







A

Poetical Version

OF THE

FOUR GOSPELS.

By RALPH DARLING.



Hull:

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PREFACE.

THE writer of the following metrical version of the Gospel has limited himself to the faithful expression in verse, of what our learned and pious translators of the scriptures have executed in prose.

This declaration, he doubts not, will be approved by the serious reader. Those, therefore, of a different class, will experience disappointment if they should expect such spurious embellishments as are inconsistent with the simplicity of the Gospel.

It may, however, be demanded, What advantage can be proposed from the present undertaking, since no alteration is suggested, except what results from measure and rhyme? This objection might, indeed, be reckoned conclusive, if it were not a melancholy fact, that many individuals amongst us, elevated both in understanding and station, evince a total unacquaintance with those writings which have brought life and immortality to light. If, therefore, it be granted, that some of this description, incited by curiosity, may be induced to peruse what seems merely to promise amusement to the idle, or matter for cavilling to the captious, it must be allowed that some favourable impressions may be made upon minds which candour would determine to be rather prejudiced against than adverse to truth.

It must be acknowledged, moreover, that the present age abounds with publications whose avowed design is to undermine revelation. These lying vanities, it is true, have been ably and repeatedly exposed, and refuted: but how few, comparatively, apply to the antidote, who have swallowed the poison? On the contrary, is it not evident that these proselytes of infidelity, far from entertaining a desire that the mischief should be expelled, spurn the remedy, and gorge themselves with deleterious preparations?

These, and similar considerations, were the writer's inducements for dedicating a portion of his time to a production, which will not have been written in vain if it should operate upon the listlessness or perverseness of even a small proportion of those who appear to care for none of the things which pertain to salvation.

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The Gospel

ACCORDING TO

SAINT MATTHEW.

THE GOSPEL

ACCORDING TO

SAINT MATTHEW.



CHAPTER I.

The Genealogy of CHRIST from Abraham to Joseph.—He was conceived by the Holy Ghost, and born of the Virgin Mary, when she was espoused to Joseph.—The Angel satisfieth the misdeeming thoughts of Joseph, and interpreteth the names of Christ.

THIS is the Pedigree of CHRIST, who came
Of David's line, direct from Abraham.
He begat Isaac. Jacob was his son ;
And afterwards, the line successive run
Through Judah, Pharez, Efrom. Then arose
Aram, Aminadab, Naasson, Salmon, Booz.
Booz begat Obed, from whose loins did spring
Jesse, the sire of David, Israel's King.
To David next succeeded Solomon,
Whose son, Roboam, filled his father's throne
Abia, Afa, and Jehosaphat
Succeeded. Joram the last nam'd begat ;

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Whose son, Ozias, begat Joatham.
 Next Ahaz, and then Ezekias came.
 He was Manasses' father, who begat
 Josias, pious chief of Judah's state ;
 The sire of Jechonias, and of all
 His brethren, previous to Judæa's thrall.
 This Jechonias, when in Babylon,
 Begat Salathiel ; who had a son,
 Zorobabel, from whom Abiud came,
 Whose offspring bore Eliakim for name.
 Next in succession to Eliakim
 Was his son Azor. Sadoc follow'd him.
 Then in progressive line did Achim, and
 Eliud, and his son Eleazar stand.
 Matthan, his son, was Jacob's father. He
 To Joseph stood allied in like degree.
 Joseph was Mary's husband ; from whose womb
 Did JESUS CHRIST, by GOD's appointment, come.

THE generations, thus, that pass'd between
 Abra'm and David 'mounted to fourteen.
 An equal number from the latter date
 Were spent till wretched Juda's captive state :
 And from that period unto Jesus' birth,
 Had fourteen generations pass'd on earth.

¶ Now, in this manner, did that great event,
 Jesus's birth, receive accomplishment :
 His mother Mary Joseph did espouse,
 (Like her deriv'd from David's royal house)
 But she, before the nuptial tie was bound,
 Was pregnant of the HOLY SPIRIT found.
 Joseph, at once both pious and humane,
 Anxious to part, yet not affix a stain,
 Meant private to dismiss her ; but confus'd,
 On the distressing subject whilst he mus'd,
 By sleep o'ercome, an angel of the Lord
 Thus, in a dream, his wonted peace restor'd :

Offspring of David ! let thy doubts subside :
 Fulfil thy contract, and take home thy bride.
 ¶ Divinely pregnant, she shall bear a son,
 Who by the name of JESUS shall be known :
 For, rest assured that this child is he
 Who from their sins shall set his people free.
 (Thus was accomplish'd that amazing word
 Deliver'd by the Prophet from the Lord,
 * ¶ “ A Virgin shall be pregnant, and shall bear
 “ A son, who shall the name EMANUEL wear.”
 Which, properly interpreted, we find
 Means God inhabiting amongst mankind.)
 Joseph then waking, what the angel said
 Attended to, and punctually obey'd ;
 But still his wife a virgin pure remain'd,
 For from connubial contact he abstain'd,
 Until into the world her infant came,
 Who bore, as order'd, JESUS for his name.

CHAPTER

* Isaiah vii. 14.

CHAPTER II.

The wise men of the East are directed to Christ by a star: they worship him, and offer him presents.— Joseph fleeth into Egypt, with Jesus and his mother.—Herod slayeth the children.—The death of Herod.—Christ is brought back from Egypt to Nazareth in Galilee.

AT Bethle'm-Juda, when in Herod's time
 Jesus was born, from a far eastern clime
 Came certain sages, and inquiry made
 Throughout Jerufalem; requesting aid
 That they might find the new-born royal Jew,
 And, prostrate, render to him homage due:
 'To all averring they had come thus far,
 Led by the lustre of his rising star.

HEROD alarm'd, as were the city's tribes,
 Summon'd the chief priests, and the people's scribes,
 To learn Christ's natal place, who answer made
 Bethle'm of Juda: for the Prophet said
 " * And thou famed Bethlehem in Juda's land
 " Shalt not the least amongst her Princes stand;
 " For out of thee a governor shall spring,
 " Who shall be Israel's shepherd, and her King."
 Then Herod call'd for those who came from far,
 Inquiring when they first observ'd the star;
 Whom he sent on to Bethlehem, and said,
 Give order unremitting search be made
 Until the child be found: then send me word,
 That by myself he likewise be ador'd.

ON leaving Herod, lo! to cheer their sight,
 The star, with lustre eminently bright,
 Before them moved; nor once its course restrain'd
 Till fix'd o'er Joseph's dwelling it remain'd.

Joy

* Micah v. 2.

SAINT MATTHEW.

Joy of a species hard to be exprefs'd
The beams excited in each sage's breast.
¶ The child with Mary in the house they found,
And fell devoutly prostrate on the ground ;
Then from their treasures, humbly did prefer
Offerings of gold, of frankincense, and myrrh ;
But warn'd divinely, in the course of sleep,
From Herod's presence carefully to keep,
Studious that admonition to obey,
They sought their country by a different way.

WHEN they were gone, a heavenly messenger
Once more to Joseph did in sleep appear,
And thus accosted him :—Without delay
To Egypt Mary and the child convey ;
Where in security thou may'st remain
Till I command thee to return again :
For Herod does each crafty mode employ
To find the child, in order to destroy.

¶ JOSEPH arising long ere morning light,
Began his journey in the shade of night ;
And with the mother and her infant fled,
Resting in Egypt till the King was dead.
Thus did that word to full completion run
* “ Behold from Egypt have I called my son.”

HEROD, meantime o'ercome with gloomy rage,
Treated with mockery by each eastern sage,
Sent forth a band, with orders to destroy
Through Beth'lem's district every hapless boy
Under two years; according to the time
Fix'd by the sages from the foreign clime.

ACCOMPLISH'D then the prophecy appear'd,
† “ A voice of mourning was in Rama heard ;
“ Rejeſting comfort, Rachel forely wept,
“ For of her numerous offspring none was left.”

WHEN

WHEN Herod died, and Joseph yet abode
In Egypt, lo! an angel, sent from God,
To the good man thus during slumber spake:
Arise,—the infant with his mother take,
And visit Israel's land: for he who sought
To kill the child is to destruction brought.
The heavenly call with gladness he obey'd,
But when inform'd that Archelaus sway'd
Judæa's sceptre in his father's room,
He still was fearful to approach his home;
Till by an angel in a dream requir'd,
He enter'd Galilee, and dwelt retir'd
In Nazareth: and this the Prophets mean,
Who say, "He shall be call'd a Nazarene."

CHAPTER

CHAPTER III.

John begins to preach : his office, life, and baptism.—He reprehends the Pharisees, and baptizeth CHRIST in JORDAN.

AT that time JOHN, who bore the Baptist's name,
 Into Judea's desert, preaching, came,
 Crying aloud, repent ; and understand
 The kingdom of Messiah is at hand.
 To John Isaiah's prophecy applies,
 * " The voice of one that in the desert cries
 " Way for the Lord with energy prepare.
 " Make his path straight with diligence and care."
 A garment made of camel's hair he wore,
 And round his loins a leathern girdle bore.
 The locust furnish'd him his daily food,
 With honey the wild produce of the wood.

THE dwellers in Jerusalem, and those
 Judah's and Jordan's districts that compose,
 Flock'd to him, with deep sense of guilt impress'd,
 And when their numerous sins they had confess'd,
 By him to Jordan's river were convey'd,
 Baptiz'd, and converts to his doctrine made.

¶ But when he saw the Pharisees draw near,
 And even the scornful Sadduces appear
 For baptism, thus he spake, with accent stern ;
 Say, race of vipers ! how could ye discern
 The dreadful certainty of wrath to come ?
 Who warn'd you to avoid th' impending doom ?
 Shew, therefore, your conversion is complete,
 And bring forth fruits for true repentance meet ;

B

Nor

* Isaiah xl. 3.

Nor proudly on this subterfuge depend,
 That lineally from Abraham ye descend :
 Since from the very stones on which we stand
 Children to Abraham can GOD command.
 Even now the axe is laid unto the root ;
 Therefore each tree that bears unwholesome fruit,
 Unfit for other use, shall be cut down,
 And on the fire, for fuel, shall be thrown.
 With water I baptize you, that the mind
 May thereby be to penitence inclin'd :
 But my successor greater shall appear
 Than I ; whose shoes I merit not to bear.
 He as with fire baptizeth ; and his power
 The holy spirit on your hearts shall shower.
 His fan shall winnow from the chaff the grain,
 Which in his store shall in pure state remain ;
 Whilst the base part, which to no use can turn,
 In unextinguishable fire shall burn.

¶ JESUS, to be baptiz'd of John intent,
 Traversing Galilee, to Jordan went :
 But John objected, saying, 'tis for me
 The rite of baptism to request from thee.
 Jesus replied, permit it now ; that still
 We may persist what's righteous to fulfil.
 Then Jesus was baptiz'd ; and as he went
 Forth from the stream, the heavens appear'd as rent ;
 Whilst in the shape and semblance of a dove,
 The HOLY GHOST descended from above
 Upon his person ; and a voice made known
 In thee am I well pleas'd, BELOVED SON !

CHAPTER IV.

Christ's fasting and temptation.—The angels minister unto him.—He dwelleth in Capernaum, and beginneth to preach; calleth Peter and Andrew, James and John, and healeth the diseased.

THEN JESUS, by the Spirit's guidance brought,
 The deep recesses of the desert fought,
 That by the Devil's strongest arts unmov'd,
 His sanctity and virtue might be prov'd.
 Full forty days and forty nights he pass'd
 In strict observance of a rigid fast.
 At length keen hunger's appetite prevail'd ;
 That time the tempter watch'd, and thus assail'd :
 If thou'rt, indeed, the son of GOD, he said,
 Command these stones that they be chang'd to bread.

JESUS replied, the scripture makes it known
 * " Man is supported, not by bread alone,
 " But by the WORD OF GOD." Then, swift as thought,
 Was Jesus to the holy city brought,
 And on a lofty pinnacle was plac'd,
 Wherewith the Temple's towering height is grac'd :
 Would'st thou, said he, the son of God be found,
 Cast thyself down, nor fear to touch the ground.
 'Tis writtens† " Angels in their arms shall bear
 " Their charge, nor suffer danger to come near."
 Dare not, said Jesus, the command explode
 Which says‡ " Thou shalt not tempt the Lord thy God."
 The baffled spirit, as his last essay,
 To a high mountain's summit wing'd his way,

B 2

Where

* Deuteronomy viii. 3. † Psalm xci. 2. ‡ Deuteronomy vi. 16.

