fulneſs thereof, and for the good-will of him that dwelt in the buſh: let the bleſſing come upon the head of Joſeph, and upon the top of the head of him that was ſeparated from his brethren. His glory is like the firſtling of his bullock, and his horns are like the horns of unicorns: with them he ſhall puſh the people together to the ends of the earth: and they are the

ten thouſands of Ephraim, and they are the thouſands of Manaſſeh. And of Zebulun he ſaid, Rejoice, Zebulun, in thy going out, and, Iſſachar, in thy tents. They ſhall call the people unto the mountain, there they ſhall offer ſacrifices of righteouſneſs: for they ſhall ſuck of the abundance of the ſeas, and of treaſures hid in the ſand. And of Gad he ſaid, Bleſſed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. And he provided the firſt part for himſelf, becauſe there, in a portion of the law-giver was he ſeated: and he came with the heads of the people, he executed the juſtice of the Lord, and his judgments with Iſrael. And of Dan he ſaid, Dan is a lion's whelp: he ſhall leap from Baſhan. And of Naphtali he ſaid, O Naphtali, ſatisfied with favour, and full with the bleſſing of the Lord: poſſeſs thou the weſt, and the ſouth. And of Aſher he ſaid, Let Aſher be bleſſed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy ſhoes ſhall be iron and braſs; and as thy days, ſo ſhall thy ſtrength be. There is none like unto the God of Jeſhurun, who rideth upon the heaven in thy help, and in his excellency on the ſky. The eternal God is thy refuge, and underneath are the everlaſting arms: and he ſhall thruſt out the enemy from before thee, and ſhall ſay, Deſtroy them. Iſrael then ſhall dwell in ſafety alone; the fountain of Jacob ſhall be upon a land of corn and wine, alſo his heavens ſhall drop down dew. Happy art thou, O Iſrael: who is like unto thee, O people, ſaved by the Lord, the ſhield of thy help, and who is the ſword of thy excellency! and thine enemies ſhall be found liars unto thee, and thou ſhalt tread upon their high places. *Deut.* 33*d chapter.*

Bleſſings and curſes upon the Jews.

IF ye walk in my ſtatutes, and keep my commandments, and do them; then I will give you rain in due ſeaſon, and the land ſhall yield her increaſe; and the trees of the field ſhall yield their fruit. And your threſhing ſhall reach unto the vintage, and the vintage ſhall reach unto the ſowing time: and ye ſhall eat your bread to the full, and dwell in your land ſafely. And I will give peace in the land, and ye ſhall lie down, and none ſhall make you afraid: and I will rid evil beaſts out of the land, neither ſhall the ſword go through your land. And ye ſhall chaſe your enemies, and they

they ſhall fall before you by the ſword. And five of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight: and your enemies ſhall fall before you by the ſword. For I will have reſpect unto you, and make you fruitful, and multiply you, and eſtabliſh my covenant with you. And ye ſhall eat old ſtore, and bring forth the old becauſe of the new. And I will ſet my tabernacle among you; and my ſoul ſhall not abhor you. And I will walk among you, and will be your God; and ye ſhall be my people. I am the Lord your God, which brought you forth out of the land of Egypt, that ye ſhould not be their bondmen; and I have broken the bands of your yoke, and made you go upright. But if ye will not hearken unto me, and will not do all theſe commandments. And if ye ſhall deſpiſe my ſtatute, or if your ſoul abhor my judgments, ſo that ye will not do all my commandments, but that ye break my covenant. I alſo will do this unto you, I will even appoint over you terror, conſumption, and the burning ague; that ſhall conſume the eyes, and cauſe ſorrow of heart: and ye ſhall ſow your ſeed in vain; for your enemies ſhall eat it. And I will ſet my face againſt you, and ye ſhall be ſlain before your enemies: they that hate you ſhall reign over you: and ye ſhall flee when none purſueth you. And if ye will not yet for all this hearken unto me, then I will puniſh you ſeven times more for your ſins. And I will break the pride of your power: and I will make your heaven as iron, and your earth as braſs: And your ſtrength ſhall be ſpent in vain: for your land ſhall not yield her increaſe, neither ſhall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring ſeven times more plagues upon you, according to your ſins. I will alſo ſend wild beaſts among you, which ſhall rob you of your children, and deſtroy your cattle, and make you few in number: and your high ways ſhall be deſolate. And if ye will not be reformed by me by theſe things, but will walk contrary unto me; then will I alſo walk contrary unto you, and will puniſh you yet ſeven times for your ſins. And I will bring a ſword upon you, that ſhall avenge the quarrel of my covenant; and when you are gathered together within your cities, I will ſend the peſtilence among you: and ye ſhall be delivered into the hand of the enemy. And when I have broken the ſtaff of your bread, ten women ſhall bake your bread in one oven, and they ſhall deliver you your bread again by weight: and ye ſhall eat, and not be ſatisfied. And if ye will not for all this hearken unto me, but walk con-

trary unto me; then I will walk contrary unto you alſo in fury; and I, even I will chaſtiſe you ſeven times for your ſins. And ye ſhall eat the fleſh of your ſons, and the fleſh of your daughters ſhall ye eat. And I will deſtroy your high places, and cut down your images, and caſt your carcaſes upon the carcaſes of your idols, and my ſoul ſhall abhor you. And I will make your cities waſte, and bring your ſanctuaries unto deſolation, and I will not ſmell the ſavour of your ſweet odours. And I will bring the land into deſolation: and your enemies which dwell therein ſhall be aſtoniſhed at it. And I will ſcatter you among the heathen, and will draw out a ſword after you: and your land ſhall be deſolate, and your cities waſte. Then ſhall the land enjoy her ſabbaths, as long as it lieth deſolate, and ye be in your enemies land: even then ſhall the land reſt, and enjoy her ſabbaths. As long as it lieth deſolate it ſhall reſt; becauſe it did not reſt in your ſabbaths, when ye dwelt upon it. And upon them that are left alive of you, I will ſend a faintneſs into their hearts in the lands of their enemies; and the ſound of a ſhaken leaf ſhall chaſe them; and they ſhall flee, as fleeing from a ſword, and they ſhall fall, when none purſueth. And they ſhall fall one upon another, as it were before a ſword, when none purſueth: and ye ſhall have no power to ſtand before your enemies. And ye ſhall periſh among the heathen, and the land of your enemies ſhall eat you up. And they that are left of you ſhall pine away in their iniquity in your enemies lands: and alſo in the iniquities of their fathers ſhall they pine away with them. If they ſhall confeſs their iniquity, and the iniquity of their fathers, with their treſpaſs which they treſpaſſed againſt me, and that alſo they have walked contrary unto me: and that I alſo have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumciſed hearts be humbled, and they then accept of the puniſhment of their iniquity: then will I remember my covenant with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember; and I will remember the land. The land alſo ſhall be left of them, and ſhall enjoy her ſabbaths, while ſhe lieth deſolate without them; and they ſhall accept of the puniſhment of their iniquity: becauſe, even becauſe they deſpiſed my judgments; and becauſe their ſoul abhorred my ſtatutes. And yet for all that, when they be in the land of their enemies, I will not caſt them away, neither will I abhor them, to deſtroy them utterly, and to break my covenant with them: for I am the Lord their God. But

I will

I will for their ſakes remember the covenant of their anceſtors, whom I brought forth out of the land of Egypt in the ſight of the heathen; that I might be their God: I am the Lord. Theſe are the ſtatutes, and judgments, and laws, which the Lord made between him and the children of Iſrael, in mount Sinai, by the hand of Moſes. *Leviticus 26th chap.*

Proſperity to obedience, adverſity to diſobedience.

AND it ſhall come to paſs, if thou ſhalt hearken diligently unto the voice of the Lord thy God, to obſerve and to do all his commandments which I command thee this day; that the Lord thy God will ſet thee on high above all nations of the earth: and all theſe bleſſings ſhall come on thee and overtake thee, if thou ſhalt hearken unto the voice of the Lord thy God. Bleſſed ſhalt thou be in the city, and bleſſed ſhalt thou be in the field. Bleſſed ſhall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increaſe of thy kine, and the flocks of thy ſheep. Bleſſed ſhall be thy baſket and thy ſtore. Bleſſed ſhalt thou be when thou comeſt in, and bleſſed ſhalt thou be when thou goeſt out. The Lord ſhall cauſe thine enemies that riſe up againſt thee to be ſmitten before thy face: they ſhall come out againſt thee one way, and flee before thee ſeven ways. The Lord ſhall command the bleſſing upon thee in thy ſtore houſes, and in all that thou ſetteſt thine hand unto: and he ſhall bleſs thee in the land which the Lord thy God giveth thee. The Lord ſhall eſtabliſh thee an holy people unto himſelf, as he hath ſworn unto thee, if thou ſhalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth ſhall ſee that thou art called by the name of the Lord; and they ſhall be afraid of thee. And the Lord ſhall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord ſware unto thy fathers to give thee. The Lord ſhall open unto thee his good treaſure, the heaven to give the rain unto thy land in his ſeaſon, and to bleſs all the work of thine hand: and thou ſhalt lend unto many nations, and thou ſhalt not borrow. And the Lord ſhall make thee the head, and not the tail; and thou ſhalt be above only, and thou ſhalt not be beneath: if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to obſerve and

to

to do them: and thou ſhalt not go aſide from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to ſerve them. But it ſhall come to paſs, if thou wilt not hearken unto the voice of the Lord thy God, to obſerve to do all his commandments and his ſtatutes which I command thee this day: that all theſe curſes ſhall come upon thee, and overtake thee: curſed ſhalt thou be in the city, and curſed ſhalt thou be in the field. Curſed ſhall be thy baſket and thy ſtore. Curſed ſhall be the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheep. Curſed ſhalt thou be when thou comeſt in, and curſed ſhalt thou be when thou goeſt out. The Lord ſhall ſend upon thee curſing, vexation, and rebuke, in all that thou ſetteſt thine hand unto for to do, until thou be deſtroyed, and until thou periſh quickly; becauſe of the wickedneſs of thy doings whereby thou haſt forſaken me. The Lord ſhall make the peſtilence cleave unto thee, until he have conſumed thee from off the land whither thou goeſt to poſſeſs it. The Lord ſhall ſmite thee with a conſumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ſword, and with blaſting, and with mildew; and they ſhall purſue thee until thou periſh. And thy heaven that is over thy head ſhall be braſs, and the earth that is under thee ſhall be iron. The Lord ſhall make the rain of thy land powder and duſt: from heaven ſhall it come down upon thee until thou be deſtroyed. The Lord ſhall cauſe thee to be ſmitten before thine enemies: thou ſhalt go out one way againſt them, and flee ſeven ways before them; and ſhalt be removed into all the kingdoms of the earth. And thy carcaſe ſhall be meat unto all fowls of the air, and unto the beaſts of the earth, and no man ſhall fray them away. The Lord will ſmite thee with the botch of Egypt, and with the emerods, and with the ſcab, and with the itch, whereof thou canſt not be healed. The Lord ſhall ſmite thee with madneſs, and blindneſs, and aſtoniſhment of heart: and thou ſhalt grope at noon day, as the blind gropeth in darkneſs, and thou ſhalt not proſper in thy ways; and thou ſhalt be only oppreſſed and ſpoiled evermore; and no man ſhall ſave thee. Thou ſhalt betroth a wife, and another man ſhall lie with her: thou ſhalt build an houſe, and thou ſhalt not dwell therein: thou ſhalt plant a vineyard, and ſhalt not gather the grapes thereof. Thine ox ſhall be ſlain before thine eyes, and thou ſhalt not eat thereof: thine aſs ſhall be violently taken away from before

before thy face, and ſhall not be reſtored to thee: thy ſheep ſhall be given unto thine enemies, and thou ſhalt have none to reſcue them. Thy ſons and thy daughters ſhall be given unto another people, and thine eyes ſhall look and fail with longing for them all the day long: and there ſhall be no might in thine hand. The fruit of thy land, and all thy labours, ſhall a nation which thou knoweſt not eat up; and thou ſhalt be only oppreſſed and cruſhed alway: ſo that thou ſhalt be mad for the ſight of thine eyes which thou ſhalt ſee. The Lord ſhall ſmite thee in the knees and in the legs with a ſore botch that cannot be healed, from the ſole of thy foot unto the top of thy head. The Lord ſhall bring thee, and thy king which thou ſhalt ſet over thee, unto a nation which neither thou nor thy fathers have known; and there ſhalt thou ſerve other gods, wood and ſtone. And thou ſhalt become an aſtoniſhment, a proverb, and a by-word among all nations whither the Lord ſhall lead thee. Thou ſhalt carry much ſeed out into the field, and ſhalt gather but little in: for the locuſts ſhall conſume it. Thou ſhalt plant vineyards and dreſs them, but ſhalt neither drink of the wine, nor gather the grapes: for the worms ſhall eat them. Thou ſhalt have olive trees throughout all thy coaſts, but thou ſhalt not anoint thyſelf with the oil: for thine olive ſhall caſt his fruit. Thou ſhalt beget ſons and daughters, but thou ſhalt not enjoy them: for they ſhall go into captivity. All thy trees and fruit of thy land ſhall the locuſts conſume. The ſtranger that is within thee ſhall get up above thee very high; and thou ſhalt come down very low. He ſhall lend to thee, and thou ſhalt not lend to him: he ſhall be the head, and thou ſhalt be the tail. Moreover all theſe curſes ſhall come upon thee, and ſhall purſue thee, and overtake thee, till thou be deſtroyed; becauſe thou hearkenedſt not unto the voice of the Lord thy God, to keep his commandments and his ſtatutes which he commanded thee. And they ſhall be upon thee for a ſign and for a wonder, and upon thy ſeed for ever. Becauſe thou ſervedſt not the Lord thy God with joyfulneſs and with gladneſs of heart, for the abundance of all things; therefore ſhalt thou ſerve thine enemies which the Lord ſhall ſend againſt thee, in hunger, and in thirſt, and in nakedneſs, and in want of all things: and he ſhall put a yoke of iron upon thy neck, until he have deſtroyed thee. The Lord ſhall bring a nation againſt thee from far, from the end of the earth, as ſwift as the eagle flieth; a nation whoſe tongue thou ſhalt not underſtand; a nation of fierce coun-

tenance,

tenance, which ſhall not regard the perſon of the old, nor ſhew favour to the young: and he ſhall eat the fruit of thy cattle, and the fruit of thy land, until thou be deſtroyed: which alſo ſhall not leave thee either corn, wine, or oil, or the increaſe of thy kine, or flocks of thy ſheep, until he have deſtroyed thee. And he ſhall beſiege thee in all thy gates, until thy high and fenced walls come down, wherein thou truſtedſt, throughout all thy land; and he ſhall beſiege thee in all thy gates throughout all thy land which the Lord thy God hath given thee. And thou ſhalt eat the fruit of thine own body. the fleſh of thy ſons and of thy daughters which the Lord thy God hath given thee, in the ſiege and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee: ſo that the man that is tender among you and very delicate, his eye ſhall be evil toward his brother, and toward the wife of his boſom, and toward the remnant of his children which he ſhall leave: ſo that he will not give to any of them of the fleſh of his children whom he ſhall eat: becauſe he hath nothing left him in the ſiege and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee in all thy gates. The tender and delicate woman among you, which would not adventure to ſet the ſole of her foot upon the ground for delicateneſs and tenderneſs, her eye ſhall be evil toward the huſband of her boſom, and toward her ſon, and toward her daughter. And toward her young one that cometh out from between her feet, and toward her children which ſhe ſhall bear: for ſhe ſhall eat them for want of all things ſecretly in the ſiege and ſtraitneſs wherewith thine enemy ſhall diſtreſs thee in thy gates. If thou wilt not obſerve to do all the words of this law that are written in this book, that thou mayeſt fear this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy ſeed, even great plagues, and of long continuance, and ſore ſickneſſes, and of long continuance. Moreover he will bring upon thee all the diſeaſes of Egypt, which thou waſt afraid of; and they ſhall cleave unto thee. Alſo every ſickneſs and every plague which is not written in the book of this law, them will the Lord bring upon thee, until thou be deſtroyed. And ye ſhall be left few in number, whereas ye were as the ſtars of heaven for multitude; becauſe thou wouldeſt not obey the voice of the Lord thy God. And it ſhall come to paſs, that as the Lord rejoiced over you to do you good, and to multiply you; ſo the Lord will rejoice over you to deſtroy you, and to bring you to nought: and ye ſhall be plucked

from

from off the land whither thou goeſt to poſſeſs it. And the Lord ſhall ſcatter thee among all people, from the one end of the earth even unto the other; and there thou ſhalt ſerve other Gods, which neither thou nor thy fathers have known, even wood and ſtone. And among theſe nations ſhalt thou find no eaſe, neither ſhall the ſole of thy foot have reſt: but the Lord ſhall give thee there a trembling heart, and failing of eyes, and ſorrow of mind: and thy life ſhall hang in doubt before thee: and thou ſhalt fear day and night, and ſhalt have none aſſurance of thy life. In the morning thou ſhalt ſay, Would God it were even: and at even thou ſhalt ſay, Would God it were morning; for the fear of thine heart wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee. And the Lord ſhall bring thee into Egypt again with ſhips, by the way whereof I ſpake unto thee, thou ſhalt ſee it no more again: and there ye ſhall be ſold unto your enemies for bond-men and bondwomen, and no man ſhall buy you.

Deut. 28th chapter.

Prophetic diſcourſes of Balaam.

AND the children of Iſrael ſet forward, and pitched in the plains of Moab, on this ſide Jordan by Jericho. And Balak the ſon of Zippor ſaw all that Iſrael had done to the Amorites. And Moab was ſore afraid of the people, becauſe they were many: and Moab was diſtreſſed becauſe of the children of Iſrael. And Moab ſaid unto the elders of Midian, Now ſhall this company lick up all that are round about us, as the ox licketh up the graſs of the field. And Balak the ſon of Zippor was king of the Moabites at that time. He ſent meſſengers therefore unto Balaam the ſon of Beor, to Pethor, which is by the river of the land of the children of his people, to call him, ſaying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over againſt me: come now therefore, I pray thee, curſe me this people; for they are too mighty for me: peradventure I ſhall prevail that we may ſmite them, and that I may drive them out of the land: for I wot that he whom thou bleſſeſt is bleſſed, and he whom thou curſeſt is curſed. And the elders of Moab, and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and ſpake unto him the words of Balak. And he ſaid unto them,

Lodge

Lodge here this night, and I will bring you word again as the Lord ſhall ſpeak unto me: and the princes of Moab abode with Balaam. And God came unto Balaam, and ſaid, What men are theſe with thee? And Balaam ſaid unto God, Balak the ſon of Zippor, king of Moab, hath ſent unto me, ſaying, Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curſe me them; peradventure I ſhall be able to overcome them, and drive them out. And God ſaid unto Balaam, Thou ſhalt not go with them, thou ſhalt not curſe the people: for they are bleſſed. And Balaam roſe up in the morning, and ſaid unto the princes of Balak, Get you into your land: for the Lord refuſeth to give me leave to go with you. And the princes of Moab roſe up, and they went unto Balak, and ſaid, Balaam refuſeth to come with us. And Balak ſent yet again princes more, and more honourable than they. And they came to Balaam, and ſaid to him, Thus ſaith Balak the ſon of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatſoever thou ſayeſt unto me. Come therefore, I pray thee, curſe me this people. And Balaam anſwered and ſaid unto the ſervants of Balak, If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the word of the Lord my God, to do leſs or more. Now therefore, I pray you, tarry ye alſo here this night, that I may know what the Lord will ſay unto me more. And God came unto Balaam at night, and ſaid unto him, If the men come to call thee, riſe up, and go with them; but yet the word which I ſhall ſay unto thee, that ſhalt thou do. And Balaam roſe up in the morning, and ſaddled his aſs, and went with the princes of Moab. And God's anger was kindled becauſe he went: and the angel of the Lord ſtood in the way for an adverſary againſt him. Now he was riding upon his aſs, and his two ſervants were with him. And the aſs ſaw the angel of the Lord ſtanding in the way, and his ſword drawn in his hand: and the aſs turned aſide out of the way, and went into the field. And Balaam ſmote the aſs to turn her into the way. But the angel of the Lord ſtood in a path of the vineyards, a wall being on this ſide, and a wall on that ſide. And when the aſs ſaw the angel of the Lord, ſhe thruſt herſelf unto the wall, and cruſhed Balaam's foot againſt the wall. And he ſmote her again. And the angel of the Lord went further, and ſtood in a narrow place, where was no way to turn either to the right hand or to the left. And when the

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aſs ſaw the angel of the Lord, ſhe fell down under Balaam. And Balaam's anger was kindled, and he ſmote the aſs with a ſtaff, And the Lord opened the mouth of the aſs, and ſhe ſaid unto Balaam, What have I done unto thee, that thou haſt ſmitten me theſe three times? And Balaam ſaid unto the aſs, Becauſe thou haſt mocked me: I would there were a ſword in mine hand; for now would I kill thee. And the aſs ſaid unto Balaam, Am not I thine aſs, upon which thou haſt ridden, ever ſince I was thine, unto this day? was I ever wont to do ſo unto thee? And he ſaid, Nay. Then the Lord opened the eyes of Balaam, and he ſaw the angel of the Lord ſtanding in the way, and his ſword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the Lord ſaid unto him, Wherefore haſt thou ſmitten thine aſs theſe three times? behold, I went out to withſtand thee, becauſe thy way is perverſe before me: and the aſs ſaw me, and turned from me theſe three times: unleſs ſhe had turned from me, ſurely now alſo I had ſlain thee, and ſaved her alive. And Balaam ſaid unto the angel of the Lord, I have ſinned; for I knew not that thou ſtoodeſt in the way againſt me: now therefore if it diſpleaſe thee, I will get me back again. And the angel of the Lord ſaid unto Balaam, Go with the men: but only the word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak. So Balaam went with the princes of Balak. And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmoſt coaſt. And Balak ſaid unto Balaam, Did I not earneſtly ſend unto thee to call thee? wherefore cameſt thou not unto me? am I not able indeed to promote thee to honour? And Balaam ſaid unto Balak, Lo, I am come unto thee: have I now any power at all to ſay any thing? the word that God putteth in my mouth, that ſhall I ſpeak. And Balaam went with Balak, and they came unto Kirjath-huzoth. And Balak offered oxen and ſheep, and ſent to Balaam, and to the princes that were with him. And it came to paſs on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might ſee the utmoſt part of the people.

And Balaam ſaid unto Balak, build me here ſeven altars, and prepare me here ſeven oxen, and ſeven rams. And Balak did as Balaam had ſpoken; and Balak and Balaam offered on every altar a bullock and a ram. And Balaam ſaid unto Balak, Stand by the burnt offering, and I will go: peradventure

peradventure the Lord will come to meet me; and whatſoever he ſheweth me, I will tell thee. And he went to an high place. And God met Balaam: and he ſaid unto him, I have prepared ſeven altars, and I have offered upon every altar a bullock and a ram. And the Lord put a word in Balaam's mouth, and ſaid, Return unto Balak, and thus thou ſhalt ſpeak. And he returned unto him, and, lo, he ſtood by his burnt ſacrifice, he, and all the princes of Moab. And he took up his parable, and ſaid, Balak the king of Moab hath brought me from Aram out of the mountains of the eaſt, ſaying, Come, curſe me Jacob, and come, defy Iſrael. How ſhall I curſe whom God hath not curſed? or how ſhall I defy, whom the Lord hath not defied? For from the top of the rocks I ſee him, and from the hills I behold him: lo, the people ſhall dwell alone, and ſhall not be reckoned among the nations. Who can count the duſt of Jacob, and the number of the fourth part of Iſrael? Let me die the death of the righteous, and let my laſt end be like his! And Balak ſaid unto Balaam, What haſt thou done unto me: I took thee to curſe mine enemies, and, behold, thou haſt bleſſed them altogether. And he anſwered and ſaid, Muſt I not take heed to ſpeak that which the Lord hath put in my mouth? And Balak ſaid unto him, Come, I pray thee, with me unto another place, from whence thou mayeſt ſee them: thou ſhalt ſee but the utmoſt part of them, and ſhalt not ſee them all: and curſe me them from thence. And he brought him into the field of Zophim, to the top of Piſgah, and built ſeven altars, and offered a bullock and a ram on every altar. And he ſaid unto Balak, Stand here by the burnt offering, while I meet the Lord yonder. And the Lord met Balaam, and put a word in his mouth, and ſaid, Go again unto Balak, and ſay thus. And when he came to him, behold, he ſtood by his burnt offering, and the princes of Moab with him. And Balak ſaid unto him, What hath the Lord ſpoken? and he took up his parable, and ſaid, Riſe up, Balak, and hear; hearken unto me, thou ſon of Zippor: God is not a man, that he ſhould lie; neither the ſon of man, that he ſhould repent: hath he ſaid, and ſhall he not do it? or hath he ſpoken, and ſhall he not make it good? Behold, I have received commandment to bleſs: and he hath bleſſed; and I cannot reverſe it. He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael: the Lord his God is with him, and the ſhout of a king is among them. God brought them out of Egypt; he hath as it were the ſtrength

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of an unicorn. Surely there is no inchantment againſt Jacob, neither is there any divination againſt Iſrael: according to this time it ſhall be ſaid of Jacob and of Iſrael, What hath God wrought! Behold, the people ſhall riſe up as a great lion, and lift up himſelf as a young lion: he ſhall not lie down until he eat of the prey, and drink the blood of the ſlain. And Balak ſaid unto Balaam, Neither curſe them at all, nor bleſs them at all. But Balaam anſwered and ſaid unto Balak, Told not I thee, ſaying, All that the Lord ſpeaketh, that I muſt do? And Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will pleaſe God, that thou mayeſt curſe me them from thence. And Balak brought Balaam unto the top of Peor, that looketh toward Jeſhimon. And Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven bullocks, and ſeven rams. And Balak did as Balaam had ſaid, and offered a bullock and a ram on every altar.

And when Balaam ſaw that it pleaſed the Lord to bleſs Iſrael, he went not, as at other times, to ſeek for enchantments, but he ſet his face toward the wilderneſs. And Balaam lifted up his eyes, and he ſaw Iſrael abiding in his tents according to their tribes, and the ſpirit of God came upon him. And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open hath ſaid: he hath ſaid, which heard the words of God, which ſaw the viſion of the Almighty, falling into a trance, and having his eyes open. How goodly are thy tents, O Jacob, and thy tabernacles, O Iſrael! As the vallies are they ſpread forth, as gardens by the river's ſide, as the trees of lign aloes which the Lord hath planted, and as cedar-trees beſide the waters. He ſhall pour the water out of his buckets, and his ſeed ſhall be in many waters, and his king ſhall be higher than Agag, and his kingdom ſhall be exalted. God brought him forth out of Egypt, he hath as it were the ſtrength of an unicorn: he ſhall eat up the nations his enemies, and ſhall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who ſhall ſtir him up? Bleſſed is he that bleſſeth thee, and curſed is he that curſeth thee. And Balak's anger was kindled againſt Balaam, and he ſmote his hands together: and Balak ſaid unto Balaam, I called thee to curſe mine enemies, and behold, thou haſt altogether bleſſed them theſe three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour, but lo, the Lord hath kept thee back from

from honour. And Balaam ſaid unto Balak, Spake I not unto thy meſſengers which thou ſenteſt unto me, ſaying, If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord ſaith, that will I ſpeak? And now, behold, I go unto my people; come therefore, and I will advertiſe thee what this people ſhall do to thy people in the latter days. And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open, hath ſaid: he hath ſaid, which heard the words of God, and knew the knowledge of the moſt High, which ſaw the viſion of the Almighty, falling into a trance, but having his eyes open: I ſhall ſee him, but not now; I ſhall behold him, but not nigh: there ſhall come a Star out of Jacob, and a Sceptre ſhall riſe out of Iſrael, and ſhall ſmite the corners of Moab, and deſtroy all the children of Sheth. And Edom ſhall be a poſſeſſion, Seir alſo ſhall be a poſſeſſion for his enemies, and Iſrael ſhall do valiantly. Out of Jacob ſhall come he that ſhall have dominion, and ſhall deſtroy him that remaineth of the city. And when he looked on Amalek, he took up his parable, and ſaid, Amalek was the firſt of the nations, but his latter end ſhall be that he periſh for ever. And he looked on the Kenites; and took up his parable, and ſaid, Strong is thy dwelling-place, and thou putteſt thy neſt in a rock. Nevertheleſs, the Kenites ſhall be waſted until Aſhur ſhall carry thee away captive. And he took up his parable, and ſaid, Alas, who ſhall live when God doeth this! and ſhips ſhall come from the coaſt of Chittim, and ſhall afflict Aſhur, and ſhall afflict Eber, and he alſo ſhall periſh for ever. And Balaam roſe up, and went and returned to his place; and Balak alſo went his way. *Numbers 22, 23 and 24th chapters.*

Deſtruction of Babylon.

THE burden of Babylon, which Iſaiah the ſon of Amoz did ſee. Lift ye up a banner upon the high mountain, exalt the voice unto them, ſhake the hand, that they may go into the gates of the nobles. I have commanded my ſanctified ones, I have alſo called my mighty ones for mine anger, even them that rejoice in my highneſs. The noiſe of a multitude in the mountains, like as of a great people; a tumultuous noiſe of the kingdoms of nations gathered together: the Lord of hoſts muſtereth the hoſt of the battle. They come

come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to deſtroy the whole land. Howl ye: for the day of the Lord is at hand: it ſhall come as a deſtruction from the Almighty. Therefore ſhall all hands be faint, and every man's heart ſhall melt. And they ſhall be afraid: pangs and ſorrows ſhall take hold of them: they ſhall be in pain as a woman that travaileth; they ſhall be amazed one at another: their faces ſhall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land deſolate, and he ſhall deſtroy the ſinners thereof out of it. For the ſtars of heaven and the conſtellations thereof ſhall not give their light: the ſun ſhall be darkened in his going forth, and the moon ſhall not cauſe her light to ſhine. And I will puniſh the world for their evil, and the wicked for their iniquity; and will cauſe the arrogancy of the proud to ceaſe, and will lay low the haughtineſs of the terrible. I will make a man more precious than fine gold: even a man, than the golden wedge of Ophir. Therefore I will ſhake the heavens, and the earth ſhall remove out of her place, in the wrath of the Lord of hoſts, and in the day of his fierce anger. And it ſhall be as the chaſed roe, and as a ſheep that no man taketh up: they ſhall every man turn to his own people, and flee every man into his own land. Every one that is found ſhall be thruſt through; and every one that is joined unto them ſhall fall by the ſword. Their children alſo ſhall be daſhed to pieces before their eyes; their houſes ſhall be ſpoiled, and their wives raviſhed. Behold, I will ſtir up the Medes againſt them, which ſhall not regard ſilver; and as for gold they ſhall not delight in it. Their bows alſo ſhall daſh the young men to pieces; and they ſhall have no pity on the fruit of the womb; their eye ſhall not ſpare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, ſhall be as when God overthrew Sodom and Gomorrah. It ſhall never be inhabited, neither ſhall it be dwelt in from generation to generation: neither ſhall the Arabian pitch tent there; neither ſhall the ſhepherds make their fold there: but wild beaſts of the deſert ſhall lie there; and their houſes ſhall be full of doleful creatures; and owls ſhall dwell there, and ſatyrs ſhall dance there. And the wild beaſts of the iſlands ſhall cry in their deſolate houſes, and dragons in their pleaſant palaces: and her time is near to come, and her days ſhall not be prolonged.

Iſaiah 13th chapter.

THE word that the Lord ſpake againſt Babylon and againſt the land of the Chaldeans by Jeremiah the prophet. Declare ye among the nations, and publiſh, and ſet up a ſtandard; publiſh, and conceal not: ſay, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation againſt her, which ſhall make her land deſolate, and none ſhall dwell therein: they ſhall remove, they ſhall depart, both man and beaſt. In thoſe days and in that time, ſaith the Lord, the children of Iſrael ſhall come, they and the children of Judah together, going, and weeping: they ſhall go, and ſeek the Lord their God. They ſhall aſk their way to Zion with their faces thitherward, ſaying, Come, and let us join ourſelves to the Lord in a perpetual covenant that ſhall not be forgotten. My people hath been loſt ſheep: their ſhepherds have cauſed them to go aſtray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their reſting-place. All that found them have devoured them: and their adverſaries ſaid, We offend not: becauſe they have ſinned againſt the Lord, the habitation of juſtice: even the Lord, the hope of their fathers. Remove out of the midſt of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks. For lo, I will raiſe, and cauſe to come up againſt Babylon an aſſembly of great nations from the north country: and they ſhall ſet themſelves in array againſt her; from thence ſhe ſhall be taken: their arrows ſhall be as of a mighty expert man; none ſhall return in vain. And Chaldea ſhall be a ſpoil: all that ſpoil her ſhall be ſatisfied, ſaith the Lord. Becauſe ye were glad, becauſe ye rejoiced, O ye deſtroyers of mine heritage, becauſe ye are grown fat, as the heifer at graſs, and bellow as bulls; your mother ſhall be ſore confounded: ſhe that bare you ſhall be aſhamed: behold, the hindermoſt of the nations ſhall be a wilderneſs, a dry land and a deſert. Becauſe of the wrath of the Lord it ſhall not be inhabited, but it ſhall be wholly deſolate: every one that goeth by Babylon ſhall be aſtoniſhed, and hiſs at all her plagues. Put yourſelves in array againſt Babylon round about: all ye that bend the bow, ſhoot at her, ſpare no arrows: for ſhe hath ſinned againſt the Lord. Shout againſt her round about: ſhe hath given her hand: her foundations are fallen, her walls are thrown down, for it is the vengeance of the Lord: take vengeance upon her; as ſhe hath done, do unto her. Cut off the ſower from Babylon, and him that

that handleth the ſickle in the time of harveſt: for fear of the oppreſſing ſword, they ſhall turn every one to his own people, and they ſhall flee every one to his own land. Iſrael is a ſcattered ſheep; the lions have driven him away; firſt, the king of Aſſyria hath devoured him; and laſt, this Nebuchadnezzar king of Babylon hath broken his bones. Therefore thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will puniſh the king of Babylon and his land, as I have puniſhed the king of Aſſyria. And I will bring Iſrael again to his habitation, and he ſhall feed on Carmel and Baſhan, and his ſoul ſhall be ſatisfied upon mount Ephraim and Gilead. In thoſe days and at that time, ſaith the Lord, the iniquity of Iſrael ſhall be ſought for, and there ſhall be none; and the ſins of Judah, and they ſhall not be found: for I will pardon them whom I reſerve. Go up againſt the land of Merathaim, even againſt it, and againſt the inhabitants of Pekod: waſte and utterly deſtroy after them, ſaith the Lord, and do according to all that I have commanded thee. A ſound of battle is in the land, and of great deſtruction. How is the hammer of the whole earth cut aſunder and broken! how is Babylon become a deſolation among the nations! I have laid a ſnare for thee, and thou art alſo taken, O Babylon, and thou waſt not aware: thou art found, and alſo caught, becauſe thou haſt ſtriven againſt the Lord. The Lord hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord God of hoſts in the land of the Chaldeans. Come againſt her from the utmoſt border, open her ſtore-houſes: caſt her up as heaps, and deſtroy her utterly: let nothing of her be left. Slay all her bullocks; let them go down to the ſlaughter: woe unto them! for their day is come, the time of their viſitation. The voice of them that flee and eſcape out of the land of Babylon to declare in Zion the vengeance of the Lord our God, the vengeance of his temple. Call together the archers againſt Babylon: all ye that bend the bow, camp againſt it round about; let none thereof eſcape: recompence her according to her work; according to all that ſhe hath done, do unto her; for ſhe hath been proud againſt the Lord, againſt the Holy One of Iſrael. Therefore ſhall her young men fall in the ſtreets, and all her men of war ſhall be cut off in that day, ſaith the Lord. Behold, I am againſt thee, O thou moſt proud, ſaith the Lord God of hoſts: for thy day is come, the time that I will viſit thee. And the moſt proud ſhall ſtumble, and fall, and none ſhall raiſe him up: and I will kindle a fire in his cities, and it ſhall

devour all round about him. Thus ſaith the Lord of hoſts; The children of Iſrael and the children of Judah were oppreſſed together: and all that took them captives held them faſt; they refuſed to let them go. Their Redeemer is ſtrong; the Lord of hoſts is his name; he ſhall throughly plead their cauſe, that he may give reſt to the land, and diſquiet the inhabitants of Babylon. A ſword is upon the Chaldeans, ſaith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wiſe men. A ſword is upon the liars: and they ſhall dote: a ſword is upon her mighty men; and they ſhall be diſmayed. A ſword is upon their horſes, and upon their chariots, and upon all the mingled people that are in the midſt of her; and they ſhall become as women: a ſword is upon her treaſures: and they ſhall be robbed. A drought is upon her waters; and they ſhall be dried up: for it is the land of graven images, and they are mad upon their idols. Therefore the wild beaſts of the deſert with the wild beaſts of the iſlands ſhall dwell there, and the owls ſhall dwell therein; and it ſhall be no more inhabited for ever; neither ſhall it be dwelt in from generation to generation. As God overthrew Sodom and Gomorrah and the neighbour cities thereof, ſaith the Lord: ſo ſhall no man abide there, neither ſhall any ſon of man dwell therein. Behold, a people ſhall come from the north, and a great nation, and many kings ſhall be raiſed up from the coaſts of the earth. They ſhall hold the bow and the lance, they are cruel, and will not ſhew mercy; their voice ſhall roar like the ſea, and they ſhall ride upon horſes, every one put in array like a man to the battle, againſt thee, O daughter of Babylon. The king of Babylon hath heard the report of them, and his hands waxed feeble: anguiſh took hold of him, and pangs as of a woman in travail. Behold, he ſhall come up like a lion from the ſwelling of Jordan unto the habitation of the ſtrong: but I will make them ſuddenly run away from her: and who is a choſen man, that I may appoint over her; for who is like me: and who will appoint me the time? and who is that ſhepherd that will ſtand before me? Therefore hear ye the counſel of the Lord that he hath taken againſt Babylon, and his purpoſes that he hath purpoſed againſt the land of the Chaldeans: ſurely the leaſt of the flock ſhall draw them out: ſurely he ſhall make their habitation deſolate with them. At the noiſe of the taking of Babylon the earth is moved, and the cry is heard among the nations.