THE GOSPEL ACCORDING TO

Where every kingdom of the world, and all
 The heart of man can great and glorious call,
 In their most glowing colours were display'd.
 All these I give, the glozing tempter said,
 With this reserve, that prostrate thou incline
 And worship me ; when fully they are thine.
 Get thee behind me, Satan, Jesus cried ;
 'Tis written* " Worship God, and none beside."
 The tempter, thus subdued, his presence fled,
 And angels to his conqueror ministr'd.

As soon as John was into prison cast
 Jesus repair'd to Galilee in haste ;
 And, leaving Nazareth, to a city came
 Remote from thence, Capernaum by name.
 Whose site is on Tiberias's sea,
 Bordering on Zabulon and Nepthali.
 Thus what Esaias said was fully known,
 † " The land of Nepthali and Zabulon
 " Near Jordan, and contiguous to the sea,
 " Call'd by the gentile nations Galilee.
 " On those that sat in darkness, wonderous light
 " Shone ; and to those involv'd in mental night,
 " Even in the region of Death's dreadful shade,
 " Were beams of everlasting life display'd."

WHILST walking on the borders of the lake,
 Jesus two brothers, fishermen, espake,
 Peter and Andrew, who, when they were met,
 Were busy casting in the sea a net.
 Would ye be fishers of mankind, he said,
 Follow my steps ; and instant they obey'd.

Two

* Deuteronomy vi. 13. † Isaias ix. 1, 2.

Two brothers, likewise fishermen, whose names
 (Both sons of Zebedee) were John and James,
 Jesus their broken nets repairing spied,
 With Zebedee their father at their side.
 He call'd them ; and obedient to his word,
 They left their father, to attend the Lord.

HE then through Galilee a progress made ;
 In synagogues the Gospel's truths display'd,
 And heal'd diseases wherefoe'er he came,
 So that all Syria founded with his name.
 Such as with sickness and with pain were worn,
 Were, to be cured, into his presence borne.
 Dæmoniacs, lunatics, and those diseas'd
 With palsy, from their torments were releas'd.
 From Galilee, Decapolis, and round
 Jerusalem, to Judea's utmost bound,
 Even from the banks of Jordan, went a crowd,
 Which perseveringly his steps pursued.

CHAPTER

CHAPTER V.

Christ beginneth his sermon on the mount, declaring who are blessed, who are the salt of the earth; the light of the world, the city on the hill; the candle: that he came to fulfil the law.—Explains the commandments against murder, adultery, and swearing: exhorteth to suffer wrong, to love even our enemies, and to labour after perfectness.

TO shun the multitude a mount he fought,
 And thus, when seated, his disciples taught :
 * Blessed are they of lowly humble mind :
 Such shall the kingdom of MESSIAH find.
 † Blessed are they through sense of sin that mourn :
 To them true consolation shall return.
 ‡ Bles'd are the meek : peculiarly theirs
 Are earth's possessions, as undoubted heirs.
 § Bles'd whom a sacred hunger shall incite
 To seek for righteousness with appetite :
 The thirst and hunger of an holy mind
 Their satisfaction shall completely find.
 Blessed are those that mercy love to show :
 Mercy on them shall in full current flow.
 Bles'd are the pure in heart : for such have trod
 The path of life, and shall behold their God.
 Blessed are they that love and follow peace :
 Children of God! their blifs shall never cease.
 Blessed are those for righteousness's sake
 Of persecution's evils that partake :
 On them such trials painfully that know,
 God will the kingdom of his grace bestow.

Bles'd

* Isaiah lvii. 15.—† lxi. 3. ‡ Psalm xxxvii. 2. § Isaiah lxx. 13.

Bless'd shall ye be, when falsely, for my name,
 Malice shall persecute you, and defame.
 Rejoice with exultation: for in heaven
 To you shall glorious recompence be given.
 Thus did they persecute in days of old
 The prophets that the gospel-times foretold.

¶ SALT to the earth are ye; but if no more
 Its taste remain, who shall the loss restore?
 Useful no longer, from the house 'tis thrust,
 Despis'd, and mingled with the common dust.
 Ye to the world shall furnish glorious light.
 Towns placed on hills conspicuous stand to sight.
 Who, a lamp's lustre meaning to diffuse,
 Beneath a bushel hid makes void its use?
 But rather on a stand the lamp displays,
 That all may see, and profit by the blaze.
 So let your light to all in darkness shine,
 That they, convinc'd by influence divine
 Power to perform the works ye do is given,
 May glorify your father that's in heaven.

¶ Neither the Law nor Prophets to annul
 I came, but to complete them to the full.
 Through heaven and earth destruction shall prevail
 Before one tittle of the Law shall fail.
 Whoever, therefore, even the least command
 In practice or in teaching shall withstand,
 The lowest place shall in God's kingdom hold;
 Whilst in instruction and example bold,
 He who supports them, great shall be esteem'd,
 And a chief member of the kingdom deem'd.
 Unless your righteousness should far surpass
 The Scribes' and Pharisees' fastidious class,
 Like them estrang'd from God shall ye remain,
 Nor e'er the kingdom of Messiah gain.

¶ Oft have ye heard the word of antient days,
 “Thou shalt not kill,” lest judgment should take place.
 But mark—whoe’er is angry, without cause,
 Shall come within the censure of the laws.
 Who to his brother “Raca” shall express,
 That insult shall the Sanhedrim redress:
 But he “thou fool” who utters in his ire,
 Shall be in danger of Gehenna’s fire.
 When thou shalt, therefore, to the altar bring
 Thy gift, and ought whence difference might spring
 Shalt recollect, there let thy gift remain,
 Thy brother’s favor till thou shalt regain.

To close with thine opponent never fail,
 Lest the law’s process cast thee into gaol.
 I tell thee, justice thou shalt ne’er evade
 Till the last farthing of thy debt be paid.

¶ Oft have ye heard the law of antient time,—
 Avoid adult’ry’s complicated crime:
 But think not guilt to the gross act confin’d;
 Who views a woman with a lustful mind
 Is guilty of the sin: for in his heart
 He hath completed the adult’rer’s part.
 If thy right hand or eye thy snare should prove,
 The hand or eye extirpate and remove:
 For better to feel temporary pain
 Than that thy body should in Hell remain.

* In former times the custom was in force
 To give a wife a writing of divorce.
 But mark—unless uncleanness be the cause,
 Divorce encourages the breach of laws:
 For, if the woman choose again to wed,
 Adultery defiles the marriage-bed.

¶ Again,

* Deuteronomy xxiv. 1.

¶ Again, amongst the antients 'twas decreed,
 And as a rule religiously agreed,
 † The perjur'd person thou shalt hold abhorr'd,
 And shalt perform thine oaths unto the Lord.
 But hear my words :—Let not a sound profane
 Pollute your mouths. Take not God's name in vain.
 Swear not by heaven, for 'tis Jehovah's throne ;
 Nor yet by earth ; for 'tis his footstool known :
 Nor by Jerufalem, that holy place
 Whence he communicates his light and grace :
 Nor by thy head ; for thou canst never make
 One single hair its genuine hue forsake :
 But with simplicity your thoughts convey
 By the plain intercourse of yea and nay.
 ¶ Ye've heard,* he that inflicts an injury
 Shall suffer tooth for tooth, and eye for eye :
 ‡ But no attacks I charge you to resist,
 Nor let your check avoid the striker's fist.

SHOULD any man, by colour of the law,
 Oppress thee, and thy very coat withdraw,
 Submit, nor a litigious mind provoke ;
 But peaceably resign to him thy cloak.
 Compell'd to walk a mile, dispute refrain ;
 And, rather than contend, walk even twain.
 To him that asks thee, give ; and to the friend
 Who wants to borrow, of § thy substance lend.
 ¶ Of old 'twas said, thy neighbour thou shalt love,
 || And to thine enemy thine hatred prove :
 But I command you courteously to greet
 Your bitterest foes, and kindly to intreat.
 All those that hate you, love ; who curse you, bless ;
 And pray for those that study your distress :
 Thus shall your actions to the world declare
 Your heavenly father's children that ye are.

C

Who

† Exodus xx. 7. Leviticus xix. 12. Deut. xxiii. 23. * Exod. xxi. 24. Levit. xxiv. 20. Deut. xix. 21.
 ‡ Prov. xxiv. 29. § Lev. xix. 18. || Psalm xli. 10.

Who makes the sun, with energy divine,
Both on the good and evil equal shine ;
And bids the clouds their fruitful showers distil
On those who do, and those who spurn his will.

If ye love them who love to you profess,
What merit have ye? do the Gentiles less?
And if your brethren only ye embrace,
What do ye more than all the heathen race?
Study ye therefore to be perfect, even
As is your father, who resides in heaven

CHAPTER

CHAPTER VI.

Christ continuing his sermon on the mount, speaketh of alms, prayer, forgiving our brethren, fasting, laying up our treasure in heaven; of the impossibility of serving God and Mammon: and exhorteth, not to be careful for worldly things, but to seek God's kingdom.

WHENEVER to give alms thou shalt prepare,
 Preserve thyself from ostentation's snare.
 If praise of men ye study to receive,
 Your heavenly father no reward shall give.
 When therefore thou thy kindness shall bestow,
 Let not the trumpet, as a signal, blow.
 Thus in the synagogues and public ways
 The hypocrite his vanity displays;
 Hoping the people will the pomp regard:
 And this is all the hypocrite's reward.

BUT thou, thine alms when minded to bestow,
 What thy left doth let not thy right hand know;
 That so, thine alms which are in secret done,
 He may reward, that openly shall own.

¶ MOREOVER, lifting up your heart in prayer,
 Be not as hypocritic finners are,
 Who standing in the synagogues are seen,
 Or the streets' corners, with affected mien.
 Applause they seek from men deprav'd in mind;
 And their reward in such applause they find.

BUT thou, devoutly, whensoever dispos'd,
 Retire, and when thy chamber-door is clos'd,
 With awful secrecy approach his throne,
 Whose recompence shall openly be known.

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Engaged in prayer, vain repetitions shun,
 As by the heathen is through ignorance done;
 Who think through superfluity of speech
 The selfish purpose of their heart to reach.
 Therefore in no case be ye like to those:
 For all ye need, your heavenly father knows.
 When to his presence ye devoutly press,
 After this manner, then, your prayers address:

“ OUR father which in heaven hast fixed thy throne,
 “ May through the world thine holy name be known.
 “ Thy kingdom come; and thine almighty will
 “ Like heaven’s, may earth’s inhabitants fulfil.
 “ Day after day our actual wants supply;
 “ And, as for mercy when to thee we cry
 “ Humbly we hope that mercy to receive,
 “ May we our debtors and our foes forgive.
 “ Support us in temptation’s dangerous hour;
 “ And save us from each evil act and power:
 “ For thine the kingdom is, the power is thine,
 “ And through all ages shall thy glory shine.”

IF ye forgive your brethren that offend,
 To you his grace your father will extend:
 But if free pardon ye refuse to give,
 Mercy from heaven ye never can receive.

MOREOVER, when ye are inclined to fast,
 Give not your face the hypocritic cast.
 Avoid what is disfiguring and severe,
 Lest your intention should to men appear.
 Who by such means would reputation raise,
 Must limit their reward to human praise,

BUT when ye fast, use what the form may grace.
 Anoint the head, and, careful, wash the face,

Your

Your fasting that the public ne'er may see,
 And open only to your father be ;
 That he who secret piety approves
 May openly reward the deeds he loves.

STRIVE not for earthly stores. A thief, a moth,
 Can steal your gold, and fret your richest cloth ;
 But let your treasure heaven alone ingross ;
 Where none are injur'd, none can suffer loss.
 Let not this maxim from your minds depart,
 Where'er the treasure, there will be the heart.

'Tis by the eye that man discerns the light,
 Which, in sound state performs its functions right ;
 But when diseas'd, objects that once were clear,
 Dark (and how great the darknefs!) must appear.

No man can serve two masters, but must prove
 Adverse to one, the other if he love.
 Ye never can to GOD devote the heart
 Whilst Mammon holds possession of a part :
 Therefore I charge you solemnly, beware,
 Nor earthly things regard with anxious care.
 Is not the life more than your nurture dear,
 The body than the raiment that ye wear ?
 Think of the birds, that neither reap nor sow ;
 No barn nor storehouse they provide or know.
 Much more important than the fowls ye are ;
 Yet are they fed by GOD's paternal care.

Nor all the vain solicitude of man
 Could to his stature add a single span.
 And why so anxiously is raiment fought ?
 Say, does it merit one distressing thought ?

OBSERVE the lilies that adorn the foil ;
 They neither spin, nor spend their strength in toil :

Yet

Yet Solomon in regal vestments gay,
Approach'd not to their beautiful array.
If, then, your Maker thus adorn the grafs
To heat the oven which shall shortly pass;
O ye of little faith! shall he not give
Cloathing to those that on his word believe?

THEREFORE dismiss solicitude; nor say
How shall we gain provision for the day?
That let the Gentiles seek. Your father knows
Your various wants; and what ye need bestows.
Seek then GOD's kingdom; seek his righteousness,
Nor doubt that he your just concerns will bless.
Let not your minds foreboding phantoms fill;
For to each day sufficient is its ill.

CHAPTER

CHAPTER VII.

Christ ending his sermon on the mount, reproveth rash judgment; forbiddeth to cast holy things to dogs; exhorteth to prayer; to enter in at the strait gate; to beware of false prophets; not to be hearers only, but doers of the word: like houses built on a rock, and not on the sand.

FROM rash decisions cautiously refrain,
 Left with like rashness ye be judged again:
 For the same measure ye to others mete,
 Expect them with precision to repeat.

Wherefore the blemish in thy brother's eye
 Dost thou regard, yet not thine own espy?
 Thou hypocrite! his sight ere thou pretend
 To cure, thine own obstructed vision mend.

¶ Give not to dogs what's meant for use divine,
 Nor, thoughtless, throw your choicest pearls to swine;
 Left these should tread them under foot, and those
 Their savage strength against you should oppose.

¶ Ask, and whatever needful ye shall want
 Your heavenly father will in mercy grant.
 Seek ye and find, with wisdom for your guide;
 Knock, and the door of grace shall open wide;
 For all that ask receive; who seek, are blest
 With all they sought: and each invited guest
 That at the portal knocks with humble mind
 Without delay does due admittance find.

WHICH of you, should his son a loaf demand,
 Callous, would put a stone within his hand?
 Or, if a fish he earnestly intreat,
 Inhuman, give a serpent for his meat?

If then, though evil, ye have skill to know
 This world's good things discreetly to bestow,
 How much more will your heavenly father grant,
 To those that ask, the blessings which they want ?
 All the kind actions that ye think your due,
 To others with humane attention shew :
 For this short comment fully does explain
 All that the PROPHEETS and the LAW contain.
 ¶ Earnestly strive admittance to procure
 At the strait gate ; and make the passage sure ;
 For wide the gate, and broad the flowery way
 That to destruction tempt their numerous prey ;
 But the strait gate, and path to life that lead,
 Few try : and small the number that succeed.
 ¶ Of Pseudo-prophets heedfully beware ;
 Let not their outward guise your minds ensnare.
 Their wolfish nature daring not reveal,
 With the sheep's meekness on the sense they steal :
 But by their deeds their origin ye know :
 Do grapes on thorns, or figs on thistles grow ?
 Thus a good tree will pleasant fruit produce,
 Whilst bad ones furnish nauseous pulp and juice.
 Good trees can never vile productions rear,
 Not salutary a corrupt one bear.
 All trees, that yield not wholesome fruit, cut down,
 Are on the fire, as fit for fuel, thrown.
 Therefore, by the productions that they bear,
 Their nature manifestly shall appear.
 ¶ Not every one that cries, in formal prayer,
 Lord! Lord! shall gospel-privileges share ;
 But only he, whose chief employment still
 Is to perform my heavenly father's will.

MANY are those on that tremendous day,
Pleading for mercy, who Lord! Lord! will say,
Have we not taught, work'd wonders in thy name?
And even ejected dæmons through the fame?
Then will I say, depart, detested crew!
Your persons and your works I never knew.

THEREFORE, who hears these sayings, and obeys,
Walking with conscience in religion's ways,
Is like a builder, danger to evade,
Firm on a rock who strong foundations laid.
Descending rains and rushing floods assail'd;
Strong blew the winds; but none of them prevail'd.
The mansion fell not, but withstood the shock:
And why? because 'twas founded on a rock.

BUT he, that, foolish, will my words withstand,
Resembles one who built upon the sand.
The rain's, the wind's, the torrent's dreadful strength
Came in fierce union, and prevail'd at length:
Down rush'd the fabric with tremendous sound,
And the vast ruins sink'd upon the ground.

HERE Jesus finish'd his sublime discourse,
Whilst all that heard him wonder'd at the force
He shew'd: for with authority as fraught,
Not in the manner of the Scribes he taught.

CHAPTER VIII.

Christ cleanseth a leper; heals a Centurion's servant, Peter's mother-in-law, and many other diseased persons; shews how he is to be followed; stills the tempest; and expels the devils out of two men.

WHEN JESUS had descended to the plain,
 There follow'd an innumerable train;
 When, lo! a leper came, knelt, and ador'd,
 And to be cleans'd with earnestness implor'd:
 Exclaiming, if it be thy will, I know
 Thou canst the mercy that I ask bestow.
 Stretching his hand, Jesus performed the cure;
 Saying, be clean, and strait the man was pure.
 Then charg'd him, See to none that thou declare
 Thy cure; but instant to the priest repair,
 Bearing the proper offering in thine hand,
 In the same form as Moses gave command.

¶ ENTERING Capernaum, a Centurion pray'd
 Jesus would interpose with heavenly aid
 To heal his servant, who long time had lain
 A palsied cripple, in tormenting pain.
 Jesus replied, I quickly will repair
 To thine abode, and heal thy servant there:
 But the Centurion answer'd, gracious Lord!
 This mighty honor why should'st thou afford?
 I merit not the condescending proof
 That thou should'st come beneath my humble roof.
 If thou but speak the word, I rest assur'd
 My servant in that instant shall be cur'd.

For,

For, leader of a military band,
 My foldiers act obedient to command.
 They go, they come, submissive to my will ;
 And my least order punctually fulfil.

JESUS surpriz'd, to his disciples faith
 Not even in Israel have I seen such faith.
 Many shall Abra'm, Isaac, Jacob own,
 Who in the heavenly kingdom shall sit down ;
 Whilst even the kingdom's children shall be cast
 Into that darkness which shall ever last :
 Where horrid gnawing of the teeth prevails,
 And each lost soul his dreadful state bewails.

THUS the Centurion Jesus then address'd,
 Return ; and as thy faith hath been express'd
 Shalt thou experience. He believ'd the word,
 And from that hour his servant was restor'd.

¶ JESUS to Peter's house then walk'd away,
 In feverish state where his wife's mother lay.
 He touch'd her hand, and from that touch alone
 The threatening symptoms instantly were gone.
 She left her bed, invited him to eat,
 And, grateful, waited whilst he sat at meat.

¶ WHEN evening was arriv'd, the townsmen brought
 Divers dæmoniacs, and the Lord befought
 For aid. The spirits with a single word
 He dispossess'd, and all the sick restored.
 Thus whilst he graciously their wants reliev'd,
 Completion what Isaiah spoke receiv'd ;
 * " Surely our griefs he personally bare,
 " And made our sorrows his peculiar care."
 Seeing the croud increasing, Jesus spake,
 And gave command to pass across the lake

* Isaiah liii. 4.

THE GOSPEL ACCORDING TO

A CERTAIN Scribe approach'd, and said, where'er
 Thou goest, Master, will I follow there.
 Jesus replied, alas! the foxes rest
 Safe in their holes; the birds within their nest;
 Not so the Son of Man: no place he knows
 Of shelter, or to give his head repose.

ANOTHER follower requested, Lord!
 Time to inter my father's corpse afford.
 But Jesus answer'd, let the dead alone:
 Leave them their dead to bury, and bemoan.

ENTERING a ship, on loosing from the shore
 A tempest rose. The wind began to roar;
 The bounding billows o'er the vessel flew,
 And every moment more tremendous grew.
 Meanwhile he slept; but his disciples' cry
 Wak'd him, exclaiming, Save us or we die.
 O ye of little faith, chiding he said,
 Why do ye tremble? why are ye afraid?
 Then rose, rebuk'd the winds, made tumult cease,
 Amidst the foaming waves; and all was peace.
 At this strange sight, the sailors with surprize,
 Clasping their hands, and lifting up their eyes,
 What kind of person must this be, exclaim,
 Who even the boisterous elements can tame?

REACHING among the Gergesenes the land,
 Lo! two dæmoniacs met him on the strand,
 Exceeding fierce: and 'mongst the tombs to stray
 Accustom'd, none could safely pass that way.
 These, when they saw him, by their fear impell'd,
 Jesus, thou son of God, dreadfully yell'd,
 What have we done to thee? what novel crime
 Moves thee to torture us before our time?

Now,

Now, at considerable distance plac'd,
An herd of swine was feeding on the waste.
Let us, the dæmons begg'd, if dispossest'd,
Enter the swine, and find a place of rest.
Jesus assenting, from the men they went
Into the swine, who down a deep descent
Rush'd furious to the sea: then with a bound
Plung'd in the waves; and the whole herd was drown'd.
Then the whole city went to meet the Lord,
And his departure earnestly implor'd.

CHAPTER

CHAPTER IX.

Christ after having cured a paralytic, calleth Matthew from the receipt of custom; eateth with publicans and sinners; defendeth his disciples for not fasting; cureth a woman afflicted with an hæmorrhage; raiseth Jairus's daughter from death; giveth sight to two blind men; heals a dumb dæmoniac; and sheweth compassion to the multitude.

FROM thence to Nazareth he then pass'd o'er,
 When some kind friends a paralytic bore
 Laid on a couch. So strong their faith appear'd,
 Jesus the sufferer in this language cheer'd;
 Take courage, son: firmly hast thou believ'd,
 And thy transgressions pardon have receiv'd.
 Some Scribes, then present, in their minds agreed
 This is the height of blasphemy indeed.
 Jesus, to whom their inmost thoughts were plain,
 Ask'd, Such ideas wherefore entertain?
 Why cannot I "thy sins are cancell'd" say
 With as much ease as "rise and walk away?"
 But to convince you pardon to bestow
 The Son of Man whilst resident below
 Amply enjoys, thus to the sick he said,
 Stand on thy feet, and carry home thy bed.
 He rose, and bare his couch, whilst all amaz'd
 Alternate on the man and Jesus gaz'd;
 Adoring God, who graciously had given
 Such power to man of imitating heaven.
 ¶ Proceeding, to the custom-house he came,
 Where he who farm'd the dues, Matthew by name,
 Was seated. Jesus looking at him said
 Follow me, Matthew; and the man obey'd.
 But whilst in Matthew's house he sat at meat,
 Some publicans and sinners jointly ate

With

With him and his disciples. This offence
 The Pharisees did grievously incense ;
 Who ask'd his followers, does your master give
 His company to those that loofely live?

THIS Jesus hearing, said, All are agreed
 Those that are healthful no physician need,
 But only the diseas'd. Go then, and learn
 The meaning of this scripture to discern.
 * " Mercy to sacrifice I will prefer."
 I call not righteous men, but those that err.
 ¶ Then John's disciples ask'd him to explain
 Why do the Pharisees and we abstain,
 Whilst thy disciples fast not? He replied,
 Those that attend the bridegroom and the bride
 Abstain not in his presence: but at last,
 When he has left them, shall the bridemen fast:
 Adding, What prudent person would pretend
 With new-made cloth a tatter'd vest to mend?
 Such management would make the breach more wide;
 As from the old the new will needs divide.
 Who in old bottles would his vintage trust,
 Lest he should lose his valuable must?
 But with new wine when recent skins are fill'd,
 These are preserv'd, whilst that remains unspill'd.
 ¶ Whilst yet he spake, a ruler came to meet
 The Lord, and prostrate worshipp'd at his feet,
 Saying, Even now my daughter breathes no more:
 But lay thine hand on her, and life restore.
 Thus the sad parent spake; nor spake in vain:
 For Jesus followed him, with all his train.
 (¶ A woman, who near forty years sustain'd
 An hæmorrhage which nothing had restrain'd,
 Of certain cure persuaded in her mind
 If she could touch him, reach'd his vest behind,

And

* Hosea vi. 6.

And felt its hem: the touch though soft, perceiv'd,
 Jesus turn'd round, and thus her fears reliev'd;
 Take comfort daughter; what thy faith hath fought
 Is done; and instantly her cure was wrought.)

WHEN Jesus reach'd the house a croud appear'd,
 And doleful strains were from the minstrels heard.
 Them he commanded to withdraw, and said
 Why all this noise? the maiden is not dead,
 But sleeps. The people mock'd; but sent away,
 Jesus proceeded where the body lay,
 With both the parents; took her by the hand,
 And the maid rose from death at his command.
 Through all that land the rumour quickly spread
 That he had rais'd an infant from the dead.

¶ DEPARTING thence, two men completely blind
 Join'd with the concourse, following close behind,
 Crying thou son of David! gracious hear,
 And let thy mercy in our aid appear.