Thus

Thus ſaith the Lord, Behold, I will raiſe up againſt Babylon, and againſt them that dwell in the midſt of them that riſe up againſt me, a deſtroying wind; and will ſend unto Babylon fanners, that ſhall fan her, and ſhall empty her land; for in the day of trouble they ſhall be againſt her round about. Againſt him that bendeth let the archer bend his bow, and againſt him that lifteth himſelf up in his brigandine; and ſpare ye not her young men; deſtroy ye utterly all her hoſt. Thus the ſlain ſhall fall in the land of the Chaldeans, and they that are thruſt through in her ſtreets. For Iſrael hath not been forſaken, nor Judah of his God, of the Lord of hoſts; though their land was filled with ſin againſt the holy one of Iſrael. Flee out of the midſt of Babylon, and deliver every man his ſoul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompence. Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine: therefore the nations are mad. Babylon is ſuddenly fallen and deſtroyed: howl for her: take balm for her pain, if ſo be ſhe may be healed. We would have healed Babylon, but ſhe is not healed: forſake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the ſkies. The Lord hath brought forth our righteouſneſs: come and let us declare in Zion the work of the Lord our God. Make bright the arrows; gather the ſhields: the Lord hath raiſed up the ſpirit of the kings of the Medes; for his device is againſt Babylon, to deſtroy it; becauſe it is the vengeance of the Lord, the vengeance of his temple. Set up the ſtandard upon the walls of Babylon, make the watch ſtrong, ſet up the watchmen, prepare the ambuſhes: for the Lord hath both deviſed and done that which he ſpake againſt the inhabitants of Babylon. O thou that dwelleſt upon many waters, abundant in treaſures, thine end is come, and the meaſure of thy covetouſneſs. The Lord of hoſts hath ſworn by himſelf, ſaying, Surely I will fill thee with men, as with caterpillars; and they ſhall lift up a ſhout againſt thee. He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heaven by his underſtanding. When he uttereth his voice, there is a multitude of waters in the heavens; and he cauſeth the vapours to aſcend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treaſures. Every man is brutiſh by his knowledge: every founder is confounded by the graven image: for his molten

image is falſhood, and there is no breath in them. They are vanity, the work of errors: in the time of their viſitation they ſhall periſh. The portion of Jacob is not like them; for he is the former of all things: and Iſrael is the rod of his inheritance. The Lord of hoſts is his name. Thou art my battle-ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I deſtroy kingdoms; and with thee will I break in pieces the horſe and his rider; and with thee will I break in pieces the chariot and his rider; with thee alſo will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will alſo break in pieces with thee the ſhepherd and his flock; and with thee will I break in pieces the huſbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion, in your ſight, ſaith the Lord. Behold, I am againſt thee, O deſtroying mountain, ſaith the Lord, which deſtroyeſt all the earth: and I will ſtretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations: but thou ſhalt be deſolate for ever, ſaith the Lord. Set ye up a ſtandard in the land, blow the trumpet among the nations, prepare the nations againſt her, call together againſt her the kingdoms of Ararat, Minni, and Aſhchenaz; appoint a captain againſt her, cauſe the horſes to come up as the rough caterpillars. Prepare againſt her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land ſhall tremble and ſorrow: for every purpoſe of the Lord ſhall be performed againſt Babylon, to make the land of Babylon a deſolation without an inhabitant. The mighty men of Babylon have forborn to fight, they have remained in their holds: their might hath failed, they became as women: they have burned her dwelling-places; her bars are broken. One poſt ſhall run to meet another, and one meſſenger to meet another, to ſhew the king of Babylon that his city is taken at one end, and that the paſſages are ſtopped, and the reeds they have burned with fire, and the men of the war are affrighted. For thus ſaith the Lord of hoſts, the God of Iſrael; the daughter of Babylon is like a threſhing-floor, it is time to threſh her: yet a little while, and the time of her harveſt ſhall come. Nebuchadrezzar the king of Babylon hath devoured me, he hath

cruſhed

cruſhed me, he hath made me an empty veſſel, he hath ſwallowed me up like a dragon, he hath filled his belly with my delicates, he hath caſt me out. The violence done to me and to my fleſh, be upon Babylon, ſhall the inhabitant of Zion ſay; and my blood upon the inhabitants of Chaldea, ſhall Jeruſalem ſay. Therefore thus ſaith the Lord, Behold, I will plead thy cauſe, and take vengeance for thee; and I will dry up her ſea, and make her ſprings dry. And Babylon ſhall become heaps, a dwelling place for dragons, an aſtoniſhment, and an hiſſing, without an inhabitant. They ſhall roar together like lions: they ſhall yell as lions' whelps. In their heat will I make their feaſts, and I will make them drunken, that they may rejoice, and ſleep a perpetual ſleep, and not awake, ſaith the Lord. I will bring them down like lambs to the ſlaughter, like rams with he-goats. How is Sheſhach taken! and how is the praiſe of the whole earth ſurprized! how is Babylon become an aſtoniſhment among the nations! The ſea is come up upon Babylon: ſhe is covered with the multitude of the waves thereof. Her cities are a deſolation, a dry land, and a wilderneſs, a land wherein no man dwelleth, neither doth any ſon of man paſs thereby. And I will puniſh Bel in Babylon, and I will bring forth out of his mouth that which he hath ſwallowed up; and the nations ſhall not flow together any more unto him: yea, the wall of Babylon ſhall fall. My people, go ye out of the midſt of her, and deliver ye every man his ſoul from the fierce anger of the Lord. And leſt your heart faint, and ye fear for the rumour that ſhall be heard in the land; a rumour ſhall both come one year, and after that in another year ſhall come a rumour, and violence in the land, ruler againſt ruler. Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land ſhall be confounded, and all her ſlain ſhall fall in the midſt of her. Then the heaven and the earth, and all that is therein, ſhall ſing for Babylon: for the ſpoiler ſhall come unto her from the north, ſaith the Lord. As Babylon hath cauſed the ſlain of Iſrael to fall, ſo at Babylon ſhall fall the ſlain of all the earth. Ye that have eſcaped the ſword, go away, ſtand not ſtill: remember the Lord afar off, and let Jeruſalem come into your mind. We are confounded, becauſe we have heard reproach; ſhame hath covered our faces: for ſtrangers are come into the ſanctuaries of the Lord's houſe. Wherefore, behold, the days come, ſaith the Lord, that I will do judgment upon her graven images, and through all her land the wounded ſhall groan. Though Babylon ſhould mount up to heaven,

heaven, and though ſhe ſhould fortify the height of her ſtrength, yet from me ſhall ſpoilers come unto her, ſaith the Lord. A ſound of a cry cometh from Babylon, and great deſtruction from the land of the Chaldeans. Becauſe the Lord hath ſpoiled Babylon, and deſtroyed out of her the great voice, when her waves do roar like great waters, a noiſe of their voice is uttered. Becauſe the ſpoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the Lord God of recompences ſhall ſurely requite. And *I will* make drunk her princes, and her wiſe men, her captains and her rulers, and her mighty men: and they ſhall ſleep a perpetual ſleep, and not wake, ſaith the King, whoſe name is The Lord of hoſts. Thus ſaith the Lord of hoſts; The broad walls of Babylon ſhall be utterly broken, and her high gates ſhall be burned with fire: and the people ſhall labour in vain, and the folk in the fire, and they ſhall be weary.

Jeremiah 50th chapter and 51. 1—58.

Overthrow of Tyre and Zidon.

THE burden of Tyre. Howl, ye ſhips of Tarſhiſh; for it is laid waſte, ſo that there is no houſe, no entering in. From the land of Chittim it is revealed to them. Be ſtill, ye inhabitants of the iſle, thou whom the merchants of Zidon, that paſs over the ſea, have repleniſhed. And by great waters the ſeed of Sihor, the harveſt of the river, is her revenue: and ſhe is a mart of nations. Be thou aſhamed, O Zidon: for the ſea hath ſpoken, even the ſtrength of the ſea, ſaying, I travail not, nor bring forth children, neither do I nouriſh up young men, nor bring up virgins. As at the report concerning Egypt, ſo ſhall they be ſorely pained at the report of Tyre. Paſs ye over to Tarſhiſh; howl, ye inhabitants of the iſle. Is this your joyous city, whoſe antiquity is of ancient days? her own feet ſhall carry her afar off to ſojourn. Who hath taken this counſel againſt Tyre, the crowning city, whoſe merchants are princes, whoſe traffickers are the honourable of the earth? The Lord of hoſts hath purpoſed it, to ſtain the pride of all glory, and to bring into contempt all the honourable of the earth. Paſs through thy land as a river, O daughter of Tarſhiſh: there is no more ſtrength. He ſtretched out his hand over the ſea, he ſhook the kingdoms: the Lord hath given a commandment againſt the merchant city, to deſtroy the ſtrong holds thereof,

of. And he ſaid, Thou ſhalt no more rejoice, O thou oppreſſed virgin, daughter of Zidon: ariſe, paſs over to Chittim; there alſo ſhalt thou have no reſt. Behold, the land of the Chaldeans; this people was not till the Aſſyrian founded it for them that dwell in the wilderneſs: they ſet up the towers thereof, they raiſed up the palaces thereof, and he brought it to ruin. Howl, ye ſhips of Tarſhiſh: for your ſtrength is laid waſte. And it ſhall come to paſs in that day, that Tyre ſhall be forgotten ſeventy years, according to the days of one king: after the end of ſeventy years ſhall Tyre ſing as an harlot. Take an harp, go about the city, thou harlot, that haſt been forgotten; make ſweet melody, ſing many ſongs, that thou mayeſt be remembered. And it ſhall come to paſs, after the end of ſeventy years, that the Lord will viſit Tyre, and ſhe ſhall turn to her hire, and ſhall commit fornication with all the kingdoms of the world upon the face of the earth. And her merchandize and her hire ſhall be holineſs to the Lord: it ſhall not be treaſured nor laid up; for her merchandize ſhall be for them that dwell before the Lord, to eat ſufficiently, and for durable clothing.

Iſaiah 23d chapter.

SON of man, becauſe that Tyrus hath ſaid againſt Jeruſalem, Aha, ſhe is broken that was the gates of the people: ſhe is turned unto me: I ſhall be repleniſhed, now ſhe is laid waſte: therefore thus ſaith the Lord God, Behold, I am againſt thee, O Tyrus, and will cauſe many nations to come up againſt thee, as the ſea cauſeth his waves to come up. And they ſhall deſtroy the walls of Tyrus, and break down her towers; I will alſo ſcrape her duſt from her, and make her like the top of a rock. It ſhall be a place for the ſpreading of nets in the midſt of the ſea: for I have ſpoken it, ſaith the Lord God: and it ſhall become a ſpoil to the nations. And her daughters which are in the field ſhall be ſlain by the ſword: and they ſhall know that I am the Lord. For thus ſaith the Lord God, Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings from the north, with horſes and with chariots, and with horſemen, and companies, and much people. He ſhall ſlay with the ſword thy daughters in the field: and he ſhall make a fort againſt thee: and caſt a mount againſt thee, and lift up the buckler againſt thee. And he ſhall ſet engines of war againſt thy

thy walls, and with his axes he ſhall break down thy towers. By reaſon of the abundance of his horſes their duſt ſhall cover thee: thy walls ſhall ſhake at the noiſe of the horſemen, and of the wheels, and of the chariots, when he ſhall enter into thy gates, as men enter into a city wherein is made a breach. With the hooſs of his horſes ſhall he tread down all thy ſtreets: he ſhall ſlay thy people by the ſword, and thy ſtrong garriſons ſhall go down to the ground. And they ſhall make a ſpoil of thy riches, and make a prey of thy merchandiſe; and they ſhall break down thy walls, and deſtroy thy pleaſant houſes: and they ſhall lay thy ſtones, and thy timber, and thy duſt in the midſt of the water. And I will cauſe the noiſe of thy ſongs to ceaſe; and the ſound of thy harps ſhall be no more heard. And I will make thee like the top of a rock, thou ſhalt be a place to ſpread nets upon; thou ſhalt be built no more: for I the Lord have ſpoken it, ſaith the Lord God. Thus ſaith the Lord God to Tyrus, Shall not the iſles ſhake at the ſound of thy fall, when the wounded cry, when the ſlaughter is made in the midſt of thee? Then all the princes of the ſea ſhall come down from their thrones, and lay away their robes, and put off their broidered garments; they ſhall clothe themſelves with trembling, they ſhall ſit upon the ground, and ſhall tremble at every moment, and be aſtoniſhed at thee. And they ſhall take up a lamentation for thee, and ſay to thee, How art thou deſtroyed, that waſt inhabited of ſeafaring men, the renowned city, which was ſtrong in the ſea, ſhe and her inhabitants, which cauſe their terror to be on all that haunt it! Now ſhall the iſles tremble in the day of thy fall; yea, the iſles that are in the ſea ſhall be troubled at thy departure. For thus ſaith the Lord God: When I ſhall make thee a deſolate city, like the cities that are not inhabited; when I ſhall bring up the deep upon thee, and great waters ſhall cover thee; when I ſhall bring thee down with them that deſcend into the pit, with the people of old time, and ſhall ſet thee in the low parts of the earth, in places deſolate of old, with them that go down to the pit, that thou be not inhabited; and I ſhall ſet glory in the land of the living; I will make thee a terror, and thou ſhall be no more: though thou be ſought for, yet ſhalt thou never be found again, ſaith the Lord God.

Now, thou ſon of man, take up a lamentation for Tyrus; and ſay unto Tyrus, O thou that art ſituate at the entry of the ſea, which art a merchant of the people for many iſles, Thus ſaith the Lord God; O Tyrus, thou haſt ſaid, I am of perfect beauty. Thy borders are in the midſt

of

of the ſeas, thy builders have perfected thy beauty. They have made all thy ſhip boards of fir trees of Senir: they have taken cedars from Lebanon to make maſts for thee. Of the oaks of Baſhan have they made thine oars: the company of the Aſhurites have made thy benches of ivory, brought out of the iſles of Chittim. Fine linen with broidered work from Egypt was that which thou ſpreadeſt forth to be thy ſail: blue and purple from the iſles of Eliſhah was that which covered thee. The inhabitants of Zidon and Arvad were thy marines: thy wiſe men, O Tyrus, that were in thee, were thy pilots. The ancients of Gebal and the wiſe men thereof were in thee thy calkers: all the ſhips of the ſea with their marines were in thee to occupy thy merchandiſe. They of Perſia, and of Lud, and of Phut, were in thine army, thy men of war, they hanged the ſhield and helmet in thee, they ſet forth thy comelineſs. The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers; they hanged their ſhields upon thy walls round about: they have made thy beauty perfect. Tarſhiſh was thy merchant by reaſon of the multitude of all kind of riches: with ſilver, iron, tin, and lead they traded in thy fairs. Javan, Tubal, and Meſhech, they were thy merchants: they traded the perſons of men and veſſels of braſs in thy market. They of the houſe of Togarmar traded in thy fairs with horſes, and horſemen, and mules. The men of Dedan were thy merchants: many iſles were the merchandiſe of thine hand: they brought thee for a preſent horns of ivory and ebony. Syria was thy merchant by reaſon of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. Judah, and the land of Iſrael, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. Damaſcus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. Dan alſo and Javan going to and fro occupied in thy fairs: bright iron, caſſia, and calamus were in thy market. Dedan was thy merchant in precious clothes for chariots. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats; in theſe were they thy merchants. The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all ſpices, and with all precious ſtones, and gold. Haran, and Canneh, and Eden, the merchants of Sheba, Aſhur, and

and Chilmad were thy merchants. Theſe were thy merchants in all ſorts of things, in blue clothes, and broidered work, and in cheſts of rich apparel bound with cords, and made of cedar among thy merchandiſe. The ſhips of Tarſhiſh did ſing of thee in thy market; and thou waſt repleniſhed and made very glorious in the midſt of the ſeas. Thy rowers have brought thee into great waters: the eaſt wind hath broken thee in the midſt of the ſeas. Thy riches, and thy fairs, thy merchandiſe, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandiſe, and all thy men of war that are in thee, and in all thy company which is in the midſt of thee, ſhall fall into the midſt of the ſeas in the day of thy ruin. The ſuburbs ſhall ſhake at the ſound of the cry of thy pilots. And all that handle the oar, the mariners, and all the pilots of the ſea ſhall come down from their ſhips, they ſhall ſtand upon the land: and ſhall cauſe their voice to be heard againſt thee, and ſhall cry bitterly, and ſhall caſt up duſt upon their heads, they ſhall wallow themſelves in the aſhes: and they ſhall make themſelves utterly bald for thee, and gird them with ſackcloth, and they ſhall weep for thee with bitterneſs of heart, and bitter wailing. And in their wailing they ſhall take up a lamentation for thee, and lament over thee, ſaying, What city is like Tyrus, like the deſtroyed in the midſt of the ſea? When thy wares went forth out of the the ſeas, thou filledſt many people; thou didſt enrich the kings of the earth with the multitude of thy riches and of thy merchandiſe. In the time when thou ſhalt be broken by the ſeas in the depth of the waters, thy merchandiſe and all thy company in the midſt of thee ſhall fall. All the inhabitants of the iſles ſhall be aſtoniſhed at thee, and their kings ſhall be ſore afraid, they ſhall be troubled in their countenance. The merchants among the people ſhall hiſs at thee: thou ſhalt be a terror, and never ſhalt be any more.

Son of man, ſay unto the prince of Tyrus, Thus ſaith the Lord God; Becauſe thine heart is lifted up, and thou haſt ſaid, I am a god, I ſit in the ſeat of God in the midſt of the ſeas; yet thou art a man, and not God; though thou ſet thine heart as the heart of God: behold, thou art wiſer than Daniel; there is no ſecret that they can hide from thee: with thy wiſdom and with thine underſtanding thou haſt gotten thee riches, and haſt gotten gold and ſilver into thy treaſures: by thy great wiſdom and by thy traffick haſt thou increaſed thy riches, and thine heart is lifted up becauſe of thy riches: therefore

thus

thus ſaith the Lord God; Becauſe thou haſt ſet thine heart as the heart of God: behold therefore, I will bring ſtrangers upon thee, the terrible of the nations: and they ſhall draw their ſwords againſt the beauty of thy wiſdom, and they ſhall defile thy brightneſs. They ſhall bring thee down to the pit, and thou ſhalt die the death of them that are ſlain in the midſt of the ſeas. Wilt thou yet ſay before him that ſlayeth thee, I am God? but thou ſhalt be a man, and no God, in the hand of him that ſlayeth thee. Thou ſhalt die the death of the uncircumciſed, by the hand of ſtrangers: for I have ſpoken it, ſaith the Lord God. Son of man, take up a lamentation upon the king of Tyrus, and ſay unto him, Thus ſaith the Lord God; thou ſealeſt up the ſum, full of wiſdom, and perfect in beauty. Thou haſt been in Eden the garden of God: every precious ſtone was thy covering, the ſardius, topaz, and the diamond, the beryl, the onyx, and the jaſper, the ſapphire, the emerald, and the carbuncle, and gold: the workmanſhip of thy tabrets and of thy pipes was prepared in thee in the day that thou waſt created. Thou art the anointed cherub that covereth: and I have ſet thee ſo: thou waſt upon the holy mountain of God: thou haſt walked up and down in the midſt of the ſtones of fire. Thou waſt perfect in thy ways from the day that thou waſt created till iniquity was found in thee. By the multitude of thy merchandiſe they have filled the midſt of thee with violence, and thou haſt ſinned: therefore I will caſt thee as profane out of the mountain of God: and I will deſtroy thee, O covering cherub, from the midſt of the ſtones of fire. Thine heart was lifted up becauſe of thy beauty, thou haſt corrupted thy wiſdom by reaſon of thy brightneſs: I will caſt thee to the ground, I will lay thee before kings that they may behold thee. Thou haſt defiled thy ſanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick: therefore will I bring forth a fire from the midſt of thee, it ſhall devour thee, and I will bring thee to aſhes upon the earth in the ſight of all them that behold thee. All they that know thee among the people ſhall be aſtoniſhed at thee; thou ſhalt be a terror, and never ſhalt thou be any more. Son of man, ſet thy face againſt Zidon, and propheſy againſt it, and ſay, Thus ſaith the Lord God: behold, I am againſt thee, O Zidon; and I will be glorified in the midſt of thee, and they ſhall know that I am the Lord, when I ſhall have executed judgments in her, and ſhall be ſanctified in her. For I will ſend into her peſtilence, and blood into her ſtreets; and the wounded

wounded ſhall be judged in the midſt of her by the ſword upon her on every ſide; and they ſhall know that I am the Lord. And there ſhall be no more a pricking brier unto the houſe of Iſrael, nor any grieving thorn of all that are round about them that deſpiſed them; and they ſhall know that I am the Lord God. Thus ſaith the Lord God; When I ſhall have gathered the houſe of Iſrael from the people among whom they are ſcattered, and ſhall be ſanctified in them in the ſight of the heathen, then ſhall they dwell in their land that I have given to my ſervant Jacob. And they ſhall dwell ſafely therein, and ſhall build houſes, and plant vineyards: yea, they ſhall dwell with confidence, when I have executed judgments upon all thoſe that deſpiſe them round about them; and they ſhall know that I am the Lord their God. *Ezekiel* 26, 27, *and* 28*th chapter.*

Deſtruction of Moab.

THE burden of Moab. Becauſe in the night Ar of Moab is laid waſte and brought to ſilence; becauſe in the night Kir of Moab is laid waſte, and brought to ſilence; he is gone to Bajith and to Dibon, the high places, to weep; Moab ſhall howl over Nebo, and over Medeba; on all their heads ſhall be baldneſs, and every beard cut off. In their ſtreets they ſhall gird themſelves with ſackcloth: on the tops of their houſes and in their ſtreets every one ſhall howl, weeping abundantly. And Heſhbon ſhall cry, and Elealeh: their voice ſhall be heard even unto Jahaz: therefore the armed ſoldiers of Moab ſhall cry out; his life ſhall be grievous unto him. My heart ſhall cry out for Moab: his fugitives ſhall flee unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping ſhall they go it up; for in the way of Horonaim they ſhall ariſe up a cry of deſtruction. For the waters of Nimrim ſhall be deſolate: for the hay is withered away, the graſs faileth, there is no green thing. Therefore the abundance they have gotten, and that which they have laid up, ſhall they carry away to the brook of the willows. For the cry is gone round about the borders of Moab: the howling thereof unto Eglaim, and the howling thereof unto Beer-elim. For the waters of Dimon ſhall be full of blood: for I will bring more upon Dimon, lions upon him that eſcapeth of Moab, and upon the remnant of the land.

Send

Send ye the lamb to the ruler of the land from Sela to the wilderneſs, unto the mount of the daughter of Zion. For it ſhall be, that, as a wandering bird caſt out of the neſt, ſo the daughters of Moab ſhall be at the fords of Arnon. Take counſel, execute judgement; make thy ſhadow as the night in the midſt of the noon-day; hide the outcaſts, bewray not him that wandereth. Let mine outcaſts dwell with thee, Moab; be thou a covert to them from the face of the ſpoiler: for the extortioner is at an end, the ſpoiler ceaſeth, the oppreſſors are conſumed out of the land. And in mercy ſhall the throne be eſtabliſhed: and he ſhall ſit upon it in truth in the tabernacle of David, judging and ſeeking judgment, and haſting righteouſneſs. We have heard of the pride of Moab; he is very proud; even of his haughtineſs, and his pride, and his wrath: but his lies ſhall not be ſo. Therefore ſhall Moab howl for Moab, every one ſhall howl: for the foundations of Kir-hareſeth ſhall ye mourn, ſurely they are ſtricken. For the fields of Heſhbon languiſh, and the vine of Sibmah: the Lords of the Heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderneſs: her branches are ſtretched out, they are gone over the ſea. Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heſhbon, and Elealeh: for the ſhouting for thy ſummer fruits, and for thy harveſt is fallen. And gladneſs is taken away, and joy out of a plentiful field; and in the vineyards there ſhall be no ſinging, neither ſhall there be ſhouting: the treaders ſhall tread out no wine in their preſſes; I have made their vintage ſhouting to ceaſe. Wherefore my bowels ſhall ſound like an harp for Moab, and mine inward parts for Kir-hareſh. And it ſhall come to paſs, when it is ſeen that Moab is weary on the high place, that he ſhall come to his ſanctuary to pray; but he ſhall not prevail. This is the word that the Lord hath ſpoken concerning Moab ſince that time. But now the Lord hath ſpoken, ſaying, Within three years, as the years of an hireling, and the glory of Moab ſhall be contemned, with all that great multitude: and the remnant ſhall be very ſmall and feeble.

Iſaiah 15 and 16th chapters.

WOE unto Nebo! for it is ſpoiled: Kiriathaim is confounded and taken; Miſgab is confounded and diſmayed.

There

There ſhall be no more praiſe of Moab: in Heſhbon they have deviſed evil againſt it; come, and let us cut it off from being a nation. Alſo thou ſhalt be cut down, O Madmen; the ſword ſhall purſue thee. A voice of crying ſhall be from Horonaim, ſpoiling and great deſtruction. Moab is deſtroyed; her little ones have cauſed a cry to be heard. For in the going up of Luhith continual weeping ſhall go up; for in the going down of Horonaim the enemies have heard a cry of deſtruction. Flee, ſave your lives, and be like the heath in the wilderneſs. For becauſe thou haſt truſted in thy works and in thy treaſures, thou ſhalt alſo be taken: and Chemoſh ſhall go forth into captivity with his prieſts and his princes together. And the ſpoiler ſhall come upon every city, and no city ſhall eſcape; the valley alſo ſhall periſh, and the plain ſhall be deſtroyed, as the Lord hath ſpoken. Give wings unto Moab, that it may flee and get away; for the cities thereof ſhall be deſolate, without any to dwell therein. Curſed be he that doeth the work of the Lord deceitfully, and curſed be he that keepeth back his ſword from blood. Moab hath been at eaſe from his youth, and he hath ſettled on his lees, and hath not been emptied from veſſel to veſſel, neither hath he gone into captivity: therefore his taſte remained in him, and his ſcent is not changed. Therefore, behold, the days come, ſaith the Lord, that I will ſend unto him wanderers, that ſhall cauſe him to wander, and ſhall empty his veſſels, and break their bottles. And Moab ſhall be aſhamed of Chemoſh, as the houſe of Iſrael was aſhamed of Beth-el their confidence. How ſay ye, We are mighty, and ſtrong men for the war? Moab is ſpoiled, and gone up out of her cities, and his choſen young men are gone down to the ſlaughter, ſaith the, King, whoſe name is The Lord of hoſts. The calamity of Moab is near to come, and his affliction haſteth faſt. All ye that are about him bemoan him; and all ye that know his name, ſay, How is the ſtrong ſtaff broken, and the beautiful rod! Thou daughter that doſt inhabit Dibon, come down from thy glory, and ſit in thirſt; for the ſpoiler of Moab ſhall come upon thee, and he ſhall deſtroy thy ſtrong holds. O inhabitant of Aroer, ſtand by the way and eſpy: aſk him that fleeth, and her that eſcapeth, and ſay, What is done? Moab is confounded; for it is broken down: howl, and cry; tell ye it in Arnon, that Moab is ſpoiled, and judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath, and upon Dibon, and upon Nebo, and upon Beth-

Beth-diblathaim, and upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon, and upon Kerioth, and upon Bozrah: and upon all the cities of the land of Moab, far or near. The horn of Moab is cut off, and his arm is broken, ſaith the Lord. Make ye him drunken; for he magnified himſelf againſt the Lord. Moab alſo ſhall wallow in his vomit, and he alſo ſhall be in deriſion. For was not Iſrael a deriſion unto thee; was he found among thieves? for ſince thou ſpakeſt of him, thou ſkippedſt for joy. O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her neſt in the ſides of the hole's mouth. We have heard the pride of Moab, he is exceeding proud; his loftineſs, and his arrogancy, and his pride, and the haughtineſs of his heart. I know his wrath, ſaith the Lord: but it ſhall not be ſo; his lies ſhall not ſo effect it. Therefore will I howl for Moab, and I will cry out for all Moab; mine heart ſhall mourn for the men of Kir-heres. O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the ſea, they reach even to the ſea of Jazer: the ſpoiler is fallen upon thy ſummer fruits and upon thy vintage. And joy and gladneſs is taken from the plentiful field, and from the land of Moab: and I have cauſed wine to fail from the wine preſſes: none ſhall tread with ſhouting; their ſhouting ſhall be no ſhouting. From the cry of Heſhbon, even unto Elealeh, and even unto Jahaz, have they uttered their voice, from Zoar, even unto Horonaim, as an heifer of three years old, for the waters alſo of Nimrim ſhall be deſolate. Moreover, I will cauſe to ceaſe in Moab, ſaith the Lord, him that offereth in the high places, and him that burneth incenſe to his gods. Therefore mine heart ſhall ſound for Moab like pipes, and mine heart ſhall ſound like pipes for the men of Ker-heres: becauſe the riches that he hath gotten are periſhed. For every head ſhall be bald, and every beard clipped: upon all the hands ſhall be cuttings, and upon the loins ſack-cloth. There ſhall be lamentation generally upon all the houſe-tops of Moab, and in the ſtreets thereof: for I have broken Moab like a veſſel wherein is no pleaſure, ſaith the Lord. They ſhall howl, ſaying, How is it broken down? how hath Moab turned the back with ſhame? ſo ſhall Moab be a deriſion and a diſmaying to all them about him. For thus ſaith the Lord; Behold, he ſhall fly as an eagle, and ſhall ſpread his wings over Moab. Kerioth is taken, and the ſtrong holds are ſurpriſed, and the mighty men's hearts in Moab at that day ſhall be as the heart of a woman in her pangs. And Moab ſhall be

deſtroyed from being a people, becauſe he hath magnified himſelf againſt the Lord. Fear, and the pit, and the ſnare, ſhall be upon thee, O inhabitant of Moab, ſaith the Lord. He that fleeth from the fear ſhall fall into the pit; and he that getteth up out of the pit ſhall be taken in the ſnare: for I will bring upon it, even upon Moab, the year of their viſitation, ſaith the Lord. They that fled ſtood under the ſhadow of Heſhbon, becauſe of the force; but a fire ſhall come forth out of Heſhbon, and a flame from the midſt of Sihon, and ſhall devour the corner of Moab, and the crown of the head of the tumultuous ones. Woe be unto thee, O Moab! the people of Chemoſh periſheth: for thy ſons are taken captives, and thy daughters captives. Yet will I bring again the captivity of Moab in the latter days, ſaith the Lord. Thus far is the judgment of Moab.

Jeremiah 48th chapter.

Prophecies concerning Egypt and Ethiopia.

THE burden of Egypt. Behold, the Lord rideth upon a ſwift cloud, and ſhall come into Egypt, and the idols of Egypt ſhall be moved at his preſence, and the heart of Egypt ſhall melt in the midſt of it. And I will ſet the Egyptians againſt the Egyptians: and they ſhall fight every one againſt his brother, and every one againſt his neighbour; city againſt city, and kingdom againſt kingdom. And the ſpirit of Egypt ſhall fail in the midſt thereof, and I will deſtroy the counſel thereof: and they ſhall ſeek to the idols, and to the charmers, and to them that have familiar ſpirits, and to the wizards. And the Egyptians will I give over into the hand of a cruel lord; and a fierce king ſhall rule over them, ſaith the Lord, the Lord of hoſts. And the waters ſhall fail from the ſea, and the rivers ſhall be waſted and dried up. And they ſhall turn the rivers far away, and the brooks of defence ſhall be emptied and dried up: the reeds and flags ſhall wither. The paper-reeds by the brooks, by the mouth of the brooks, and every thing ſown by the brooks ſhall wither, be driven away, and be no more. The fiſhers alſo ſhall mourn, and all they that caſt angle into the brooks ſhall lament, and they that ſpread nets upon the waters ſhall languiſh. Moreover, they that work in fine flax, and they that weave net-works ſhall be confounded. And they ſhall be broken in the purpoſes thereof, all that make fluices and ponds for fiſh. Surely the princes of Zoan are fools, the counſel of the wiſe

wiſe counſellors of Pharaoh is become brutiſh: how ſay ye unto Pharaoh, I am the ſon of the wiſe, the ſon of ancient kings? Where are they? where are thy wiſe men? and let them tell thee now, and let them know what the Lord of hoſts hath purpoſed upon Egypt. The princes of Zoan are become fools, the princes of Noph are deceived, they have alſo ſeduced Egypt, even they that are the ſtay of the tribes thereof. The Lord hath mingled a perverſe ſpirit in the midſt thereof: and they have cauſed Egypt to err in every work thereof, as a drunken man ſtaggereth in his vomit. Neither ſhall there be any work for Egypt, which the head or tail, branch or ruſh may do. In that day ſhall Egypt be like unto women: and it ſhall be afraid and fear, becauſe of the ſhaking of the hand of the Lord of hoſts, which he ſhaketh over it. And the land of Judah ſhall be a terror unto Egypt, every one that maketh mention thereof, ſhall be afraid in himſelf; becauſe of the counſel of the Lord of hoſts, which he hath determined againſt it. In that day ſhall five cities in the land of Egypt ſpeak the language of Canaan, and ſwear to the Lord of hoſts: one ſhall be called, The city of deſtruction. In that day ſhall there be an altar to the Lord in the midſt of the land of Egypt, and a pillar at the border thereof to the Lord. And it ſhall be for a ſign, and for a witneſs unto the Lord of hoſts in the land of Egypt: for they ſhall cry unto the Lord becauſe of the oppreſſors, and he ſhall ſend them a ſaviour and a great one, and he ſhall deliver them. And the Lord ſhall be known to Egypt, and the Egyptians ſhall know the Lord in that day, and ſhall do ſacrifice and oblation; yea, they ſhall vow a vow unto the Lord, and perform it. And the Lord ſhall ſmite Egypt, he ſhall ſmite and heal it, and they ſhall return even to the Lord, and he ſhall be entreated of them, and ſhall heal them. In that day ſhall there be a highway out of Egypt, to Aſſyria, and the Aſſyrian ſhall come into Egypt, and the Egyptian into Aſſyria, and the Egyptians ſhall ſerve with the Aſſyrians. In that day ſhall Iſrael be the third with Egypt, and with Aſſyria, even a bleſſing in the midſt of the land: whom the Lord of hoſts ſhall bleſs, ſaying, Bleſſed be Egypt my people, and Aſſyria the work of my hands, and Iſrael mine inheritance. *Iſaiah 19th chapter.*

THE word of the Lord which came to Jeremiah the prophet againſt the Gentiles; againſt Egypt, againſt the

army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemiſh, which Nebuchadrezzar king of Babylon ſmote in the fourth year of Jehoiakim the ſon of Joſiah king of Judah. Order ye the buckler and ſhield, and draw near to battle. Harneſs the horſes, and get up, ye horſemen, and ſtand forth with your helmets, furbiſh the ſpears, and put on the brigandines. Wherefore have I ſeen them diſmayed, and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: for fear was round about, ſaith the Lord. Let not the ſwift flee away, nor the mighty man eſcape; they ſhall ſtumble and fall toward the north by the river Euphrates. Who is this that cometh up as a flood, whoſe waters are moved as the rivers? Egypt riſeth up like a flood, and his waters are moved like the rivers, and he ſaith, I will go up, and will cover the earth, I will deſtroy the city, and the inhabitants thereof. Come up, ye horſes, and rage, ye chariots; and let the mighty men come forth, the Ethiopians and the Lybians, that handle the ſhield, and the Lydians, that handle and bend the bow. For this is the day of the Lord God of hoſts, a day of vengeance, that he may avenge him of his adverſaries: and the ſword ſhall devour, and it ſhall be ſatiate, and made drunk with their blood: for the Lord God of hoſts hath a ſacrifice in the north country by the river Euphrates. Go up into Gilead, and take balm, O virgin the daughter of Egypt: in vain ſhalt thou uſe many medicines: for thou ſhalt not be cured. The nations have heard of thy ſhame, and thy cry hath filled the land: for the mighty man hath ſtumbled againſt the mighty, and they are fallen both together. The word that the Lord ſpake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon ſhould come and ſmite the land of Egypt. Declare ye in Egypt and publiſh in Migdol, and publiſh in Noph, and in Tahpanhes: ſay ye, Stand faſt, and prepare thee; for the ſword ſhall devour round about thee. Why are thy valiant men ſwept away; they ſtood not, becauſe the Lord did drive them. He made many to fall, yea, one fell upon another, and they ſaid, Ariſe, and let us go again to our own people, and to the land of our nativity, from the oppreſſing ſword. They did cry there, Pharaoh king of Egypt is but a noiſe, he hath paſſed the time appointed. As I live, ſaith the King, whoſe name is the Lord of hoſts, Surely as Tabor is among the mountains, and as Carmel by the ſea, ſo ſhall he come. Oh thou daughter dwelling in Egypt, furniſh thyſelf to go into captivity: for Noph ſhall be waſte and deſolate without an inhabitant. Egypt is like

a very

a very fair heifer, but deſtruction cometh: it cometh out of the north. Alſo her hired men are in the midſt of her, like fatted bullocks, for they alſo are turned back, and are fled away together; they did not ſtand, becauſe the day of their calamity was come upon them, and the time of their viſitation. The voice thereof ſhall go like a ſerpent, for they ſhall march with an army, and come againſt her with axes, as hewers of wood. They ſhall cut down her foreſt, ſaith the Lord, though it cannot be ſearched, becauſe they are more than the graſshoppers, and are innumerable. The daughter of Egypt ſhall be confounded, ſhe ſhall be delivered into the hand of the people of the north. The Lord of hoſts, the God of Iſrael ſaith, Behold, I will puniſh the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings, even Pharaoh, and all them that truſt in him. And I will deliver them into the hand of thoſe that ſeek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the land of his ſervants: and afterwards it ſhall be inhabited, as in the days of old, ſaith the Lord. But fear not thou, O my ſervant Jacob, and be not diſmayed, O Iſrael; for behold, I will ſave thee from afar off, and thy ſeed from the land of their captivity, and Jacob ſhall return, and be in reſt and at eaſe, and none ſhall make him afraid. Fear thou not, O Jacob my ſervant, ſaith the Lord, for I am with thee, for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in meaſure, yet will I not leave thee wholly unpuniſhed. *Jeremiah 46th chap.*

SON of man, ſet thy face againſt Pharaoh king of Egypt, and propheſy againſt him, and againſt all Egypt. Speak and ſay, Thus ſaith the Lord God, Behold, I am againſt thee, Pharaoh king of Egypt, the great dragon that lieth in the midſt of his rivers, which hath ſaid, My river is mine own, and I have made it for myſelf. But I will put hooks in thy jaws, and I will cauſe the fiſh of thy rivers to ſtick upon thy ſcales, and I will bring thee up out of the midſt of thy rivers, and all the fiſh of thy rivers ſhall ſtick unto thy ſcales. And I will leave thee thrown into the wilderneſs, thee and all the fiſh of thy rivers: thou ſhalt fall upon the open fields, thou ſhalt not be brought together, nor gathered: I have given thee for meat to the beaſts of the field, and to the fowls of the heaven. And all the inhabitants of Egypt ſhall know that I am the Lord, becauſe they have been a ſtaff of reed to the houſe of Iſrael. When

they took hold of thee by thy hand, thou didſt break and rend all their ſhoulder: and when they eaned upon thee, thou brakeſt, and madeſt all their loins to be at a ſtand. Therefore thus ſaith the Lord God, Behold, I will bring a ſword upon thee, and cut off man and beaſt out of thee. And the land of Egypt ſhall be deſolate and waſte, and they ſhall know that I am the Lord; becauſe he hath ſaid, The river is mine, and I have made it. Behold therefore, I am againſt thee, and againſt thy rivers, and I will make the land of Egypt utterly waſte, and deſolate, from the tower of Syene even unto the border of Ethiopia. No foot of man ſhall paſs through it, nor foot of beaſt ſhall paſs through it, neither ſhall it be inhabited forty years. And I will make the land of Egypt deſolate in the midſt of the countries that are deſolate, and her cities among the cities that are laid waſte, ſhall be deſolate forty years: and I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries. Yet thus ſaith the Lord God, At the end of forty years will I gather the Egyptians from the people whither they were ſcattered. And I will bring again the captivity of Egypt, and will cauſe them to return into the land of Pathros, into the land of their habitation, and they ſhall be there a baſe kingdom. It ſhall be the baſeſt of the kingdoms, neither ſhall it exalt itſelf any more above the nations: for I will diminiſh them, that they ſhall no more rule over the nations. And it ſhall be no more the confidence of the houſe of Iſrael, which bringeth their iniquity to remembrance, when they ſhall look after them: but they ſhall know that I am the Lord God. Son of man, Nebuchadrezzar king of Babylon cauſed his army to ſerve a great ſervice againſt Tyrus: every head was made bald, and every ſhoulder was peeled: yet had he no wages, nor his army for Tyrus, for the ſervice that he had ſerved againſt it. Therefore, thus ſaith the Lord God, Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon, and he ſhall take her multitude, and take her ſpoil, and take her prey, and it ſhall be the wages for his army. I have given him the land of Egypt for his labour wherewith he ſerved againſt it, becauſe they wrought for me, ſaith the Lord God. In that day will I cauſe the horn of the houſe of Iſrael, to bud forth, and I will give thee the opening of the mouth in the midſt of them, and they ſhall know that I am the Lord. *Ezekiel 29th chapter.*

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SON of man, propheſy and ſay, Thus ſaith the Lord God; Howl ye, woe worth the day. For the day is near, even the day of the Lord is near, a cloudy day, it ſhall be the time of the heathen. And the ſword ſhall come upon Egypt, and great pain ſhall be in Ethiopia, when the ſlain ſhall fall in Egypt, and they ſhall take away her multitude, and her foundations ſhall be broken down. Ethiopia, and Lybia, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, ſhall fall with them by the ſword. Thus ſaith the Lord, They alſo that uphold Egypt ſhall fall, and the pride of her power ſhall come down: from the tower of Syene ſhall they fall in it by the ſword, ſaith the Lord God. And they ſhall be deſolate in the midſt of the countries that are deſolate, and her cities ſhall be in the midſt of the cities that are waſted. And they ſhall know that I am the Lord, when I have ſet a fire in Egypt, and when all her helpers ſhall be deſtroyed. In that day ſhall meſſengers go forth from me in ſhips, to make the careleſs Ethiopians afraid, and great pain ſhall come upon them, as in the day of Egypt, for lo, it cometh. Thus ſaith the Lord God, I will alſo make the multitude of Egypt to ceaſe by the hand of Nebuchadrezzar king of Babylon. He and his people with him, the terrible of the nations ſhall be brought to deſtroy the land: and they ſhall draw their ſwords againſt Egypt, and fill the land with the ſlain. And I will make the rivers dry, and ſell the land into the hand of the wicked, and I will make the land waſte, and all that is therein, by the hand of ſtrangers: I the Lord have ſpoken in. Thus ſaith the Lord God I will alſo deſtroy the idols, and I will cauſe their images to ceaſe out of Noph: and there ſhall be no more a prince of the land of Egypt, and I will put a fear in the land of Egypt. And I will make Pathros deſolate, and will ſet fire in Zoan, and will execute judgments in No. And I will pour my fury upon Sin, the ſtrength of Egypt, and I will cut off the multitude of No. And I will ſet fire in Egypt, Sin ſhall have great pain, and No ſhall be rent aſunder, and Noph ſhall have diſtreſſes daily. The young men of Aven and of Pi-beſeth ſhall fall by the ſword: and theſe cities ſhall go into captivity. At Tehaphnehes alſo the day ſhall be darkened, when I ſhall break there the yokes of Egypt: and the pomp of her ſtrength ſhall ceaſe in her: as for her, a cloud ſhall cover her, and her daughters ſhall go into captivity. Thus will I execute judgments in Egypt: and they ſhall know that I am

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the Lord. Son of man, I have broken the arm of Pharaoh king of Egypt; and lo, it ſhall not be bound up to be healed, to put a roller to bind it, to make it ſtrong to hold the ſword. Therefore thus ſaith the Lord God, Behold, I am againſt Pharaoh king of Egypt, and will break his arms, the ſtrong, and that which was broken, and I will cauſe the ſword to fall out of his hand. And I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries. And I will ſtrengthen the arms of the king of Babylon, and put my ſword in his hand; but I will break Pharaoh's arms, and he ſhall groan before him with the groanings of a deadly wounded man. But I will ſtrengthen the arms of the king of Babylon; and the arms of Pharaoh ſhall fall down; and they ſhall know that I am the Lord, when I ſhall put my ſword into the hand of the king of Babylon, and he ſhall ſtretch it out upon the land of Egypt. And I will ſcatter the Egyptians among the nations and diſperſe them among the countries, and they ſhall know that I am the Lord.

Ezekiel 30th chapter.

SON of man, take up a lamentation for Pharaoh king of Egypt, and ſay unto him, Thou art like a young lion of the nations, and thou art as a whale in the ſeas: and thou cameſt forth with thy rivers, and troubledſt the waters with thy feet, and fouledſt their rivers. Thus ſaith the Lord God, I will therefore ſpread out my net over thee, with a company of many people, and they ſhall bring thee up in my net. Then will I leave thee upon the land, I will caſt thee forth upon the open field, and will cauſe all the fowls of the heaven to remain upon thee, and I will fill the beaſts of the whole earth with thee. And I will lay thy fleſh upon the mountains, and fill the valleys with thy height. I will alſo water with thy blood the land wherein thou ſwimmeſt, even to the mountains; and the rivers ſhall be full of thee. And when I ſhall put thee out, I will cover the heaven, and make the ſtars thereof dark: I will cover the ſun with a cloud, and the moon ſhall not give her light. All the bright lights of heaven will I make dark over thee, and ſet darkneſs upon thy land, ſaith the Lord God. I will alſo vex the hearts of many people, when I ſhall bring thy deſtruction among the nations, into the countries which thou haſt not known.

known. Yea, I will make many people amazed at thee, and their kings ſhall be horribly afraid for thee, when I ſhall brandiſh my ſword before them, and they ſhall tremble at every moment; every man for his own life, in the day of thy fall. For thus ſaith the Lord God, The ſword of the king of Babylon ſhall come upon thee. By the ſwords of the mighty will I cauſe thy multitude to fall, the terrible of the nations all of them; and they ſhall ſpoil the pomp of Egypt, and all the multitude thereof ſhall be deſtroyed. I will deſtroy alſo all the beaſts thereof from beſides the great waters, neither ſhall the foot of man trouble them any more, nor the hoofs of beaſts trouble them. Then will I make their waters deep, and cauſe their rivers to run like oil, ſaith the Lord God. When I ſhall make the land of Egypt deſolate, and the country ſhall be deſtitute of that whereof it was full, when I ſhall ſmite all them that dwell therein, then ſhall they know that I am the Lord. This is the lamentation wherewith they ſhall lament her: the daughters of the nations ſhall lament her: they ſhall lament for her, even for Egypt, and for all her multitude, ſaith the Lord God. Son of man, wail for the multitude of Egypt, and caſt them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. Whom doſt thou paſs in beauty? go down, and be thou laid with the uncircumciſed. They ſhall fall in the midſt of them that are ſlain by the ſword: ſhe is delivered to the ſword; draw her, and all her multitudes. The ſtrong among the mighty ſhall ſpeak to him out of the midſt of hell with them that help him: they are gone down, they lie uncircumciſed, ſlain by the ſword. Aſſhur is there, and all her company: his graves are about him: all of them ſlain, fallen by the ſword, whoſe graves are ſet in the ſides of the pit, and her company is round about her grave: all of them ſlain, fallen by the ſword, which cauſed terror in the land of the living. There is Elam, and all her multitude round about her grave, all of them ſlain, fallen by the ſword, which are gone down uncircumciſed into the nether parts of the earth, which cauſed their terror in the land of the living, yet have they borne their ſhame with them that go down to the pit. They have ſet her a bed in the midſt of the ſlain with all her multitude: her graves are round about him, all of them uncircumciſed, ſlain by the ſword: though their terror was cauſed in the land of the living, yet they have borne their ſhame with them that go down to the pit: he is put in the midſt of them

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that be ſlain. There is Meſhech, Tubal, and all her multitude: her graves are round about him: all of them uncircumciſed, ſlain by the ſword, though they cauſed their terror in the land of the living. And they ſhall not lie with the mighty, that are fallen of the uncircumciſed, which are gone down to hell with their weapons of war: and they have laid their ſwords under their heads, but their iniquities ſhall be upon their bones, though they were the terror of the mighty in the land of the living. Yea, thou ſhalt be broken in the midſt of the uncircumciſed, and ſhalt lie with them that are ſlain with the ſword. There is Edom, her kings, and all her princes, which with their might are laid by them that were ſlain by the ſword: they ſhall lie with the uncircumciſed, and with them that go down to the pit. There be the princes of the north, all of them, and all the Zidonians which are gone down with the ſlain, with their terror they are aſhamed of their might, and they lie uncircumciſed with them that be ſlain by the ſword, and bear their ſhame with them that go down to the pit. Pharaoh ſhall ſee them, and ſhall be comforted over all his multitude, even Pharaoh and all his army ſlain by the ſword, ſaith the Lord God. For I have cauſed my terror in the land of the living; and he ſhall be laid in the midſt of the uncircumciſed, with them that are ſlain by the ſword, even Pharaoh and all his his multitude, ſaith the Lord God.

Ezekiel 32d chapter.

Divine judgments upon the land of Iſrael.

BEHOLD, the Lord maketh the earth empty, and maketh it waſte, and turneth it upſide down, and ſcattereth abroad the inhabitants thereof. And it ſhall be, as with the people, ſo with the prieſt: as with the ſervant, ſo with his maſter; as with the maid, ſo with her miſtreſs; as with the buyer, ſo with the ſeller; as with the lender, ſo with the borrower; as with the taker of uſury, ſo with the giver of uſury to him. The land ſhall be utterly emptied and utterly ſpoiled: for the Lord hath ſpoken this word. The earth mourneth and fadeth away, the world languiſheth and fadeth away, the haughty people of the earth do languiſh. The earth alſo is defiled under the inhabitants thereof; becauſe they have tranſgreſſed the laws, changed the ordinance, broken the everlaſting covenant. Therefore hath

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the curſe devoured the earth, and they that dwell therein are deſolate; therefore the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languiſheth, all the merry hearted do ſigh. The mirth of tabrets ceaſeth, the noiſe of them that rejoice endeth, the joy of the harp ceaſeth. They ſhall not drink wine with a ſong; ſtrong drink ſhall be bitter to them that drink it. The city of confuſion is broken down: every houſe is ſhut up, that no man may come in. There is a crying for wine in the ſtreets; all joy is darkened, the mirth of the land is gone. In the city is left deſolation, and the gate is ſmitten with deſtruction. When thus it ſhall be in the midſt of the land among the people, there ſhall be as the ſhaking of an olive tree, and as the gleaning grapes when the vintage is done. They ſhall lift up their voice, they ſhall ſing for the majeſty of the Lord, they ſhall cry aloud from the ſea. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Iſrael in the iſles of the ſea. From the uttermoſt part of the earth have we heard ſongs, even glory to the righteous. But I ſaid, my leanneſs, my leanneſs, woe unto me! the treacherous dealers have dealt treacherouſly, yea the treacherous dealers have dealt very treacherouſly. Fear, and the pit, and the ſnare, are upon thee, O inhabitant of the earth. And it ſhall come to paſs; that he who fleeth from the noiſe of the fear ſhall fall into the pit: and he that cometh up out of the midſt of the pit ſhall be taken in the ſnare; for the windows from on high are open, and the foundations of the earth do ſhake. The earth is utterly broken down, the earth is clean diſſolved, the earth is moved exceedingly. The earth ſhall reel to and fro like a drunkard, and ſhall be removed like a cottage; and the tranſgreſſion thereof ſhall be heavy upon it; and it ſhall fall, and not riſe again. And it ſhall come to paſs in that day, that the Lord ſhall puniſh the hoſt of the high ones that are on high, and the kings of the earth upon the earth; and they ſhall be gathered together as priſoners are gathered in the pit, and ſhall be ſhut up in the priſon, and after many days ſhall they be viſited. Then the moon ſhall be confounded, and the ſun aſhamed, when the Lord of hoſts ſhall reign in mount Zion, and in Jeruſalem, and before his ancients gloriouſly.

Iſaiah 24th chapter.

Seventy years captivity.

THE word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, that was the firſt year of Nebuchadrezzar, king of Babylon; the which Jeremiah the prophet ſpake unto all the people of Judah, and to all the inhabitants of Jeruſalem, ſaying, From the thirteenth year of Joſiah, the ſon of Amon king of Judah, even unto this day; that is the three and twentieth year: the word of the Lord hath come unto me, and I have ſpoken unto you, riſing early and ſpeaking; but ye have not hearkened. And the Lord hath ſent unto you all his ſervants the prophets, riſing early and ſending them; but ye have not hearkened, nor inclined your ear to hear. They ſaid, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever: and go not after other gods to ſerve them and to worſhip them, and provoke me not to anger with the works of your hands, and I will do you no hurt. Yet ye have not hearkened unto me, ſaith the Lord; that ye might provoke me to anger with the works of your hands to your own hurt. Therefore thus ſaith the Lord of hoſts; Becauſe ye have not heard my words, behold, I will ſend, and take all the families of the north, ſaith the Lord, and Nebuchadrezzar the king of Babylon my ſervant, and will bring them againſt this land, and againſt the inhabitants thereof, and againſt all theſe nations round about, and will utterly deſtroy them, and make them an aſtoniſhment, and an hiſſing, and perpetual deſolations. Moreover, I will take from them the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride, the ſound of the milſtones, and the light of the candle. And this whole land ſhall be a deſolation and an aſtoniſhment; and theſe nations ſhall ſerve the king of Babylon ſeventy years. And it ſhall come to paſs when ſeventy years are accompliſhed, that I will puniſh the king of Babylon, and that nation, ſaith the Lord, for their iniquity, and the land of the Chaldeans; and will make it perpetual deſolations. And I will bring upon that land all my words which I have pronounced againſt it, even all that is written in this book, which Jeremiah hath propheſied againſt all the nations. For many nations and great kings ſhall ſerve themſelves of them alſo: and I will recompenſe them according to their deeds, and according to the works of their own hands. For thus ſaith the

the Lord God of Iſrael unto me; Take the wine cup of this fury at my hand, and cauſe all the nations to whom I ſend thee to drink it. And they ſhall drink, and be moved, and be mad, becauſe of the ſword that I will ſend among them. Then took I the cup at the Lord's hand, and made all the nations to drink unto whom the Lord had ſent me: to wit, Jeruſalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a deſolation, an aſtoniſhment, an hiſſing, and a curſe; as it is this day: Pharaoh king of Egypt, and his ſervants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philiſtines, and Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the iſles which are beyond the ſea, Dedan, and Tema, and Buz, and all that are in the utmoſt corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the deſert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheſhach ſhall drink after them. Therefore thou ſhalt ſay unto them, Thus ſaith the Lord of hoſts, the God of Iſrael; Drink ye, and be drunken, and ſpue, and fall, and riſe no more, becauſe of the ſword which I will ſend among you. And it ſhall be if they refuſe to take the cup at thine hand to drink, then ſhalt thou ſay unto them, Thus ſaith the Lord of hoſts; Ye ſhall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and ſhould ye be utterly unpuniſhed? Ye ſhall not be unpuniſhed; for I will call for a ſword upon all the inhabitants of the earth, ſaith the Lord of hoſts. Therefore propheſy thou againſt them all theſe words, and ſay unto them, The Lord ſhall roar from on high, and utter his voice from his holy habitation, he ſhall mightily roar upon his habitation, he ſhall give a ſhout as they that tread the grapes, againſt all the inhabitants of the earth. A noiſe ſhall come even to the ends of the earth: for the Lord hath a controverſy with the nations; he will plead with all fleſh; he will give them that are wicked to the ſword, ſaith the Lord. Thus ſaith the Lord of hoſts; Behold, evil ſhall go forth from nation to nation, and a great whirlwind ſhall be raiſed up from the coaſts of the earth. And the ſlain of the Lord ſhall be at that day from one

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end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock shall be heard: for the Lord hath spoiled their pasture: and the peaceable habitations are cut down, because of the fierce anger of the Lord. He hath forsaken his covert, as the lion: for their land is desolate, because of the fierceness of the oppressor, and because of his fierce anger. *Jeremiah 25th chapter.*

Return of the Jews from Babylon.

THUS speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel, and concerning Judah. For thus saith the Lord, We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in

in meaſure, and will not leave thee altogether unpuniſhed. For thus ſaith the Lord, Thy bruiſe is incurable, and thy wound is grievous. There is none to plead thy cauſe, that thou mayeſt be bound up: thou haſt no healing medicines. All thy lovers have forgotten thee: they ſeek thee not: for I have wounded thee with the wound of an enemy, with the chaſtiſement of a cruel one, for the multitude of thine iniquity; becauſe thy ſins were increaſed. Why crieſt thou for thine affliction? thy ſorrow is incurable, for the multitude of thine iniquity: becauſe thy ſins were increaſed, I have done theſe things unto thee. Therefore all they that devour thee ſhall be devoured; and all thine adverſaries, every one of them ſhall go into captivity; and they that ſpoil thee ſhall be a ſpoil, and all that prey upon thee will I give for a prey. For I will reſtore health unto thee, and I will heal thee of thy wounds, ſaith the Lord, becauſe they called thee an Out-caſt, ſaying, This is Zion, whom no man ſeeketh after. Thus ſaith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city ſhall be builded upon her own heap; and the palace ſhall remain after the manner thereof. And out of them ſhall proceed thankſgiving, and the voice of them that make merry, and I will multiply them, and they ſhall not be few; I will alſo glorify them, and they ſhall not be ſmall. Their children alſo ſhall be as aforetime, and their congregation ſhall be eſtabliſhed before me, and I will puniſh all that oppreſs them. And their nobles ſhall be of themſelves, and their governor ſhall proceed from the midſt of them; and I will cauſe him to draw near, and he ſhall approach unto me; for who is this that engaged his heart to approach unto me? ſaith the Lord. And ye ſhall be my people, and I will be your God. Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it ſhall fall with pain upon the head of the wicked. The fierce anger of the Lord ſhall not return until he have done it, and until he have performed the intents of his heart; in the latter days ye ſhall conſider it.

And now therefore thus ſaith the Lord, the God of Iſrael, concerning this city, whereof ye ſay, It ſhall be delivered into the hand of the king of Babylon, by the ſword, and by the famine, and by the peſtilence: behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cauſe them to dwell ſafely; and they ſhall be my people, and I will be their God.

And

And I will give them one heart and one way, that they may fear me for ever, for the good of them and of their children after them. And I will make an everlaſting covenant with them, that I will not turn away from them, to do them good: but I will put my fear in their hearts, that they ſhall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land aſſuredly, with my whole heart and with my whole ſoul. For thus ſaith the Lord, Like as I have brought all this great evil upon this people, ſo will I bring upon them all the good that I have promiſed them. And fields ſhall be bought in this land, whereof ye ſay, It is deſolate without man or beaſt; it is given into the hand of the Chaldeans. Men ſhall buy fields for money, and ſubſcribe evidences, and ſeal them, and take witneſſes in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the ſouth: for I will cauſe their captivity to return, ſaith the Lord.

Moreover the word of the Lord came unto Jeremiah the ſecond time, while he was yet ſhut up in the court of the priſon, ſaying, Thus ſaith the Lord the maker thereof, the Lord that formed it to eſtabliſh it, The Lord is his name; Call unto me, and I will anſwer thee, and ſhew thee great and mighty things, which thou knoweſt not. For thus ſaith the Lord, the God of Iſrael, concerning the houſes of this city, and concerning the houſes of the kings of Judah, which are thrown down by the mounts, and by the ſword: they come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have ſlain in mine anger and in my fury, and for all whoſe wickedneſs I have hid my face from this city. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cauſe the captivity of Judah and the captivity of Iſrael to return, and will build them as at the firſt. And I will cleanſe them from all their iniquity whereby they have ſinned againſt me; and I will pardon all their iniquities whereby they have ſinned, and whereby they have tranſgreſſed againſt me. And it ſhall be to me a name of joy, a praiſe and an honour before all the nations of the earth, which ſhall hear all the good that I do unto them; and they ſhall fear and tremble for all the goodneſs and for all the proſperity that I procure unto it. Thus ſaith the Lord, Again there ſhall be heard in this place, which ye ſay ſhall be deſolate without man and without beaſt, even in the cities

cities of Judah and in the ſtreets of Jeruſalem, that are deſolate without man, and without inhabitant, and without beaſt; the voice of joy and the voice of gladneſs, the voice of the bridegroom and the voice of the bride, the voice of them that ſhall ſay, Praiſe the Lord of hoſts: for the Lord is good; for his mercy endureth for ever; and of them that ſhall bring the ſacrifice of praiſe unto the houſe of the Lord. For I will cauſe to return the captivity of the land as at the firſt, ſaith the Lord. Thus ſaith the Lord of hoſts, Again in this place which is deſolate without man and without beaſt, and in all the cities thereof, ſhall be an habitation of ſhepherds cauſing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the ſouth, and in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah ſhall the flocks paſs again under the hands of him that telleth them, ſaith the Lord. Behold, the days come, ſaith the Lord, that I will perform that good thing which I have promiſed unto the houſe of Iſrael, and to the houſe of Judah. In thoſe days, and at that time, will I cauſe the Branch of righteouſneſs to grow up unto David; and he ſhall execute judgment and righteouſneſs in the land. In thoſe days ſhall Judah be ſaved, and Jeruſalem ſhall dwell ſafely; and this is the name wherewith ſhe ſhall be called, The Lord our righteouſneſs. For thus ſaith the Lord, David ſhall never want a man to ſit upon the throne of the houſe of Iſrael: neither ſhall the prieſts the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do ſacrifice continually. Thus ſaith the Lord, if ye can break my covenant of the day, and my covenant of the night, and that there ſhould not be day and night in their ſeaſon; then may alſo my covenant be broken with David my ſervant, that he ſhould not have a ſon to reign upon his throne; and with the Levites the prieſts, my miniſters. As the hoſt of heaven cannot be numbered, neither the ſand of the ſea meaſured, ſo will I multiply the ſeed of David my ſervant, and the Levites that miniſter unto me. Conſidereſt thou not what this people have ſpoken, ſaying, The two families which the Lord hath choſen, he hath even caſt them off? thus they have deſpiſed my people, that they ſhould be no more a nation before them. Thus ſaith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I caſt away the ſeed of Jacob, and David my ſervant, ſo that I will not take any of his ſeed to be rulers

over the ſeed of Abraham, Iſaac, and Jacob: for I will cauſe their captivity to return, and have mercy on them.

Jeremiah 30th chap.—32. 36—44.—*33d chap.*

Deſtruction of Nineveh.

GOD is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adverſaries, and he reſerveth wrath for his enemies. The Lord is ſlow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the ſtorm, and the clouds are the duſt of his feet. He rebuketh the ſea, and maketh it dry, and drieth up all the rivers: Baſhan languiſheth, and Carmel, and the flower of Lebanon languiſheth. The mountains quake at him, and the hills melt, and the earth is burned at his preſence, yea, the world, and all that dwell therein. Who can ſtand before his indignation? and who can abide in the fierceneſs of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a ſtrong hold in the day of trouble; and he knoweth them that truſt in him. But with an over-running flood he will make an utter end of the place thereof, and darkneſs ſhall purſue his enemies. What do ye imagine againſt the Lord? he will make an utter end: affliction ſhall not riſe up the ſecond time. For while they be holden together as thorns, and while they are drunken as drunkards, they ſhall be devoured as ſtubble fully dry. There is one come out of thee that imagineth evil againſt the Lord, a wicked counſellor. Thus ſaith the Lord; Though they be quiet, and likewiſe many, yet thus ſhall they be cut down, when he ſhall paſs through. Though I have afflicted thee, I will afflict thee no more. For now will I break his yoke from off thee, and will burſt thy bonds in ſunder. And the Lord hath given a commandment concerning thee, that no more of thy name be ſown: out of the houſe of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile. Behold upon the mountains the feet of him that bringeth good tidings, that publiſheth peace: O Judah, keep thy ſolemn feaſts, perform thy vows: for the wicked ſhall no more paſs through thee; he is utterly cut off.

He

He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily. For the Lord hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches. The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken. The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared. The gates of the rivers shall be opened, and the palace shall be dissolved. And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breasts. But Nineveh is of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry; but none shall look back. Take ye the spoil of silver, take the spoil of gold: for there is none end of the store, and glory out of all the pleasant furniture. She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness. Where is the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid? The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin. Behold, I am against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

Woe to the bloody city! it is all full of lies and robbery; the prey departeth not. The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots: the horseman lifteth up both the bright sword, and the glittering spear: and there is a multitude of slain, and a great number of carcases: and there is none end of their corpses; they stumble upon their corpses: because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcraft, that selleth nations through her whoredoms, and families through her witchcrafts. Behold, I am against thee, saith the Lord of

hoſts: and I will diſcover thy ſkirts upon thy face, and I will ſhew the nations thy nakedneſs, and the kingdoms thy ſhame. And I will caſt abominable filth upon thee, and make thee vile, and will ſet thee as a gazing-ſtock. And it ſhall come to paſs, that all they that look upon thee ſhall flee from thee, and ſay, Nineveh is laid waſte: who will bemoan her? whence ſhall I ſeek comforters for thee? Art thou better than populous No, that was ſituate among the rivers, that had the waters round about it, whoſe rampart was the ſea, and her wall was from the ſea? Ethiopia and Egypt were her ſtrength, and it was infinite; Put and Lubim were thy helpers. Yet was ſhe carried away, ſhe went into captivity; her young children alſo were daſhed in pieces at the top of all the ſtreets: and they caſt lots for her honourable men, and all her great men were bound in chains. Thou alſo ſhalt be drunken: thou ſhalt be hid, thou alſo ſhalt ſeek ſtrength becauſe of the enemy. All thy ſtrong holds ſhall be like fig-trees with the firſt ripe figs: if they be ſhaken, they ſhall even fall into the mouth of the eater. Behold, thy people in the midſt of thee are women: the gates of thy land ſhall be ſet wide open unto thine enemies: the fire ſhall devour thy bars. Draw thee waters for the ſiege, fortify thy ſtrong holds: go into clay, and tread the mortar, make ſtrong the brick-kiln. There ſhall the fire devour thee; the ſword ſhall cut thee off; it ſhall eat thee up like the canker-worm: make thyſelf many as the canker-worm, make thyſelf many as the locuſts. Thou haſt multiplied thy merchants above the ſtars of heaven: the canker-worm ſpoileth and fleeth away. Thy crowned are as the locuſts, and thy captains as the great graſshoppers, which camp in the hedges in the cold day, but when the ſun ariſeth they flee away, and their place is not known where they are. Thy ſhepherds ſlumber, O king of Aſſyria: thy nobles ſhall dwell in the duſt: thy people is ſcattered upon the mountains, and no man gathereth them. There is no healing of thy bruiſe; thy wound is grievous: all that hear the bruit of thee ſhall clap the hands over thee: for upon whom hath not thy wickedneſs paſſed continually. *Nahum 1ſt, 2d, and 3d chapters.*

The promulgation of the goſpel.

COMFORT ye, comfort ye my people, ſaith your God. Speak ye comfortably to Jeruſalem, and cry unto her,

her, that her warfare is accompliſhed, that her iniquity is pardoned; for ſhe hath received of the Lord's hand double for all her ſins. The voice of him that crieth in the wilderneſs, Prepare ye the way of the Lord, make ſtraight in the deſert a high way for our God. Every valley ſhall be exalted, and every mountain and hill ſhall be made low: and the crooked ſhall be made ſtraight, and the rough places plain: and the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together: for the mouth of the Lord hath ſpoken it. The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſs, a nd all the goodlineſs thereof is as the flower of the field: the graſs withereth, the flower fadeth, becauſe the ſpirit of the Lord bloweth upon it: ſurely the people is graſs. The graſs withereth, the flower fadeth: but the word of our God ſhall ſtand for ever. O Zion, that bringeſt good tidings, get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength: lift it up, be not afraid; ſay unto the cities of Judah, Behold your God! Behold, the Lord God will come with ſtrong hand, and his arm ſhall rule for him: behold his reward is with him, and his work before him. He ſhall feed his flock like a ſhepherd: he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young. Who hath meaſured the waters in the hollow of his hand? and meted out heaven with the ſpan, and comprehended the duſt of the earth in a meaſure, and weighed the mountains in ſcales, and the hills in a balance? Who hath directed the ſpirit of the Lord? or being his counſellor hath taught him? With whom took he counſel, and who inſtructed him, and taught him in the path of judgment, and taught him knowledge, and ſhewed to him the way of underſtanding? Behold, the nations are as a drop of a bucket, and are counted as the ſmall duſt of the balance: behold, he taketh up the iſles, as a very little thing, and Lebanon is not ſufficient to burn, nor the beaſts thereof ſufficient for a burnt offering. All nations before him are as nothing; and they are counted to him leſs than nothing; and vanity. To whom then will ye liken God? or what likeneſs will ye compare unto him? The workman melteth a graven image, and the goldſmith ſpreadeth it over with gold, and caſteth ſilver chains. He that is ſo impoveriſhed that he hath no oblation, chooſeth a tree that will not rot: he ſeeketh unto him a cunning workman to prepare a graven image that ſhall not be moved. Have ye not known? have ye not heard? hath it not been

told you from the beginning? have ye not underſtood from the foundations of the earth? It is he that ſitteth upon the circle of the earth, and the inhabitants thereof are as graſshoppers: that ſtretcheth out the heavens as a curtain, and ſpreadeth them out as a tent to dwell in: that bringeth the princes to nothing: he maketh the judges of the earth as vanity. Yea, they ſhall not be planted; yea, they ſhall not be ſown; yea, their ſtock ſhall not take root in the earth: and he ſhall alſo blow upon them, and they ſhall wither, and the whirlwind ſhall take them away as ſtubble. To whom then will ye liken me, or ſhall I be equal? ſaith the Holy One. Lift up your eyes on high, and behold who hath created theſe things, that bringeth out their hoſt by number: he calleth them all by names, by the greatneſs of his might, for that he is ſtrong in power: not one faileth. Why ſayeſt thou, O Jacob, and ſpeakeſt, O Iſrael, My way is hid from the Lord, and my judgment is paſſed over from my God? Haſt thou not known? haſt thou not heard, that the everlaſting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? there is no ſearching of his underſtanding. He giveth power to the faint; and to them that have no might he increaſeth ſtrength. Even the youths ſhall faint and be weary, and the young men ſhall utterly fall: but they that wait upon the Lord ſhall renew their ſtrength: they ſhall mount up with wings as eagles; they ſhall run, and not be weary; and they ſhall walk, and not faint. *Iſaiah 40th chapter.*

Chriſt's peaceable kingdom.

AND there ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots; and the Spirit of the Lord ſhall reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and might, the ſpirit of knowledge, and the fear of the Lord. And ſhall make him of quick underſtanding in the fear of the Lord: and he ſhall not judge after the ſight of his eyes, neither reprove after the hearing of his ears. But with righteouſneſs ſhall he judge the poor, and reprove with equity, for the meek of the earth; and he ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked. And righteouſneſs ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins. The wolf alſo ſhall dwell with the lamb, and the leopard ſhall lie down

down with the kid; and the calf, and the young lion, and the fatling together, and a little child ſhall lead them. And the cow and the bear ſhall feed; their young ones ſhall lie down together: and the lion ſhall eat ſtraw like the ox. And the ſucking child ſhall play on the hole of the aſp, and the weaned child ſhall put his hand on the cockatrice-den. They ſhall not hurt nor deſtroy in all my holy mountain: for the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea. *Iſaiah* 11 *chap.* 1—9.

The ſufferings of Chriſt.

BEHOLD, my ſervant ſhall deal prudently, he ſhall be exalted and extolled, and be very high. As many were aſtoniſhed at thee; his viſage was ſo marred more than any man, and his form more than the ſons of men: ſo ſhall he ſprinkle many nations: the kings ſhall ſhut their mouths at him: for that which had not been told them ſhall they ſee, and that which they had not heard ſhall they conſider.

Who hath believed our report? and to whom is the arm of the Lord revealed? For he ſhall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comelineſs: and when we ſhall ſee him, there is no beauty that we ſhould deſire him. He is deſpiſed and rejected of men; a man of ſorrows, and acquainted with grief: and we hid as it were our faces from him: he was deſpiſed, and we eſteemed him not. Surely he hath borne our griefs, and carried our ſorrows: yet we did eſteem him ſtricken, ſmitten of God, and afflicted. But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him; and with his ſtripes we are healed. All we like ſheep have gone aſtray; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all. He was oppreſſed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the ſlaughter, and as a ſheep before her ſhearers is dumb, ſo he opened not his mouth. He was taken from priſon and from judgment: and who ſhall declare his generation? for he was cut off out of the land of the living: for the tranſgreſſion of my people was he ſtricken. And he made his grave with the wicked, and with the rich in his death: becauſe he had done no violence, neither was any deceit in his mouth. Yet it pleaſed the Lord to bruiſe him; he hath put him to grief: when thou

ſhalt

ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand. He ſhall ſee of the travail of his ſoul, and ſhall be ſatisfied: by his knowledge ſhall my righteous ſervant juſtify many; for he ſhall bear their iniquities. Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong: becauſe he hath poured out his ſoul unto death: and he was numbered with the tranſgreſſors; and he bare the ſin of many, and made interceſſion for the tranſgreſſors.