A HOUSE he enter'd; where the blind men came,
 Their prayer repeating, in effect the same.
 Are ye convinc'd, he ask'd, I can afford
 The boon ye beg? they answer'd him, Yea Lord.
 Then touching each man's eyes, to both he saith
 Receive your cure according to your faith.
 Instant their eyes perceiv'd the beams of light,
 And they departed fully blest with sight.

¶ A DUMB dæmoniac by his friends was brought,
 Jesus's aid in humble terms who sought.
 The dæmon his departure forc'd to take,
 He who was dumb articulately spake.
 The wondering croud their testimony bore
 That ne'er in Israel was it seen before.

The Pharisees, bursting with spite and grief,
Said he ejected devils through their chief.
Through all the neighbouring cities Jesus taught.
And numerous cures miraculously wrought.

¶ WHEN he beheld the multitude distressed,
Weary and faint, compassion fill'd his breast;
Observing "Though the fields with grain abound,
Scanty indeed the labourers are found."
Pray then the great proprietor to send
More labourers the harvest to attend.

CHAPTER X.

Christ sendeth out his twelve apostles, bestowing on them power to do miracles: giveth them their charge; teacheth them; comforteth against persecutions: and promiseth a blessing to those that receive them.

THEN Jesus call'd the apostolic band,
 O'er unclean spirits giving them command;
 As well as power to banish all disease,
 And change the fiercest pain to perfect ease.

THESE of the twelve disciples are the names:
 Peter, Lebbeus, Andrew, Matthew, James,
 Philip, Bartholomew, Simon, James the son
 Of Alphaeus, the first James's brother John,
 Thomas, and Judas, he who basely sold
 His gracious master for the sake of gold.

JESUS commission'd these with strict command,
 Pass not the limits of Judea's land;
 But let it be your sole concern and care
 To the lost sheep of Israel to repair.
 Boldly, wherever ye shall go, proclaim,
 To introduce God's kingdom is your aim;
 And the great doctrine which ye preach to prove,
 Heal ye the sick, the leper's sores remove;
 Raise up the dead; and those sad souls restore
 That feel the rage of diabolic power.
 As without purchase ye the gift receiv'd,
 Without reward let misery be reliev'd.
 Nor coin, nor scrip, nor change of cloaths prepare;
 Let not even shoes or staves employ your care.

The

The workman, when his labour is complete,
Deserves, with certainty, his well-earn'd meat.

WHENE'ER a place ye enter, first search out
For worthy actions one who holds repute;
And till ye leave it for another town,
Keep to that house, as though it were your own.
Entering a family, benignly greet
The master. If your salutation meet
A kind return, 'tis well: but if in vain,
The peace ye wish'd shall with yourselves remain.
If any to receive you should object,
And treat your embassy with disrespect,
That house or city whensoever ye leave,
Permit not to your feet the dust to cleave.
I tell you Sodom's and Gomorrah's land
In a more tolerable light shall stand,
Than shall that city on the solemn day,
When God his righteous judgments shall display.
¶ Behold, I send you steps unknown to trace,
Like sheep surrounded by a wolfish race:
With circumspection then like serpents move;
And, inoffensive, imitate the dove.
But chief of men beware, whose deadly rage
Nothing but your destruction can assuage.
Compell'd, before their councils shall ye stand,
Scourg'd by the synagogue's unjust command.
Brought before kings and præfects for my sake,
To them your evidence a charge shall make,
And to the gentile world. When therefore brought
Before them, for your answers take no thought.
Sufficient fluency shall ye receive
At the same instant, your replies to give:
For, through your organs though each accent breaks,
Your Father's spirit through those organs speaks.

BROTHER shall brother unto death betray ;
 The father shall his son, remorseless, slay :
 And, in return, sons against parents rise,
 Viewing their death with unaverted eyes.
 For me shall ye be hated of mankind ;
 But he that perseveres shall safety find.

WHEN persecuted, then, attempt to reach
 A new asylum ; for ye shall not preach
 Through Israel's cities, and complete your plan
 Before the coming of the SON of MAN.
 Greater than masters should disciples be ?
 Or servants rank above their lords' degree ?
 To the same estimation should they rise,
 The summit of their wish it might suffice.
 If Beelzebub the master be esteem'd,
 What by domestics slanderous can be deem'd ?
 Fear ye not, therefore ; nothing is conceal'd,
 Which, in due season, shall not be reveal'd ;
 And nothing manag'd in such private wise,
 But shall appear, divested of disguise.
 What I impart in the deep gloom of night
 See that ye publish in the blaze of light ;
 And let what is in softest whispers nam'd,
 Be loudly from the battlements proclaim'd.

THEN fear not those who merely can destroy
 The body ; but the soul can ne'er annoy.
 Fear HIM, who both can to destruction doom,
 And, instant, in Gehenna's fire consume.

ARE not two sparrows for a farthing sold ?
 Yet, low the rank in nature's scale they hold :
 Your Father, though the wanderers abound,
 Knows when a single bird falls to the ground.
 Your hairs are number'd : then dismiss all fear ;
 And think what worth, compar'd with birds, ye bear.

WHO before men my name shall boldly own,
 Will I acknowledge at my father's throne ;
 But to confess me here who dares neglect,
 Before my father's face will I reject.
 Imagine not that I, by my descent,
 Peace to establish upon earth was meant :
 Alas ! the contrary ; for discord reigns
 Where the same blood fills different persons veins.
 Father and son shall 'gainst each other rise ;
 Mother and daughter quarrel, hate, despise :
 And their domestics treacherously combin'd
 Masters their deadliest enemies shall find.
 Father or mother more than me who loves,
 That he's unworthy of me clearly proves.
 For me who son or daughter would not quit,
 Is for my kingdom totally unfit.
 The same of him I say who will not bear
 His cross, and follow me with heart sincere.
 Who finds his life shall lose it : for my sake
 His life who loses shall of life partake.
 For what advantage can that man obtain
 His soul who loses, though the world he gain ?

YOU who receives demonstrates that his mind
 To me, and him that sent me, is inclined.
 He that a prophet, in a prophet's name
 Receives, a prophet's recompence shall claim.
 A righteous man who treats with just regard,
 Shall likewise have a righteous man's reward :
 And, prompted by benevolence, whoe'er
 Shall to the meanest of my followers bear
 A cup even of cold water, shall not miss
 To be rewarded in the realm of blifs.

CHAPTER XI.

John sendeth his disciples to Christ, who giveth his testimony concerning John. The opinion the people entertained both of John and of Christ. Christ upbraideth the ingratitude and impenitence of Chorazin, Bethsaida, and Capernaum: and, praising his father's wisdom in revealing the gospel to the simple, he calleth to him all such as feel the burden of their sins.

WHEN these injunctions Jesus had laid down,
 He pass'd progressively from town to town,
 Preaching the gospel. Now when John had heard
 The mighty works in Jesus that appear'd,
 (Imprison'd whilst he lay) he sent to see
 How far report might with the facts agree,
 By two disciples, whom he did direct
 To ask, art thou the prophet we expect,
 Or look we for another? Jesus said
 Go, and shew John what ye have seen display'd,
 And what ye've heard. The blind receive their sight;
 Lepers are cleans'd; the cripple walks upright;
 The deaf of their infirmity are heal'd;
 Whilst to the poor the gospel is reveal'd:
 And blest, superlatively blest, is he
 Who never shall conceive offence at me.

¶ As they departed thence, Jesus begun
 To ask the multitude concerning John,
 What hop'd ye in the wilderness to find,
 A reed that bends with every gust of wind?
 What in the desert could your minds suppose,
 A man adorn'd with rich and splendid cloaths?
 Such men can ne'er the wilderness frequent;
 But in kings' courts their gorgeous robes present.

Was

Was it a prophet, then, ye went to see ?
 Yea ; and a man superior in degree :
 For this is he that scripture does intend,
 * “ My faithful messenger behold I send,
 “ Who shall prepare the way before thy face.”
 I tell you plainly, of the human race,
 In excellence of character that none
 Could possibly exceed the Baptist, John :
 Yet, in MESSIAH’S train, the least shall be
 Greater in real dignity than he.
 Since John the gospel’s gracious plan explain’d,
 God’s kingdom, as by violence, is gain’d.
 The law and prophets were the people’s guide
 Till him, the last of me that prophesied ;
 And, if plain truth ye be dispos’d to bear,
 This is Elias promis’d to appear.
 He that hath ears to hear, let him attend,
 And from my mouth the scripture comprehend.

¶ BUT what resemblance shall I find for those
 The present generation that compose ?
 Like are they to the children in the street,
 In playfull mood that thus each other greet :
 We piped that ye might dance, but piped in vain :
 We mourn’d, but ye return’d no doleful strain.
 John rigidly his appetites repress’d ;
 Yet slander said, behold a man possess’d !
 I, whom no superstitious rules confine,
 Am charg’d with gluttony and excess in wine ;
 Am branded as the sinner’s friend ; a man,
 Who countenance each odious publican :
 But, though the world caluminate and deride,
 Wisdom is of her children justified.

¶ HE

* Malachi iii. 1.

¶ HE then began those cities to upbraid,
 Wherein his power had chiefly been display'd,
 For their impenitence. Chorazin, woe
 To thee! nor less shalt thou, Bethsaida, know;
 For, if the works exhibited in you,
 In Tyre and Sidon had been brought to view,
 Long since those cities, from transgression turn'd,
 Had sin in sackcloth and in ashes mourn'd.
 Wherefore I tell you, on that awful day,
 Which shall the secrets of all hearts betray,
 Ye shall experience far more dreadful ire
 Than will be shewn to Sidon and to Tyre.
 And thou, Capernaum (though exalted high,
 So that thy summit reaches to the sky)
 To hell shall be debas'd. Had Sodom known
 What in thy streets have publicly been shown,
 Sodom, with all her vile pollutions stain'd,
 Had to this day in perfect state remain'd:
 And, at the judgment, that devoted land
 Than thee in a less dreadful state shall stand.

¶ AT that time Jesus fervently ador'd
 His Father thus; I thank thee, gracious Lord
 Of heaven and earth; because thou hast reveal'd
 To babes, from wisdom what thou has conceal'd.
 So be it, father! thy decrees are right;
 And this remains established in thy sight.

COME to me all with sense of guilt oppress'd;
 Come, and experience pardon, peace, and rest.
 Bow to my yoke; and learn of me to find
 The blessings of a meek and lowly mind:
 Thus nothing shall your souls distress or fright;
 My yoke is easy, and my burden light.

CHAPTER XII.

Christ reproveth the blindness of the Pharisees concerning the breach of the sabbath, by scriptures, by reason, and by a miracle: he healeth a Dæmoniac that was blind and dumb: declares that blasphemy against the holy ghost shall never be forgiven: that account shall be made of idle words: rebuketh the unfaithful who require a sign; and sheweth whom he regards as his brother, sister, and mother.

AT that time Jesus, on the sabbath-day
 Pass'd through a corn-field, as his readiest way;
 When his disciples pluck'd some ears of wheat,
 Prompted by hunger their contents to eat.
 Some zealous Pharisees this action saw,
 And cried, hereby ye violate the Law:
 But Jesus answer'd them, have ye not read
 * How David ate the priests' peculiar bread?
 Those serving in the Temple need I name,
 Who broke the sabbath, yet incurr'd no blame?
 But than that Temple which so much ye prize
 One far superior stands before your eyes:
 And, had ye understood what God desires,
 Who mercy before† sacrifice requires,
 Ye would not, with that more enlighten'd sense,
 Have dar'd to censure spotless innocence.
 The son of man, Lord of the sabbath-day,
 Can, at his will, dispensing power display.
 ¶ Entering the synagogue, a case appear'd
 Which the same point, to their confusion, clear'd;
 A man was present with a wither'd hand:
 On which the Pharisees urg'd this demand,
 Is healing lawful on the sabbath-day?
 Watching an information how to lay.

F

JESUS

* I. Samuel xxi. 6. † Hosea vi. 6.

JESUS replied, what man amongst you all,
 In case his sheep into a pit should fall
 Upon the sabbath-day, would raise a doubt
 If 'twere allowable to lift him out :
 If therefore man in Providence's scale
 Above the value of a sheep prevail,
 What mind can this perverse conclusion draw,
 Acts of benevolence are breach of Law ?
 Then cast his eyes about, exclaiming, friend,
 At my command thy wither'd hand extend.
 The man complied, and, to his comfort, found
 The palsied limb was like the other sound.