Iſaiah 52. 13 *to the end of the* 53*d chapter.*

Calling of the Gentiles.

SING, O barren, thou that didſt not bear; break forth into ſinging, and cry aloud, thou that didſt not travail with child: for more are the children of the deſolate than the children of the married wife, ſaith the Lord. Enlarge the place of thy tent, and let them ſtretch forth the curtains of thine habitations: ſpare not, lengthen thy cords, and ſtrengthen thy ſtakes; for thou ſhalt break forth on thy right hand and on the left; and thy ſeed ſhall inherit the Gentiles, and make the deſolate cities to be inhabited. Fear not; for thou ſhalt not be aſhamed: neither be thou confounded; for thou ſhalt not be put to ſhame: for thou ſhalt forget the ſhame of thy youth, and ſhalt not remember the reproach of thy widowhood any more. For thy Maker is thine huſband; The Lord of hoſts is his name: and thy Redeemer, the Holy One of Iſrael, The God of the whole earth ſhall he be called. For the Lord hath called thee as a woman forſaken and grieved in ſpirit, and a wife of youth, when thou waſt refuſed, ſaith thy God. For a ſmall moment have I forſaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have ſworn that the waters of Noah ſhould no more go over the earth; ſo have I ſworn that I would not be wroth with thee, nor rebuke thee. For the mountains ſhall depart, and the hills be removed; but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord, that hath mercy on thee. Oh, thou afflicted, toſſed with tempeſt, and not comforted, behold, I will lay thy ſtones with fair colours, and lay thy foundations with ſapphires. And I will make thy windows

of

of agates, and thy gates of carbuncles, and all thy borders of pleaſant ſtones. And all thy children ſhall be taught of the Lord: and great ſhall be the peace of thy children. In righteouſneſs ſhalt thou be eſtabliſhed: thou ſhalt be far from oppreſſion: for thou ſhalt not fear: and from terror, for it ſhall not come near thee. Behold, they ſhall ſurely gather together, but not by me: whoſoever ſhall gather together againſt thee ſhall fall for thy ſake. Behold, I have created the ſmith that bloweth the coals in the fire, and that bringeth forth an inſtrument for his work; and I have created the waſter to deſtroy. No weapon that is formed againſt thee ſhall proſper: and every tongue that ſhall riſe againſt thee in judgment thou ſhalt condemn. This is the heritage of the ſervants of the Lord, and their righteouſneſs is of me, ſaith the Lord.

Ho, every one that thirſteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye ſpend money for that which is not bread? and your labour for that which ſatisfieth not? hearken diligently unto me, and eat ye that which is good, and let your ſoul delight itſelf in fatneſs. Incline your ear, and come unto me: hear, and your ſoul ſhall live: and I will make an everlaſting covenant with you, even the ſure mercies of David. Behold, I have given him for a witneſs to the people, a leader and commander to the people. Behold, thou ſhalt call a nation that thou knoweſt not, and nations that knew not thee ſhall run unto thee, becauſe of the Lord thy God, and for the Holy One of Iſrael: for he hath glorified thee. Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forſake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, ſaith the Lord. For as the heavens are higher than the earth, ſo are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the ſnow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater: ſo ſhall my word be that goeth forth out of my mouth: it ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the thing whereto I ſent it. For ye ſhall

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go out with joy, and be led forth with peace: the mountains and the hills ſhall break forth before you into ſinging, and all the trees of the field ſhall clap their hands. Inſtead of the thorn ſhall come up the fir-tree, and inſtead of the brier ſhall come up the myrtle tree: and it ſhall be to the Lord for a name: for an everlaſting ſign that ſhall not be cut off. *Iſaiah* 54*th and* 55*th chapters.*

Nebuchadnezzar's firſt dream.

AND in the ſecond year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his ſpirit was troubled, and his ſleep brake from him. Then the king commanded to call the magicians, and the aſtrologers, and the ſorcerers, and the Chaldeans, for to ſhew the king his dreams. So they came and ſtood before the king. And the king ſaid unto them, I have dreamed a dream, and my ſpirit was troubled to know the dream. Then ſpake the Chaldeans to the king in Syriack, O king, live for ever: tell thy ſervants the dream, and we will ſhew the interpretation. The king anſwered and ſaid to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream with the interpretation thereof, ye ſhall be cut in pieces, and your houſes ſhall be made a dunghill. But if ye ſhew the dream, and the interpretation thereof, ye ſhall receive of me gifts, and rewards, and great honour: therefore ſhew me the dream, and the interpretation thereof. They anſwered again and ſaid, Let the king tell his ſervants the dream, and we will ſhew the interpretation of it. The king anſwered and ſaid, I know of certainty that ye would gain the time, becauſe ye ſee the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to ſpeak before me, till the time be changed: therefore tell me the dream, and I ſhall know that ye can ſhew me the interpretation thereof. The Chaldeans anſwered before the king, and ſaid, There is not a man upon the earth that can ſhew the king's matter: therefore there is no king, lord, nor ruler, that aſketh ſuch things at any magician, or aſtrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can ſhew it before the king, except the gods, whoſe dwelling is not with fleſh. For this cauſe the king was angry and very furious, and commanded to deſtroy all the wiſe men

men of Babylon. And the decree went forth that the wiſe men ſhould be ſlain; and they ſought Daniel and his fellows to be ſlain. Then Daniel anſwered with counſel and wiſdom to Arioch the captain of the king's guard, which was gone forth to ſlay the wiſe men of Babylon: he anſwered and ſaid to Arioch, the king's captain, Why is the decree ſo haſty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in and deſired of the king that he would give him time, and that he would ſhew the king the interpretation. Then Daniel went to his houſe, and made the thing known to Hananiah, Miſhael, and Azariah, his companions: that they would deſire mercies of the God of heaven concerning this ſecret; that Daniel and his fellows ſhould not periſh with the reſt of the wiſe men of Babylon. Then was the ſecret revealed unto Daniel in a night viſion. Then Daniel bleſſed the God of heaven: bleſſed be the name of God for ever and ever: for wiſdom and might are his: and he changeth the times and the ſeaſons; he removeth kings, and ſetteth up kings: he giveth wiſdom unto the wiſe, and knowledge to them that know underſtanding: he revealeth the deep and ſecret things: he knoweth what is in the darkneſs, and the light dwelleth with him. I thank thee, and praiſe thee, O thou God of my fathers, who haſt given me wiſdom and might, and haſt made known unto me now what we deſired of thee: for thou haſt now made known unto us the king's matter. Therefore Daniel went in unto Arioch whom the king had ordained to deſtroy the wiſe men of Babylon: he went, and ſaid thus unto him, Deſtroy not the wiſe men of Babylon: bring me in before the king, and I will ſhew unto the king the interpretation. Then Arioch brought in Daniel before the king in haſte, and ſaid thus unto him, I have found a man of the captives of Judah that will make known unto the king the interpretation. The king anſwered, and ſaid to Daniel, whoſe name was Belteſhazzar, Art thou able to make known unto me the dream which I have ſeen, and the interpretation thereof? Daniel anſwered in the preſence of the king, and ſaid, The ſecret which the king hath demanded cannot the wiſe men, the aſtrologers, the magicians, the ſooth-ſayers, ſhew unto the king; but there is a God in heaven that revealeth ſecrets, and maketh known to the king Nebuchadnezzar what ſhall be in the latter days. Thy dream, and the viſions of thy head upon thy bed, are theſe; as for thee, O king, thy thoughts came into thy mind upon thy bed, what

what ſhould come to paſs hereafter: and he that revealeth ſecrets maketh known to thee what ſhall come to paſs. But as for me, this ſecret is not revealed to me for any wiſdom that I have more than any living, but for their ſakes that ſhall make known the interpretation to the king, and that thou mighteſt know the thoughts of thy heart. Thou, O king, ſaweſt, and behold, a great image. This great image, whoſe brightneſs was excellent, ſtood before thee: and the form thereof was terrible. This image's head was of fine gold, his breaſt and his arms of ſilver, his belly and his thighs of braſs, his legs of iron, his feet part of iron and part of clay. Thou ſaweſt till that a ſtone was cut out without hands, which ſmote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the braſs, the ſilver, and the gold, broken to pieces together, and became like the chaff of the ſummer threſhing floors; and the wind carried them away, that no place was found for them: and the ſtone that ſmote the image became a great mountain, and filled the whole earth. This is the dream: and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and ſtrength, and glory. And whereſoever the children of men dwell, the beaſts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee ſhall riſe another kingdom inferior to thee, and another third kingdom of braſs, which ſhall bear rule over all the earth. And the fourth kingdom ſhall be ſtrong as iron: foraſmuch as iron breaketh in pieces, and ſubdueth all things: and as iron that breaketh all theſe, ſhall it break in pieces and bruiſe. And whereas thou ſaweſt the feet and toes, part of potter's clay, and part of iron, the kingdom ſhall be divided; but there ſhall be in it of the ſtrength of the iron, foraſmuch as thou ſaweſt the iron mixed with the miry clay. And as the toes of the feet were part of iron, and part of clay, ſo the kingdom ſhall be partly ſtrong, and partly broken. And whereas thou ſaweſt iron mixed with miry clay, they ſhall mingle themſelves with the ſeed of men: but they ſhall not cleave one to another, even as iron is not mixed with clay. And in the days of theſe kings ſhall the God of heaven ſet up a kingdom which ſhall never be deſtroyed: and the kingdom ſhall not be left to another people, but it ſhall break in pieces, and conſume all theſe kingdoms, and it ſhall ſtand for ever. Foraſmuch as thou

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ſaweſt that the ſtone was cut out of the mountain without hands, and that it brake in pieces the iron, the braſs, the clay, the ſilver, and the gold; the great God hath made known to the king what ſhall come to paſs hereafter: and the dream is certain, and the interpretation thereof ſure. Then the king Nebuchadnezzar fell upon his face, and worſhipped Daniel, and commanded that they ſhould offer an oblation and ſweet odours unto him. The king anſwered unto Daniel, and ſaid, Of a truth it is that your God is a God of Gods, and a Lord of kings, and a revealer of ſecrets, ſeeing thou couldeſt reveal this ſecret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wiſe men of Babylon. Then Daniel requeſted of the king, and he ſet Shadrach, Meſhach, and Abednego over the affairs of the province of Babylon: but Daniel ſat in the gate of the king.

Daniel 2d chapter.

Nebuchadnezzar's ſecond dream.

NEBUCHADNEZZAR the king, unto all people, nations, and languages that dwell in all the earth, Peace be multiplied unto you. I thought it good to ſhew the ſigns and wonders that the high God hath wrought toward me. How great are his ſigns! and how mighty are his wonders! his kingdom is an everlaſting kingdom, and his dominion is from generation to generation. I Nebuchadnezzar was at reſt in mine houſe, and flouriſhing in my palace: I ſaw a dream which made me afraid, and the thoughts upon my bed, and the viſions of my head troubled me. Therefore made I a decree, to bring in all the wiſe-men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the aſtrologers, the Chaldeans and the ſoothſayers: and I told the dream before them; but they did not make known to me the interpretation thereof. But at the laſt Daniel came in before me (whoſe name was Belteſhazzar, according to the name of my God, and in whom is the ſpirit of the holy gods) and before him I told the dream, ſaying, O Belteſhazzar, maſter of the magicians, becauſe I know that the ſpirit of the holy Gods is in thee, and no ſecret troubleth thee, tell me the viſions of my dream that I have ſeen, and the interpretation thereof. Thus were the viſions of mine head in my bed; I

ſaw,

ſaw, and behold a tree in the midſt of the earth, and the height thereof was great. The tree grew, and was ſtrong, and the height thereof reached unto heaven, and the ſight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beaſts of the field had ſhadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all fleſh was fed of it. I ſaw in the viſions of my head upon my bed, and behold, a watcher, and an holy one came down from heaven. He cried aloud, and ſaid thus, Hew down the tree, and cut off his branches, ſhake off his leaves, and ſcatter his fruit; let the beaſts get away from under it, and the fowls from his branches. Nevertheleſs, leave the ſtump of his roots in the earth, even with a band of iron and braſs, in the tender graſs of the field, and let it be wet with the dew of heaven, and let his portion be with the beaſts in the graſs of the earth. Let his heart be changed from man's, and let a beaſt's heart be given unto him, and let ſeven times paſs over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will, and ſetteth up over it the baſeſt of men. This dream I king Nebuchadnezzar have ſeen: now thou, O Belteſhazzar, declare the interpretation thereof, foraſmuch as all the wiſe-men of my kingdom are not able to make known unto me the interpretation: but thou art able, for the ſpirit of the holy gods is in thee. Then Daniel (whoſe name was Belteſhazzar) was aſtoniſhed for one hour, and his thoughts troubled him: the king ſpake and ſaid, Belteſhazzar, let not the dream, or the interpretation thereof trouble thee. Belteſhazzar anſwered and ſaid, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou ſaweſt, which grew, and was ſtrong, whoſe height reached unto the heaven, and the ſight thereof to all the earth; whoſe leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beaſts of the field dwelt, and upon whoſe branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become ſtrong: for thy greatneſs is grown and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king ſaw a watcher, and an holy one coming down from heaven, and ſaying, Hew the tree down, and deſtroy it, yet leave the ſtump of the roots thereof in the earth, even with a band of iron and braſs

braſs in the tender graſs of the field, and let it be wet with the dew of heaven, and let his portion be with the beaſts of the field, till ſeven times paſs over him; this is the interpretation, O king, and this is the decree of the moſt High, which is come upon my lord the king: that they ſhall drive thee from men, and thy dwelling ſhall be with the beaſts of the field, and they ſhall make thee to eat graſs as oxen, and they ſhall wet thee with the dew of heaven, and ſeven times ſhall paſs over thee, till thou know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will. And whereas they commanded to leave the ſtump of the tree-roots; thy kingdom ſhall be ſure unto thee, after that thou ſhalt have known the heavens do rule. Wherefore, O king, let my counſel be acceptable unto thee, and break off thy ſins by righteouſneſs, and thine iniquities by ſhewing mercy to the poor; if it may be a lengthening of thy tranquility. All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king ſpake, and ſaid, Is not this great Babylon that I have built for the houſe of the kingdom, by the might of my power, and for the honour of my majeſty? While the word was in the king's mouth, there fell a voice from heaven, ſaying, O king Nebuchadnezzar, to thee it is ſpoken, the kingdom is departed from thee. And they ſhall drive thee from men, and thy dwelling ſhall be with the beaſts of the field: they ſhall make thee to eat graſs as oxen, and ſeven times ſhall paſs over thee, until thou know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will. The ſame hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat graſs as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles feathers, and his nails like birds claws. And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine underſtanding returned unto me, and I bleſſed the moſt High, and I praiſed and honoured him that liveth for ever, whoſe dominion is an everlaſting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can ſtay his hand, or ſay unto him, What doeſt thou? At the ſame time my reaſon returned unto me, and for the glory of my kingdom, mine honour and brightneſs returned unto me; and my counſellors and my lords ſought unto me; and I

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was eſtabliſhed in my kingdom, and excellent majeſty was added unto me. Now I Nebuchadnezzar praiſe and extol and honour the King of heaven, all whoſe works are truth, and his ways judgment, and thoſe that walk in pride he is able to abaſe. *Daniel 4th chapter.*

Daniel's viſion of God's kingdom.

IN the firſt year of Belſhazzar king of Babylon Daniel had a dream, and viſions of his head upon his bed. Then he wrote the dream, and told the ſum of the matters. Daniel ſpake, and ſaid, I ſaw in my viſion by night, and behold, the four winds of the heaven ſtrove upon the great ſea. And four great beaſts came up from the ſea, diverſe one from another. The firſt was like a lion, and had eagles wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made ſtand upon the feet as a man, and a man's heart was given to it. And behold, another beaſt, a ſecond, like to a bear, and it raiſed up itſelf on one ſide, and it had three ribs in the mouth of it between the teeth of it: and they ſaid thus unto it, Ariſe, devour much fleſh. After this, I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl: the beaſt had alſo four heads, and dominion was given to it. After this I ſaw in the night viſions, and behold, a fourth beaſt, dreadful and terrible, and ſtrong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and ſtamped the reſidue with the feet of it: and it was diverſe from all the beaſts that were before it, and it had ten horns. I conſidered the horns, and behold, there came up among them another little horn, before whom there were three of the firſt horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth ſpeaking great things. I beheld till the thrones were caſt down, and the Ancient of days did ſit, whoſe garments was white as ſnow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery ſtream iſſued and came forth before him: thouſand thouſands miniſtered unto him, and ten thouſand times ten thouſand ſtood before him: the judgment was ſet, and the books were opened. I beheld then, becauſe of the voice of the great words which the horn ſpake: I beheld even till the beaſt was ſlain, and his body deſtroyed, and given to the burning flame. As concerning the reſt of the beaſts, they had their dominion taken away: yet their lives were prolonged for a ſeaſon and time.

time. I ſaw in the night viſions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, ſhould ſerve him: his dominion is an everlaſting dominion, which ſhall not paſs away, and his kingdom that which ſhall not be deſtroyed. I Daniel was grieved in my ſpirit in the midſt of my body, and the viſions of my head troubled me. I came near unto one of them that ſtood by, and aſked him the truth of all this. So he told me, and made me know the interpretation of the things. Theſe great beaſts, which are four, are four kings which ſhall ariſe out of the earth. But the ſaints of the moſt High ſhall take the kingdom, and poſſeſs the kingdom for ever, even, for ever and ever. Then I would know the truth of the fourth beaſt, which was diverſe from all the others, exceeding dreadful, whoſe teeth were of iron, and his nails of braſs; which devoured, brake in pieces, and ſtamped the reſidue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that ſpake very great things, whoſe look was more ſtout than his fellows. I beheld, and the ſame horn made war with the ſaints, and prevailed againſt them; until the Ancient of days came, and judgment was given to the ſaints of the moſt High; and the time came that the ſaints poſſeſſed the kingdom. Thus he ſaid, The fourth beaſt ſhall be the fourth kingdom upon earth, which ſhall be diverſe from all kingdoms, and ſhall devour the whole earth, and ſhall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that ſhall ariſe; and another ſhall riſe after them, and he ſhall be diverſe from the firſt, and he ſhall ſubdue three kings. And he ſhall ſpeak great words againſt the moſt High, and ſhall wear out the ſaints of the moſt High, and think to change times and laws: and they ſhall be given into his hand, until a time and times and the dividing of time. But the judgment ſhall ſit, and they ſhall take away his dominion, to conſume and to deſtroy it unto the end. And the kingdom and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the moſt High: whoſe kingdom is an everlaſting kingdom, and all dominions ſhall ſerve and obey him. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart. *Daniel 7th chapter.*

Daniel's viſion of the ram and he-goat.

IN the third year of the reign of king Belſhazzar, a viſion appeared unto me, even unto me Daniel, after that which appeared unto me at the firſt. And I ſaw in a viſion; and it came to paſs when I ſaw that I was at Shuſhan in the palace, which is in the province of Elam: and I ſaw in a viſion, and I was by the river of Ulai. Then I lifted up mine eyes, and ſaw, and behold, there ſtood before the river a ram which had two horns: and the two horns were high, but one was higher than the other, and the higher came up laſt. I ſaw the ram puſhing weſtward, and northward, and ſouthward, ſo that no beaſts might ſtand before him, neither was there any that could deliver out of his hand, but he did according to his will, and became great. And as I was conſidering, behold, an he-goat came from the weſt on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes; and he came to the ram that had two horns, which I had ſeen ſtanding before the river, and ran unto him in the fury of his power; and I ſaw him come cloſe unto the ram, and he was moved with choler againſt him, and ſmote the ram, and brake his two horns: and there was no power in the ram to ſtand before him, but he caſt him down to the ground, and ſtamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great: and when he was ſtrong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great toward the ſouth, and toward the eaſt, and toward the pleaſant land; and it waxed great even to the hoſt of heaven; and it caſt down ſome of the hoſt and of the ſtars to the ground, and ſtamped upon them: yea, he magnified himſelf even to the prince of the hoſt; and by him the daily ſacrifice was taken away, and the place of his ſanctuary was caſt down. And an hoſt was given him againſt the daily ſacrifice by reaſon of tranſgreſſion, and it caſt down the truth to the ground, and it practiſed and proſpered. Then I heard one ſaint ſpeaking, and another ſaint ſaid unto that certain ſaint which ſpake, How long ſhall be the viſion concerning the daily ſacrifice, and the tranſgreſſion of deſolation, to give both the ſanctuary and the hoſt to be trodden under foot? And he ſaid unto me, Unto two thouſand and three hundred days: then ſhall the ſanctuary be cleanſed. And it came to paſs, when I, even I Daniel, had ſeen the viſion,

and

and ſought for the meaning, then behold, there ſtood before me as the appearance of a man; and I heard a man's voice between the banks of Ulai, which called, and ſaid, Gabriel, make this man to underſtand the viſion. So he came near where I ſtood: and when he came, I was afraid; and fell upon my face: but he ſaid unto me, Underſtand, O ſon of man: for at the time of the end ſhall be the viſion. Now as he was ſpeaking with me, I was in a deep ſleep on my face toward the ground: but he touched me, and ſet me upright. And he ſaid, Behold, I will make thee know what ſhall be in the laſt end of the indignation: for at the time appointed the end ſhall be. The ram which thou ſaweſt having two horns, are the kings of Media and Perſia. And the rough goat is the king of Grecia: and the great horn that is between his eyes, is the firſt king. Now that being broken, whereas four ſtood up for it, four kingdoms ſhall ſtand up out of the nation, but not in his power. And in the latter time of their kingdom, when the tranſgreſſors are come to the full, a king of fierce countenance, and underſtanding dark ſentences, ſhall ſtand up; and his power ſhall be mighty, but not by his own power: and he ſhall deſtroy wonderfully, and ſhall proſper, and practice, and ſhall deſtroy the mighty and the holy people. And through his policy alſo he ſhall cauſe craft to proſper in his hand; and he ſhall magnify himſelf in his heart, and by peace ſhall deſtroy many: he ſhall alſo ſtand up againſt the prince of princes: but he ſhall be broken without hand; and the viſion of the evening and the morning which was told is true; wherefore ſhut thou up the viſion; for it ſhall be for many days. And I Daniel fainted and was ſick certain days: afterward I roſe up and did the king's buſineſs: and I was aſtoniſhed at the viſion, but none underſtood it.

Daniel 8th chapter.

Daniel's ſeventy weeks.

SEVENTY weeks are determined upon thy people, and upon thy holy city, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy, and to anoint the moſt Holy. Know therefore and underſtand, that from the going forth of the commandment to reſtore and to build Jeruſalem unto the Meſſiah the Prince, ſhall be ſeven weeks; and threeſcore

and two weeks the ſtreet ſhall be built again, and the wall, even in troublous times. And after threeſcore and two weeks ſhall Meſſiah be cut off, but not for himſelf; and the people of the prince that ſhall come ſhall deſtroy the city and the ſanctuary; and the end thereof ſhall be with a flood, and unto the end of the war deſolations are determined. And he ſhall confirm the covenant with many for one week: and in the midſt of the week he ſhall cauſe the ſacrifice and the oblation to ceaſe, and for the overſpreading of abominations he ſhall make it deſolate, even until the conſummation, and that determined ſhall be poured upon the deſolate. *Daniel* 9. 24—27.

Daniel's viſion of a man clothed with linen.

IN the third year of Cyrus king of Perſia a thing was revealed unto Daniel, whoſe name was called Belteſhazzar; and the thing was true, but the time appointed was long: and he underſtood the thing, and had underſtanding of the viſion. In thoſe days I Daniel was mourning three full weeks. I ate no pleaſant bread, neither came fleſh nor wine in my mouth, neither did I anoint myſelf at all, till three whole weeks were fulfilled. And in the four and twentieth day of the firſt month, as I was by the ſide of the great river, which is Hiddekel; then I lifted up mine eyes, and looked, and behold, a certain man clothed in linen, whoſe loins were girded with fine gold of Uphaz: his body alſo was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to poliſhed braſs, and the voice of his words like the voice of a multitude. And I Daniel alone ſaw the viſion: for the men that were with me ſaw not the viſion; but a great quaking fell upon them, ſo that they fled to hide themſelves. Therefore I was left alone, and ſaw this great viſion, and there remained no ſtrength in me; for my comelineſs was turned in me into corruption, and I retained no ſtrength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep ſleep on my face, and my face toward the ground. And behold, an hand touched me, which ſet me upon my knees, and upon the palms of my hands. And he ſaid unto me, O Daniel, a man greatly beloved, underſtand the words that I ſpeak unto thee, and ſtand upright; for unto thee am I now ſent.

And

And when he had ſpoken this word unto me, I ſtood trembling. Then ſaid he unto me, Fear not, Daniel: for from the firſt day that thou didſt ſet thine heart to underſtand, and to chaſten thyſelf before thy God, thy words were heard; and I am come for thy words. But the prince of the kingdom of Perſia withſtood me one and twenty days: but lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Perſia. Now I am come to make thee underſtand what ſhall befal thy people in the latter days: for yet the viſion is for many days. And when he had ſpoken ſuch words unto me, I ſet my face toward the ground, and I became dumb. And behold, one like the ſimilitude of the ſons of men, touched my lips: then I opened my mouth, and ſpake, and ſaid unto him that ſtood before me, O my lord, by the viſion my ſorrows are turned upon me, and I have retained no ſtrength. For how can the ſervant of this my lord, talk with this my lord? for as for me, ſtraightway there remained no ſtrength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he ſtrengthened me, and ſaid, O man greatly beloved, fear not! peace be unto thee, be ſtrong, yea, be ſtrong. And when he had ſpoken unto me, I was ſtrengthened, and ſaid, Let my lord ſpeak: for thou haſt ſtrengthened me. Then ſaid he, Knoweſt thou wherefore I come unto thee? and now will I return to fight with the prince of Perſia: and when I am gone forth, lo, the prince of Grecia ſhall come. But I will ſhew thee that which is noted in the ſcripture of truth: and there is none that holdeth with me in theſe things, but Michael your prince.

Alſo I, in the firſt year of Darius the Mede, even I, ſtood to confirm and to ſtrengthen him. And now will I ſhew thee the truth. Behold, there ſhall ſtand up yet three kings in Perſia, and the fourth ſhall be far richer than they all: and by his ſtrength through his riches he ſhall ſtir up all againſt the realm of Grecia. And a mighty king ſhall ſtand up, that ſhall rule with great dominion, and do according to his will. And when he ſhall ſtand up, his kingdom ſhall be broken, and ſhall be divided toward the four winds of heaven; and not to his poſterity, nor according to his dominion which he ruled: for his kingdom ſhall be plucked up, even for others beſide thoſe. And the king of the ſouth ſhall be ſtrong, and one of his princes: and he ſhall be ſtrong above him, and have dominion; his

dominion ſhall be a great dominion. And in the end of years they ſhall join themſelves together: for the king's daughter of the ſouth ſhall come to the king of the north to make an agreement: but ſhe ſhall not retain the power of the arm: neither ſhall he ſtand, nor his arm; but ſhe ſhall be given up, and they that brought her, and he that begat her, and he that ſtrengthened her in theſe times. But out of a branch of her roots ſhall one ſtand up in his eſtate, which ſhall come with an army, and ſhall enter into the fortreſs of the king of the north, and ſhall deal againſt them, and ſhall prevail: and ſhall alſo carry captives into Egypt their gods, with their princes, and with their precious veſſels of ſilver and of gold: and he ſhall continue more years than the king of the north. So the king of the ſouth ſhall come into his kingdom, and ſhall return into his own land. But his ſons ſhall be ſtirred up, and ſhall aſſemble a multitude of great forces: and one ſhall certainly come, and overflow, and paſs through: then ſhall he return, and be ſtirred up even to his fortreſs. And the king of the ſouth ſhall be moved with choler, and ſhall come forth and fight with him, even with the king of the north: and he ſhall ſet forth a great multitude; but the multitude ſhall be given into his hand. And when he hath taken away the multitude, his heart ſhall be lifted up, and he ſhall caſt down many ten thouſands; but he ſhall not be ſtrengthened by it. For the king of the north ſhall return, and ſhall ſet forth a multitude greater than the former, and ſhall certainly come after certain years with a great army, and with much riches. And in thoſe times there ſhall many ſtand up againſt the king of the ſouth: alſo the robbers of thy people ſhall exalt themſelves to eſtabliſh the viſion; but they ſhall fall. So the king of the north ſhall come and caſt up a mount, and take the moſt fenced cities: and the arms of the ſouth ſhall not withſtand, neither his choſen people, neither ſhall there be any ſtrength to withſtand. But he that cometh againſt him ſhall do according to his own will, and none ſhall ſtand before him: and he ſhall ſtand in the glorious land, which by his hand ſhall be conſumed. He ſhall alſo ſet his face to enter with the ſtrength of his whole kingdom: and upright ones with him; thus ſhall he do: and he ſhall give him the daughter of women, corrupting her: but ſhe ſhall not ſtand on his ſide, neither be for him. After this ſhall he turn his face unto the iſles, and ſhall take many: but a prince for his own behalf ſhall cauſe the reproach offered by him to ceaſe; without his own reproach

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he ſhall cauſe it to turn upon him. Then he ſhall turn his face toward the fort of his own land: but he ſhall ſtumble, and fall, and not be found. Then ſhall ſtand up in his eſtate a raiſer of taxes in the glory of the kingdom: but within few days he ſhall be deſtroyed; neither in anger, nor in battle. And in his eſtate ſhall ſtand up a vile perſon, to whom they ſhall not give the honour of the kingdom: but he ſhall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood ſhall they be overflown from before him, and ſhall be broken: yea, alſo the prince of the covenant. And after the league made with him he ſhall work deceitfully: for he ſhall come up, and ſhall become ſtrong with a ſmall people. He ſhall enter peaceably even upon the fatteſt places of the provinces: and he ſhall do that which his fathers have not done, nor his fathers' fathers; he ſhall ſcatter among them the prey, and ſpoil, and riches: yea, and he ſhall forecaſt his devices againſt the ſtrong holds, even for a time. And he ſhall ſtir up his power and his courage againſt the king of the ſouth with a great army: and the king of the ſouth ſhall be ſtirred up to battle with a very great and mighty army; but he ſhall not ſtand: for they ſhall forecaſt devices againſt him. Yea, they that feed of the portion of his meat ſhall deſtroy him, and his army ſhall overflow; and many ſhall fall down ſlain. And both theſe kings' hearts ſhall be to do miſchief, and they ſhall ſpeak lies at one table; but it ſhall not proſper; for yet the end ſhall be at the time appointed. Then ſhall he return into his land with great riches; and his heart ſhall be againſt the holy covenant: and he ſhall do exploits, and return to his own land. At the time appointed he ſhall return, and come toward the ſouth; but it ſhall not be as the former, or as the latter. For the ſhips of Chittim ſhall come againſt him: therefore he ſhall be grieved, and return, and have indignation againſt the holy covenant: ſo ſhall he do, he ſhall even return, and have intelligence with them that forſake the holy covenant. And arms ſhall ſtand on his part, and they ſhall pollute the ſanctuary of ſtrength, and ſhall take away the daily ſacrifice, and they ſhall place the abomination that maketh deſolate. And ſuch as do wickedly againſt the covenant ſhall he corrupt by flatteries: but the people that do know their god ſhall be ſtrong, and do exploits. And they that underſtand among the people ſhall inſtruct many: yet they ſhall fall by the ſword, and by flame, by captivity, and by ſpoil, many days. Now when they ſhall fall, they ſhall be holpen with a little

a little help: but many ſhall cleave to them with flatteries. And ſome of them of underſtanding ſhall fall to try them, and to purge, and to make them white, even to the time of the end: becauſe it is yet for a time appointed. And the king ſhall do according to his will, and he ſhall exalt himſelf, and magnify himſelf above every god, and ſhall ſpeak marvellous things againſt the God of gods, and ſhall proſper till the indignation be accompliſhed: for that that is determined ſhall be done. Neither ſhall he regard the God of his fathers, nor the deſire of women, nor regard any god: for he ſhall magnify himſelf above all. But in his eſtate ſhall he honour the God of forces: and a god, whom his fathers knew not, ſhall he honour with gold and ſilver, and with precious ſtones, and pleaſant things. Thus ſhall he do in the moſt ſtrong holds with a ſtrange god, whom he ſhall acknowledge and increaſe with glory: and he ſhall cauſe them to rule over many, and ſhall divide the land for gain. And at the time of the end ſhall the king of the ſouth puſh at him: and the king of the north ſhall come againſt him like a whirlwind, with chariots, and with horſemen, and with many ſhips: and he ſhall enter into the countries, and ſhall overflow and paſs over. He ſhall enter alſo into the glorious land, and many countries ſhall be overthrown: but theſe ſhall eſcape out of his hand, even Edom and Moab, and the chief of the children of Ammon. He ſhall ſtretch forth his hand alſo upon the countries: and the land of Egypt ſhall not eſcape. But he ſhall have power over the treaſures of gold and of ſilver, and over all the precious things of Egypt: and the Libyans and the Ethiopians ſhall be at his ſteps. But tidings out of the eaſt and out of the north ſhall trouble him: therefore he ſhall go forth with great fury to deſtroy, and utterly to make away many. And he ſhall plant the tabernacles of his palaces between the ſeas in the glorious holy mountain: yet he ſhall come to his end, and none ſhall help him.

And at that time ſhall Michael ſtand up, the great prince which ſtandeth for the children of thy people; and there ſhall be a time of trouble ſuch as never was ſince there was a nation even to that ſame time: and at that time thy people ſhall be delivered, every one that ſhall be found written in the book. And many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame, and everlaſting contempt. And they that be wiſe ſhall ſhine as the brightneſs of the firmament: and they that turn many to righteouſneſs, as the ſtars for ever and ever.

But

But thou, O Daniel, ſhut up the words, and ſeal the book even to the time of the end: many ſhall run to and fro, and knowledge ſhall be increaſed. Then I Daniel looked, and behold, there ſtood other two, the one on this ſide of the bank of the river, and the other on that ſide of the bank of the river. And one ſaid to the man clothed in linen, which was upon the waters of the river, How long ſhall it be to the end of theſe wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and ſware by him that liveth for ever, that it ſhall be for a time, times, and an half; and when he ſhall have accompliſhed to ſcatter the power of the holy people, all theſe things ſhall be finiſhed. And I heard, but I underſtood not: Then ſaid I, O my Lord, what ſhall be the end of theſe things? And he ſaid, Go thy way, Daniel: for the words are cloſed up and ſealed till the time of the end. Many ſhall be purified and made white and tried: but the wicked ſhall do wickedly; and none of the wicked ſhall underſtand; but the wiſe ſhall underſtand. And from the time that the daily ſacrifice ſhall be taken away, and the abomination that maketh deſolate ſet up, there ſhall be a thouſand two hundred and ninety days. Bleſſed is he that waiteth, and cometh to the thouſand three hundred and five and thirty days. But go thou thy way till the end be: for thou ſhalt reſt, and ſtand in thy lot at the end of the days.

Daniel 10, 11, *and* 12*th chapters.*

Deſtruction of Jeruſalem.

AND when he was come near, he beheld the city, and wept over it, Saying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide. And ſhall lay thee even with the ground, and thy children within thee; and they ſhall not leave in thee one ſtone upon another: becauſe thou kneweſt not the time of thy viſitation. And he went into the temple, and began to caſt out them that ſold therein, and them that bought. Saying unto them, It is written, My houſe is the houſe of prayer: but ye have made it a den of thieves. And he taught daily in the temple. But the chief prieſts and the

the ſcribes, and the chief of the people ſought to deſtroy him, and could not find what they might do: for all the people were very attentive to hear him.

And Jeſus went out, and departed from the temple: and his diſciples came to him for to ſhew him the buildings of the temple. And Jeſus ſaid unto them, See ye not all theſe things? verily I ſay unto you, There ſhall not be left here one ſtone upon another, that ſhall not be thrown down. And as he ſat upon the mount of Olives, the diſciples came unto him privately, ſaying, Tell us, when ſhall theſe things be? and what ſhall be the ſign of thy coming, and of the end of the world? and Jeſus anſwered and ſaid unto them, Take heed that no man deceive you: for many ſhall come in my name, ſaying, I am Chriſt; and ſhall deceive many. And ye ſhall hear of wars and rumours of wars: ſee that ye be not troubled: for all theſe things muſt come to paſs, but the end is not yet. For nation ſhall riſe againſt nation, and kingdom againſt kingdom: and there ſhall be famines, and peſtilences, and earthquakes, in divers places. All theſe are the beginning of ſorrows. Then ſhall they deliver you up to be afflicted, and ſhall kill you: and ye ſhall be hated of all nations for my name's ſake. And then ſhall many be offended, and ſhall betray one another, and ſhall hate one another. And many falſe prophets ſhall riſe, and ſhall deceive many. And becauſe iniquity ſhall abound, the love of many ſhall wax cold. But he that ſhall endure unto the end, the ſame ſhall be ſaved. And this goſpel of the kingdom ſhall be preached in all the world for a witneſs unto all nations: and then ſhall the end come. When ye therefore ſhall ſee the abomination of deſolation, ſpoken of by Daniel the prophet, ſtand in the holy place, whoſo readeth let him underſtand: then let them which be in Judea flee into the mountains: let him which is on the houſe top not come down to take any thing out of his houſe: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give ſuck in thoſe days! but pray ye that your flight be not in the winter, neither on the ſabbath day: for then ſhall be great tribulation, ſuch as was not ſince the beginning of the world to this time, no, nor ever ſhall be. And except thoſe days ſhould be ſhortened, there ſhould no fleſh be ſaved: but for the elect's ſake thoſe days ſhall be ſhortened. Then if any man ſhall ſay unto you, Lo, here is Chriſt, or there; believe it not. For there ſhall ariſe falſe Chriſts and falſe prophets, and ſhall ſhew great

ſigns

ſigns and wonders; inſomuch that if it were poſſible, they ſhall deceive the very elect. Behold, I have told you before. Wherefore if they ſhall ſay unto you, Behold, he is in the deſert: go not forth: behold, he is in the ſecret chambers; believe it not. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt; ſo ſhall alſo the coming of the Son of man be. For whereſoever the carcaſe is, there will the eagles be gathered together. Immediately after the tribulation of thoſe days ſhall the ſun be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken: and then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven with power and great glory. And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that ſummer is nigh: ſo likewiſe ye, when ye ſhall ſee all theſe things, know that it is near, even at the doors. Verily I ſay unto you, This generation ſhall not paſs till all theſe things be fulfilled. Heaven and earth ſhall paſs away, but my words ſhall not paſs away. But of that day and hour knoweth no man, no not the angels of heaven, but my Father only. But as the days of Noe were, ſo ſhall alſo the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; ſo ſhall alſo the coming of the Son of man be. Then ſhall two be in the field; the one ſhall be taken, and the other left. Two women ſhall be grinding at the mill; the one ſhall be taken and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the houſe had known in what watch the thief would come, he would have watched, and would not have ſuffered his houſe to be broken up. Therefore be ye alſo ready: for in ſuch an hour as ye think not the Son of man cometh. Who then is a faithful and wiſe ſervant, whom his Lord hath made ruler over his houſhold, to give them meat in due ſeaſon? Bleſſed is that ſervant whom his Lord when he cometh ſhall find ſo doing. Verily I ſay unto you, That he ſhall make him ruler over all

all his goods. But and if that evil ſervant ſhall ſay in his heart, My Lord delayeth his coming; and ſhall begin to ſmite his fellow ſervants, and to eat and drink with the drunken; the Lord of that ſervant ſhall come in a day when he looketh not for him, and in an hour that he is not aware of, and ſhall cut him aſunder, and appoint him his portion with the hypocrites: there ſhall be weeping and gnaſhing of teeth. *Luke* 19. 41—48, *and Matthew 24th chapter.*

Riſe of Antichriſt.

NOW we beſeech you, brethren, by the coming of our Lord Jeſus Chriſt, and by our gathering together unto him, that ye be not ſoon ſhaken in mind, or be troubled, neither by ſpirit, nor by word, nor by letter, as from us, as that the day of Chriſt is at hand. Let no man deceive you by any means: for that day ſhall not come except there come a falling away firſt, and that man of ſin be revealed, the ſon of perdition: who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped; ſo that he as God ſitteth in the temple of God, ſhewing himſelf that he is God. Remember ye not, that when I was yet with you, I told you theſe things? and now ye know what withholdeth, that he might be revealed in his time. For the myſtery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way. And then ſhall that wicked be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming: even him whoſe coming is after the working of Satan, with all power, and ſigns and lying wonders. And with all deceivableneſs of unrighteouſneſs, in them that periſh; becauſe they received not the love of the truth, that they might be ſaved. And for this cauſe God ſhall ſend them ſtrong deluſion, that they ſhould believe a lie: that they all might be damned, who believed not the truth, but had pleaſure in unrighteouſneſs. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation through ſanctification of the ſpirit, and belief of the truth: whereunto he called you by our goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt. Therefore, brethren, ſtand faſt, and hold the traditions which ye have been taught, whether by word, or our epiſtle. Now our Lord Jeſus Chriſt himſelf, and God even our Father, which hath loved us, and hath given us everlaſting

lasting consolation, and good hope through grace, comfort your hearts, and stablish you in every good word and work.
2 *Thessalonians* 2d *chapter.*

False teachers and their punishment.

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day, with their unlawful deeds) the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh, in the lust of uncleanness, and despise government: presumptuous are they, self-willed, they are not afraid to speak evil of dignities: whereas angels which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time; spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam

Balaam the ſon of Boſor, who loved the wages of unrighteouſneſs; but was rebuked for his iniquity: the dumb aſs ſpeaking with man's voice, forbad the madneſs of the prophet. Theſe are wells without water, clouds that are carried with a tempeſt, to whom the miſt of darkneſs is reſerved for ever. For when they ſpeak great ſwelling words of vanity, they allure through the luſts of the fleſh, through much wantonneſs, thoſe that were clean eſcaped from them who live in error: while they promiſe them liberty, they themſelves are the ſervants of corruption: for of whom a man is overcome, of the ſame is he brought in bondage. For if after they have eſcaped the pollutions of the world through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome; the latter end is worſe with them than the beginning. For it had been better for them not to have known the way of righteouſneſs, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and, The ſow that was waſhed, to her wallowing in the mire. *2 Peter 2d chapter.*

Deſtruction of the world.

THIS ſecond epiſtle, beloved, I now write unto you; in both which I ſtir up your pure minds by way of remembrance: that ye may be mindful of the words which were ſpoken before by the holy prophets, and of the commandment of us the apoſtles of the Lord and Saviour: knowing this firſt, that there ſhall come in the laſt days ſcoffers, walking after their own luſts, and ſaying, Where is the promiſe of his coming? for ſince the fathers fell aſleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth ſtanding out of the water, and in the water. Whereby the world that then was, being overflowed with water, periſhed. But the heavens and the earth which are now, by the ſame word are kept in ſtore, reſerved unto fire againſt the day of judgment, and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thouſand years, and a thouſand years as one day. The Lord is not ſlack concerning his promiſe (as ſome men count ſlackneſs) but is long-ſuffering to us-ward, not willing that any ſhould

ſhould periſh, but that all ſhould come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo, and the works that are therein ſhall be burned up. Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in all holy converſation and godlineſs, looking for, and haſteing unto the coming of the day of God, wherein the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat? Nevertheleſs we, according to his promiſe, look for new heavens and a new earth, wherein dwelleth righteouſneſs. Wherefore, beloved, ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot, and blameleſs: and account that the long-ſuffering of our Lord is ſalvation; even as our beloved brother Paul alſo, according to the wiſdom given unto him, hath written unto you; as alſo in all his epiſtles, ſpeaking in them of theſe things: in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other ſcriptures, unto their own deſtruction. Ye therefore, beloved, ſeeing ye know theſe things before, beware leſt ye alſo, being led away with the error of the wicked, fall from your own ſtedfaſtneſs. But grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt: to him be glory both now and for ever, Amen. *2 Peter 3d chapter.*

As the Revelation of St. John, which is a Prophetic work, is too large for inſertion in this place, I will cloſe this firſt part of the ninth book with Lowman's Scheme and Order of the Prophecies of it, which is the beſt I remember to have ſeen, and will contribute greatly towards a right underſtanding of that wonderful book.

Scheme and Order of the Prophecies in the Book of Revelation.

	Chap.	A. D.
INTRODUCTION,		
A Prophetic Viſion in the iſle of Patmos, repreſenting Chriſt, his care of the churches, promiſing a Revelation, with cautions and exhortations ſuitable to the then preſent ſtate of the church, and to the future ſtate of the church in after-ages, to encourage patience and conſtancy in the faith.	i. *v.* 19.	95

FIRST

	Chap.	A. D.
FIRST PART OF REVELATION, relating to the things that are, or the then ſtate of the church.		
Seven Epiſtles. Seven epiſtles to the ſeven principal churches in Aſia, deſcribing their preſent ſtate, with cautions and exhortations ſuitable to it.	ii.	
SECOND PART OF REVELATION, relating to the things that ſhall be hereafter, or to the ſtate of the church in the ages to come, after the time of the viſion, with cautions and exhortations ſuitable to it.	iii.	
Scene of the Viſions. The throne of God, the conſiſtory above, and heavenly church, repreſenting God's power, majeſty, authority, providence, and ſure event of all his purpoſes.	iv.	
A Sealed Book, containing a Revelation of the ſtate of the church in after-ages, given to the lamb to open, or to Jeſus Chriſt to reveal, for the good of the church, by St. John.	v.	
Chorus of Angels and Saints; or, the whole heavenly church ſings a pſalm of praiſe to the lamb.		
The Revelation begins by opening the ſealed book, which deſcribes the future ſtate of the church in ſeven ſucceſſive periods.		
SEVEN PERIODS.		
Firſt Period, ſhewing the ſtate of the church under the Heathen Roman Emperors, from about the year 95, to about the year 323. The ſeals of the book opened in order.		95 323
Seven Seals.		
1. Firſt Seal repreſents a white horſe, the rider with a crown, going forth to conquer, ſignifying the kingdom of Chriſt, or Chriſtian Religion prevailing againſt the oppoſition of Jews and Heathen.		

Seal

	Chap.	A. D.
Seal 2. Second Seal repreſents a red horſe, power given to the rider to take peace from the earth; ſignifying the firſt memorable judgment on the perſecutors of Chriſtianity, in the deſtruction of the Jews under Trajan and Hadrian.		100 138
3. Third Seal repreſents a black horſe, the rider with a balance to meaſure corn, ſignifying great ſcarcity of proviſion, near to famine, in the time of the Antonines.		138 193
4. Fourth Seal repreſents a pale horſe, the name of the rider death, ſignifying a great mortality and peſtilence, wherewith the empire was puniſhed in the reigns of Maximin and Valerian.		193 270
5. Fifth Seal repreſents the ſouls of the martyrs under the altar, their reward and deliverance in a ſhort time; ſignifying the ſevere perſecution in the reign of Diocleſian, with an encouragement to conſtancy, ſuitable to ſuch times of difficulty.		270 304
6. Sixth Seal repreſents earthquakes, ſun darkened, ſtars falling from heaven; ſignifying great commotions in the empire, from Maximian to Conſtantine the Great, who put a period to the perſecution of Rome Heathen.		304 323
Interval between the firſt and ſecond periods, repreſents an angel ſealing 144,000 with the ſeal of the living God; ſignifying great numbers forſaking the idolatrous worſhip of the Heathen Roman Empire, and embracing the profeſſion of Chriſtianity.	vii.	
Chorus of the heavenly church bleſſing God for his ſalvation. One of the elders ſhews unto St. John the happineſs of thoſe who were faithful and conſtant to true religion, in the great trial of ſo grievous perſecution.	*v.* 9.	

PERIOD II.	*Chap.*	A. D.
Second Period reveals the ſtate of the church, and providence, in the times following the reign of Conſtantine, during the invaſion of the empire by the northern nations; the riſe and firſt progreſs of the Mahometan impoſture, till the ſtop put to it in the weſtern empire, which reaches from about the year 337, to the year 750.	viii.	337 750
Seven Angels receive ſeven trumpets to ſound.		
Seven trumpets.		
1. Firſt Trumpet repreſents hail and fire mingled with blood, caſt on the earth; ſignifying great ſtorms of war to fall on the empire, and the blood that was ſhed in the reigns of the Conſtantine family, and their ſucceſſors, till things were ſettled under Theodoſius.		337 379
Trumpet 2. Second Trumpet repreſents a mountain burning with fire, caſt into the ſea, whereby it became blood; ſignifying the invaſion of Italy by the northern nations, and taking the city of Rome by Alaric.		379 412
3. Third Trumpet repreſents a burning ſtar falling upon the rivers, which became bitter; ſignifying the ravages in Italy, putting an end to the Roman empire, and founding a kingdom of Goths in Italy itſelf.		412 493
4. Fourth Trumpet repreſents a third part of the ſun and moon darkened; ſignifying the wars in Italy between Juſtinian's generals and the Goths, whereby the Exarchate of Ravenna was erected, and all remaining power and authority of Rome quite ſuppreſſed.		493 568
5. Fifth Trumpet repreſents the bottomleſs pit opened, and locuſts coming out of it: ſignifying the riſe of the Mohammedan religion and empire, and the great progreſs of both, till a ſtop was put to them by a contention for the ſucceſſion.	ix.	568 675

6. Sixth

	Chap.	A. D.
6. Sixth Trumpet repreſents four angels looſed, which were bound in the river Euphrates; ſignifying the re-union of the divided Saracen power, the invaſion of Europe by them, and threatning the conqueſt of it, till defeated by Charles Martel.		635 750
PERIOD III.		
Third period of the vials reveals the ſtate of the church and providence, in the times of the laſt head of Roman government, repreſented by the beaſt; for 1260 years, to its final overthrow, from about the year 756, to about the year 2016.		756 2016
An Angel, or Nuntius, brings a little book, the remainder of the ſealed book opened by the Lamb, and gives it to St. John to eat; ſignifying a farther Revelation of what was to follow in order of time, to the end of the world.	x.	
Three general deſcriptions of this period.		
1. Firſt general deſcription repreſents the temple meaſured; part given to the gentiles; two witneſſes propheſy in ſackcloth 1260 days; ſignifying the corrupt ſtate of the church, and the conſtancy of ſome faithful witneſſes to the truth, though under ſevere perſecutions during this whole period.	xi.	
2. Second general deſcription repreſents a woman forced to fly into the wilderneſs for ſafety, and protected there 1260 days; ſignifying the perſecution and preſervation of the church during the ſame period.	xii.	
3. Third general deſcription repreſents a monſtrous wild beaſt riſing out of the ſea, with ſeven heads, ten horns, as many crowns, and titles of blaſphemy, who was to continue forty and two months; ſignifying that new Roman power, which ſhould uſe its authority to promote idolatrous worſhip, and to	xiii.	

	Chap.	A. D.
perſecute all who would not ſubmit to it, and ſhould be ſupported by another power like unto its own form and conſtitution, during the ſame period.		
Chorus of the heavenly church celebrates in an hymn, the happineſs of thoſe who remain faithful and conſtant.	xiv.	
Nuntius, an Angel comes down from heaven to declare the certain and ſevere puniſhment of the enemies of truth, and pure religion, in this period.		
Seven Angels receive ſeven cups full of the wrath of God; ſignifying, that the enemies of truth and pure religion in this period, ſhall be ſeverely puniſhed in the courſe of it, as well as they ſhall be utterly deſtroyed in the end.	xv.	
The oracle gives order to the ſeven angels, to pour out their vials or cups.	xvi.	
Seven Vials.		
Firſt Viol poured on the earth; a grievous ſore on the worſhippers of the beaſt, ſignifying the great commotions throughout the whole empire, under the family of Charles the Great, by which that family becomes extinct, and by which both the empire and crown of France are transferred to other families.		830 988
2. Second Vial poured on the ſea, it becomes as the blood of a dead man; ſignifying the great bloodſhed of the holy war, to recover Jeruſalem from the Saracens.		1040 1190
3. Third Vial poured on the rivers and fountains; they become blood; ſignifying the bloody civil wars between the Guelphs and Gibellines, the papal and imperial factions, when the popes were driven out of Italy into France.		1200 1371
4. Fourth Vial poured on the ſun, which has power given it to ſcorch men; ſignifying the long wars in Italy, Germany, France, and Spain, occaſioned by a long ſchiſm in the papacy. Turks take Conſtantinople, and put an end to the		1378 1530

eaſtern

	Chap.	A. D.
eaſtern empire. Peſtilential diſeaſes occaſioned by intemperate heat.		
5. Fifth Vial poured on the ſeat of the beaſt, or his throne: ſignifying the reformation, and the confirmation of it by the principal ſtates of Europe, notwithſtanding all oppoſition from the pope, and in oppoſition to the papal authority.		1560 1650
6. Sixth Vial poured on the river Euphrates, makes way for the kings of the eaſt. This ſeems, in the order of the prophecies, to be yet future; but may likely mean ſome invaſion of the pope's dominions from its eaſtern boundary, or the adriatic.		1670 1850
7. Seventh Vial poured on the air, the ſeat of Satan's empire, deſcribes the utter ruin of this perſecuting idolatrous Roman government, or myſtical Babylon, at the end of this period.		1850 2016
Nuntius, an angel-interpreter, more fully explains the character of this idolatrous perſecuting power, which ſhould corrupt the church, and perſecute the faithful, during this period.	xvii.	
Another angel ſent from heaven, to confirm the utter and laſting deſtruction of this myſtical Babylon, as a puniſhment for her idolatrous corruptions and perſecution.	xviii.	
Chorus of the heavenly church, ſings the praiſe of God, for his righteous judgments.	xix.	
A viſion of Chriſt, leading an army out of heaven, ſtrongly repreſents the certain accompliſhment of this prophecy.		
PERIOD IV.		
An Angel ſent from Heaven, to ſhut up Satan in the bottomleſs pit, as in a ſecure priſon, for one thouſand years, during which time there will be a very happy ſtate of the church, in purity, peace, and proſperity.	xx.	

	Chap.	A. D.
PERIOD V.		
After the thouſand years of the church's proſperity ſhall be expired, Satan will be looſed again for a little ſeaſon, a new attempt will be made to revive the corruptions of the church, and a ſpirit of perſecution, which ſhall end in the final deſtruction of Satan's power, and of all the enemies of pure and true religion.	*v.* 7.	
PERIOD VI.		
The general reſurrection, and final judgment; the everlaſting deſtruction of the wicked.	*v.* 11.	
PERIOD VII.		
The ſeventh period concludes the whole prophecy, in the viſion of new heavens, and a new earth, repreſenting in ſtrong images, the extent, ſecurity, riches, and grandeur of the heavenly Jeruſalem; ſignifying the conſummate happineſs of the heavenly ſtate.	xxi.	
Thus, the prophecies of this Revelation iſſue in an eternal Sabbath: The ſure reward of all who ſhall be found faithful and conſtant in the true religion of Jeſus Chriſt.	xxii.	
THE CONCLUSION confirms the truth and certainty of theſe prophecies, warns againſt corrupting them, exhorts to hope the accompliſhment of them; an uſeful ſpirit and temper, to give good men conſolation in all their preſent afflictions, and to preſerve them from the corruptions of religion, how prevailing ſoever in their own times; which is,	*v.* 6.	
The uſeful moral, and principal doctrine of all theſe prophecies.		

PART II.

Prophetic Diſcourſes, from the ancient Heathen.

Socrates' prophetic diſcourſe concerning a divine teacher.

IT is altogether neceſſary you ſhould wait for ſome perſon to teach you how you ought to behave yourſelf both towards the Gods and men.

Alcib. And when will that time come, Socrates? And who is he that will inſtruct me? with what pleaſure ſhould I look upon him!

Socrates. He will do it, who takes a true care of you. But methinks, as we read in Homer, that Minerva diſſipated the miſt that covered Diomede's eyes, and hindered him from diſtinguiſhing God from man, ſo it is neceſſary he ſhould in the firſt place ſcatter the darkneſs that covers your ſoul, and afterwards give you thoſe remedies that are neceſſary to put you in a condition of diſcerning good and evil; for at preſent you know not how to make a difference between them.

Alcib. Let him ſcatter then, let him deſtroy this darkneſs of mine, and whatever elſe he pleaſes; I abandon myſelf to his conduct, and am very ready to obey all his commands, provided I may but be made better by them.

Socrat. Do not doubt of that. For this governor I tell you of has a ſingular affection for you.

Alcib. I think I muſt defer my ſacrifice to that time.

Socra. You have reaſon; it is more ſafe ſo to do than to run ſo great a riſque.

Alcib. Well then I will defer it, Socrates; and to expreſs my thankfulneſs for the good counſel you have given me, give me leave to place on your head this crown which I wear on mine. We will preſent other crowns to the gods, and all the ſervice we owe them, when I ſee that happy day; it will not be long before it come, if they pleaſe.

Plato's ſecond Alcibiades.

The

The fourth Paſtoral of Virgil; or, Pollio.

THE ARGUMENT.

The Poet celebrates the birth-day of Salonius, the ſon of Pollio, born in the conſulſhip of his father, after the taking of Salonæ, a city in Dalmatia. Many of the verſes are tranſlated from one of the Sybils, who propheſy of our Saviour's birth.

SICILIAN muſe, begin a loftier ſtrain!
Though lowly ſhrubs and trees that ſhade the plain,
Delight not all; Sicilian muſe, prepare
To make the vocal woods deſerve a conſul's care.
The laſt great age, foretold by ſacred rhymes,
Renews its finiſh'd courſe, Saturnian times
Rowl round again, and mighty years, begun
From their firſt orb, in radiant circles run.
The baſe degenerate iron offspring ends;
A golden progeny from heaven deſcends;
O chaſte Lucina, ſpeed the mother's pains,
And haſte the glorious birth; thy own Apollo reigns!
The lovely boy, with his auſpicious face,
Shall Pollio's conſulſhip and triumph grace;
Majeſtic months ſet out with him to their appointed race.
The father baniſh'd virtue ſhall reſtore,
And crimes ſhall threat the guilty world no more.
The ſon ſhall lead the life of gods, and be
By gods and heroes ſeen, and gods and heroes ſee.
The jarring nations he in peace ſhall bind,
And with paternal virtues rule mankind.
Unbidden earth ſhall wreathing ivy bring,
And fragrant herbs (the promiſes of ſpring)
As her firſt off'rings to her infant king.
The goats with ſtrutting dugs ſhall homeward ſpeed,
And lowing herds, ſecure from lions feed.
His cradle ſhall with riſing flowers be crown'd;
The ſerpent's brood ſhall die: the ſacred ground
Shall weeds and pois'nous plants refuſe to bear,
Each common buſh ſhall Syrian roſes wear.
But when heroic verſe his youth ſhall raiſe,
And form it to hereditary praiſe;
Unlabour'd harveſts ſhall the fields adorn,
And cluſter'd grapes ſhall bluſh on every thorn.
The knotted oaks ſhall ſhowers of honey weep,
And through the matted graſs the liquid gold ſhall creep.

Yet

Yet of old fraud ſome footſteps ſhall remain,
The merchant ſtill ſhall plough the deep for gain:
Great cities ſhall with walls be compaſs'd round;
And ſharpen'd ſhares ſhall vex the fruitful ground.
Another Typhis ſhall new ſeas explore,
Another Argos land the chiefs, upon th' Iberian ſhore.
Another Helen other wars create,
And great Achilles urge the Trojan fate:
But when to ripen'd manhood he ſhall grow,
The greedy ſailor ſhall the ſeas forego;
No keel ſhall cut the waves for foreign ware;
For ev'ry ſoil ſhall every product bear.
The labouring hind his oxen ſhall disjoin,
No plough ſhall hurt the glebe, no pruning-hook the vine:
Nor wool ſhall in diſſembled colours ſhine.
But the luxurious father of the fold,
With native purple, or unborrow'd gold,
Beneath his pompous fleece ſhall proudly ſweat:
And under Tyrian robes the lamb ſhall bleat.
The fates, when they this happy web have ſpun,
Shall bleſs the ſacred clue, and bid it ſmoothly run.
Mature in years, to ready honours move,
O of celeſtial ſeed! O foſter ſon of Jove!
See, lab'ring nature calls thee to ſuſtain
The nodding frame of heaven, and earth, and main;
See to their baſe reſtor'd, earth, ſeas, and air,
And joyful ages from behind, in crowding ranks appear.
To ſing thy praiſe, wou'd heaven my breath prolong,
Infuſing ſpirits worthy ſuch a ſong;
Not Thracian Orpheus ſhould tranſcend my lays,
Nor Linus crown'd with never-fading bays:
Though each his heavenly parent ſhou'd inſpire;
The muſe inſtruct the voice, and Phœbus tune the lyre.
Shou'd Pan contend in verſe, and thou my theme,
Arcadian judges ſhou'd their god condemn.
Begin, auſpicious boy, to caſt about
Thy infant eyes, and with a ſmile, thy mother ſingle out;
Thy mother well deſerves that ſhort delight,
The nauſeous qualms of ten long months and travel to requite.
Then ſmile; the frowning infant's doom is read,
No god ſhall crown the board, nor goddeſs bleſs the bed.

END OF THE NINTH BOOK.

BOOK X.

EPISTOLARY DISCOURSES.

INTRODUCTION.

SEVERAL of the learned among the ancient Heathen excelled in the Epiſtolary ſtyle: and we are happy enough to be favoured with a variety of their compoſitions in this way. Cicero and Pliny have given us many excellent ſpecimens, and perhaps they have never yet been exceeded by any merely human author. But here alſo, as upon other ſubjects, the Bible is above all praiſe. The luſtre of its Epiſtles infinitely excels that of theſe celebrated claſſics. An attentive peruſal and companion of the two parts of the following book will ſatisfy any capable and impartial reader as to the truth of this aſſertion.

SACRED

SACRED LITERATURE.

BOOK X.

PART I.

Epiſtolary Diſcourſes, from the Holy Scriptures and Apocryphal writings.

To Artaxerxes, king of Perſia.

THY ſervants the men on this ſide the river, and at ſuch a time. Be it known unto the king, that the Jews which came up from thee to us are come unto Jeruſalem, building the rebellious and the bad city, and have ſet up the walls thereof, and joined the foundations. Be it known now unto the king, that if this city be builded, and the walls ſet up again, then will they not pay toll, tribute, and cuſtom, and ſo thou ſhalt endamage the revenue of the kings. Now becauſe we have maintenance from the king's palace, and it was not meet for us to ſee the king's diſhonour; therefore have we ſent and certified the king, that ſearch may be made in the book of the records of thy fathers; ſo ſhalt thou find in the book of the records, and know, that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved ſedition within the ſame of old time: for which cauſe was this city deſtroyed. We certify the king, that if this city be builded again, and the walls thereof ſet up, by this means thou ſhalt have no portion on this ſide the river. *Ezra* 4. 11—16.

Artaxerxes'

Artaxerxes' answer.

PEACE, and at such a time. The letter which ye sent unto us, hath been plainly read before me. And I commanded, and search hath been made, and it is found, that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom was paid unto them. Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

Ezra 4. 17—22.

Governor Tatnai's letter to king Darius.

UNTO Darius the king, all peace. Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls? we asked their names also, to certify thee, that we might write the names of the men that were the chief of them. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded, and set up. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. But in the first year of Cyrus the king of Babylon, the same king Cyrus made a decree to build this house of God. And the vessels also of gold and silver, of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one whose name was Sheshbazzar, whom he had made governor: and said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place. Then came the same Sheshbazzar,

and

and laid the foundation of the houſe of God which is in Jeruſalem. And ſince that time even until now hath it been in building, and yet it is not finiſhed.. Now therefore if it ſeem good to the king, let there be ſearch made in the king's treaſure houſe, which is there at Babylon, whether it be ſo, that a decree was made of Cyrus the king to build this houſe of God at Jeruſalem, and let the king ſend his pleaſure to us concerning this matter. *Ezra* 5. 7—17.

King Artaxerxes to Ezra the ſcribe.

ARTAXERXES, king of kings, unto Ezra the prieſt, a ſcribe of the law of the God of heaven, perfect peace, and at ſuch a time. I make a decree that all they of the people of Iſrael, and of his prieſts, and Levites in my realm, which are minded of their own free-will to go up to Jeruſalem, go with thee. Foraſmuch as thou art ſent of the king, and of his ſeven counſellors, to enquire concerning Judah and Jeruſalem, according to the law of thy God, which is in thine hand; and to carry the ſilver and gold which the king and his counſellors have freely offered unto the God of Iſrael, whoſe habitation is in Jeruſalem, and all the ſilver and gold that thou canſt find in all the province of Babylon, with the free-will offering of the people, and of the prieſts, offering willingly for the houſe of their God, which is in Jeruſalem: that thou mayeſt buy ſpeedily with this money, bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the houſe of your God, which is in Jeruſalem. And whatſoever ſhall ſeem good to thee and to thy brethren to do with the reſt of the ſilver and the gold, that do after the will of your God. The veſſels alſo that are given thee for the ſervice of the houſe of thy God, thoſe deliver thou before the God of Jeruſalem. And whatſoever more ſhall be needful for the houſe of thy God, which thou ſhalt have occaſion to beſtow, beſtow it out of the king's treaſure houſe. And I, even I Artaxerxes the king, do make a decree to all the treaſurers which are beyond the river, that whatſoever Ezra the prieſt, the ſcribe of the law of the God of heaven, ſhall require of you, it be done ſpeedily, unto an hundred talents of ſilver, and to an hundred meaſures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and ſalt without preſcribing how much. Whatſoever is commanded by the God of heaven, let it be diligently done

done for the houſe of the God of heaven: for why ſhould there be wrath againſt the realm of the king and his ſons? Alſo we certify you, that touching any of the prieſts and Levites, ſingers, porters, Nethinims, or miniſters of this houſe of God, it ſhall not be lawful to impoſe toll, tribute, or cuſtom upon them. And thou, Ezra, after the wiſdom of thy God that is in thine hand, ſet magiſtrates and judges, which may judge all the people that are beyond the river, all ſuch as know the laws of thy God; and teach ye them that know them not. And whoſoever will not do the law of thy God, and the law of the king, let judgment be executed ſpeedily upon him, whether it be unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment.

Ezra 7. 12—26.

Jeremiah to the captives in Babylon.

THUS ſaith the Lord of hoſts, the God of Iſrael unto all that are carried away captives, whom I have cauſed to be carried away from Jeruſalem unto Babylon; Build ye houſes, and dwell in them; and plant gardens and eat the fruit of them; take ye wives, and beget ſons and daughters; and take wives for your ſons, and give your daughters to huſbands, that they may bear ſons and daughters; that ye may be increaſed here, and not diminiſhed. And ſeek the peace of the city whither I have cauſed you to be carried away captives, and pray unto the Lord for it: for in the peace thereof ſhall ye have peace. For thus ſaith the Lord of hoſts, the God of Iſrael; Let not your prophets and your diviners, that be in the midſt of you, deceive you, neither hearken to your dreams which ye cauſe to be dreamed. For they propheſy falſly unto you in my name: I have not ſent them, ſaith the Lord. For thus ſaith the Lord, that after ſeventy years be accompliſhed at Babylon, I will viſit you, and perform my good word toward you, in cauſing you to return to this place. For I know the thoughts that I think toward you, ſaith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then ſhall ye call upon me, and ye ſhall go and pray unto me, and I will hearken unto you. And ye ſhall ſeek me, and find me, when ye ſhall ſearch for me with all your heart. And I will be found of you, ſaith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, ſaith the Lord; and I will bring you again into the place whence I cauſed

you

you to be carried away captive. Becauſe ye have ſaid, The Lord hath raiſed us up prophets in Babylon; know that thus ſaith the Lord of the king that ſitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity; thus ſaith the Lord of hoſts, Behold, I will ſend upon them the ſword, the famine, and the peſtilence, and will make them like vile figs, that cannot be eaten, they are ſo evil. And I will perſecute them with the ſword, with the famine, and with the peſtilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curſe, and an aſtoniſhment, and an hiſſing, and a reproach among all the nations whither I have driven them: becauſe they have not hearkened to my words, ſaith the Lord, which I ſent unto them by my ſervants the prophets, riſing up early, and ſending them; but ye would not hear, ſaith the Lord. Hear ye therefore the word of the Lord, all ye of the captivity, whom I have ſent from Jeruſalem to Babylon: thus ſaith the Lord of hoſts, the God of Iſrael, of Ahab the ſon of Kolaiah, and of Zedekiah the ſon of Maaſeiah, which propheſy a lie unto you in my name: Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he ſhall ſlay them before your eyes; and of them ſhall be taken up a curſe by all the captivity of Judah which are in Babylon, ſaying, The Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roaſted in the fire; becauſe they have committed villany in Iſrael, and have committed adultery with their neighbours' wives, and have ſpoken lying words in my name, which I have not commanded them: even I know and am a witneſs, ſaith the Lord. Thus ſhalt thou alſo ſpeak to Shemaiah the Nehelamite, ſaying, Thus ſpeaketh the Lord of hoſts, the God of Iſrael, ſaying, Becauſe thou haſt ſent letters in thy name unto all the people that are at Jeruſalem, and to Zephaniah the ſon of Maaſeiah the prieſt, and to all the prieſts, ſaying, The Lord hath made thee prieſt in the ſtead of Jehoiada the prieſt, that ye ſhould be officers in the houſe of the Lord, for every man that is mad, and maketh himſelf a prophet, that thou ſhouldeſt put him in priſon and in the ſtocks. Now therefore why haſt thou not reproved Jeremiah of Anathoth, which maketh himſelf a prophet to you? For therefore he ſent unto us in Babylon, ſaying, This captivity is long: build ye houſes, and dwell in them; and plant gardens, and eat the fruit of them. *Jeremiah* 29. 4—28.

King Artaxerxes' letter to deſtroy the Jews.

THE great king Artaxerxes writeth theſe things to the princes and governors, that are under him from India unto Ethiopia, in an hundred and ſeven and twenty provinces. After that I became lord over many nations, and had dominion over the whole world, nor lifted up with preſumption of my authority, but carrying myſelf alway with equity and mildneſs, I purpoſed to ſettle my ſubjects continually in a quiet life, and making my kingdom peaceable, and open for paſſage to the utmoſt coaſts, to renew peace, which is deſired of all men. Now when I aſked my counſellors how this might be brought to paſs, Aman, that excelled in wiſdom among us, and was approved for his conſtant good-will, and ſtedfaſt fidelity, and had the honour of the ſecond place in the kingdom, declared unto us, that in all nations throughout the world there was ſcattered a certain malicious people, that had laws contrary to all nations, and continually deſpiſed the commandments of kings, ſo as the uniting of our kingdoms honourably intended by us, cannot go forward. Seeing then we underſtand that this people alone is continually in oppoſition unto all men, differing in the ſtrange manner of their laws, and evil-affected to our ſtate, working all the miſchief they can, that our kingdom may not be firmly eſtabliſhed; therefore have we commanded, that all they that are ſignified in writing unto you by Aman, (who is ordained over the affairs, and is next unto us,) ſhall all with their wives and children be utterly deſtroyed by the ſword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this preſent year: that they, who of old, and now alſo are malicious, may in one day with violence go into the grave, and ſo ever hereafter cauſe our affairs to be well ſettled, and without trouble.

Eſther 13. 1—8.

Artaxerxes' letter to revoke the former.

THE great king Artaxerxes, unto the princes and governors of an hundred and ſeven and twenty provinces from India unto Ethiopia, and unto all our faithful ſubjects, greeting. Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen; and endeavour to hurt not our ſubjects only, but not being able to bear abundance, do take in hand to practiſe alſo againſt thoſe that do them good: and take not only thankfulneſs

thankfulneſs away from among men, but alſo lifted up with the glorious words of lewd perſons that were never good, they think to eſcape the juſtice of God, that ſeeth all things, and hateth evil. Oftentimes alſo fair ſpeech of thoſe that are put in truſt to manage their friends affairs, hath cauſed many that are in authority to be partakers of innocent blood, and hath enwrapped them in remedileſs calamities. Beguiling with the falſhood and deceit of their lewd diſpoſition, the innocency and goodneſs of princes. Now ye may ſee this, as we have declared, not ſo much by ancient hiſtories, as ye may, if ye ſearch what hath been wickedly done of late, through the peſtilent behaviour of them that are unworthily placed in authority. And we muſt take care for the time to come, that our kingdom may be quiet and peaceable for all men; both by changing our purpoſes, and always judging things that are evident, with more equal proceeding. For Aman a Macedonian, the ſon of Amadatha, being indeed a ſtranger from the Perſian blood, and far diſtant from our goodneſs, and as a ſtranger received of us, had ſo far forth obtained the favour that we ſhew toward every nation, as that he was called our father, and was continually honoured of all men, as the next perſon unto the king. But he, not bearing his great dignity, went about to deprive us of our kingdom and life: having by manifold and cunning deceits, ſought of us the deſtruction as well of Mardocheus, who ſaved our life, and continually procured our good, as alſo of blameleſs Eſther, partaker of our kingdom, with their whole nation. For by theſe means he thought, finding us deſtitute of friends, to have tranſlated the kingdom of the Perſians to the Macedonians. But we find that the Jews, whom this wicked wretch hath delivered to utter deſtruction are no evil-doers, but live by moſt juſt laws: and that they be children of the moſt high and moſt mighty living God, who hath ordered the kingdom both unto us and to our progenitors in the moſt excellent manner. Wherefore ye ſhall do well, not to put in execution the letters ſent unto you by Aman the ſon of Amadatha. For he that was the worker of theſe things, is hanged at the gates of Suſa, with all his family: God who ruleth all things, ſpeedily rendering vengeance to him according to his deſerts. Therefore ye ſhall publiſh the copy of this letter in all places, that the Jews may freely live after their own laws. And ye ſhall aid them, that even the ſame day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who, in the time of their affliction, ſhall ſet upon them. For Almighty God hath

turned to joy unto them the day, wherein the choſen people ſhould have periſhed. Ye ſhall therefore among your ſolemn feaſts keep it an high day with all feaſting: that both now and hereafter there may be ſafety to us, and the well-affected Perſians; but to thoſe which do conſpire againſt us, a memorial of deſtruction. Therefore every city and country whatſoever, which ſhall not do according to theſe things ſhall be deſtroyed without mercy, with fire and ſword, and ſhall be made not only unpaſſable for men, but alſo moſt hateful to wild beaſts and fowls for ever. *Eſther* 16 *chapter.*

The Romans to the Jews.