¶ DEFEATED thus, the Pharisees prepare
 By base devices Jesus to ensnare.
 Perceiving their intention, he withdrew ;
 Meanwhile the multitude his steps pursue,
 Whose sick he heal'd : but charg'd them not to own
 Their cures, nor make their benefactor known.
 Thus was accomplish'd in prophetic phrase
 By inspiration what* Esaias says,
 " Behold my chosen servant, my beloved
 " In whom my soul its full delight has prov'd.
 " Him shall my spirit for his work prepare,
 " And to the Gentiles truth shall he declare.
 " He shall not strive, nor cry : nor shall his voice
 " Occasion in the streets a stir, or noise.
 " A bruised reed he shall avoid to break ;
 " Nor to extinguish smoking flax shall seek,
 " Judgment victoriously shall he proclaim ;
 " And Gentiles shall depend upon his name."

¶ A blind and dumb Damonian then was brought,
 On whom an instantaneous cure he wrought ;

At

* Isaiah xlii. 1.

At which the people with amazement cried,
 This man to David, doubtless, is allied.
 The Pharisees, unable to refute
 The fact itself, about the mode dispute :
 Saying, by Beelzebub's infernal aid
 His specious miracles are all display'd.

JESUS perceiving their malignant thought,
 Said, states divided are to ruin brought.
 That house or city certainly must fail
 Wherever discord's principles prevail.
 Allow that Satan does himself expel,
 He must subvert the government of hell :
 And grant that Beelzebub my power supplies,
 Whence have your children learnt to exorcise ?
 Therefore make them your judges ; but if I
 By God's good spirit Satan's power defy,
 And ruin, certainly this truth is clear,
 At the same time God's kingdom must appear.
 A strong man's person he must surely bind
 By whom his house to plunder is confign'd.
 Who joins me not, opposes me. The hand
 No sheaves that gathers, strews them o'er the land.

¶ ALL sins and blasphemies, shall be forgiven
 Utter'd against the majesty of heaven.
 The son shall pardon graciously afford
 For every false calumniating word :
 But he that speaks against the Holy Ghost
 (The sin that God holds in abhorrence most)
 Shall, neither here, nor in the world to come,
 Experience mitigation of his doom.
 Either acknowledge that the tree is sound,
 And that its branches with good fruit abound,
 Or grant them both corrupt : for 'tis the fruit
 That proves the tree is healthful at the root.

THE GOSPEL ACCORDING TO

O RACE of vipers! evil as ye are,
 How can your organs what is good declare,
 Seeing the tongue those notions must impart
 Which issue from the fulness of the heart?
 Good men from their good treasures good produce,
 And evil minds must evil things diffuse.
 Men shall for every idle word they say
 Give strict account at the great judgment day:
 For by their words shall all mankind be tried,
 And by their words condemned or justified.

¶ THEN certain Pharisees requir'd a sign
 In proof that his commission was divine.
 Jesus replied, a vile adulterous band
 A sign, without necessity, demand;
 But none excepting Jonah's shall be given
 In those, who mocking, ask a sign from heaven.
 In the whale's stomach thrice a night and day,
 As if entomb'd, the holy Prophet lay;
 And for an equal space of time will I
 The son of man within earth's bowels lie;
 The Ninevites shall criminate the Jews,
 And, justly, of impiety accuse:
 At Jonah's word flow'd penitence's tear;
 And yet one greater far than Jonah's here.
 The southern Queen against this race of men
 Shall rise in judgment, and their ways condemn.
 She from far distant climes for wisdom came,
 Allur'd by Solomon's exalted fame.
 To you, like her, ought wisdom to be dear;
 Yet ye see Solomon's superior here.

FORTH from a man when the foul spirit goes,
 He seeks dry places, panting for repose:
 But, disappointed, says, I will retreat,
 And finds his dwelling empty, cleans'd, and neat;

Then

Then joins seven other spirits still more base
 Than he, the vilest of their wretched race,
 Who enter there, and dwell. Thus more accurst
 In this man's latter state than even the first.
 Thus shall this wicked generation find
 The dreadful progress of a sinful mind.

¶ SCARCE had he clos'd 'ere one exclaim'd aloud,
 Thy mother, and thy brethren in the croud
 Wish to approach thee. Instant he replied,
 Whilst his disciples stood on either side,
 And stretching out his hand, these I declare
 To me as mother and as brethren are ;
 For who my heavenly Father's will complete,
 Will I as mother, sister, brother, greet,

CHAPTER

CHAPTER XIII.

The parable of the sower and the seed.—The exposition of it.—The parable of the tares, of the mustard-seed, of the leaven, of the hidden treasure, of the pearl, of the dragnet cast into the sea; and how Christ is contemned of his own countrymen.

PLAC'D in a ship moor'd close to the land
 Thus Jesus taught the crouds that lin'd the strand:
 A Sower, whilst his grain dispersing wide,
 Scatter'd some seed upon the high-way side,
 Which the birds shar'd. Some fell on stoney ground
 Devoid of soil, no shelter where it found;
 But shooting up in haste, ran to decay,
 Withering beneath the sun's meridian ray.
 Others expos'd to an unhappy lot,
 Fell amongst thorns, were chok'd and left to rot.
 But some were lodg'd within a grateful soil,
 Whose produce recompens'd the sower's toil;
 Yielding an increase (wonderous to be told)
 From thirty upwards to an hundred fold.
 He that hath ears, let him attention give,
 And study the true meaning to receive.
 Then the disciples ask'd, thy doctrines, say,
 Why dost thou wrapt in parables convey?
 Jesus replied, because to you 'tis given
 To comprehend the mysteries of heaven;
 But not to these. Who what they have employ,
 Superior privileges shall enjoy;
 Whilst others their advantages shall lose
 Who keep them not engag'd in constant use.
 My doctrine therefore darkly I unfold,
 Because they overlook what they behold;

And

And with such stupid listlessness attend,
 That what they hear they fail to comprehend*:
 For thus Esaias* prophesied of old,
 And they complete whatever he foretold:
 "Ye hear indeed, but wisdom will not learn;
 "Nor, though ye see, the truth will ye discern.
 "For, lo! this people's heart is waxed gross;
 "Their ears are dull; they shut their eye-lids close,
 "Lest they should see, hear, understand, and feel
 "Conversion's power, and I their sins should heal."
 But blessed are your eyes, for they discern;
 And blest'd your ears, the truth inclin'd to learn;
 For many prophets have desir'd to know
 That which to you spontaneously I show;
 But what to my disciples is reveal'd,
 From many righteous men has been conceal'd.
 Learn then the parable; whence it appears
 The man who understands not what he hears
 Through Satan's wile, is figuratively meant
 The way-side auditor to represent.
 They where the grain was cast on stony ground
 Accept the word, and even with joy abound.
 Such, wanting root, continue for a while;
 But when the world withdraws its wonted smile,
 Shrink, with dismay, from persecution's storm,
 Quit truth, and to their former ways conform.

HE that the seed amongst the thorns receives,
 Both hears the word, and, partially, believes;
 But the world's cares, and fordid lust of gain
 In its first stage arrest and choke the grain.

THEY, where the seed is lodged in fertile ground,
 Are those in whom the germs of grace are found.
 Such hear the word: perceive its precious worth;
 Bear fruit; and to an hundred fold bring forth.

* Isaiah vi. 9.

¶ AGAIN—a certain man prepar'd a field,
 Sow'd with choice seed, and in perfection till'd ;
 But in the dead of night a subtle foe
 Did through the plot his tares in plenty sow.
 So when the wheat was visible in blade,
 The noxious tares their vile appearance made.
 Loving their master as their ablest friend,
 The servants of the householder attend,
 Saying, thy seed was chosen from the best ;
 Whence then do tares thy harvest so infest ?
 He said, some enemy hath done this deed ;
 To root them up the servants then agreed ;
 But thus the householder, I tell you, nay,
 Your labour spare, and let the mischief stay,
 Lest with the tares ye should destroy the wheat,
 And make the triumph of my foe complete.
 When harvest comes, I to my hinds will say
 The wheat with care into my barns convey :
 And when that business is despatch'd, return
 The noxious tares to bind in sheaves, and burn.

¶ The gospel-kingdom Jesus then declar'd,
 May to a grain of mustard be compar'd,
 Which though the smallest seed that grows on earth,
 Gives to a plant of magnitude its birth ;
 So that the feather'd race, in air that wing,
 Perch'd on its boughs, beneath its shelter sing.

¶ AGAIN, this brief similitude he us'd,
 The gospel-principle may be diffus'd
 Like leaven in the midst of meal convey'd,
 Till the whole mass be of one substance made.
 These things he spake in parables ; the way
 He chose divine instruction to convey :
 And this the secret meaning did unfold
 Of what the sacred Psalmist said of old,

* “ In parabolic speeches will I deal,
 “ And secrets antient as the world reveal.
 The multitude dismiss'd, he then declares
 The hidden meaning of the wheat and tares.
 The son of man is by the fower meant ;
 The field the world doth aptly represent.
 By the good seed the righteous are design'd,
 As by the tares the wicked are defin'd.
 The devil stands depictur'd in the foe,
 The harvest does the world's conclusion show.
 Reapers mean angels, whom the son shall send
 Throughout his kingdom, all things that offend
 To gather, and within a furnace cast,
 Where the dire torments shall for ever last.
 Then shall with lustre glorious and divine,
 The righteous in their Father's kingdom shine.
 ¶ Once more, suppose God's kingdom like a field,
 Said Jesus, where a treasure lies conceal'd ;
 Would not the finder, overcome with joy,
 The field to purchase all his wealth employ ?
 ¶ The merchant who finds out a precious stone
 Of worth immense, to purchase that alone
 Sells all his wares, and anxious for the prize,
 Th' invaluable gem with transport buys.
 ¶ Again, this parable let me propose,
 His net into the sea a fisher throws,
 Within whose narrow meshes are confin'd
 Fishes that vary both in size and kind.
 The net well fill'd he slowly drags to shore,
 Consigns the useful to their proper store,
 But casts the bad away. Thus at the end
 God's holy angels shall from heaven descend,
 Who shall the wicked sever from the just,
 And into flaming furnaces shall thrust,

G

White

Where everlasting horror shall prevail,
And each lost soul its dreadful state bewail.

HAVE you, said Jesus, understood my word?
Respectively they answered him, yea, Lord.
He added, thus each Scribe that would explain
The truths that gospel-mysteries contain,
Is like a householder, who from his hoard
Does precious treasure, new and old, afford.
¶ These parables when Jesus had display'd,
No longer in that neighbourhood he stay'd;
But going thence, his native country sought,
And in their Synagogues the people taught;
Who with astonishment the wisdom heard,
And felt the power that in his speech appear'd.

WE know that Joseph is his sire, they said,
Our neighbour, and a carpenter by trade.
Mary his mother, Joseph, Simon, James,
And Judas are his several brothers' names.
His sisters, too, amongst us make abode:
Whence then the learning on this man bestow'd?
And all conceiv'd offence. Then Jesus said,
Respect and honor are to prophets paid,
Except by their own countrymen, and those
The train of their relations that compose.

AND there few miracles he wrought: restrain'd
By unbelief, his doctrine that disdain'd.

CHAPTER XIV.

Herod's opinion of Christ.—Wherefore John the Baptist was beheaded.—Jesus departeth into a desert place, where he feedeth five thousand men with five loaves and two fishes.—He walketh on the sea to his disciples: and landing at Gemefaret, healeth the sick by only touching the hem of his garment.

AT that time Herod, second of the name,
 Was told of Jesus by the voice of fame.
 The King, astonish'd, to his servants said,
 'Tis John the Baptist risen from the dead,
 Whom I beheaded: and from him proceeds
 This vast succession of amazing deeds.
 Now Herod, for Herodias's sake,
 His brother Philip's wife, (who burn'd to take
 Revenge on John) to prison had convey'd
 Her kind reprover, who so boldly said,
 It is not lawful for thee to espouse
 Thy brother's wife, engag'd by former vows.
 Fear of the people o'er the King prevail'd,
 Or, John, whom all men as a prophet hail'd,
 To fate an irritated woman's pride,
 Would have a victim to her malice died.
 Soon after, Herod, on his natal day,
 A banquet gave, his splendor to display.
 The daughter of Herodias being there,
 Danc'd with such fascinating grace and air,
 That Herod swore, ask, and thou shalt receive
 Whatever boon 'tis in my power to give.
 The damsel, tutor'd by her mother, said,
 My sole demand is John the Baptist's head.

THE GOSPEL ACCORDING TO

HEROD, though shock'd at the request, complied,
 Both for his oath's sake, and the guests beside.
 The bloody business a soldier wrought,
 And on a charger laid, the head was brought.
 The gore-stain'd gift presented to the maid,
 To the glad mother was with speed convey'd:
 And John's disciples, hearing of his doem,
 Remov'd the corpse, and laid it in a tomb.
 ¶ His fate when Jesus heard, he cross'd the lake,
 To a lone place his person to betake;
 Which when the people learnt, his steps they trac'd,
 Until they found him in the desert waste.
 ¶ Evening approaching, his disciples said,
 Send them away that they may purchase bread.
 Jesus observ'd, what need for their retreat?
 Look in your store, and furnish them with meat.
 With five loaves and two fishes, they replied,
 How can a mass like this be satisfied?
 Bring them to me, he said, and place in ranks
 The multitude upon the turfey banks.
 Then handling the provisions, with his eyes
 Devoutly rais'd, and pointed to the skies;
 He bless'd, he brake, and dealt around the bread
 By which five thousand men were amply fed,
 Not counting women and the numerous train
 Of children that such multitudes contain:
 And they the fragments that collect'd found
 What fill'd twelve baskets, scatter'd o'er the ground.
 ¶ Then the disciples by the Lord's command,
 Whilst he dismiss'd the people, reach'd the land
 Across the lake. This task perform'd, he went
 Up to a mount; the evening where he spent
 In prayer. The vessel that the twelve convey'd
 By adverse winds was on her passage stay'd.

Jesus

Jesus approach'd in the fourth watch of night,
 With steady steps, and attitude upright;
 Whilst the disciples, as he came more near,
 Scream'd, 'tis a spirit, stupified with fear.
 But Jesus straightway speaking to them, said,
 Be of good cheer; 'tis I: be not afraid.
 If it be thou, Lord, Peter answer'd, say
 Come, and I'll meet thee on the watery way.
 Jesus said, come; when Peter, firmly bent
 To shew his courage, on the billows went;
 But, finding the wind boisterous, fear prevail'd,
 His confidence in the short trial fail'd:
 And sinking gradually, aid he implor'd,
 Crying, with fervor, help me, help me, Lord!

Jesus immediately, with hand stretch'd out
 Caught him, exclaiming, wherefore didst thou doubt,
 O thou of little faith?—Receiv'd on board,
 The tempest ceas'd, and calmness was restor'd.
 The trembling failors at his feet confess'd
 His power, and as the SON of GOD address'd.
 ¶ They landed at Gennesaret, in which town
 When the illustrious stranger was made known,
 Throughout the country strictest search was made,
 And all their sick to Jesus were convey'd;
 Preferring earnestly this short request
 'T'at they might touch the border of his vest;
 When all who touch'd it, sorely though diseas'd,
 Were from their several maladies releas'd.

CHAPTER XV.

Christ reproves the Scribes and Pharisees for transgressing God's commandments through their traditions: teacheth how man is not defiled by what enters the mouth: he healeth the daughter of a Canaanitish woman, and many others.—With seven loaves, and a few small fishes, he feedeth four thousand men, besides women and children.

THEN came the Scribe and Pharisaic bands,
 Exclaiming fiercely, with unwashen hands
 Why do thy followers presume to eat,
 And thus contemptuously tradition treat?
 But Jesus answer'd, why dare ye transgress
 The laws of God, and vacate holiness?
 Why the commandments impiously presume
 To change, and place tradition in their room?
 God says, to parents love and honor give;
 And those that curse them suffer not to live.
 Ye say, on parents who a gift bestows,
 Cancels all obligations that he owes;
 Acquires a right to practise disrespect,
 And make divine commands of non-effect.
 Ye hypocrites! well doth Esaias say*
 " In words this people fervent zeal display;
 " But where is truth, sincerity of heart,
 " And all that decorate the inward part?
 " For, whilst by human doctrines they explain
 " The laws of God, they worship me in vain:
 ¶ Then call'd the multitude on either hand,
 And thus exhorted,—hear and understand.
 'Tis not what enters man that can defile,
 But what comes out that blots the soul with guile.

* Isaiah xxix. 13.

THEN

THEN to their master the disciples came,
 Saying, thy words the Pharisees inflame.
 Jesus replied, how fair so'ever they shoot,
 None but my Father's plants shall e'er take root.
 Let them alone, blind leaders of the blind ;
 Who with their guides shall sure destruction find.

PETER, intreating him, said, gracious Lord !
 Explain, we pray thee, this mysterious word.
 Jesus replied, when will ye learn to think ?
 The mouth what passes, whether meat or drink,
 Goes through its process ; and when that is o'er,
 Of course is voided in the common store.
 But what defile, forth from the mouth proceed,
 Evil in thought, expression, and in deed ;
 Adulteries, fornications, murders, lies,
 Thefts, disobedience, oaths, and blasphemies :
 These are transgressions of divine commands,
 Not so is eating with unwashen hands.

¶ To Sidon's neighbourhood he then repair'd,
 Where thus a Canaanite her grief declar'd ;
 O Lord, thou son of David ! gracious hear :
 And let thy mercy in my aid appear.
 Relieve my daughter, grievously distress'd,
 Who by an evil spirit is possess'd.

REMAINING silent, his disciples pray'd,
 Let the poor suppliant be no more delay'd ;
 For she retards our progress with her cries :
 To the lost sheep of Israel, he replies,
 Is my commission. Earnest she implor'd,
 And worshipp'd, crying, help me, help me, Lord !
 He answer'd, is it proper, in their stead
 Dogs should be nourish'd, with the children's bread :

Truth

Truth, Lord! he said, but yet the crumbs though small,
 The dogs may eat, that from the table fall.
 O woman! Jesus answer'd, great indeed
 Thy faith: and fully shall that faith succeed.
 From her complaint thy daughter is releas'd;
 And from that infant her disorder ceas'd.

Departing thence, he journey'd near the sea
 That washes all the coast of Galilee.
 Up to a mount he walk'd; but there, pursued,
 He sat surrounded by a multitude;
 Who earnestly for mercy did intreat,
 Their lame, their dumb, and blind before his feet,
 Casting; all whom he heal'd. The wondering croud,
 Seeing each species of disease subdued,
 Their pious hearts to heaven devoutly rais'd,
 With gratitude the God of Israel prais'd.

¶ JESUS observ'd, with pity and I mov'd
 For the fatigue the multitude have prov'd.
 Three days have they continued on their feet,
 Depriv'd of all the means to purchase meat.
 I cannot send them thus to their abode,
 Lest they should faint and perish on the road.
 What mode, said the disciples, can supply
 Bread that this multitude might satisfy?
 He ask'd, what loaves have ye? seven they replied;
 And some small fishes are in store beside.
 Then, seating them, the fishes and the bread
 He gave, by which five thousand men were fed,
 Besides the women, and the numerous train
 Of children such enormous crouds contain.
 Then, sending all the multitude away,
 He cross'd the lake; and came to Magdala.

CHAPTER XVI.

The Pharisees require a sign.—Jesus warneth his disciples against the leaven of the Pharisees and Sadduces.—The people's opinion of Christ; and Peter's confession of him.—Jesus foresheweth his death, reproving Peter for dissuading him from it: and admonisheth those that will follow him, to bear the cross.

THE Pharisees and Sadduces, inspir'd
 With captious thoughts, a sign from heaven required.
 He answer'd, when the sky with redness glows
 At eve, ye say that tint fair weather shows.
 And, on a morn, ye scruple not to say,
 This gloomy red portends a dismal day.
 Gross hypocrites! these signs ye quickly learn:
 Those of the times why will ye not discern?
 A wicked and adulterous race require
 A sign: but shall not have what they desire.
 Let them to that of Jonas look, he said;
 And from their company disdainful fled.
 When his disciples reached the further side,
 None had their bread remember'd to provide.
 ¶ Jesus at that time charg'd them thus: Beware:
 The leaven of the Pharisees with care
 Avoid. Then each to his companion said,
 Thus he rebukes us for the want of bread.
 Knowing their weak conjecture, he replied,
 Think not I meant your negligence to chide.
 O ye of little faith! why waste a thought
 On such a trifle that no bread ye brought?
 Forget ye when five thousand men were fed,
 How ye took up twelve baskets full of bread?

And from four thousand, after they had eat,
 What ye collected of the broken meat?
 How could ye misinterpret my intent,
 Nor think, their doctrines, not their bread, I meant?
 ¶ Jesus from thence to Cefarea came,
 Distinguish'd by the Tetrarch Philip's name;
 Where he demanded, tell me if ye can,
 What say the people of the Son of Man?
 Thus question'd, the disciples said, in thee
 Some think reviv'd the Baptist, John, they see;
 Elias some, some Jeremias deem
 Thou art; but as a prophet all esteem.
 Jesus then urg'd, your sentiments declare,
 About my person constantly that are.
 Peter, with confidence made this reply,
 Thou art the Christ, the son of God most high.
 Bless'd art thou Bar-jona, Jesus said,
 Not man to thee hath this discovery made.
 My Father, who in heaven hath fix'd his throne,
 This truth mysterious only could make known.
 And, mark me, Peter; firm upon this rock
 I build my church, which ne'er subversive shock
 Shall feel. Against it all assaults shall fail;
 Nor ever shall the gates of hell prevail.
 Moreover, this great privilege receive;
 Into thy hands the gospel-keys I give;
 That whatsoever thou on earth shall bind,
 Shall not above the least remission find:
 And whatfoe'er on earth thou shalt unchain,
 Confirm'd by heaven, shall in that state remain.
 Then charg'd he his disciples to beware,
 Saying, to none that I am Christ declare.

¶ FROM that time, Jesus, anxious they should know
 The numerous sufferings he must undergo,
 Said, to Jerufalem I must needs repair,
 To meet indignities that wait me there,
 From Elders, Priests, and Scribes. My death is nigh,
 Which only can their malice satisfy :
 But let not this prediction give you pain,
 For the third day I shall be rais'd again.

PETER, indignant, took the Lord aside,
 And thus, in angry tone, began to chide :
 Be this far from thee, Lord ; thy words forego ;
 I trust these sufferings thou shalt never know ;
 But, Jesus, turning, said, get thee behind,
 Satan ! thy words are odious to my mind.
 Thy prospects merely to the world incline,
 Regardless totally of views divine.

JESUS concluded with this brief address,
 Let this fix'd principle your minds impress,
 He that would follow me must self deny,
 Take up his cross, and keep me in his eye.
 Who strives to save, shall lose his life ; whilst he
 For me who risques it, shall a gainer be ;
 For what advantage would a man obtain
 His soul who loses, though the world he gain ?
 Or what so precious through creation's range,
 He would not part with for his soul's exchange ?
 For, in his Father's glory, from on high,
 Whilst hosts of angels round his person fly,
 The Son of Man in awful state shall come
 To seal the good man's blifs, the sinner's doom.

CHAPTER XVII.

The transfiguration of Christ.—He healeth a lunatic; foretels his sufferings, and payeth tribute.

SOON after, Jesus with a chosen few,
 John, James, and Peter, to a mount withdrew,
 On whose high summit, to their vast surprize,
 Instant his form was chang'd before their eyes.
 His face as the meridian sun was bright;
 And all his garments glittering as the light.
 Lo! Moses and Elias next appear'd,
 And with their master communing were heard.
 Glorious their form; and of that end they spake
 Which at Jerusalem he should shortly make.

PETER observ'd to Jesus, gracious Lord!
 What greater happiness can earth afford
 Than to rest here? permit us then to raise
 Three tabernacles in this hallow'd place;
 One for thyself; one Moses shall contain;
 And for Elias shall the third remain.

WHILST yet he spake, a voice within a cloud
 Exceeding bright, proclaim'd distinct and loud,
 These words—attend to my beloved son,
 By whom my pleasure is completely done.

WITH terror struck at the tremendous sound,
 Fell the disciples prostrate on the ground:
 But Jesus touching them, with mildness said
 Arise, my friends, and cease to be afraid.
 When they look'd up the glorious men were gone,
 And, wonderful! their master left alone.

JESUS descending from the mount, at large
 Touching the vision gave this solemn charge,
 Speak ye not of it, even in distant wise,
 Till from the dead the Son of Man arise.
 Say then, urg'd the disciples, on what ground
 Those to the people that the law expound
 Assert Elias first must come? 'Tis true,
 Jesus replied; and all things shall renew.
 But, mark me—disregarded and unknown,
 Elias to this people hath been shown,
 Who us'd him as they will'd; and like neglect
 The Son of Man must at their hands expect.
 Then the disciples fathom'd his intent;
 And knew 'twas John the baptist, whom he meant.

¶ APPROACHING to the multitude, a man
 Kneeling to Jesus, thus his prayer began:
 Have mercy, Lord! upon my son's distress,
 Whom fits of epilepsy fore oppress.
 Then Jesus ask'd the father, can'st thou tell
 First on thy son when this affliction fell;
 Who answer'd, even from infancy he knew
 The dire complaint, which with his stature grew.
 Suddenly seiz'd, he frequent in the fire
 Or water falls; unable to retire.
 To thy disciples brought, they could not cure
 His ill, which yet with violence does endure.
 Can'st thou believe with firmness, Jesus saith?
 For every thing is possible to faith.
 The father, in an agony of grief,
 Cried, I believe; Lord! help mine unbelief.
 Ah, faithless generation! Jesus said,
 How long must I bear with you, and upbraid?
 Bring him to me; then from the dæmon's power
 Releas'd, and heal'd him in that very hour.