GOOD ſucceſs be to the Romans, and to the people of the Jews, by ſea and by land for ever: the ſword alſo and enemy be far from them. If there come firſt any war upon the Romans, or any of their confederates throughout all their dominion, the people of the Jews ſhall help them, as the time ſhall be appointed, with all their heart. Neither ſhall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ſhips, as it hath ſeemed good unto the Romans; but they ſhall keep their covenant without taking any thing therefore. In the ſame manner alſo, if war come firſt upon the nation of the Jews, the Romans ſhall help them with all their heart, according as the time ſhall be appointed them. Neither ſhall victuals be given to them that take part againſt them, or weapons, or money, or ſhips, as it hath ſeemed good to the Romans: but they ſhall keep their covenants, and that without deceit. According to theſe articles did the Romans make a covenant with the people of the Jews. Howbeit, if hereafter the one party or the other ſhall think meet to add or diminiſh any thing, they may do it at their pleaſures; and whatſoever they ſhall add or take away, ſhall be ratified. And as touching the evils that Demetrius doeth to the Jews, we have written unto him, ſaying, Wherefore haſt thou made thy yoke heavy upon our friends and confederates the Jews? If therefore they complain any more againſt thee we will do them juſtice, and fight with thee by ſea and by land.

1 *Maccabees* 8. 23—32.

King

King Ptolemy to his captains.

KING Ptolemy Philopator to his governors in Egypt, and all who are appointed over his affairs, grace and health: both we and our children are well, the great God proſpering our undertakings as we would wiſh. Some of our friends through an evil mind frequently applied to us, and perſuaded us that the Jews in our dominion had entered into a conſpiracy, and ought to be puniſhed with ſtrange tortures as rebels. Feigning that our affairs would never proſper till that was done, becauſe they bare hate to all nations. And they led them bound, and tortured them as ſlaves, or rather as traitors, to deſtroy them without any judgment or examination, with a cruelty greater than that of the Scythians. But we ſeverely threatened them, inaſmuch as we bear good-will to all men, and hardly ſpared their lives: and knowing that the God of heaven ſafely protects the Jews, as a father who always ſtriveth for his children, and duly conſidering the firm and friendly good-will which they have had towards us and our anceſtors, we have juſtly acquitted them of every thing whatever. And we have ordered all to return to their own home, and that no perſon in any place do them any injury whatever; neither reproach them for any thing which has been done wrong againſt them. For know ye, that if we deſign evil againſt them, or ſhall any ways afflict them, we ſhall have not man, but the Lord of all power, the Moſt High God againſt us, to revenge thoſe acts in every point unavoidably for ever. Fare ye well.

The Apoſtles to the churches.

THE apoſtles, and elders, and brethren, ſend greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. Foraſmuch as we have heard, that certain which went out from us, have troubled you with words, ſubverting your ſouls, ſaying, Ye muſt be circumciſed, and keep the law; to whom we gave no ſuch commandment. It ſeemed good unto us, being aſſembled with one accord, to ſend choſen men unto you, with our beloved Barnabas and Paul; menthat have hazarded their lives for the name of our Lord Jeſus Chriſt. We have ſent therefore Judas and Silas, who ſhall alſo tell you the ſame things by mouth. For it ſeemed good to the Holy Ghoſt, and to us, to lay upon you no greater burden than theſe neceſſary things; that ye

abſtain from meats offered to idols, and from blood, and from things ſtrangled, and from fornication: from which if ye keep yourſelves, ye ſhall do well. Fare ye well.

Acts 15. 23—29.

Lyſias to Felix.

CLAUDIUS Lyſias, unto the moſt excellent governor Felix, ſendeth greeting. This man was taken of the Jews, and ſhould have been killed of them: then came I with an army, and reſcued him, having underſtood that he was a Roman. And when I would have known the cauſe wherefore they accuſed him, I brought him forth into their council: whom I perceived to be accuſed of queſtions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me, how that the Jews had laid wait for the man, I ſent ſtraightway to thee, and gave commandment to his accuſers alſo, to ſay before thee what they had againſt him. Farewel.

Acts 23. 26—30.

St. Paul to the Epheſians.

PAUL, an apoſtle of Jeſus Chriſt by the will of God, to the ſaints which are at Epheſus, and to the faithful in Chriſt Jeſus: grace be to you and peace from God our father, and from the Lord Jeſus Chriſt. Bleſſed be the God and Father of our Lord Jeſus Chriſt who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt: according as he hath choſen us in him before the foundation of the world, that we ſhould be holy and without blame before him in love: having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will. To the praiſe of the glory of his grace, wherein he hath made us accepted in the Beloved: in whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace; wherein he hath abounded towards us in all wiſdom and prudence, having made known unto us the myſtery of his will, according to his good pleaſure, which he hath purpoſed in himſelf: that in the diſpenſation of the fulneſs of times he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth, even in him: in whom alſo we have obtained

tained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will. That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt. In whom ye alſo truſted after that ye heard the word of truth, the goſpel of your ſalvation: in whom alſo after that ye believed, ye were ſealed with that holy Spirit of promiſe, which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory. Wherefore I alſo, after I heard of your faith in the Lord Jeſus, and love unto all the ſaints, ceaſe not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the ſpirit of wiſdom, and revelation, in the knowledge of him: the eyes of your underſtanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints, and what is the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power: which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulneſs of him that filleth all in all.

And you hath he quickened, who were dead in treſpaſſes and ſins; wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience: among whom alſo we all had our converſation in times paſt in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins hath quickened us together with Chriſt; by grace ye are ſaved: and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus: that in the ages to come he might ſhew the exceeding richneſs of his grace, in his kindneſs towards us through Chriſt Jeſus. For by grace are ye ſaved through faith; and that not of yourſelves; it is the gift of God: not of works, leſt any man ſhould boaſt. For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them. Wherefore remember that ye

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being in time paſt Gentiles in the fleſh, who are called uncircumciſion by that which is called the circumciſion in the fleſh made by hands; that at that time ye were without Chriſt, being aliens from the common-wealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world: but now in Chriſt Jeſus, ye who ſometimes were afar off, are made nigh by the blood of Chriſt. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, (Having aboliſhed in his fleſh the enmity, even the law of commandments contained in ordinances, for to make in himſelf of twain one new man, ſo making peace; and that he might reconcile both unto God in one body, by the croſs, having ſlain the enmity thereby:) and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have acceſs by one ſpirit unto the Father. Now therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God; and are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-ſtone. In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye alſo are builded together for an habitation of God through the Spirit.

For this cauſe, I Paul, the priſoner of Jeſus Chriſt for you Gentiles; if ye have heard of the diſpenſation of the grace of God, which is given mè to you-ward: how that by revelation he made known unto me the myſtery, (as I wrote afore in few words; whereby when ye read ye may underſtand my knowledge in the myſtery of Chriſt,) which in other ages was not made known unto the ſons of men, as it is now revealed unto the holy apoſtles and prophets by the Spirit; that the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt by the goſpel: whereof I was made a miniſter according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt; and to make all men ſee what is the fellowſhip of the myſtery which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wiſdom of God; according to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord: in whom we have boldneſs and acceſs with confidence by the faith

faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man: that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

I therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love. This I say, therefore,

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and teſtify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the underſtanding darkened, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their heart; who being paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs. But ye have not ſo learned Chriſt; if ſo be that ye have heard him, and have been taught by him, as the truth is in Jeſus; that ye put off concerning the former converſation, the old man, which is corrupt according to the deceitful luſts; and be renewed in the ſpirit of your mind; and that ye put on the new man, which after God is created in righteouſneſs and true holineſs. Wherefore putting away lying, ſpeak every man truth with his neighbour: for we are members one of another. Be ye angry, and ſin not: let not the ſun go down upon your wrath: neither give place to the devil. Let him that ſtole ſteal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are ſealed unto the day of redemption. Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.

Be ye therefore followers of God, as dear children: and walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us an offering and a ſacrifice to God for a ſweet-ſmelling ſavour. But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named among you, as becometh ſaints; neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt and of God. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. Be not ye therefore partakers with them. For ye were ſometimes darkneſs, but now are ye light in the Lord: walk as children of light: for the fruit of the Spirit is in all goodneſs and righteouſneſs and truth; proving what is acceptable unto the Lord. And have no fellowſhip with

with the unfruitful works of darkneſs, but rather reprove them. For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret. But all things that are reproved are made manifeſt by the light: for whatſoever doth make manifeſt is light. Wherefore he ſaith, Awake, thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light. See then that ye walk circumſpectly, not as fools, but as wiſe, redeeming the time, becauſe the days are evil. Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is. And be not drunk with wine, wherein is exceſs; but be filled with the Spirit; ſpeaking to yourſelves in pſalms, and hymns, and ſpiritual ſongs, ſinging and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jeſus Chriſt; ſubmitting yourſelves one to another in the fear of God. Wives ſubmit yourſelves to your own huſbands, as unto the Lord. For the huſband is the head of the wife, even as Chriſt is the head of the church: and he is the Saviour of the body. Therefore as the church is ſubject unto Chriſt, ſo let the wives be to their own huſbands in every thing. Huſbands, love your wives, even as Chriſt alſo loved the church, and gave himſelf for it; that he might ſanctify and cleanſe it with the waſhing of water by the word, that he might preſent it to himſelf a glorious church, not having ſpot, or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh. So ought men to love their wives as their own bodies. He that loveth his wife loveth himſelf. For no man ever yet hateth his own fleſh; but nouriſheth and cheriſheth it, even as the Lord the church: for we are members of his body, of his fleſh, and of his bones. For this cauſe ſhall a man leave his father and mother, and ſhall be joined unto his wife, and they two ſhall be one fleſh. This is a great myſtery: but I ſpeak concerning Chriſt and the church. Nevertheleſs let every one of you in particular ſo love his wife even as himſelf; and the wife ſee that ſhe reverence her huſband.

Children obey your parents in the Lord: for this is right. Honour thy father and mother; which is the firſt commandment, with promiſe; that it may be well with thee, and thou mayeſt live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your maſters according to the fleſh, with fear and trembling, in ſingleneſs of your heart, as unto Chriſt;

Chriſt; not with eye-ſervice, as men-pleaſers; but as the ſervants of Chriſt, doing the will of God from the heart; with good-will doing ſervice, as to the Lord and not to men: knowing that whatſoever good thing any man doeth, the ſame ſhall he receive of the Lord, whether he be bond or free. And ye maſters, do the ſame things unto them, forbearing threatening: knowing that your Maſter alſo is in heaven; neither is there reſpect of perſons with him. Finally, my brethren, be ſtrong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all, to ſtand Stand therefore, having your loins girt about with truth, and having on the breaſt-plate of righteouſneſs; and your feet ſhod with the preparation of the goſpel of peace; above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked. And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God: praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance and ſupplication for all ſaints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel, for which I am an ambaſſador in bonds; that therein I may ſpeak boldly as I ought to ſpeak. But that ye alſo may know my affairs, and how I do, Tychicus, a beloved brother and faithful miniſter in the Lord, ſhall make known to you all things: whom I have ſent unto you for the ſame purpoſe, that ye might know our affairs, and that ye might comfort your hearts. Peace be to the brethren, and love with faith, from God the Father and the Lord Jeſus Chriſt. Grace be with all them that love our Lord Jeſus Chriſt in ſincerity. Amen. Written from Rome unto the Epheſians by Tychicus.

Epiſtle of St. James.

JAMES, a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience.

patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wiſdom, let him aſk of God, that giveth to all men liberally, and upbraideth not; and it ſhall be given him. But let him aſk in faith, nothing wavering. For he that wavereth is like a wave of the ſea, driven with the wind and toſſed. For let not that man think that he ſhall receive any thing of the Lord. A double minded man is unſtable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: becauſe as the flower of the graſs he ſhall paſs away. For the ſun is no ſooner riſen with a burning heat, but it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion of it periſheth: ſo alſo ſhall the rich man fade away in his ways. Bleſſed is the man that endureth temptation; for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him. Let no man ſay when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own luſt, and enticed. Then, when luſt hath conceived, it bringeth forth ſin: and ſin, when it is finiſhed, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the father of lights, with whom is no variableneſs, neither ſhadow of turning. Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt fruits of his creatures. Wherefore, my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath; for the wrath of man worketh not the righteouſneſs of God. Wherefore lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the engrafted word, which is able to ſave your ſouls. But be ye doers of the word, and not hearers only, deceiving your own ſelves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glaſs: for he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of man he was. But whoſo looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed. If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the

Father

Father is this, To viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world.

My brethren, have not the faith of our Lord Jeſus Chriſt, the Lord of glory, with reſpect of perſons. For if there come unto your aſſembly a man with a gold ring, in goodly apparel, and there come in alſo a poor man in vile raiment; and ye have reſpect to him that weareth the gay clothing, and ſay unto him, Sit thou here in a good place; and ſay to the poor, Stand thou there, or ſit here under my footſtool: Are ye not then partial in yourſelves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God choſen the poor of this world, rich in faith, and heirs of the kingdom which he hath promiſed to them that love him? but ye have deſpiſed the poor. Do not rich men oppreſs you, and draw you before the judgment ſeats? do not they blaſpheme that worthy name by the which ye are called? If ye fulfil the royal law according to the ſcripture, Thou ſhalt love thy neighbour as thyſelf, ye do well: but if ye have reſpect to perſons, ye commit ſin, and are convinced of the law as tranſgreſſors. For whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all. For he that ſaid, Do not commit adultery, ſaid alſo, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the law. So ſpeak ye, and ſo do, as they that ſhall be judged by the law of liberty. For he ſhall have judgment without mercy, that hath ſhewed no mercy; and mercy rejoiceth againſt judgment. What doth it profit, my brethren, though a man ſay he hath faith, and have not works? Can faith ſave him? If a brother or ſiſter be naked, and deſtitute of daily food, and one of you ſay unto them, Depart in peace, be ye warmed and filled: notwithſtanding ye give them not thoſe things which are needful to the body; what doth it profit? Even ſo faith, if it hath not works, is dead, being alone. Yea, a man may ſay, Thou haſt faith, and I have works: ſhew me thy faith without thy works, and I will ſhew thee my faith by my works. Thou believeſt that there is one God; thou doeſt well: the devils alſo believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father juſtified by works, when he had offered Iſaac his ſon upon the altar? Seeſt thou how faith wrought with his works, and by works was faith made perfect? And the ſcripture was fulfilled which ſaith, Abraham believed God, and it was imputed unto him for righteouſneſs: and

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he was called the friend of God. Ye ſee then how that by works a man is juſtified, and not by faith only. Likewiſe alſo, was not Rahab the harlot juſtified by works, when ſhe had received the meſſengers, and had ſent them out another way? For as the body without the ſpirit is dead, ſo faith without works is dead alſo.

My brethren, be not many maſters, knowing that we ſhall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the ſame is a perfect man, and able alſo to bridle the whole body. Behold, we put bits in the horſes' mouths, that they may obey us; and we turn about their whole body. Behold alſo the ſhips, which, though they be ſo great, and are driven of fierce winds, yet are they turned about with a very ſmall helm, whitherſoever the governor liſteth. Even ſo the tongue is a little member, and boaſteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: ſo is the tongue among our members, that it defileth the whole body, and ſetteth on fire the courſe of nature; and it is ſet on fire of hell. For every kind of beaſts, and of birds, and of ſerpents, and of things in the ſea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poiſon. Therewith bleſs we God, even the Father; and therewith curſe we men, which are made after the ſimilitude of God. Out of the ſame mouth proceedeth bleſſings and curſings. My brethren, theſe things ought not ſo to be. Doth a fountain ſend forth at the ſame place ſweet water and bitter? Can the fig-tree, my brethren, bear olive berries? either a vine, figs? ſo can no fountain both yield ſalt water and freſh. Who is a wiſe man, and endued with knowledge among you? let him ſhew out of a good converſation his works with meekneſs of wiſdom. But if ye have bitter envying, and ſtrife in your hearts, glory not, and lie not againſt the truth. This wiſdom deſcendeth not from above, but is earthly, ſenſual, deviliſh. For where envying and ſtrife is, there is confuſion, and every evil work. But the wiſdom that is from above, is firſt pure, then peaceable, gentle, and eaſy to be entreated, full of mercy and good fruits, without partiality, and without hypocriſy. And the fruit of righteouſneſs is ſown in peace of them that make peace.

From whence come wars and fightings among you? come they not hence, even of your luſts, that war in your members? Ye luſt, and have not: ye kill, and deſire to have, and cannot obtain: ye fight and war, yet ye have not, becauſe ye

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aſk not. Ye aſk, and receive not, becauſe ye aſk amiſs, that ye may conſume it upon your luſts. Ye adulterers, and adultereſſes, known 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. Do ye think that the ſcripture ſaith in vain, the ſpirit that dwelleth in us, luſteth to envy? But he giveth more grace: wherefore he ſaith, God reſiſteth the proud, but giveth grace unto the humble. Submit yourſelves therefore to God; reſiſt the devil, and he will flee from you: draw nigh to God, and he will draw nigh to you: cleanſe your hands, ye ſinners, and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heavineſs. Humble yourſelves in the ſight of the Lord, and he ſhall lift you up. 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. There is one law giver, who is able to ſave, and to deſtroy: who art thou that judgeſt another? 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: 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. For that ye ought to ſay, if the Lord will, we ſhall live, and do this or that. But now ye rejoice in your boaſtings: all ſuch rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is ſin.

Go to now, ye rich men, weep and howl for your miſeries, that ſhall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and ſilver is cankered; and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh as it were fire: ye have heaped treaſure together for the laſt days. Behold, the hire of the labourers, who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entered into the ears of the Lord of ſabaoth. Ye have lived in pleaſure on the earth, and been wanton; ye have nouriſhed your hearts, as in a day of ſlaughter. Ye have condemned and killed the juſt; and he doth not reſiſt you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the huſbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye alſo patient; ſtabliſh your hearts: for the coming of the Lord draweth nigh. Grudge not

not one againſt another, brethren, leſt ye be condemned: behold, the judge ſtandeth before the door. Take, my brethren, the prophets, who have ſpoken in the name of the Lord, for an example of ſuffering affliction, and of patience. Behold, we count them happy which endure, ye have heard of the patience of Job, and have ſeen the end of the Lord, that the Lord is very pitiful, and of tender mercy. But above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and your nay, nay; leſt ye fall into condemnation. Is any among you afflicted? let him pray. Is any merry? let him ſing pſalms. Is any ſick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed ſins they ſhall be forgiven him. Confeſs your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man ſubject to like paſſions as we are, and he prayed earneſtly that it might not rain: and it rained not on the earth by the ſpace of three years and ſix months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth a ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins,

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1 *Epiſtle of St. Peter.*

PETER, an apoſtle of Jeſus Chriſt, to the ſtrangers ſcattered throughout Pontus, Galatia, Cappadocia, Aſia, and Bithynia, elect according to the fore-knowledge of God the Father, through ſanctification of the Spirit unto obedience, and ſprinkling of the blood of Jeſus Chriſt: grace unto you and peace be multiplied. Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us again unto a lively hope by the reſurrection of Jeſus Chriſt from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in heaven for you, who are kept by the power of God through faith unto ſalvation ready to be revealed in the laſt time. Wherein ye greatly rejoice, though now for a ſeaſon (if need be) ye are in heavineſs through manifold temptations:

tions: that the trial of your faith being much more precious than of gold that periſheth, though it be tried with fire, might be found unto praiſe and honour and glory at the appearing of Jeſus Chriſt: whom having not ſeen ye love; in whom, though now ye ſee him not, yet believing, ye rejoice with joy unſpeakable, and full of glory: receiving the end of your faith, even the ſalvation of your ſouls. Of which ſalvation the prophets have enquired and ſearched diligently, who propheſied of the grace that ſhould come unto you: ſearching what, or what manner of time the Spirit of Chriſt which was in them did ſignify, when it teſtified before-hand the ſufferings of Chriſt, and the glory that ſhould follow. Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the things which are now reported unto you by them that have preached the goſpel unto you, with the Holy Ghoſt ſent down from heaven, which things the angels deſire to look into. Wherefore gird up the loins of your mind, be ſober, and hope to the end for the grace that is to be brought unto you, at the revelation of Jeſus Chriſt; as obedient children, not faſhioning yourſelves according to the former luſts in your ignorance: but as he which hath called you is holy, ſo be ye holy in all manner of converſation: becauſe it is written, be ye holy; for I am holy. And if ye call on the Father, who without reſpect of perſons judgeth according to every man's work, paſs the time of your ſojourning here in fear: foraſmuch as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation, received by tradition from your fathers: but with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot: who verily was fore-ordained before the foundation of the world, but was manifeſted in theſe laſt times for you: who by him do believe in God that raiſed him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your ſouls in obeying the truth through the Spirit, unto unfeigned love of the brethren; ſee that ye love one another with a pure heart fervently: being born again, not of corruptible ſeed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all fleſh is as graſs, and all the glory of man as the flower of graſs. The graſs withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the goſpel is preached unto you.

Wherefore

Wherefore laying aſide all malice and all guile and hypocriſies and envies and all evil-ſpeakings, as new-born babes deſire the ſincere milk of the word, that ye may grow thereby; if ſo be ye have taſted that the Lord is gracious. To whom coming, as unto a living ſtone, diſallowed indeed of men, but choſen of God, and precious, ye alſo, as lively ſtones, are built up a ſpiritual houſe, an holy prieſthood, to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt. Wherefore alſo it is contained in the ſcripture, Behold, I lay in Sion a chief corner-ſtone, elect, precious: and he that believeth on him ſhall not be confounded. Unto you therefore which believe he is precious: but unto them which be diſobedient, the ſtone which the builders diſallowed, the ſame is made the head of the corner, and a ſtone of ſtumbling, and a rock of offence, even to them which ſtumble at the word, being diſobedient: whereunto alſo they were appointed. But ye are a choſen generation, a royal prieſthood, an holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him who hath called you out of darkneſs into his marvellous light: which in time paſt were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may by your good works which they ſhall behold, glorify God in the day of viſitation. Submit yourſelves to every ordinance of man for the Lord's ſake: whether it be to the king, as ſupreme: or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men: love the brotherhood: fear God: honour the king. Servants, be ſubject to your maſters with all fear; not only to the good and gentle, but alſo to the froward. For this is thankworthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye ſhall take it patiently? but if when ye do well, and ſuffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: becauſe Chriſt alſo ſuffered for us, leaving us an example that ye ſhould follow his ſteps: who did no ſin, neither was

guile found in his mouth: who, when he was reviled, reviled not again; when he ſuffered, he threatened not; but committed himſelf to him that judgeth righteouſly: who his own ſelf bare our ſins in his own body on the tree: that we being dead to ſin ſhould live unto righteouſneſs: by whoſe ſtripes ye were healed. For ye were as ſheep going aſtray: but are now returned unto the ſhepherd and biſhop of your ſouls.

Likewiſe, ye wives, be in ſubjection to your own huſbands; that if any obey not the word, they alſo may without the word be won by the converſation of the wives, while they behold your chaſte converſation coupled with fear: whoſe adorning let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price. For after this manner in the old time, the holy women alſo, who truſted in God, adorned themſelves, being in ſubjection unto their own huſbands; even as Sarah obeyed Abraham, calling him lord: whoſe daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewiſe, ye huſbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker veſſel, and as being heirs together of the grace of life; that your prayers be not hindered. Finally, be ye all of one mind, having compaſſion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing: but contrariwiſe, bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing. For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile. Let him eſchew evil, and do good; let him ſeek peace, and enſue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers, but the face of the Lord is againſt them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye ſuffer for righteouſneſs' ſake, happy are ye: and be not afraid of their terror, neither be troubled; but ſanctify the Lord God in your hearts: and be ready always to give an anſwer to every man that aſketh you a reaſon of the hope that is in you, with meekneſs and fear: having a good conſcience; that whereas they ſpeak evil of you, as of evil doers, they may be aſhamed that falſly accuſe your good converſation in Chriſt. For it is better if the will of God be ſo, that ye ſuffer for well-doing, than for evil-doing.

For

For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt (that he might bring us to God) being put to death in the fleſh, but quickened by the Spirit. By which alſo he went and preached unto the ſpirits in priſon; which ſometime were diſobedient, when once the long ſuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight ſouls, were ſaved by water. The like figure whereunto, even baptiſm, doth alſo now ſave us, (not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt who is gone into heaven, and is on the right hand of God, angels and authorities, and powers being made ſubject unto him.

Foraſmuch then as Chriſt hath ſuffered for us in the fleſh, arm yourſelves likewiſe with the ſame mind: for he that hath ſuffered in the fleſh, hath ceaſed from ſin; that he no longer ſhould live the reſt of his time in the fleſh, to the luſts of men, but to the will of God. For the time paſt of our life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetings, and abominable idolatries: wherein they think it ſtrange that ye run not with them to ſame exceſs of riot, ſpeaking evil of you: who ſhall give an account to him that is ready to judge the quick and the dead. For, for this cauſe was the goſpel preached alſo to them that are dead, that they might be judged according to men in the fleſh, but live according to God in the ſpirit. But the end of all things is at hand: be ye therefore ſober, and watch unto prayer. And above all things have fervent charity among yourſelves: for charity ſhall cover the multitude of ſins. Uſe hoſpitality one to another without grudging. As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. If any man ſpeak, let him ſpeak as the oracles of God; if any man miniſter, let him do it as of the ability which God giveth: that God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion for ever and ever. Amen. Beloved, think it not ſtrange concerning the fiery trial, which is to try you, as though ſome ſtrange thing happened unto you: but rejoice inaſmuch as ye are partakers of Chriſt's ſufferings; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy. If ye be reproached for the name of Chriſt, happy are ye; for the ſpirit of glory, and of God reſteth upon you: on their part he is evil ſpoken

of, but on your part he is glorified. But let none of you ſuffer as a murderer, or as a thief, or as an evil-doer, or as a buſy-body in other men's matters. Yet if any man ſuffer as a Chriſtian, let him not be aſhamed; but let him glorify God on this behalf. For the time is come that judgment muſt begin at the houſe of God: and if it firſt begin at us, what ſhall the end be of them that obey not the goſpel of God? and if the righteous ſcarcely be ſaved, where ſhall the ungodly and ſinner appear? Wherefore let them that ſuffer according to the will of God, commit the keeping of their ſouls to him in well-doing, as unto a faithful creator.

The elders which are among you I exhort, who am alſo an elder, and a witneſs of the ſufferings of Chriſt, and alſo a partaker of the glory that ſhall be revealed: feed the flock of God, which is among you, taking the overſight thereof, nnot by conſtraint, but willingly; not for filthy lucre, but of a ready mind; neither as being Lords over God's heritage, but being enſamples to the flock. And when the chief ſhepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away. Likewiſe, ye younger, ſubmit yourſelves unto the elder: yea, all of you be ſubject one to another, and be clothed with humility: for God reſiſteth the proud, and giveth grace to the humble. Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time: caſting all your care upon him, for he careth for you. Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about, ſeeking whom he may devour. Whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you. To him be glory and dominion for ever and ever. Amen. By Silvanus, a faithful brother unto you (as I ſuppoſe) I have written briefly, exhorting and teſtifying, that this is the true grace of God wherein ye ſtand. The church that is at Babylon, elected together with you, ſaluteth you, and ſo doth Marcus my ſon. Greet ye one another with a kiſs of charity. Peace be with you all that are in Chriſt Jeſus. Amen.

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1 *Epiſtle of St. John.*

THAT which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life; for the life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life which was with the Father: and was manifeſted unto us; that which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us: and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. And theſe things write we unto you, that our joy may be full. This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin. If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us; if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. If we ſay that we have not ſinned, we make him a liar, and his word is not in us.

My little children, theſe things write I unto you, that ye ſin not. And if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous: and he is the propitiation for our ſins: and not for our's only, but alſo for the ſins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that ſaith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoſo keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that ſaith, he abideth in him, ought himſelf alſo ſo to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: becauſe the darkneſs is paſt, and the true light now ſhineth. He that ſaith he is in the light, and hateth his brother, is in darkneſs even until now. He that loveth his brother abideth in the light, and there is none occaſion of ſtumbling in him. But he that hateth his brother is in darkneſs, and walketh in darkneſs, and knoweth not whither he goeth, becauſe that darkneſs hath blinded his eyes. I write

unto

unto you, little children, becauſe your ſins are forgiven you for his name's ſake. I write unto you, fathers, becauſe ye have known him that is from the beginning. I write unto you, young men, becauſe ye have overcome the wicked one. I write unto you, little children, becauſe ye have known the Father. I have written unto you, fathers, becauſe ye have known him that is from the beginning. I have written unto you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the luſt of the fleſh, and the luſt of the eyes, and the pride of life, is not of the Father, but is of the world. And the world paſſeth away, and the luſt thereof: but he that doeth the will of God abideth for ever. Little children, it is the laſt time: and as ye have heard that antichriſt ſhall come, even now are there many antichriſts: whereby we know that it is the laſt time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifeſt that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you becauſe ye know not the truth, but becauſe ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jeſus is the Chriſt? He is antichriſt that denieth the Father and the Son. Whoſoever denieth the Son, the ſame hath not the Father: but, he that acknowledgeth the Son hath the Father alſo. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning ſhall remain in you, ye alſo ſhall continue in the Son and in the Father. And this is the promiſe that he hath promiſed us, even eternal life. Theſe things have I written unto you concerning them that ſeduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but, as the ſame anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye ſhall abide in him. And now, little children, abide in him; that when he ſhall appear, we may have confidence, and not be aſhamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteouſneſs is born of him.

Behold

Behold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God: therefore the world knoweth us not, becauſe it knew him not. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know that, when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. And every man that hath this hope in him purifieth himſelf, even as he is pure. Whoſoever committeth ſin tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law. And ye know that he was manifeſted to take away our ſins; and in him is no ſin. Whoſoever abideth in him ſinneth not: whoſoever ſinneth hath not ſeen him, neither known him. Little children, let no man deceive you: he that doeth righteouſneſs is righteous, even as he is righteous. He that committeth ſin is of the devil; for the devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil. Whoſoever is born of God doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God. In this the children of God are manifeſt, and the children of the devil: whoſoever doeth not righteouſneſs is not of God, neither he that loveth not his brother. For this is the meſſage that ye heard from the beginning, that we ſhould love one another. Not as Cain, who was of that wicked one, and ſlew his brother. And wherefore ſlew he him? becauſe his own works were evil, and his brother's righteous. Marvel not my brethren, if the world hate you. We know that we have paſſed from death unto life, becauſe we love the brethren. He that loveth not his brother abideth in death. Whoſoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, becauſe he laid down his life for us: and we ought to lay down our lives for the brethren. But whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and ſhall aſſure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight, And this

is his commandment, That we ſhould believe on the name of his Son Jeſus Chriſt, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

Beloved, believe not every ſpirit, but try the ſpirits whether they are of God: becauſe many falſe prophets are gone out into the world. Hereby know ye the ſpirit of God: every ſpirit that confeſſeth that Jeſus Chriſt is come in the fleſh, is of God. And every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God: and this is that ſpirit of antichriſt, whereof you have heard that it ſhould come, and even now already is it in the world. Ye are of God, little children, and have overcome them: becauſe greater is he that is in you, than he that is in the world. They are of the world: therefore ſpeak they of the world, and the world heareth them. We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the ſpirit of truth, and the ſpirit of error. Beloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifeſted the love of God toward us, becauſe that God ſent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins. Beloved, if God ſo loved us, we ought alſo to love one another. No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his ſpirit. And we have ſeen and do teſtify, that the Father ſent the Son to be the Saviour of the world. Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldneſs in the day of judgment: becauſe as he is, ſo are we in this world. There is no fear in love; but perfect love caſteth out fear: becauſe fear hath torment: he that feareth, is not made perfect in love. We love him, becauſe he firſt loved us. If a man ſay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath ſeen, how can he love God whom he hath not ſeen? And this

this commandment have we from him, That he who loveth God, love his brother alſo.

Whoſoever believeth that Jeſus is the Chriſt, is born of God: and every one that loveth him that begat, loveth him alſo that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatſoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God? This is he that came by water and blood, even Jeſus Chriſt; not by water only, but by water and blood: and it is the Spirit that beareth witneſs, becauſe the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt: and theſe three are one. And there are three that bear witneſs in earth, the ſpirit, and the water, and the blood: and theſe three agree in one. If we receive the witneſs of men, the witneſs of God is greater: for this is the witneſs of God, which he hath teſtified of his Son. He that believeth on the Son of God hath the witneſs in himſelf: he that believeth not God, hath made him a liar, becauſe he believeth not the record that God gave of his Son. And this is the record, that God hath given to us, eternal life: and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life. Theſe things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that if we aſk any thing according to his will, he heareth us. And if we know that he hear us, whatſoever we aſk, we know that we have the petitions that we deſired of him. If any man ſee his brother ſin a ſin which is not unto death, he ſhall aſk, and he ſhall give him life for them that ſin not unto death. There is a ſin unto death: I do not ſay that he ſhall pray for it. All unrighteouſneſs is ſin: and there is a ſin not unto death. We know that whoſoever is born of God, ſinneth not; but he that is begotten of God, keepeth himſelf, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedneſs. And we know that the Son of God is come, and hath given us an underſtanding that we may know him that is true: and we are in him that is true, even in his Son Jeſus Chriſt. This is the true God, and eterna llife. Little children, keep yourſelves from idols. Amen

PART

PART II.

Epiſtolary Diſcourſes from the ancient Heathens.

Xenophon to Crito.

OUR wiſe maſter Socrates was wont to ſay, that thoſe parents who took more care to enrich their children, than educate them virtuouſly, did like grooms that fed their horſes high, and neglected to train them to the manage. Hereby though theſe beaſts were in better caſe, yet were they nevertheleſs worſe for ſervice; whereas the excellency of that creature conſiſts not in his fatneſs, but his ſerviceableneſs in war. No leſs miſtaken are all fathers that purchaſe great eſtates for their ſons, and then omit to beſtow the ſame care on their perſons, by which means their poſſeſſions will be more valued than themſelves; whereas, on the contrary, a man ought always to be more eſteemed than his land. Whoſoever therefore breeds his children well, gives them much, though he leaves them little. The condition of the mind is alone to be reſpected. Good men require only what is ſufficient: bad ever thirſt after exceſs. Supply your child's neceſſities, and being well educated he will deſpiſe ſuperfluous plenty. Farewel.

Savages' Letters of the Ancients.

Pontius Pilate to the emperor Tiberius.

I AM witneſs of the Jews entailing miſery on themſelves, and their poſterity, prompted by a pernicious envy, to an unjuſt and cruel ſentence. The expreſs declaration of the oracles eſtabliſhed among them, by the venerable authority of their anceſtors, promiſed the coming of their God by the medium of a young virgin, to be their rightful prince; and theſe oracles had their event in the time of my government of Judea; for there is ſcarce a man of theſe parts but is witneſs of his giving ſight to the blind, cleanſing the leprous, and curing the lame; he in the eyes of all men drove out devils, and delivered thoſe that were poſſeſſed with unclean ſpirits; from the graves he revived the dead; the

the tempeſtuous winds obeyed him, and the waves like firm land ſupported him. Theſe and a vaſt number of other miracles got him the title of the Son of God. But the envy and hatred of the chief prieſts, prompted them to an open oppoſition of him, which ended lately in ſeizing him, and bringing him as a criminal before me, laden with the odious names of a magician, deſerter, oppugner of, and apoſtate to, the laws of their country. Deceived by their ſpecious pretences, and believing their eager complaints, I cauſed him, purſuant to the Roman laws, to be ſcourged, and afterwards delivered him into their hands, to be proceeded againſt according to their own cuſtoms and laws: in purſuit of theſe they condemned and hung him upon a croſs; and when his friends were permitted to bury his body, they ſet a guard of ſoldiers over him, of which number were ſeveral of my troops, who beheld him ariſe the third day from the dead. But in nothing did the villany of the Jews more appear, than extending their malice beyond the grave, by bribing with large rewards the ſoldiers to ſay, that his diſciples came by night and ſtole him away. The ſoldiers took the money, however they every where declare, that they ſaw both the viſion of angels, and Jeſus riſe from the dead. Theſe things I thought it my duty to acquaint your majeſty with, leſt any one through the falſe and inſinuating arts of the Jews, ſhould endeavour to impoſe upon you, in ſo important a matter of fact. *Savages' Letters of the Ancients.*

Lentulus, governor of Jeruſalem, to the ſenate and people of Rome.

THERE has lately appeared in theſe parts, a man of ſingular virtue, who is yet alive, named Jeſus Chriſt, whom the Gentiles call the prophet of truth, and his followers the Son of God. He cures all diſtempers, and redeems the dead themſelves. As to his perſon he is tall and comely, and of a venerable aſpect, which gives both love and awe; his hair bright, curling, and flowing down his ſhoulders, parted in the middle of the head after the Nazarite mode. His countenance plain and moſt open, his face without ſpot or wrinkle, and adorned with a modeſt bluſh; his noſe and mouth of a graceful turn, a beard forked, large, though not long, and red, as his hair; his eyes bright and voluble; when he reprehends, terrible; when he admoniſhes, amiable, and pleaſant, as is conſiſtent with gravity. He has never been ſeen to laugh, but often to weep. His diſcourſe

diſcourſe is modeſt and grave, without loquacity; his limbs juſtly proportioned, and to the eye agreeable, and beautiful among the ſons of men. *Savages' Letters of the Ancients.*

Socrates to king Ochus.

YOU profer me part of your kingdom, and invite me to it, but that not ſo much to ſhare with you in the government, as to govern both your ſubjects, and yourſelf. For my part, lord Ochus, I have never yet known how to command, and would no more undertake ſuch a taſk, than pretend to play at dice without ever being taught. If others were of the ſame mind, we ſhould doubtleſs have fewer troubles than we have; whereas now the confidence of thoſe that are ignorant exceeds the ability of ſuch as are ſkilful. Hence it comes, that fortune is made yet greater than ſhe really is by theſe men, whoſe folly encreaſes her power. Beſides, I know well that more honour and eſteem is due to a king, than a private perſon; and as I had rather go a foot, than ride without ſkill to manage my horſe, ſo ſhall I never take care to gild my days, with glorious afflictions. Farewel. *Savages' Letters of the Ancients.*

Iſocrates to Demonicus.

WE are all ſenſible the opinions of good and bad men, differ much, and in many things, eſpecially in matters of friendſhip and converſation. The latter will only value you when preſent; whereas the former always ſhew the ſame reſpect for their friends, though they be never ſo remote from them. Likewiſe the friendſhip of thoſe laſts to perpetuity, whilſt that of the others vaniſhes as ſoon as profeſſed. Judging therefore it would be more proper for ſuch as thirſt after wiſdom and glory to hearken to the virtuous than vicious, I have determined to ſend you this letter, as well to confirm the friendſhip betwixt us, as to revive the memory of that long familiarity, which was between your father and me, ſince it is but reaſonable a ſon ſhould ſucceed to his father's friends, as well as to his eſtate. Thoſe that inſtruct youth how they ſhould ſpeak, certainly do well, but thoſe that teach them how to live, undoubtedly do better: for the former only direct the tongue, whereas the latter reform the mind. As for the firſt, I ſhall at preſent omit giving you rules for diſcourſe, and confine myſelf, wholly to inſtructing you how you

you ought to live, ſhewing what you are to avoid, what to ſeek, and with whom you are to converſe. Virtue is certainly the moſt noble and ſecure poſſeſſion a man can have. Beauty is worn out by time, or impaired by ſickneſs. Riches lead youth rather to deſtruction, than welfare, and without prudence are ſoon laviſhed away. While virtue alone, the only good that is durable, always remains with the perſon that has once entertained her. She is preferable both to wealth and a noble extraction, ſloth being ever eſteemed blameable, and labour honourable, and praiſe-worthy. Why elſe was Hercules ſo much commended, or Theſeus ſo highly valued by his poſterity? But conſidering the good life of the honeſt man your father, you need go no farther than your own family, for an example to ſquare your actions by. His ſingle pattern will diſplay more conduct than all the doctrine I can preach to you. Whilſt he lived, he paid the greateſt deference to virtue, nor ever ſuffered himſelf to be overcome by eaſe and idleneſs. He rather continually devoted his life to labour and exerciſe, whereby his body grew more robuſt, and mind more enlivened. He never ſought after more riches, than were neceſſary for his ordinary ſupport, and uſed thoſe he had with ſuch moderation as if he had only regard to immortality. He was not a mechanic in his way of living, though in his profeſſion; but lived like a gentleman, always endeavouring to be as ſerviceable to his friends as he could, ever ſetting a greater value upon virtuous perſons, than his parents. But I ſhould never have done, ſhould I proceed to relate all the commendable cuſtoms of that great man. I ſhall therefore reſerve what is farther to be ſaid for another occaſion, where it may be proper to ſpeak of him. My preſent purpoſe was only to let you know, by the by, what a good man you had to your father. By his life you ought to regulate your own, taking a pattern of your proceedings from his practice, which you are no leſs acquainted with than I can be. Nevertheleſs to acquit myſelf of the duty of a friend, I have determined to preſent you with the following inſtructions.

1. Shew yourſelf at all times religious towards the Gods; and that not only by oblations and ſacrifices; but alſo with vows and prayers, that you may be ſaid both to employ your wealth well, and to ſatisfy the world of your faith.

2. Always honour the Gods, that you may not only be eſteemed devout, but likewiſe obedient to the laws.

3. Behave yourſelf to your parents, as you would have your children do to you, when you ſhall have any.

4. Exerciſe

4. Exerciſe your body frequently, that you may thereby become robuſt and healthy.

5. Be not immoderate in mirth, nor over-forward in talking, the one proceeding from folly, and the other from preſumption.

6. What is improper to be done, do you eſteem improper to be ſaid.

7. Do not put on a melancholy air, for fear men take it for a token of ignorance.

8. Do not think to conceal an ill act, for though no body ſhould come to know it otherwiſe, yet will your conſcience diſcover it in your face.

9. Fear the Gods, honour your parents, reſpect your friends, and obey the laws.

10. Partake only of virtuous recreations, for, as theſe divert, the contrary hurt.

11. Avoid giving occaſion for calumny, if poſſible, though never ſo improbable, becauſe the majority of men, not knowing the truth, are apt to be governed by opinion.

12. Do every thing as if every body ſaw you, for though you have a mind to conceal any thing, yet will it at length come to be known.

13. You will always be valued, if you do nothing that you ſhould blame in others.

14. It is as diſcommendable a thing to refuſe inſtruction, as a preſent from a friend.

15. Employ your time in improving yourſelf by other men's documents; ſo ſhall you come eaſily by what others have laboured hard for.

16. Prefer knowledge to wealth, for the one is tranſitory, and the other perpetual.

17. Do not grudge travelling into diſtant countries for knowledge; when the merchant does the like after gain.

18. Be affable in your addreſs, and inoffenſive in your behaviour.

19. Be courteous to every one, but converſe chiefly with good men; ſo ſhall you fruſtrate the calumnies of the bad, and acquire the favour of the good.

20. Do not always keep company with the ſame perſons, nor diſcourſe ſtill on the ſame ſubject, for the beſt things at length grow tedious.

21. Accuſtom yourſelf to bear with misfortunes, that you may be able to do ſo when you are obliged to it.

22. Be more careful of keeping your word than your money, it being not a little commendable for a man to behave himſelf

ſo

ſo that he may be truſted as much on account of his honeſty, as his bond.

23. Tell your ſecret to nobody, unleſs where it is as beneficial to him that hears it, as to you that diſcover it.

24. Never engage in friendſhip with any one, till you know how he has dealt by his other friends.

25. Do not be over-haſty in declaring yourſelf a friend, but when you have once done ſo, perſevere in your friendſhip, for it is equally as unreputable to change ones friends often, as to have none at all.

26. To make trial of your friends, communicate to them what you would have divulged, for if they reveal it, no damage will accrue to you, and if they conceal it, you have the ſatisfaction you deſired.

27. Always prevent your friends neceſſities, by ſupplying them before they ſhall aſk.

28. Eſteem it no leſs a misfortune to be out-done by your friends benefits, than your enemies injuries.

29. Admit into your friendſhip not only thoſe that lament your adverſity, but likewiſe thoſe that envy your proſperity, becauſe the former many times turn to the latter.

30. Talk often on your abſent friends in company of thoſe that are preſent; to the end they may think they ſhall be well ſpoken of upon the ſame occaſion.

31. Not only endeavour to get riches, but to enjoy them when you have done, for in the former caſe, you will have the pleaſure of heaping them up, and in the latter of uſing them.

32. Never torment yourſelf with repining at your condition, be it what it will; but rather do all you can to better it.

33. Never reproach any man's misfortune, becauſe fortune is common to us all, and nobody knows what he may come to.

34. Always relieve good men; but he that is charitable to the bad, beſtows favours upon dogs, that will bark even at their benefactors.

35. Be not grave in ſlight matters, nor ſlight in grave, becauſe all that is out of ſeaſon is impertinent.

36. Be careful how you behave yourſelf in drink, and always riſe before you are fuddled; for when the mind is once over-charged with wine, it is like a horſe that overthrows its rider.

37. When you have a mind to gain any man's friendſhip, ſpeak well of him, to the end it may come to his hearing.

38. The beginning of friendſhip is praiſe, and of enmity detraction.

39. When you are about to do any thing, have regard to what is paſt, which will give you a great light into what is to come.

40. Be not over-haſty in your deliberation, but when you have once determined a thing, be ſure to perſevere in it.

41. Happineſs is the greateſt bleſſing that can come from heaven, and good counſel that which comes from ourſelves.

42. When you have not courage to begin an attempt, confer firſt with your friend in the third perſon, ſo ſhall you have his opinion, without diſcovering yourſelf.

43. When you are determined to adviſe with any one, about doing any thing, conſider firſt how he has behaved himſelf in his own affairs, for it is unlikely he will be able to counſel you well, when he could not do ſo to himſelf.

44. Nothing can ſpur a man on more to take care of himſelf, than the conſideration of loſſes he has ſuſtained by his indiſcretion; for we ſhould not be ſo deſirous of health, were it not for the incommodities of ſickneſs.

45. Always conform to the manners of your prince, whereby you will ſecure his favour, and conſequently have greater authority with the people.

46. When you ſhall be promoted to any poſt, never adviſe with bad men that are your inferiors; if you do, you will be ſure to bear all the blame of their counſel.

47. Lay down a public charge, rather with reputation, than riches; ever conſidering, that a good name is at all times preferable to a good eſtate.

48. Endeavour to get a ſuperiority, and yet content yourſelf with an equality.

49. It is better to be a poor good man, than a rich knave: for riches are only of uſe to the living, and virtue is of much greater ſervice to the dead.

50. Do not envy thoſe that enrich themſelves unlawfully; but rather thoſe that ruin themſelves by doing good; for though theſe laſt have nothing elſe to rely upon, yet will they have virtuous hopes.

51. Enure your body to labour, and your mind to thought; ſo ſhall you be able to effect whatever you undertake, and to foreſee what will be moſt beneficial to you.

52. Conſider well what you have to do, becauſe oftentimes the tongue foreſtalls the mind.

53. Reflect that there is nothing permanent in this world; and then you will neither be overjoyed at proſperity, nor dejected in adverſity.

54. Take

54. Take only two occaſions of ſpeaking, either of thoſe things you are well acquainted with, or of thoſe you ſtand in need of; for of all others; it is for the moſt part better to hold ones tongue than to talk.

55. Enjoy good things moderately, and bear with bad patiently.

56. Endeavour to be as ſecret as you can, for it would be abſurd to keep your money locked up, and let every body know your intentions.

57. Ever apprehend reproach, more than danger.

58. Death is a frightful thing to wicked men, but the virtuous need only ſtand in awe of diſhonour and ignominy.

59. Live always as ſecurely as you can; but if honour calls you to riſk your life, it is better to fight bravely, than to avoid it ſhamefully, eſpecially conſidering we are all born to die, and virtuous people have only the privilege to die well.

Do not wonder, dear Demonicus, that many of the foregoing precepts, ſuit not with your years. I at firſt determined not only to counſel you for the preſent, but to leave you inſtructions for the future, which I doubt not you will ſoon be able to reliſh. Not being willing that you ſhould have recourſe to any other maſter, I took care to inſert at once all that I thought might be uſeful to you. Though youth, like ſick people, be generally apt to deſire what is hurtful for them, yet I thank the gods, I have reaſon to conceive another opinion of you. I can eaſily perceive by your ſtudies, what your future life will be, for he that ſo early can apply himſelf to virtue, muſt of conſequence delight in the rules that lead him to it. There is no bettter incentive to commendable actions, than conſideration of what content they bring, whereas, on the contrary, ſloth and luxury both tire and diſguſt us. Virtue alone can occaſion a durable delight. I cannot ſay, but vice has its pleaſure in the beginning, but grief and repentance ſoon ſucceed, and what at firſt has a ſatisfaction becomes at laſt a torment. In all affairs of this life we have more regard to the end, than beginning, and judge of every thing by its event. You may alſo conſider, that wicked men have no conſtancy in their proceedings, whereas virtuous perſons cannot alter their courſe without expoſing themſelves to the greateſt infamy, for what is looked upon as unnatural to the former, will be reputed monſtrous in the latter. If we blame liars for uttering falſities, much greater reaſon have we to do thoſe that have all their manners irregular, for they not only do injury to themſelves, but

likewiſe prove ungrateful to fortune, which has bleſſed them with riches and honour. Moreover, if we have regard to the immortal gods, we may ſee what difference they have always put between virtue and vice. Jupiter, that begot both Hercules and Tantalus, raiſed the one to immortality for his virtue, and ſeverely puniſhed the other for his wickedneſs. Theſe examples muſt needs induce us to abhor vice and love virtue. To conclude, therefore, dear Demonicus, I do not deſire you ſhould confine yourſelf wholly to my precepts. You have many great poets that will inſtruct you how to live; and as the bee flies from flower to flower, and takes from each what is proper for its purpoſe, ſo do I adviſe you to inſpect all the manners and writings of mankind to form the conduct of your life. Farewel.

Pliny to Trajan, Emperor of Rome.

IT is my cuſtom, Sir, to conſult you upon all things about which I have any doubt. For who can better either reſolve my doubts, or remove my ignorance? I never was preſent at any of the proceſſes againſt the Chriſtians. Therefore, I know neither what it is in them that uſes to be puniſhed, nor how far the inquiry concerning them uſes to be carried. Moreover, I heſitated not a little, whether there was not ſome diſtinction of ages to be made; whether the weakeſt differ in guilt from the more robuſt; whether pardon may be granted to the penitent; or if it ought to be no advantage to him, who was really a Chriſtian, to have left off being ſo; withal, whether the name itſelf, without any other crimes, or crime going along with the name, ought to be puniſhed. In the mean time, with reſpect to thoſe who were brought before me as Chriſtians, I obſerved this method: I aſked them, whether they were Chriſtians? And when they confeſſed, I aſked them a ſecond, and a third time, threat'ning the puniſhment. Thoſe who perſevered I ordered to be carried off. For whatever that might be which they confeſſed, I did not doubt that their contumacy and inflexible obſtinacy ought to be puniſhed. There were others infected with the like phrenſy, whom, becauſe they were Roman citizens, I ſet down as to be remitted to the city. The crime, as commonly happens, ſpreading itſelf by the very proſecution, more ſpecies thereof immediately occurred. An anonymous libel was given in, containing the

the names of many. Theſe denied that they were Chriſtians, or ever had been; whilſt at the ſame time they invoked the gods, I repeating the form before them, and by offering incenſe and wine worſhipped your image, which, for this purpoſe, I had ordered to be brought along with the ſtatutes of the gods. Moreover, they reviled Chriſt: none of which things, they ſay, thoſe who are really Chriſtians can be compelled to do. Therefore I judged they were to be diſmiſſed. Others, came by an informer, ſaid they were Chriſtians, but denied it again; they had been ſo, but had left off ſome three years ago, ſome more years, and ſome even twenty. All theſe worſhipped both your image and the ſtatutes of the gods. Theſe alſo reviled Chriſt. They affirmed, however, that this was the whole of their fault or error: that they were wont on an appointed day to meet before it was light, and to ſing with one another an hymn to Chriſt as a god; and to bind themſelves with an oath not to do any wicked thing, but to commit no thefts, no robberies, no adulteries, to break no promiſe, and to refuſe giving no pledge when aſked. Theſe things finiſhed, it was their cuſtom to depart, then to meet again, in order to take food, which, however, was innocent and eaten in common. But even this they had left off doing after my edict, whereby, according to your orders, I had prohibited illegal ſocieties. From this account, I judged it more neceſſary to ſearch out the truth, even by torture, from two young women who were called deaconeſſes. But I found nothing elſe but a perverſe and immoderate ſuperſtition. Wherfore, deferring farther cognizance of the matter, I have recourſe to you for advice. For it ſeems to me a matter worthy of deliberation, chiefly becauſe of the number of thoſe who are in danger. For many of all ages, of every rank, and of both ſexes alſo, are called to account and will be called. Neither through the cities only, but the villages alſo and the country, is the contagion of that ſuperſtition ſpread, which it appears, may yet be ſtopped and corrected; at leaſt it is very certain, that the almoſt deſolate temples are begun to be frequented, and the ſacred rites long neglected to be renewed. Moreover, the victims every where are ſold, of which hitherto ſcarce any buyer was found. From this it is eaſy to collect what a multitude of men may be reclaimed, if there is allowed place for repentance.

Trajan to Pliny.

YOU have my Secundus, followed the method which you ought, in diſcuſſing the cauſes of thoſe who were delated to you as Chriſtians. Nor indeed is it poſſible, in general, to determine any thing which may have the appearance of a certain rule in this matter. Theſe men are not to be ſearched after by you. If they are accuſed and convicted, they are to be puniſhed: yet ſo, that if any denies himſelf to be a Chriſtian, and makes the ſame manifeſt in fact, namely, by worſhipping our gods, although he may have been ſuſpected formerly, let him obtain pardon on account of his repentance. But anonymous libels preſented ought to have no weight in any criminal trial, for it is a very bad precedent, and by no means belonging to this age.

Pliny's Letters.

Pliny to Tacitus.

YOUR requeſt that I would ſend you an account of my uncle's death, in order to tranſmit a more exact relation of it to poſterity, deſerves my acknowledgements; for if this accident ſhall be celebrated by your pen, the glory of it, I am well aſſured, will be rendered for ever illuſtrious. And notwithſtanding he periſhed by misfortune, which, as it involved at the ſame time a moſt beautiful country in ruins, and deſtroyed ſo many populous cities, ſeems to promiſe him an everlaſting remembrance; notwithſtanding he has himſelf compoſed many and laſting works; yet I am perſuaded, the mentioning of him in your immortal writings, will greatly contribute to eternize his name. Happy I eſteem thoſe to be, whom providence has diſtinguiſhed with the abilities either of doing ſuch actions as are worthy of being related, or of relating them in a manner worthy of being read; but doubly happy are they who are bleſſed with both theſe uncommon talents: in the number of which my uncle, as his own writings, and your hiſtory will evidently prove, may juſtly be ranked. It is with extreme willingneſs, therefore, I execute your commands; and ſhould indeed have claimed the taſk if you had not enjoined it. He was at that time with the fleet under his command at Miſenum. On the 24th of Auguſt, about one in the afternoon, my mother deſired him to obſerve a cloud which appeared of a very unuſual ſize and ſhape. He had juſt returned from taking the benefit of the ſun, and after bathing himſelf in cold

cold water, and taking a ſlight repaſt, was retired to his ſtudy: he immediately aroſe and went out upon an eminence from whence he might more diſtinctly view this very uncommon appearance. It was not at that diſtance diſcernible from what mountain this cloud iſſued, but it was found afterwards to aſcend from mount Veſuvius. I cannot give you a more exact deſcription of its figure, than by reſembling it to that of a pine tree, for it ſhot up a great height in the form of a trunk, which extended itſelf at the top into a ſort of branches; occaſioned, I imagine, either by a ſudden guſt of air that impelled it, the force of which decreaſed as it advanced upwards, or the cloud itſelf being preſſed back again by its own weight, expanded in this manner: it appeared ſome times bright and ſometimes dark and ſpotted, as it was either more or leſs impregnated with earth and cinders. This extraordinary phænomenon excited my uncle's philoſophical curioſity to take a nearer view of it. He ordered a light veſſel to be got ready, and gave me the liberty, if I thought proper, to attend him. I rather choſe to continue my ſtudies; for, as it happened, he had given me an employment of that kind. As he was coming out of his houſe he received a note from Rectina the wife of Baſſus, who was in the utmoſt alarm at the imminent danger which threatened her; for her villa being ſituated at the foot of mount Veſuvius, there was no way to eſcape but by ſea; ſhe earneſtly entreated him therefore to come to her aſſiſtance. He accordingly changed his firſt deſign, and what he began with a philoſophical, he purſued with an heroical turn of mind. He ordered the gallies to be put to ſea, and went himſelf on board with an intention of aſſiſting not only Rectina, but ſeveral others; for the villas ſtand extremely thick upon that beautiful coaſt. When haſtening to the place from whence others fled with the utmoſt terror, he ſteered his direct courſe to the point of danger, and with ſo much calmneſs and preſence of mind, as to be able to make and dictate his obſervations upon the motion and figure of that dreadful ſcene. He was now ſo nigh the mountain, that the cinders, which grew thicker and hotter the nearer he approached, fell into the ſhips, together with pumice-ſtones, and black pieces of burning rock: they were likewiſe in danger not only of being a-ground by the ſudden retreat of the ſea, but alſo from the vaſt fragments which rolled down from the mountain, and obſtructed all the ſhore. Here he ſtopped to conſider whether he ſhould return back again; to which the pilot adviſing him, Fortune, ſaid he, befriends the brave;

carry

carry me to Pomponianus. Pomponianus was then at Stabiæ, ſeparated by a gulph, which the ſea, after ſeveral inſenſible windings, forms upon the ſhore. He had already ſent his baggage on board; for tho' he was not at that time in actual danger, yet being within the view of it, and indeed extremely near, if it ſhould in the leaſt increaſe, he was determined to put to ſea as ſoon as the wind ſhould change. It was favourable, however, for carrying my uncle to Pomponianus, whom he found in the greateſt conſternation: he embraced him with tenderneſs, encouraging and exhorting him to keep up his ſpirits, and the more to diſſipate his fears, he ordered, with an air of unconcern, the baths to be got ready; when after having bathed, he ſat down to ſupper with great chearfulneſs, or at leaſt (what is equally heroic) with all the appearance of it. In the mean while the eruption from mount Veſuvius flamed out in ſeveral places with much violence, which the darkneſs of the night contributed to render ſtill more viſible and dreadful. But my uncle, in order to ſooth the apprehenſions of his friend, aſſured him it was only the burning of the villages, which the country people had abandoned to the flames: after this he retired to reſt, and it is moſt certain he was ſo little diſcompoſed as to fall into a deep ſleep; for being pretty fat, and breathing hard, thoſe who attended without actually heard him ſnore. The court which led to his apartment being now almoſt filled with ſtones and aſhes, if he had continued there any time longer, it would have been impoſſible for him to have made his way out; it was thought proper therefore to awaken him. He got up, and went to Pomponianus and the reſt of his company, who were not unconcerned enough to think of going to bed. They conſulted together whether it would be moſt prudent to truſt to their houſes, which now ſhook from ſide to ſide with frequent and violent concuſſions; or fly to the open fields, where the calcined ſtones and cinders, tho' light indeed, yet fell in large ſhowers, and threatened deſtruction. In this diſtreſs they reſolved for the fields, as the leſs dangerous ſituation of the two: a reſolution, which, while the reſt of the company were hurried into by their fears, my uncle embraced upon cool and deliberate conſideration. They went out then, having pillows tied upon their heads with napkins; and this was their whole defence againſt the ſtorm of ſtones which fell round them. It was now day every where elſe, but there a deeper darkneſs prevailed than in the moſt obſcure night; which however was in ſome degree diſſipated by torches and other lights of various kinds. They thought

thought proper to go down farther upon the ſhore to obſerve if they might ſafely put to ſea, but they found the waves ſtill run extremely high and boiſterous. There my uncle, having drank a draught or two of cold water, threw himſelf down upon a cloth which was ſpread for him, when immediately the flames, and a ſtrong ſmell of ſulphur, which was the fore-runner of them, diſperſing the reſt of the company, obliged him to riſe. He raiſed himſelf up with the aſſiſtance of two of his ſervants, and inſtantly fell down dead; ſuffocated, as I conjecture, by ſome groſs and noxious vapour, having always had weak lungs, and frequently ſubject to a difficulty of breathing. As ſoon as it was light again, which was not till the third day after this melancholy accident, his body was found entire, and without any marks of violence upon it, exactly in the ſame poſture that he fell, and looking more like a man aſleep than dead. During all this time my mother and I were at Miſenum.—But as this has no connection with your hiſtory, ſo your enquiry went no farther than concerning my uncle's death; with that therefore I will put an end to my letter: ſuffer me only to add, that I have faithfully related to you what I was either an eye-witneſs of myſelf, or received immediately after the accident happened, and before there was time to vary the truth. You will chuſe out of this narrative ſuch circumſtances as ſhall be moſt ſuitable to your purpoſe: for there is a great difference between what is proper for a letter, and an hiſtory; between writing to a friend, and writing to the public. Farewel.

Pliny to Tacitus.

THE letter which, in compliance with your requeſt, I wrote to you concerning the death of my uncle, has raiſed, it ſeems, your curioſity to know what terrors and dangers attended me while I continued at Miſenum; for there, I think, the account of my former broke off:

Tho' my ſhock'd ſoul recoils, my tongue ſhall tell. My uncle having left us, I purſued my ſtudies which prevented my going with him, till it was time to bathe. After which I went to ſupper, and from thence to bed, where my ſleep was greatly broken and diſturbed. There had been for many days before ſome ſhocks of an earthquake, which the leſs ſurpriſed us as they are extremely frequent in Campania; but they were ſo particularly violent that night, that they not

not only ſhook every thing about us, but ſeemed indeed to threaten total deſtruction. My mother flew to my chamber, where ſhe found me riſing, in order to awaken her. We went out into a ſmall court belonging to the houſe, which ſeparated the ſea from the buildings. As I was at that time but eighteen years of age, I know not whether I ſhould call my behaviour in this dangerous juncture, courage or raſhneſs; but I took up Livy, and amuſed myſelf with turning over that author, and even making extracts from him, as if all about me had been in full ſecurity. While we were in this poſture, a friend of my uncle's, who was juſt come from Spain, to pay him a viſit, joined us, and obſerving me ſitting by my mother with a book in my hand, greatly condemned her calmneſs, at the ſame time that he reproved me for my careleſs ſecurity: nevertheleſs I ſtill went on with my author. Though it was now morning, the light was exceedingly faint and languid; the buildings all around us tottered, and though we ſtood upon open ground, yet as the place was narrow and confined, there was no remaining there without certain and great danger: we therefore reſolved to quit the town. The people followed us in the utmoſt conſternation, and (as to a mind diſtracted with terror, every ſuggeſtion ſeems more prudent than its own) preſſed in great crouds about us in our way out. Being got at a convenient diſtance from the houſes, we ſtood ſtill, in the midſt of a moſt dangerous and dreadful ſcene.

The chariots which we had ordered to be drawn out, were ſo agitated backwards and forwards, though upon the moſt level ground, that we could not keep them ſteady, even by ſupporting them with large ſtones. The ſea ſeemed to roll back upon itſelf, and to be driven from its banks by the convulſive motion of the earth; it is certain at leaſt the ſhore was conſiderably enlarged, and ſeveral ſea animals were left upon it. On the other ſide, a black and dreadful cloud burſting with an egnious ſerpentine vapour, darted out a long train of fire, reſembling flaſhes of lightening, but much larger. Upon this our Spaniſh friend, whom I mentioned above, addreſſing himſelf to my mother and me with greater warmth and earneſtneſs: If your brother and your uncle, ſaid he, is ſafe, he certainly wiſhes you may be ſo too, but if he periſh, it was his deſire, no doubt, that you might both ſurvive him: why therefore do you delay your eſcape a moment? We could never think of our own ſafety, we ſaid, while we were uncertain of his. Hereupon our friend left us, and withdrew from the danger with the utmoſt precipitation.

cipitation. Soon afterwards, the cloud ſeemed to deſcend, and cover the whole ocean; as indeed, it entirely hid the iſland of Caprea, and the promontory of Miſenum. My mother ſtrongly conjured me to make my eſcape at any rate, which as I was young I might eaſily do: as for herſelf, ſhe ſaid, her age and corpulency rendered all attempts of that ſort impoſſible, however ſhe would willingly meet death, if ſhe could have the ſatisfaction of ſeeing that ſhe was not the occaſion of mine. But I abſolutely refuſed to leave her, and, taking her by the hand, I led her on: ſhe complied with great reluctance, and not without many reproaches to herſelf for retarding my flight. The aſhes now began to fall upon us, tho' in no great quantity. I turned my head, and obſerved behind us a thick ſmoke, which came rolling after us like a torrent. I propoſed while we had yet any light, to turn out of the high road, leſt ſhe ſhould be preſſed to death in the dark, by the crowd that followed us. We had ſcarce ſtepped out of the path, when darkneſs overſpread us, not like that of a cloudy night, or when there is no moon, but of a room when it is ſhut up, and all the lights extinct. Nothing then was to be heard but the ſhrieks of women, the ſcreams of children, and the cries of men; ſome calling for their children, others for their parents, others for their huſbands, and only diſtinguiſhing each other by their voices; one lamenting his own fate, another that of his family; ſome wiſhing to die, from the very fear of dying; ſome lifting their hands to the gods; but the greater part imagining, that the laſt and eternal night was come, which was to deſtroy both the gods and the world together. Among theſe there were ſome, who augmented the real terrors by imaginary, and made the frighted multitude falſely believe that Miſenum was actually in flames. At length a glimmering light appeared, which we imagined to be rather the forerunner of an approaching burſt of flames, as in truth it was, than the return of day: however the fire fell at a diſtance from us: then again we were immerſed in thick darkneſs, and a heavy ſhower of aſhes rained upon us, which we were obliged every now and then to ſhake off, otherwiſe we ſhould have been cruſhed and buried in the heap. I might boaſt, that during all this ſcene of horror, not a ſigh or expreſſion of fear eſcaped from me, had not my ſupport been founded in that miſerable, though ſtrong conſolation, that all mankind were involved in the ſame calamity, and that I imagined I was periſhing with the world itſelf. At laſt this dreadful darkneſs was

diſſipated

diſſipated by degrees, like a cloud or ſmoke; the real day returned: and even the ſun appeared, though very faintly, and as when an eclipſe is coming on. Every object that preſented itſelf to our eyes, which were extremely weakened, ſeemed changed, being covered over with white aſhes, as with a deep ſnow. We returned to Miſenum, where we refreſhed ourſelves as well as we could, and paſſed an anxious night between hope and fear; tho' indeed, with a much larger ſhare of the latter: for the earthquake ſtill continued, while ſeveral enthuſiaſtic people ran up and down, heightened their own and their friends calamities by terrible predictions. However, my mother and I, notwithſtanding the danger we had paſſed, and that which ſtill threatened us, had no thoughts of leaving the place, till we ſhould receive ſome account from my uncle. And now, you will read this narrative without any view of inſerting it in your hiſtory, of which it is by no means worthy; and indeed you muſt impute it to your own requeſt, if it ſhall appear ſcarce to deſerve even the trouble of a letter. Farewel.

Pliny to Sura.

THE preſent receſs from buſineſs we are now enjoying, affords you leiſure to give, and me to receive inſtruction. I am extremely deſirous therefore to know your ſentiments concerning ſpectres, whether you believe they have a real form, and are a ſort of divinities, or only the falſe impreſſions of a terrified imagination? What particularly inclines me to give credit to their exiſtence, is a ſtory which I heard of Curtius Rufus. When he was in low circumſtances and unknown in the world, he attended the governor of Africa into that province. One evening as he was walking in the public portico, he was extremely ſurpriſed with the figure of a woman which appeared to him, of a ſize and beauty more than human. She told him ſhe was the tutelar power that preſided over Africa, and was come to inform him of the future events of his life; that he ſhould go back to Rome, where he ſhould be raiſed to the higheſt honours, and return to that province inveſted with the proconſular dignity, and there ſhould die. Accordingly every circumſtance of this prophecy was actually accompliſhed. It is ſaid farther, that upon his arrival at Carthage, as he was coming out of the ſhip, the ſame figure accoſted him upon the ſhore.

ſhore. It is certain, at leaſt, that being ſeized with a fit of illneſs, though there were no ſymptoms in his caſe that led his attendants to deſpair, he inſtantly gave up all hope of recovery; judging, it ſhould ſeem, of the truth of the future part of the prediction, by that which had already been fulfilled, and of the misfortune which threatened him, by the ſucceſs which he had experienced. To this ſtory let me add another as remarkable as the former, but attended with circumſtances of great horror; which I will give you exactly as it was related to me. There was at Athens a large and ſpacious houſe, which lay under the diſrepute of being haunted. In the dead of the night, a noiſe, reſembling the claſhing of iron, was frequently heard, which, if you liſtened more attentively, ſounded like the rattling of chains; at firſt it ſeemed at a diſtance, but approached nearer by degrees: immediately afterwards a ſpectre appeared in the form of an old man, extremely meagre and ghaſtly, with a long beard and diſhevelled hair, rattling the chains on his feet and hands. The poor inhabitants in the mean while paſſed their nights under the moſt dreadful terrors imaginable. This, as it broke their reſt, ruined their health, and threw them into diſtempers, which, together with their horrors of mind, proved in the end fatal to their lives. Even in the day time, though the ſpirit did not appear, yet the remembrance of it made ſuch a ſtrong impreſſion upon their imaginations, that it ſtill ſeemed before their eyes, and continually alarmed them, though it was no longer preſent. By this means the houſe was at laſt deſerted, as being judged by every body to be abſolutely uninhabitable; ſo that it was now entirely abandoned to the ghoſt. However, in hopes that ſome tenant might be found who was ignorant of this great calamity which attended it, a bill was put up, giving notice that it was either to be let or ſold. It happened that Athenodorus the philoſopher came to Athens at this time, and reading the bill, enquired the price. The extraordinary cheapneſs raiſed his ſuſpicion; nevertheleſs, when he heard the whole ſtory, he was ſo far from being diſcouraged, that he was more ſtrongly inclined to have it, and, in ſhort, actually did ſo. When it grew towards evening, he ordered a couch to be prepared for him in the fore part of the houſe, and after calling for a light, together with his pen and tablets, he directed all his people to retire. But that his mind might not, for want of employment, be open to the vain terrors of imaginary noiſes and ſpirits, he applied himſelf to writing with the utmoſt attention.

attention. The firſt part of the night paſſed with uſual ſilence, when at length the chains began to rattle: however, he neither lifted up his eyes, nor laid down his pen, but diverted his obſervation by purſuing his ſtudies with greater earneſtneſs. The noiſe increaſed and advanced nearer, till it ſeemed at the door, and at laſt in the chamber. He looked up and ſaw the ghoſt exactly in the manner it had been deſcribed to him: it ſtood before him, beckoning with the finger. Athenodorus made a ſign with his hand that it ſhould wait a little, and threw his eyes again upon his papers, but the ghoſt ſtill rattling his chains in his ears, he looked up and ſaw him beckoning as before. Upon this he immediately aroſe, and with the light in his hand, followed it. The ghoſt ſlowly ſtalked along, as if incumbered with his chains, and turning into the area of the houſe, ſuddenly vaniſhed. Athenodorus being thus deſerted, made a mark with ſome graſs and leaves where the ſpirit left him. The next day he gave information of this to the magiſtrates, and adviſed them to order that ſpot to be dug up. This was accordingly done, and the ſkeleton of a man in chains was there found; for the body having lain a conſiderable time in the ground, was putrified and mouldered away from the fetters. The bones being collected together were publicly buried, and thus after the ghoſt was appeaſed by the proper ceremonies, the houſe was haunted no more. This ſtory I believe upon the credit of others; what I am going to mention I give you upon my own. I have a freed-man named Marcus, who is by no means illiterate. One night as he and his younger brother were lying together, he fancied he ſaw ſomebody upon his bed, who took out a pair of ſciſſars, and cut off the hair from the top part of his head, in the morning, it appeared the boy's hair was actually cut, and the clippings lay ſcattered about the floor. A ſhort time after this, an event of the like nature contributed to give credit to the former ſtory. A young lad of my family was ſleeping in his apartment with the reſt of his companions, when two perſons clad in white came in (as he tells the ſtory) through the windows, and cut off his hair as he lay, and as ſoon as they had finiſhed the operation, returned the ſame way they entered. The next morning it was found that this boy had been ſerved juſt as the other, and with the very ſame circumſtance of the hair ſpread about the room. Nothing remarkable indeed followed theſe events, unleſs that I eſcaped a proſecution, in which, if Domitian (during whoſe reign this happened) had lived ſome time longer I ſhould certainly have been involved. For after the death

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of that emperor, articles of impeachment againſt me were in his ſcrutoire, which had been exhibited by Carus. It may therefore be conjectured, ſince it is cuſtomary for perſons under any public accuſation to let their hair grow, this cutting off the hair of my ſervants was a ſign I ſhould eſcape the imminent danger that threatened me. Let me deſire you then maturely to conſider this queſtion. The ſubject merits your examination; as, I truſt, I am not myſelf altogether unworthy to participate of the abundance of your ſuperior knowledge. And, though you ſhould, with your uſual ſcepticiſm, balance between two opinions, yet I hope you will throw the weightier reaſons on one ſide, leſt, whilſt I conſult you in order to have my doubts ſettled, you ſhould diſmiſs me in the ſame ſuſpence and uncertainty that occaſioned this application. Farewel.

To Mæcenas.