In private manner the disciples came,
 Asking, why fail'd we to perform the same?
 Through unbelief, he answer'd; for, indeed
 Had your faith equall'd, as it were the seed
 Of mustard, to this mount ye might have said
 Move to yond place, and it should have obey'd.
 Nothing shall be impossible to you;
 But prayer and fasting must this class subdue.

¶ **WHILST** their abode in Gallilee they made,
 The Son of Man, said he, shall be betray'd
 Into the hands of men, and shall be slain;
 But the third day shall he be rais'd again.
 With these unwelcome tidings deep impres'd,
 Silent they stood, whilst sorrow fill'd each breast.

ENTERING Capernaum, those that tribute take
 Came up to Peter, their demand to make,
 Asking him, does your master tribute pay?
 Who satisfi'd them by replying, yea.
 Peter then went to Jéfus, well who knew
 He came to ask him for the tribute due;
 And thus address'd him, Simon, can't thou tell
 To pay their tribute whom do kings compel;
 Aliens, or subjects? what appears to thee?
 He answer'd aliens. Subjects, then, are free,
 Jéfus rejoin'd: yet, lest they make pretence,
 We mean to give intentional offence,
 Walk to the sea, cast in a hook, and wait
 For the first fish that shall attack the bait.
 When taken, ope his mouth, and with the coin
 It shall contain, my tribute pay, and thine.

CHAPTER XVIII

Christ warns his disciples to be humble and harmless, to avoid offences, and not to despise the little ones: teacheth how we are to treat our offending brethren, and how oft to forgive them; which he explains by a parable of the king who settled accounts with his servants, and punished him who shewed no mercy to his fellow-servant.

THEN the disciples urg'd him to declare
 Who in God's kingdom, rank superior bare?
 Calling a little child, he thus represt
 The towering pride which rose in every breast.
 He plac'd him in the midst of them, and said,
 Till in your minds a thorough change be made,
 And ye become as children, 'tis in vain
 Messiah's kingdom that ye hope to gain.
 He who shall humble as this child be grown,
 Will I, as greatest in my kingdom own;
 And one of these who in my name receives,
 Shows that he cordially on me believes:
 But who so (whatsoever the pretence)
 'Gainst one of these shall meditate offence,
 Far better for him were a millstone hung
 About his neck, and such offender flung
 Into the ocean's cavity profound,
 And in its depth be miserably drown'd.

¶ WOE to th' offending world! offence will come,
 But no offender shall escape his doom.
 If then thy hand, or foot, thy snare should prove,
 Thy hand or foot determine to remove:
 For better mutilated to remain,
 Than bear the torment of eternal pain.

And

And if thine eye occasion thee to fall,
 Forth from its socket pluck the treacherous ball:
 For better with a single eye to know
 Eternal life, than enter hell with two.
 Take heed then by my words: learn to be wise;
 Nor, daringly, the least of these despise,
 Because their Angels occupy a place
 In heaven, and constant view my Father's face.
 The Son of Man that which was lost to find
 Came, and to spread salvation through mankind.

IN a man's flock an hundred sheep suppose,
 If even but one of them his way should lose,
 Would not the owner seriously incline
 To seek that one, and leave the ninety-nine,
 Urging o'er trackless mounts his lonely way
 To find the helpless sheep that went astray?
 Even so your heavenly Father would not choose
 The meanest of these little ones to lose.
 ¶ Moreover, if thy brother should offend,
 Between yourselves his conduct reprehend.
 If he submit, thy purpose is obtain'd,
 The trespass pardon'd, and thy brother gain'd.
 But, should he still continue his neglect,
 One or more witnesses he may respect.
 If yet, contemptuously, he persevere,
 Let thy complaint before the Church appear.
 And should he, finally, reject this plan,
 Count him an heathen, or a publican.
 Of this be certain, what on earth ye bind,
 In heaven shall similar restriction find:
 And what by you on earth shall be forgiven,
 Will be confirm'd and ratified by heaven.

AGAIN—if any two of you desire
 In prayer a blessing which your states require,
 Howe'er extensive be the boon you want,
 That, richly, shall your heavenly Father grant:
 For wherefoever on earth's spacious bound
 But two or three assembled shall be found,
 Who their petitions offer in my name,
 There in the midst, with certainty I am.

¶ THEN Peter ask'd him, Lord! how often ought
 Pardon to follow on a brother's fault?
 For seven offences shall he be forgiven?
 Jesus replied, nay more than seventy-seven.
 Therefore the kingdom of GOD's heavenly grace
 Is like a Prince of an illustrious race,
 Who of his servants took a strict account,
 To learn how high his riches might amount.
 One, it appeared, ten thousand talents ow'd;
 Nor could he lessen the tremendous load.

THE Prince then ordered, Seize on all his gold;
 Be even himself, his wife, and children fold,
 That something may be rais'd. The wretch forlorn,
 Doom'd from all earthly comfort to be torn,
 Fell at the feet of his incens'd Lord,
 And thus remission earnestly implor'd:
 Mercy, O! mercy, gracious Lord, express,
 Nor let my crimes these innocents distress:
 On me let undeserv'd compassion fall,
 And I will labour to repay thee all.

THE bounteous Prince, touch'd to his inmost soul,
 Rais'd him, and frankly pardoned him the whole:
 But mark! the man, humanely thus reliev'd,
 His own forgiveness scarcely had receiv'd,

Ere at a fellow-servant's throat he flew,
 Exclaiming, Pay the hundred pence my due.
 The miserable debtor at his feet
 Prostrate fell down, for mercy to intreat,
 In vain; the ruthless man scorn'd to relent,
 And his companion to close prison sent,
 The miseries of confinement to sustain,
 Till not one farthing of the debt remain.

SHOCK'D at his cruelty, with one accord
 The servants hasted to inform their Lord,
 Who thus address'd him with a brow severe :
 Vilest of men, thy dreadful sentence hear.
 Drag him far hence, and into darkness cast,
 Even into darkness which shall ever last ;
 Where sighs, and groans, and anguish, and despair
 Are the dire portion such a wretch shall share.

THUS shall my heavenly Father deal with you,
 If, when inveterate foes for mercy sue,
 Ye do not freely from your hearts forgive,
 And bid the penitent offenders live.

CHAPTER XIX.

Christ healeth the sick; answereth the Pharisees concerning divorcement; sheweth when marriage is necessary; receiveth little children; instructs the young man how to attain eternal life; and how to be perfect: informs his disciples how difficult it is for a rich man to enter into the kingdom of God: and promiseth reward to those that forsake any thing, to follow him.

THEN, leaving Galilee, he took his way
 To Judah's bounds, that near to Jordan lay;
 Whither his name a numerous concourse brought;
 Whom, in accustom'd mode, he heal'd and taught.
 ¶ Some subtle Pharisees were likewise there,
 Who question'd thus, with purpose to ensnare;
 Say, does the law permit a man, to choose
 For trivial causes to dismiss his spouse?

JESUS replied, when God creation plann'd,
 Both male and female issued from his hand.
 For this cause shall a man his parents leave,
 And, with affection to his wife shall cleave,
 Forming one flesh. They, therefore, are not twain,
 But, as incorporated, one remain.
 Wherefore, whom GOD hath join'd in mind and heart,
 Let not the laws of man presume to part.

WHY then did Moses, they replied, command
 A writing of divorce within her hand
 The man to put: and, by that form, through life
 No more be bound to treat her as his wife?

FOR the peculiar hardness of your heart
 (From which no proof appears that ye depart)
 He answer'd, Moses authoriz'd divorce;
 Which from no earlier date derives its source.
 But mark, whoe'er repudiates his spouse,
 Except for breach of matrimonial vows,
 Commits adultery: and whoe'er shall wed
 A woman thus divorc'd, the marriage-bed
 Adulterously defiles. Nor ends it here,
 Her share of guilt the woman too shall bear.

¶ THIS granted, the disciples said, 'tis plain
 Prudence from wedlock urges to refrain.
 He answer'd, to the continent alone
 This saying, hard to be receiv'd, is known.
 Some are born eunuchs: art can eunuchs make;
 And some live eunuchs for the gospel's sake.
 He therefore that can appetite restrain
 Alone is caution'd single to remain.

¶ THEN were young children to his presence brought,
 And he to touch them earnestly besought;
 But his disciples at their zeal displeas'd,
 Rebuk'd them, lest their Master should be teaz'd.

JESUS, observing them, exclaim'd, Forbear,
 Prohibit not, but let them be brought near,
 For such compose God's kingdom: which to find
 Requires, like theirs, a ductile lowly mind:
 Then laid his hands on all the infant race,
 And with his benediction left the place.

GOOD Master, then a ruler pray'd, explain
 What I must do eternal life to gain.
 Jesus replied, why give to me the name
 Of good, a title God alone can claim?

Thou

Thou knowest the commandments ; do not steal,
 Neither with any fraudulently deal.
 Honor thy parents ; no false witness bear ;
 Keep from adultery, and from murder clear ;
 And let your conduct evidently prove
 Like to yourselves your neighbour that you love.
 Master, he answer'd, I can vouch for truth,
 These precepts have I kept from earliest youth.
 What lack I more? Perfection to attain.
 Yet does one trial, Jesus said, remain.
 Sell thine estate, and give it to the poor ;
 So shalt thou be enriched with heavenly store :
 Then come and follow me. This when he heard,
 Dejection in his countenance appear'd ;
 For he had great possessions : and his heart
 From its lov'd idol could not bear to part.

¶ THEN Jesus his disciples thus address'd,
 With difficulty those of wealth possess'd
 Enter God's kingdom. At his words amaz'd,
 All, as if struck with stupefaction, gaz'd :
 But Jesus thus explain'd, Children, how hard
 For those who trust in riches, to regard
 God's kingdom? Such as in their wealth confide,
 On that depending, know no trust beside.
 A camel easier his vast bulk may ply,
 And work his passage through a needle's eye,
 Than man polluted by a worldly mind
 Into God's kingdom can admittance find.
 Lost in astonishment, all murmur'd who
 On these conditions can salvation know?
 He answer'd, God no difficulty finds
 In things impossible to human minds.

¶ PETER observ'd in vaunting manner, we
 Our all have quitted, and have follow'd thee ;

And

And what is our reward? Jesus replied,
Ye that, regenerate, with me abide,
Shall, when exalted at the last great day
The Son of Man his glory shall display,
Seated on thrones, with power to judge offence,
Justice to Israel's twelve tribes dispense.
And every one that hath forsaken house,
Or brethren, parents, children, lands, or spouse,
On my account, with certainty, shall have
Rich retribution on this side the grave:
And finally; on rising from the tomb,
Life everlasting in the world to come.
But many that are last shall first appear;
And many now in front, lag in the rear.

CHAPTER XX.

Christ by the similitude of labourers in a vineyard sheweth that God is debtor to no man; foretelleth his sufferings; by his answer to the mother of Zebedee's children teacheth his disciples to be lowly; and restoreth sight to two blind men.

MESSIAH's kingdom to a prudent man
 May be compar'd, who with the dawn began
 To seek for labourers; and engag'd to pay
 Each for his work a penny by the day.
 With this agreement all appear'd content;
 And, by his order, to the vineyard went.
 At the sixth hour, and at the ninth likewise,
 He rose, and sent additional supplies.
 Even at th' eleventh he search'd the streets around,
 And unemploy'd still many labourers found.
 These too he sent; and told them that at night
 Each individual should receive his right.
 At eve the steward, by his Lord's command,
 Put every labourer's wages in his hand:
 But such as had continued through the day,
 Expecting some addition to their pay,
 With murmurs thus accosted the good man,
 Where is the rule for this unequal plan?
 We who have labour'd in the heat of noon
 Are not distinguish'd by the smallest boon.

HE answer'd, friend, what wrong dost thou receive?
 What we agreed for punctually I give.
 On these, of bounty, I bestow the same
 That thou, from contract, hadst a right to claim.

THE GOSPEL ACCORDING TO

Is it not lawful for me to bestow
 My wealth, spontaneous, paying what I owe?
 Even so the last shall be the first esteem'd,
 And the first hir'd shall as the last be deem'd;
 For many, verily, receive the call,
 But of the chosen shall the list be small.

¶ Now in the road that to Jerufalem led
 All were proceeding, Jesus at their head,
 When once again he took the twelve aside,
 Repeating what to him must needs betide:
 How, to the Chief Priests and the Scribes betray'd.
 Condemn'd by them, to Pagan power convey'd,
 Mock'd, scourg'd, spit on contemptuously, and slain,
 On the third day that he should rise again.