MŒCENAS, as my verſes began, they muſt end with you. I have long ſince bid adieu to the Muſes, have gained ſome reputation, and received my diſcharge. Why would you again engage your poet? Alas! that genius and ſtrength of mind, which I was formerly maſter of, have quite forſaken me. Vejanius did wiſely in hanging up his arms in Hercules's temple; he now lives quiet and retired in the country, and is no longer under the miſerable neceſſity of ſupplicating the grace and favour of the people, when diſtreſſed by his adverſary.

I hear a voice perpetually ſounding in my ears; Turn an old horſe looſe, and do not any longer run races with him, leſt he flag in the courſe, and loſe the glory of his former conqueſts. For this reaſon I now take my leave of lyric verſe, and of all other trifling amuſements whatſoever; I am fully reſolved to employ all my time in ſearching after truth, and in furniſhing my mind with ſuch excellent precepts, as may hereafter do me eminent ſervice, in inſtructing me how I ought to act in the ſtate I am in. Do not aſk me what ſect or party I am of; I confine myſelf to none, but prudently give way as the tempeſt drives me. Sometimes I engage in affairs of ſtate, and, like Zeno, am jealous in the cauſe of virtue; then again I inſenſibly incline to the doctrine of Ariſtippus, and endeavour to ſubject affairs to myſelf, not myſelf to buſineſs. As the night ſeems long to an impatient lover, whoſe miſtreſs has deceived him; as the day is tireſome to the

the weary labourer who muſt work till evening; as the years are heavy and tedious to a minor who is under the government of a covetous mother; no leſs tedious and irkſome are the nights and days and years to me, which prevent my learning and practiſing thoſe precepts; which, if duly obſerved, will be equally profitable both to the rich and poor, but if neglected, both young and old will ſhare in the misfortune.

It remains therefore that I comfort myſelf, and govern my life by thoſe admirable maxims. If your eyes are ſore, will you neglect to anoint them becauſe you cannot ſee as far as Lynceus? Will you refuſe to be cured of the gout, becauſe you deſpair of Glycon's ſtrength. It is ſome ſatisfaction to have made what progreſs we could in wiſdom, when we can go no farther.

Are you given to covetouſneſs? Do you thirſt after riches? There are charms and precepts which will ſoften the paſſion, and, in a great meaſure, take away the diſtemper. Are you deſirous of glory? Read over thrice ſome precepts of philoſophy with care and attention, and they will regulate your deſires. The envious and paſſionate, the drunkard, the debauched and idle perſon may be reformed; nay even the moſt brutal nature may be ſweetened, if he will but patiently lend an ear to inſtruction.

The beginning of virtue is to avoid vice, and the firſt ſtep to wiſdom is not to be a fool. Do you not obſerve to what cares and labours men expoſe themſelves to avoid the two great evils of life, poverty and diſgrace? To avoid being poor, the unwearied merchant makes a voyage to the Indies, neither rocks nor tempeſts can obſtruct his paſſage. Alas! theſe are leſs to be feared than poverty; ſo ſtrong is the infatuation, that, rather than learn to contemn theſe things which you ſo paſſionately admire, you will not be inſtructed, you will not vouchſafe to liſten to thoſe who are wiſer than yourſelf. What wreſtler would choſe to contend in villages, rather than at the Olympic games, if he were ſure to carry away the prize without any difficulty? Silver is not to be compared with gold, nor gold with virtue; and yet, it is the general cry from one end of Janus-ſtreet to the other, O citizens! citizens! get money, firſt of all, get money, as for virtue ſeek it afterwards: both young and old, with their bags and tables on their arms, ſing conſtantly this tune. You are a man of untainted integrity, wiſe, valiant and eloquent; and yet, if you have not four hundred thouſand ſeſterces, if but ſix or ſeven thouſand are wanting, notwithſtanding

ſtanding your good qualities, you ſhall ſtill be a Plebeian. The little boys in their ordinary paſtimes reaſon much better, Do well, ſay they, and you ſhall be a king. Let us regulate our conduct by this admirable precept; let this be our conſtant perpetual ſecurity, never to do any thing which will wound our conſciences, and make us to look pale and be aſhamed.

Now which is better? Roſcius's law, who ordained that no man, who was not worth four hundred thouſand ſeſterces ſhould be made a knight; or the boys ſong, which beſtows a kingdom on thoſe that do well? The Curii, Camilli, and the nobleſt Romans ſung this ſong, and their practice was accordingly. This man perſuades you all he can to get money, that you may have a ſeat at the theatre; and be a near ſpectator of Pupius's tragedies, which drew tears from the eyes of all that ſaw them. He adviſes you to get it lawfully, if poſſible; but if that cannot be done, be ſure to get it. Another exhorts you in a very moving affecting manner, to be above the power of fortune; to get free from vice, and to give yourſelf up to the ſtudy of virtue, which he encourages you to follow, having nothing more at heart than your good ſucceſs. Which of theſe is in your opinion the moſt honourable man? If the people aſk me whence it comes to paſs, that, ſeeing I live amongſt them, I am not of their ſentiments: why I do not love and hate juſt as they do. My reply is the ſame which the fox made to the ſick lion; Many viſit you, ſaith he, but none return back: this is the thing which makes me afraid. The people is a many-headed monſter; whom or what ſhould I imitate? Some are fond of farming the public revenues; ſome endeavour to catch rich widows; others delude old men with preſents, in hopes of inheriting their eſtate; others again grow rich by uſury. All this proves no more, than that many men have many inclinations, that one loves one thing, and another another; but can you find the man, who for an hour together is of the ſame mind? If a perſon of diſtinction ſay, Baiæ is a ſweet, delicious place, that in all the world there is not a ſpot of ground beyond it, in reſpect of its lovely and beautiful ſituation. The Lucrine lake is preſently ſenſible of the ardent deſires, which this man has to ſettle there. To-morrow, if his humour happen to change, Go, workmen, ſaith he, carry your tools to Teanum. Is he married? Then nothing appears ſo agreeable to him as a ſingle life. Is he a ſingle man? Who then are ſo happy as they who are married? What way ſhall I take to fix this Proteus, who is never the ſame man? Nor is

the poor man leſs inconſtant; he changes his lodging, beds, baths and barbers; he hires a boat, and grows in a little time as weary of it, as the great men of their galleys.

If my hair be cut awry, if one ſide of my cloak be longer than the other; if my cloaths be new, and linen old: you preſently laugh at me: but when I differ ſo unaccountably from myſelf, when I contemn what I lately deſired, and again deſire what I juſt now contemned; when I pull down and build up again; when I make ſquare things round, and round ones ſquare; when my whole life is high and low, up and down; then you forbear to laugh at me any longer, becauſe ſo many thouſands are like me, and in all reſpects as great fools as myſelf. Though my life is a ſeries of contradictions, yet in your opinion I want no guardian, neither do I ſtand in need of a phyſician; and yet Mœcenas, though you are my protector, how apt are you to reprimand your friend, who places his whole dependance upon you, upon every trifling occaſion? To conclude, the wiſe man is inferior to none but Jupiter, he is free, rich, beautiful and honourable; he is king of kings; he always enjoys his health to perfection, unleſs it be when he is troubled with phlegm.

Horace.

To Lollius.

ILLUSTRIOUS Lollius, while you are pleading at Rome, I have carefully read over Homer at Præneſte; and I cannot but ſay, that neither Crantor nor Chryſippus have ſo fully explained the different nature of virtue and vice, as he has done. If you are at leiſure, I will give you my reaſons, why I am of this opinion. The poet in the Iliads deſcribes the mad extravagant paſſions, with which both kings and people were inflamed, in the war that broke out between the Grecians and Trojans; this war, which was occaſioned by the love of Paris, laſted ſo long, that the ſtrength of Greece was almoſt exhauſted. Antenor, on the one part, being willing to put an end to the war, adviſed, that Helen ſhould be ſent back into Greece; but Paris declared, that, though his happineſs depended upon it, he would never conſent. Neſtor, on the other ſide, endeavoured all he could to compoſe the difference between Agamemnon and Achilles; they were both extremely hot and furious, but love, that tyrant of the ſoul, reigned in the heart of Agamemnon. Whatever follies are acted by princes, their ſubjects ſuffer for them.

Seditions,

Seditions, intrigues, love, anger, and revenge prevail both in the camp and city. Thus far the Iliads.

In the example of Ulyſſes, the poet ſets before us the admirable effects of courage and wiſdom; who, after the taking of Troy, travelled abroad into diſtant countries, where he diligenty obſerved the different cuſtoms and manners of mankind. In his voyage home, he ſtruggled with a thouſand inexpreſſible difficulties, in all which he came off a conqueror. You have heard of the Sirens' charming voices, and of Circe's enchantments: had our hero ſo greedily drank up the fatal poiſon as his companions did, his return had been impoſſible; he had made himſelf a ſlave to an infamous proſtitute, who would have transformed him into a dog, or ſow that lies wallowing in the mire.

We are all of us worthleſs wretched creatures, we are good for nothing but to eat and drink; we are like the lovers of Penelope, like the debauchees of Alcinous' court, who ſpend all their time in pampering their bodies; who glory in lying in bed till noon, and in lulling themſelves to ſleep at night with the charms of ſweet harmony.

Thieves and robbers riſe at midnight to cut men's throats; yet ſuch is your ſtupidity, that the conſideration of your own ſafety is not able to rouſe you. If you will not uſe exerciſe when you are well, you will be forced to do ſo, to be cured of the dropſy. If betimes in the morning before break of day, you do not call for your book and candle; if you do not ſeriouſly apply your mind to ſome uſeful ſtudies, love and envy will keep you awake, and continually torment you. If a mote be in your eye, you take it out immediately; and yet you neglect the cure of your mind whole years together. What a ſtrange and unaccountable procedure is this? The work is half done, that is begun well. He that delays to lead a good life, is like the clown, who, meeting a river in his way, ſat down on the bank till the ſtream ſhould paſs him; but alas! that flows and will flow on, till time ſhall be no more.

We are ſolicitous to get money; we deſire a blooming pregnant wife to make us happy in a beautiful offſpring; we grub up our woods, and plough the lands, which were before untilled, to increaſe our eſtates. What occaſion has he, who is already bleſt with a competent fortune, to wiſh for more? Neither houſe nor lands, nor gold, nor ſilver, can cure a fever, or give ſo much as a moment's eaſe to a diſtempered mind. A man muſt be well both in body and mind to taſte and enjoy the bleſſings of life with comfort and ſatis-

faction. If the veſſel be not ſweet the wine will turn ſour. What joy can pictures afford that man, whoſe eyes are ſore? Are fomentations grateful to one that has the gout? Can the ſofteſt muſic be pleaſing to him, who has an impoſthume in his ear? No more can that man, who is always racked with deſires and fears, take any pleaſure in his vaſt poſſeſſions.

Abſtain from pleaſure: it is much too dear when purchaſed with pain. The covetous man is always in want; learn therefore betimes to moderate your deſires. The envious man ſickens at his neighbour's proſperity. Envy is one of the greateſt torments; the Cicilian tyrants, who were maſters in all the myſtery of cruelty, never invented any thing like it. He that knows not how to govern his anger, will repent of what he did in the heat of his paſſion, when he breathed nothing but fury and revenge, and wiſh it a thouſand times undone. What is anger? It is madneſs in perfection, though of a ſhort duration. Be maſter of this paſſion, it will either be your tyrant or your ſlave; curb it with bridles, keep it under with chains.

The tender colt is eaſily formed by the ſkilful jockey to obey the check and motions of his rider. The young hound is taught to hunt in the foreſt, by being bred up to open at a buck's ſkin trailed up and down the hall. Acquaint yourſelf with theſe excellent maxims while you are young, and your mind is pure and uncorrupted: now is the time to be taught by thoſe who are wiſer than yourſelf. A new veſſel will a long time preſerve ſome tincture of the liquor, with which it was firſt ſeaſoned. I freely declare, that, in the way of virtue to which I invite you, as I will not wait for you, if you lag behind; ſo neither will I endeavour to come up with you, if you get before me. *Horace.*

To Numicius.

THE only way to be perfectly and conſtantly happy, is to admire nothing. There are thoſe who can behold the ſun and ſtars, which move in a regular orderly courſe, and the certain invariable ſucceſſion of ſeaſons without any tranſports. What do you think of the riches of the earth? What of the unexhauſted treaſures of the ſea, which enrich the inhabitants of India and Arabia? What reliſh ought a man to have for plays? How ought he to regard the applauſe and favour of the citizens of Rome? This is certain: that he who fears

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the contrary to theſe, admires them as much, as he who deſires them. The paſſion is equally troubleſome to both, they are equally affrighted at every unhoped for, unexpected accident. It matters not, whether joy or ſorrow, whether fear or hope has the poſſeſſion of our hearts, if when any thing happens either good or ill, which was wholly unlooked for, we preſently caſt our eyes down upon the ground, and grow into ſtatues. Shew me the man that is wiſe and juſt; whenever he carries his deſires too far, in ſtraining even virtue itſelf beyond its due limits, he ceaſes to be ſo. Now, if you pleaſe, admire riches; gaze on the marble ſtatues of your anceſtors, doat on your curious brazen veſſels, and be paſſionately in love with your purple garments adorned with gems and precious ſtones: rejoice that the eyes of thouſands were upon you when you ſpoke in public; go to the Forum early in the morning; return late in the evening, leſt Mutus, who had a plentiful fortune with his wife, be richer than yourſelf. How unbecoming is it, that one of ſo mean and obſcure a birth, ſhould be admired by him? O my Numicius, the things which are hidden, ſhall in due time be revealed; and thoſe which now appear ſo pompous and magnificent ſhall vaniſh into nothing; even you, who ſhine with ſo ſplendid an equipage, muſt retire in a little time where Numa and Ancus are gone before you. If you languiſh under any ſharp diſtemper, ſeek immediately for a remedy. Would you live a happy and contented life? Who would not do ſo? Bid a long and laſt adieu to pleaſures, apply yourſelf to virtue, it is virtue alone that can make you happy. But if you look upon virtue as an empty name, if you laugh at all religion, make haſte leſt another arrive before you, and the profits of your voyage come to nothing. Endeavour to get a thouſand talents; get another thouſand, add a thouſand more, and then, that the number may be even, make them four thouſand.

Money is the ſovereign goddeſs of the univerſe; ſhe creates a man friends, makes him noble and eloquent, charming and beautiful; the faireſt ladies with the greateſt fortunes are not able to withſtand the powerful addreſſes of a wealthy man. The king of Cappadocia had a thouſand ſlaves, but little or no money: I would not have you like him. It is reported of Lucullus, that being importuned to lend the players a hundred cloaks, Where, ſaid he, ſhall I have ſo many? However I will ſee what I have, and of thoſe you may be ſure. Enquiry being made, he immediately ſent word, that he had five thouſand, and that he would lend them part, or

all of them. That houſe is but very ill furniſhed, where there are not a great many ſuperfluous things, of which the maſter knows nothing, which rogues and thieves may ſteal away and no body the wiſer.

If, after all this, you perſiſt in your opinion, that the happineſs of this life conſiſts in riches, endeavour to be rich; if honour and popularity are the only happineſs, provide yourſelf a ſervant, who can inform you of every citizen's name, let him go along with you, and inſtruct you by ſome ſecret ſign or other, to give your hand to this or that citizen, though in a crowd. This man, ſaith he, has a very good intereſt in Fabius's tribe; that man in the Velian; make him your friend and you will certainly be Conſul; it is in vain for any man to hope to be Ædile unleſs he pleaſes. You muſt make your addreſſes with a ſmiling countenance; call him father or brother, according as his age will admit of the title, and be ſure at all times to proportion your flattery to the circumſtances of the perſon.

But if happineſs conſiſts in good eating and drinking; let us make it our buſineſs, as ſoon as day breaks, to gratify our appetites; let us mind nothing but fiſhing and hunting. Such was Gargilius's way of living, who, with his dogs and horſes, toils and ſpears, affected to paſs in the morning through the crouded Forum with a mule laden with a boar, which was not taken, as they imagined, but bought for that purpoſe. Let us feaſt and bathe ourſelves at pleaſure; what are the rules of decency to us? The Cenſor may brand us for infamous perſons, he may do as he pleaſes; let us imitate the lewd companions of Ulyſſes, who choſe to riot in unlawful pleaſures, rather than return to their native country.

If then (as Mimnermus pretends to maintain) there is nothing pleaſing and delightful in life, but love and raillery; let love and raillery be our conſtant entertainment. Adieu, live well and be happy. If you know any better maxims, be ſo kind as to impart them: if not, follow my example, and make uſe of theſe. *Horace.*

Cicero to Titius.

THERE is none of your friends leſs capable than I am, to offer conſolation to you under your preſent affliction: as the ſhare I take in your loſs, renders me greatly in need of the ſame good office myſelf. However, as my grief does not riſe to the ſame extreme degree as your's, I ſhould not think I diſcharged the duty which my connexion and friendſhip with

with you require, if I remained altogether ſilent at a time when you are thus overwhelmed with ſorrow. I determined therefore to ſuggeſt a few reflections to you which may alleviate at leaſt, if not entirely remove, the anguiſh of your heart.

There is no maxim of conſolation more common, yet at the ſame time there is none which deſerves to be more frequently in our thoughts, than that we ought to remember, We are men; that is, creatures who are born to be expoſed to calamities of every kind: and therefore, that it becomes us to ſubmit to the conditions by which we hold our exiſtence, without being too much dejected by accidents which no prudence can prevent. In a word, that we ſhould learn by reflecting on the misfortunes which have attended others, that there is nothing ſingular in thoſe which befal ourſelves. But neither theſe, nor other arguments to the ſame purpoſe which are inculcated in the writings of the philoſophers, ſeem to have ſo ſtrong a claim to ſucceſs, as thoſe which may be drawn from the preſent unhappy ſituation of public affairs, and that endleſs ſeries of misfortunes which is riſing upon our country. They are ſuch indeed, that one cannot but account thoſe to be moſt fortunate, who never knew what it was to be a parent: and as to thoſe perſons who are deprived of their children, in theſe times of general anarchy and mis-rule, they have much leſs reaſon to regret their loſs, than if it had happened in a more flouriſhing period of the commonwealth, or while yet the republic had any exiſtence. If your tears flow, indeed, from this accident merely as it affects your own perſonal happineſs; it may be difficult perhaps entirely to reſtrain them. But if your ſorrow takes its riſe from a more enlarged and benevolent principle; if it be for the ſake of the dead themſelves that you lament, it may be an eaſier taſk to aſſuage your grief. I ſhall not here inſiſt upon an argument, which I have frequently heard maintained in ſpeculative converſations, as well as often read likewiſe in treatiſes that have been written upon this ſubject. Death, ſay thoſe philoſophers, cannot be conſidered as an evil: becauſe if any conſciouſneſs remains after our diſſolution, it is rather an entrance into immortality, than an extinction of life: and if none remains, there can be no miſery where there is no ſenſibility. Not to inſiſt, I ſay, upon any reaſonings of this nature; let me remind you of an argument which I can urge with much more confidence. He who has made his exit from a ſcene where ſuch dreadful confuſion prevails, and where ſo many approaching calamities are in proſpect,

proſpect, cannot poſſibly, it ſhould ſeem, be a loſer by the exchange. Let me aſk, not only where honour, virtue, and probity, where true philoſophy and the uſeful arts, can now fly for refuge; but where even our liberties and our lives can be ſecured? For my own part, I have never once heard of the death of any youth during all this laſt year, whom I have not conſidered as kindly delivered by the immortal Gods from the miſeries of theſe wretched times. If therefore you can be perſuaded to think that their condition is by no means unhappy, whoſe loſs you ſo tenderly deplore; it muſt undoubtedly prove a very conſiderable abatement of your preſent affliction. For it will then entirely ariſe from what you feel upon your own account; and have no relation to the perſons whoſe death you regret. Now it would ill agree with thoſe wiſe and generous maxims which have ever inſpired your breaſt, to be too ſenſible of misfortunes which terminate in your own perſon, and affect not the happineſs of thoſe you love. You have upon all occaſions both public and private, ſhewn yourſelf animated with the firmeſt fortitude: and it becomes you to act up to the character you have thus juſtly acquired. Time neceſſarily wears out the deepeſt impreſſions of ſorrow: and the weakeſt mother that ever loſt a child has found ſome period to her grief. But we ſhould wiſely anticipate that effect which a certain revolution of days will undoubtedly produce: and not wait for a remedy from time, which we may much ſooner receive from reaſon.

If what I have ſaid can any thing avail in leſſening the weight of your affliction, I ſhall have obtained my wiſh: if not, I ſhall at leaſt have diſcharged the duties of that friendſhip and affection which, believe me, I ever have preſerved, and ever ſhall preſerve towards you. Farewel.

Servius Sulpicius to Cicero.

I RECEIVED the news of your daughter's death, with all the concern it ſo juſtly deſerves: and indeed I cannot but conſider it as a misfortune in which I bear an equal ſhare with yourſelf. If I had been near you when this fatal accident happened, I ſhould not only have mingled my tears with yours, but aſſiſted you with all the conſolation in my power. I am ſenſible at the ſame time, that offices of this kind afford at beſt but a wretched relief: for as none are qualified to perform them, but thoſe who ſtand near to us by the ties either of blood or affection, ſuch perſons are generally too much afflicted themſelves, to be capable of adminiſtering comfort

comfort to others. Nevertheleſs, I thought proper to ſuggeſt a few reflections, which occurred to me upon this occaſion: not as imagining they would be new to you, but believing that in your preſent diſcompoſure of mind, they might poſſibly have eſcaped your attention. Tell me then, my friend, wherefore do you indulge this exceſs of ſorrow? Reflect, I entreat you, in what manner fortune has dealt with every one of us: that ſhe has deprived us of what ought to be no leſs dear than our children, and overwhelmed in one general ruin our honours, our liberties, and our country. And after theſe loſſes, Is it poſſible that any other ſhould increaſe our tears? Is it poſſible that a mind long exerciſed in calamities ſo truly ſevere, ſhould not become totally callous, and indifferent to every event? But you will tell me perhaps, that your grief ariſes not ſo much on your own account, as on that of Tullia. Yet ſurely you muſt often, as well as myſelf, have had occaſion in theſe wretched times to reflect, that their condition by no means deſerves to be regretted, whom death has gently removed from this unhappy ſcene. What is there, let me aſk, in the preſent circumſtances of our country, that could have rendered life greatly deſirable to your daughter? What pleaſing hopes, what agreeable views, what rational ſatisfaction could ſhe poſſibly have propoſed to herſelf from a more extended period? Was it in the proſpect of conjugal happineſs in the ſociety of ſome diſtinguiſhed youth? As if indeed, you could have found a ſon-in-law amongſt our preſent ſet of young men, worthy of being entruſted with the care of your daughter! Or was it in the expectation of being the joyful mother of a flouriſhing race, who might poſſeſs their patrimony with independence; who might gradually riſe thro' the ſeveral dignities of the ſtate, and exert the liberty to which they were born in the ſervice and defence of their friends and country? But is there one amongſt all theſe deſirable privileges, of which we were not deprived before ſhe was in a capacity of tranſmitting them to her deſcendants? Yet after all, you may ſtill alledge, perhaps, that the loſs of our children is a ſevere affliction: and unqueſtionably it would be ſo, if it were not a much greater to ſee them live to endure thoſe indignities which their parents ſuffer.

I lately fell into a reflection, which as it afforded great relief to the diſquietude of my own heart, it may poſſibly contribute likewiſe to aſſuage the anguiſh of yours. In my return out of Aſia, as I was ſailing from Ægina towards Megara; on my right I ſaw Pirœeus, and on my left Corinth. Theſe cities,

cities, once ſo flouriſhing and magnificent, now preſented nothing to my view but a ſad ſpectacle of deſolation. Alas (I ſaid to myſelf) ſhall ſuch a ſhort lived creature as man complain, when one of his ſpecies falls either by the hand of violence, or by the common courſe of nature; whilſt in this narrow compaſs ſo many great and glorious cities, formed for a much longer duration, thus lie extended in ruins? Remember then, oh my heart! the general lot to which man is born: and let that thought ſuppreſs thy unreaſonable murmurs. Believe me I found my mind greatly refreſhed and comforted by theſe reflections. Let me adviſe you in the ſame manner to repreſent to yourſelf, what numbers of our illuſtrious countrymen have lately been cut off at once, how much the ſtrength of the Roman republic is impaired, and what dreadful devaſtation has gone forth throughout all its provinces! And can you, with the impreſſion of theſe greater calamities upon your mind, be ſo immoderately afflicted for the loſs of a ſingle individual, a poor, little, tender woman, who, if ſhe had not died at this time, muſt in a few fleeting years more, have inevitably undergone that common fate to which ſhe was born?

Reaſonable however as theſe reflections are, I would call you from them awhile, in order to lead your thoughts to others more peculiarly ſuitable to your circumſtances and character. Remember then, that your daughter lived as long as life was worth poſſeſſing, that is, till liberty was no more: that ſhe lived to ſee you in the illuſtrious offices of prætor, conſul, and augur; to be married to one of the nobleſt youths in Rome; to be bleſſed with almoſt every valuable enjoyment; and at length to expire with the republic itſelf. Tell me now, what is there in this view of her fate, that could give either her or yourſelf juſt reaſon to complain? In fine, do not forget that you are Cicero; the wiſe the philoſophical Cicero, who were wont to give advice to others: nor reſemble thoſe unſkilful empirics, who at the ſame time that they pretend to be furniſhed with remedies for other men's diſorders, are altogether incapable of finding a cure for their own. On the contrary apply to your private uſe, thoſe judicious precepts you have adminiſtered to the public. Time neceſſarily weakens the ſtrongeſt impreſſions of ſorrow: but it would be a reproach to your character not to anticipate this its certain effect, by the force of your own good ſenſe and judgment. If the dead retain any conſciouſneſs of what is here tranſacted, your daughter's affection, I am ſure, was ſuch both to you and to all her relations, that

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ſhe can by no means deſire that you ſhould abandon yourſelf to this exceſs of grief. Reſtrain it then, I conjure you, for her ſake, and for the ſake of the reſt of your family and friends, who lament to ſee you thus afflicted. Reſtrain it too, I beſeech you, for the ſake of your country; that whenever the opportunity ſhall ſerve, it may reap the benefit of your counſels and aſſiſtance. In ſhort, ſince ſuch is our fortune that we muſt neceſſarily ſubmit to the preſent ſyſtem of public affairs, ſuffer it not to be ſuſpected, that it is not ſo much the death of your daughter as the fate of the republic, and the ſucceſs of our victors, that you deplore.

But it would be ill manners to dwell any longer upon this ſubject, as I ſhould ſeem to queſtion the efficacy of your good ſenſe. I will only add therefore, that as we have often ſeen you bear proſperity in the nobleſt manner, and with the higheſt applauſe; ſhew us likewiſe that you are not too ſenſible of adverſity, but know how to ſupport it with the ſame advantage to your character. In a word, let it not be ſaid, that fortitude is the ſingle virtue to which my friend is a ſtranger.

As for what concerns myſelf; I will ſend you an account of the ſtate of this province, and of what is tranſacting in this part of the world, as ſoon as I ſhall hear that you are ſufficiently compoſed to receive the information. Farewel.

Cicero the Son, to his deareſt Tiro.*

AFTER having been in daily and earneſt expectation of your couriers, they are at length, to my great ſatisfaction, arrived; having performed their voyage in forty-ſix days from the time they left you. The joy I received from my dear father's moſt affectionate letter, was crowned by the very agreeable one which attended it from yourſelf. I can no longer repent therefore of having neglected writing to you; as it has proved a means of furniſhing me with an ample proof of your good-nature: and it is with much pleaſure I find, that you admit the apology I made for my ſilence.

That the advantageous reports you have heard of my conduct, were perfectly agreeable, my deareſt Tyro, to your wiſhes, I can by no means doubt: and it ſhall be my conſtant endeavour to confirm and increaſe the general good opinion which is thus ariſing in my favour. You may venture

* Written from Athens when he was only nineteen years of age.

ture therefore with great confidence to be, what you obligingly promiſe, the herald of my fame. Indeed, I reflect with ſo much pain and contrition of mind on the errors into which my youth and inexperience have betrayed me, that I not only look upon them with abhorrence, but cannot bear even to hear them mentioned: and I am well convinced, that you take a part in the uneaſineſs which I ſuffer from this circumſtance. It is no wonder you ſhould be ſolicitous for the welfare of a perſon, whom both intereſt and inclination recommend to your good wiſhes: as I have ever been deſirous you ſhould partake of all the advantages that attend me. But if my conduct has formerly given you pain; it ſhall henceforward, be aſſured, afford you reaſon to think of me with double ſatisfaction.

I live with Cratippus rather as his ſon, than his pupil: and not only attend his lectures with pleaſure, but am extremely delighted with the peculiar ſweetneſs of his converſation. Accordingly I ſpend whole days in his company, and frequently indeed, the moſt part of the night: as I intreat him to ſup with me as often as his engagements will permit. Since the introduction of this cuſtom, he every now and then unexpectedly ſteals in upon us while we are at table; and laying aſide the ſeverity of the philoſopher, enters with great good humour into all the mirth and pleaſantry of our converſation. Let me requeſt you then to haſten hither as ſoon as poſſible, in order to enjoy with us the ſociety of this moſt agreeable and excellent man. As to Bruttius, I never ſuffer him to be abſent from me a ſingle moment. His company is as entertaining, as his conduct is exemplary: and he perfectly well knows how to reconcile mirth and good humour with the ſerious diſquiſitions of philoſophy. I have taken a houſe for him near mine; and aſſiſt his narrow fortunes as far as my ſlender finances will admit.

I have begun to declaim in Greek under Caſſius; as I chooſe to employ myſelf in Latin exerciſes of that kind with Bruttius. I live in great familiarity alſo with thoſe learned and approved friends of Cratippus, whom he brought with him from Mitylene: and paſs much of my time likewiſe with Epicrates, one of the moſt conſiderable perſons in Athens, together with Leonides, and ſeveral others of the ſame rank and merit. Thus I have given you a general ſketch of my life

As to what you mentioned concerning Gorgias; notwithſtanding that he was of ſervice to me in my oratorical exerciſes, yet my father's commands were ſuperior to all other conſiderations:

conſiderations: and as he peremptorily wrote to me that I ſhould immediately diſmiſs him, I have obeyed his injunctions. I would not ſuffer myſelf indeed to heſitate a moment; leſt my reluctance ſhould raiſe any ſuſpicions in my father to my diſadvantage. Beſides, I thought it would ill become me, to take upon myſelf to be a judge of the propriety of his orders. I am extremely obliged to you, however, for the friendly advice you give me in this affair.

I very readily admit the excuſe you make on account of your want of leiſure: perfectly well knowing how much your time is generally engaged. I am extremely glad to hear that you have bought a farm: and wiſh you much joy of the purchaſe. But you muſt not wonder that I deferred my congratulations to this part of my letter: for you will remember it was about the ſame place in yours that you communicated to me the occaſion of them. You have now a retreat from all fatiguing ceremonies of the city, and are become a Roman of the true old rural kind. I take pleaſure in figuring you to myſelf in the midſt of your country employments, buying your tools of huſbandry, dealing out your orders to your bailiff, and carefully treaſuring up the fruit-ſeeds from your deſert. To be ſerious; I ſincerely join with you in regretting, that I could not be of ſervice to you upon this occaſion. But be aſſured, my dear Tiro, I ſhall not fail to aſſiſt you, if ever fortune ſhould put it in my power: eſpecially as I am ſenſible you made this purchaſe with a view to my uſe as well as your own.

I am obliged to your care in executing my commiſſion. I deſire you would ſee that I have a writer ſent me who underſtands Greek: as I loſe much time in tranſcribing my lectures.

But above all, I intreat you to take care of your health, that we may have the pleaſure of enjoying together many philoſophical converſations. I recommend Antherus to your good offices, and bid you farewel.

Notwithſtanding theſe promiſing beginnings, this young man turned out extremely looſe and abandoned, as the following letter from his father will fully make appear.

CAN I think, O Marcus, thy vicious courſe of life could offer to eclipſe my glory? I would queſtion even the oracles of truth in this caſe, for nothing is more difficult than to make a man believe what he does not like. Yet am I obliged

I obliged to give credit to my ſenſes. I ſee thee daily involved in all kinds of luxury, and hear thee as often diſcourſing on nothing but vanity. Ill fortune had no other way to attack me. My country owes its ſafety to me, and both the ſenate and people have ſtiled me their Preſerver. I have ſurmounted the meanneſs of my birth, and baffled all the attempts of envy, malice, pride, and calumny againſt me. Nothing but the vagaries of Marcus could render me unhappy. Poor unfortunate Cicero! reduced to that ſtate by the diſobedience of a child, which thy enemies could not bring thee to. Thou, Marcus, thou alone robbeſt me of my honour, obſcureſt my virtue, and cloggeſt the wings of my fame. Upon what a weak foundation have I founded my hopes? Upon one, who, inſtead of ſtriking in with me towards the acquiring of glory, will, if he does not reform, leave to poſterity the character of a libertine; and whereas he might inherit the renown due to my labours, will deprive his father of all content, and himſelf of all eſteem. But it is yet time, O my ſon, both to recant thy errors, and return to thy ſtudies. By one, thou wilt reſtore my quiet; and by the other, enrich thyſelf. It is never too late to learn. I have known a man of an hundred years old thirſt after inſtruction; nay, all wiſe men will hearken to their friends, even when they are dying. Caſt off then that yoke which vice has put on thee, and whereby thy mind is depraved, thy ſenſes ſtupified, thy reputation loſt, and mine obſcured. Conſider theſe worldly pleaſures as Syrens that decoy thee to thy ruin, and which are really nothing but vain, vile, frail, ſhort-lived things, ſubject to a thouſand accidents, and whoſe end is only torment and repentance. Yet all this while I do not ſpeak againſt thoſe diverſions that unbend the mind. A bow always bent is ſoon broken, and the imbecility of our nature requires ſome recreation. I blame only incontinence, luxury, and ſuperfluous uſe of meat and drink.* No vice is more abominable than intemperance, from whence all other vices flow: yet to thoſe thou haſt raiſed altars; to theſe thou payeſt thy vows. I wonder thou doſt not fly the common ſociety of mankind, to get rid of their continual reproaches. Thou art either not a man, or not my ſon. Drunkenneſs has transformed thee, and like that of Alexander the Great, has tarniſhed all thy glory. The delights of Capua enervated

* It was common for this young man to drink two gallons at a time.

vated the proweſs of Hannibal. Whilſt thou art drunk, O Marcus, thy head turns round, thy tongue falters, thy eyes deceive thee, thy feet fail thee, and thy ſtomach offends thee. Wherefore if thou art not altogether become ſtupid, thou muſt needs be ſenſible thyſelf of the inconveniences of this vice. My cheeks burn with ſhame, while I reprove thee for theſe enormities, and my mind is under apprehenſions of contaminating itſelf by the bare naming them. Believe me, Marcus, vice has got the aſcendant over thy reaſon, and will not ſuffer thee to be ſenſible of thy folly. It will not permit thee to look through the thick fogs that envelope thy brain, and conceal its own deformity from thee. It keeps thee from diſcerning the ſplendour of virtue and the brightneſs of thy race. If thou couldſt but view the beauties of virtue I am confident thou wouldſt ſoon be in love with her. No heart can be ſo hardened but muſt be affected by her charms. The wide world cannot ſhew any thing more amiable. She is praiſe to herſelf; and without her, perfection would be nothing. She gains us by her authority, even the love of our enemies. The ſun once ſtopped his courſe to admire her. Alſo death itſelf, which nothing elſe can conquer, and which buries every thing in oblivion, yet yields to her, and ſubmits to that immortality which is only acquired by her. Tell me, I beſeech thee, my ſon, what is become of all the ancient Greek magnificence in building? Is it not devoured by time? Yet the works of virtue live, and will do ſo to all eternity. Both the names and actions of virtuous perſons will endure the utmoſt teſt of time, and through all the endleſs revolutions of ages flouriſh. He need not to fear the horrors of death, O Marcus, who can be ſure to out-live the bounds of life by his virtue. Whilſt thou, if thou continueſt in this ſenſuality of thine, as thou haſt lived unregarded, will die unlamented, and rot in the grave unremembered: or if thou ſhouldſt leave any name behind thee, it will be devoted to infamy; than which it were far better to have been condemned to oblivion. That is but a fooliſh opinion which ſome entertain, and which I daily reflect upon with contempt and diſdain, that our happineſs ends with our lives and our glory ceaſes with our deaths. Thoſe men know not that true life begins at the grave, and ſprings from the very boſom of death. Our ſouls are Phœnixes, which revive from our own aſhes. Then are our names eternized; then have envy and malice no more power to obſcure our merits, or to diſpute our title with us to fame. The privileges of our

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ſouls would be nothing, if they were ſubject to the corruption of the body. Now, ſon Marcus, if this obſtinacy will not give thee leave to lay hold on theſe inſtructions; if thou wilt ſtill continue thy converſe with brutes, who have no other ſenſe than their luſts: if, in a word, thou wilt perſiſt to forfeit both mine and thy own reputation by thy ill courſes, I have no abſolute authority over thy will, I can only ſatisfy myſelf in that I have thus far oppoſed thy vicious inclinations. Farewel.

END OF THE THIRD VOLUME.

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