¶ THEIR mother with the sons of Zebedee
 Then came to Jesus, and on bended knee,
 Press'd him to listen to their joint desire;
 Who answer'd, let me know what ye require.
 The gracious boon I ask for, she replied,
 Is that, respectively, on either side,
 When thou art fix'd upon thy glorious throne,
 My sons have seats assign'd to them alone.

PETITION not, said Jesus, in such haste.
 My bitter cup of sufferings can ye taste?
 They answer'd, Lord, we can. Jesus replied,
 The cup I drink of ye shall drink beside;
 And (in this case however ill advis'd)
 With my sad baptism shall ye be baptiz'd.
 But, on my right hand and my left to sit
 I cannot grant. They for those stations fit
 Shall in my kingdom find their seats prepar'd,
 And from my father reap their just reward.

Now

Now when the ten were told the strange request,
 To John and James displeasure they express.
 Then Jesus mildly utter'd this advice,
 Ye know dominion those that exercise
 Amongst the Gentiles, with imperious sway
 Make their inferiors tremble and obey.
 Not so with you; who wishes to be great
 Must all his brethren as superiors treat:
 And o'er the rest who aims to be the chief,
 Must minister to every one's relief.
 Even I, who style myself the Son of Man,
 From heaven descended on the servile plan,
 To minister to many; and to give
 My life a ransom, that their souls may live.

¶ ON quitting Jericho, a numerous throng
 Escorted Jesus as he pass'd along;
 When lo! two men completely blind, applied
 For alms, whilst sitting by the high-way side.
 These, when they learnt Jesus was passing by,
 Loudly exclaim'd, with pity-moving cry,
 Jesus, thou Son of David! gracious hear,
 And let thy power on our behalf appear.

The croud, by urging them to hold their peace,
 Caus'd them still more their clamour to increase.
 Their piercing cries affected Jesus' ear,
 Who gave command they should approach more near:
 Then kindly ask'd, what boon do ye require?
 The bliss of sight, they answer'd, we desire.
 With pity mov'd, he touch'd their eyes; nor vain
 The touch; for, heal'd, they follow'd in his train.

CHAPTER XXI.

Christ makes his entry into Jerusalem upon an ass ; driveth the buyers and sellers out of the temple ; curseth the fig-tree ; silences the priests and elders ; and rebuketh them by the similitude of the two sons, and the husbandmen, who slew those that were sent unto them.

APPROACHING to Jerusalem, they came
 Up to the mount that bear's the olive's name ;
 Whence two disciples, by the Lord's command,
 Pass'd over to a village near at hand,
 To fetch an ass and colt. Should any say,
 Jesus observ'd, why lead ye them away ?
 Reply, the Lord requires their instant use ;
 And his consent none present will refuse.
 All this was done that the prophetic words
 Might be fulfill'd, which Zachary records,
 * " Daughter of Zion, see thy sovereign pass,
 " Humble and lowly, mounted on an ass."
 The two disciples, anxious to fulfil
 The smallest intimation of his will,
 Soon reach'd the village, where the beasts were found,
 As Jesus told them, near its entrance bound.
 Untying them, to Jesus they were led,
 And, with their garments when profusely spread,
 They plac'd him on the ass. The multitude
 Meanwhile their zeal and veneration shew'd
 By hewing boughs from trees, and strewing round
 Their leafy honors, to adorn the ground ;
 And all in the procession thus begun
 To sing Hosanna unto David's Son ;

* Hosanna

* Zechariah ix. 9.

* “Hofanna in the higheft we proclaim
 “To him who vifits in Jehovah’s name.”

WHEN Jefus reach’d Jerufalem, all admir’d,
 And who the wonderous ftranger was, inquir’d.
 The Galilean Prophet they replied;
 Jefus, who does in Nazareth refide.

ENTERING the temple, the ungodly race
 Who traffic’d in that confecrated place
 He chas’d: the money-changers’ ftands o’erthrew,
 And theirs, from fale of doves that profit drew;
 Saying the fcriptures folemnly declare
 ‡ “My temple fhall be called the houfe of prayer;”
 “But ye (for which my fpirit inly grieves)
 “Have turn’d God’s temple to a den of thieves.”
 Then from all quarters of the city came
 (Whom Jefus heal’d) a croud of blind and lame.

THE priefts and fcribes mark’d with indignant eye
 Thefe wondrous works, and heard the children cry
 To David’s fon, Hofanna!—Doft thou hear,
 They faid, and not command them to forbear?
 Jefus replied, have ye not heard the phrafe,
 “§ From babes’ and fucklings’ mouths he perfects praife?”
 This faid, he left them, meaning to repair
 To Bethany and take his lodging there.

RETURNING, hungry, the fucceeding day,
 He faw a fig-tree, growing near the way.
 Approaching, though the plant look’d frefh and green,
 Nothing but leaves were on the branches feen.
 He then pronounc’d, Henceforward bear no fruit;
 And, infantly, it wither’d to the root.

K 2

WHEN

* Pfalm cxviii. 26. ‡ Ifaiah lvi. 7. Jeremiah vii. 11. § Pfalm viii. 2.

WHEN the disciples saw the swift decay,
 Wondering they said, how quick it wastes away?
 Jesus replied, in faith if ye remain,
 Nor sinful hesitation entertain,
 Far greater miracles shall ye display;
 For, to this mount if one of you shall say,
 Be thou remov'd, and to the ocean thrown,
 What ye command shall certainly be done:
 For what in prayer is ask'd, if ye believe,
 I tell you, verily, ye shall receive.

ENTERING again the temple, whilst he taught,
 The priests and scribes, with rancorous malice fraught,
 Demanded his authority to preach,
 And novel doctrines daringly to teach.
 Jesus thus answer'd, I shall satisfy
 Your doubts when to this question ye reply;
 Power to baptize, to John how was it given?
 Was his authority from earth, or heaven?
 Then thus they reason'd; if to God we give
 The power, he'll answer, why then not believe?
 But if to man, the people we must dread;
 For John a prophet was esteem'd, indeed.
 Then, after consultation long and grave,
 We cannot tell, was the reply they gave.
 Neither from me, said Jesus, shall ye know
 By whose authority these things I do.
 ¶ But what think ye? for labourers distressed
 A certain man his elder son address'd,
 Saying, my son, thy needful aid I pray,
 That in my vineyard thou would'st work to-day.
 Who bluntly answer'd, no; but to repent
 Instant dispos'd, alter'd his mind and went.
 The younger said, I go to do your will,
 But mov'd not, what he promis'd, to fulfil.

Which

Which of these, think ye, filial duty paid ?
 They answer'd, who refus'd, and yet obey'd.
 Then Jesus—Harlots sooner shall embrace
 The Gospel, than your unbelieving race.
 John preach'd the truth; with righteousness was fraught,
 Harlots and publicans wept whilst he taught;
 Wept and repented: but of you, not one
 Alter'd your conduct, or believ'd on John.

ONCE more attend. An householder began
 To plant a vineyard on an ample plan.
 He digg'd his wine-press, built his tower, and round.
 With proper fences limited the ground.
 Dispos'd for travel, to a distant clime
 He went; and servants at the proper time
 Despatch'd to bring the produce; but in vain;
 Some forely maim'd, some barbarously were slain.
 A second set more cruel treatment shar'd:
 By the vile husbandmen not one was spar'd.
 Deeply concern'd, their Lord thus inward spake,
 One they must reverence for his Father's sake.
 As the last effort shall my Son be sent.
 To him, at least, no violence can be meant.
 But when the husbandmen at distance saw
 Him, who was heir by nature and by law;
 They reason'd thus, Our enterprize to crown
 Kill him we must, and make the prize our own.
 With one consent the wicked counsel past:
 The Son was kill'd; and from the vineyard cast.

WHEN these sad tidings rumour shall relate,
 What, can ye think, must be the murderers' fate ?
 The people answer'd, doubt can ne'er remain
 Such wretches shall be miserably slain;
 And that the Lord his vineyard shall bestow
 On those that duly pay the rents they owe.

Jesus then added, did you never hear
 That which in scripture plainly does appear?
 * "What was refus'd, because it was not known,
 "Is now become the building's corner-stone.
 "This exaltation from the Lord doth rise,
 "Though it seems marvellous in the people's eyes."
 Therefore I tell ye, God from you shall take
 That grace ye lightly value and forsake;
 Which in another nation shall take root,
 And in due season yield abundant fruit.
 Woe to the wretch, who falls upon this stone,
 For it shall crush and break his every bone:
 But he on whom its dreadful weight shall fall,
 Shall be ground down, as finest powder small.

THE Priests and Pharisees perceiv'd the force
 Employ'd against them in his whole discourse;
 But fear'd to seize him: for a prophet deem'd,
 By all his person sacred was esteem'd.

* Psalm cxviii. 22.

CHAPTER

CHAPTER XXII.

The parable of the marriage of the King's son.—The vocation of the Gentiles.—The punishment of him, who was not clothed with a wedding-garment.—Tribute ought to be paid to Cæsar.—Christ refuteth the Saducees concerning the resurrection: answereth the lawyer's question, Which is the first and great commandment? and silenceth the Pharisees about the Messias.

JESUS again the populace address'd,
 And thus, in parables, his mind express'd;
 God's heavenly kingdom thus may be pourtray'd,—
 A powerful king a splendid supper made
 To grace the nuptials of his princely heir;
 But none attended to partake his fare.
 Once more invited, some the call despise,
 Pleading their farms, concerns, and merchandize;
 Though, by his messengers, the king declar'd
 His oxen and his fatlings were prepar'd.
 Nay more, with rancorous spite the remnant fill'd
 His harmless servants barbarously kill'd.
 But, when the king was of their guilt inform'd,
 He sent his army, and their city storm'd;
 Without remorse the vile assassins flew,
 And burnt the houses of the rebel crew:
 Then said, Behold! my supper is prepar'd,
 But the vile guests have met their just reward.
 Let all my servants with kind words intreat
 Each stranger here to rest his weary feet.
 His liberal orders gladly they obey'd,
 And willing numbers to the feast convey'd.

But

But, where the guests were order'd to convene
 Without a wedding-garment one was seen ;
 Whom the king ask'd, say friend, why dost thou here,
 Unfurnish'd with a nuptial robe, appear ?
 And he was speechless. Then, with angry tone
 The king commanded, let the wretch be thrown
 Bound hands and feet, where everlasting night
 Totally banishes the blifs of fight.
 There shall be weeping, wailing, and despair ;
 For many call'd, but few the chosen are.

¶ THE Pharisees then dark occasions sought
 How to entangle Jesus whilst he taught.
 With this design their own disciples came,
 And those from Herod that assumed their name :
 Saying, we know thou speakest what is true,
 Keeping the oracles of God in view ;
 And, howsoe'er his station thou revere,
 Regarding no man with an eye of fear.
 Inform us therefore plainly, yea or nay,
 Can we, with conscience, Cæsar's tribute pay ?
 Jesus perceived their wickedness, and said,
 Base hypocrites ! this snare why have ye laid ?
 Shew me the tribute-money : and they brought
 Some coin, on which an effigy was wrought.
 Whose image, and what titles, Jesus said,
 Are these I see upon the coin pourtray'd ?
 They answered, Cæsar's. Pay him what ye owe,
 He added, and on God his rights bestow.
 This wise decision filled them with amaze,
 Whilst silent and confus'd, they left the place.

¶ When these were gone, the Saducees applied,
 By whom the resurrection is denied ;
 Observing, Master ! Moses thus enjoin'd ;
 If a man die, and leave no child behind,

His brother shall ascend the widow's bed,
 To raise up issue to the man that's dead.
 Now, in our tribe seven brethren lately liv'd,
 Whose eldest married, but not long surviv'd,
 Departing childless. So the wife was given
 To the next eldest, and to all the seven:
 None leaving children. At the last she died;
 And we request thee promptly to decide,
 At the last day, when they shall rise again,
 Whose spouse shall she peculiarly remain,
 Having been wife to all? Then Jesus spake,
 From ignorance of scripture ye mistake,
 And of the power of God. The future life
 Knows not the name of husband and of wife.
 They to whom entrance into bliss is given
 Shall live like angels in their native heaven.

TOUCHING the resurrection of the dead,
 Have ye not thus in sacred scriptures read?
 * "I am the GOD whom Abraham ador'd,
 "Isaac and Jacob worshipp'd as the Lord."
 Not by the dead his sovereign acts are known,
 But to the living mercifully shown.
 These gracious doctrines when the people heard,
 O'ercome with silent wonder all appear'd.

¶ BUT when the Pharisees learnt with what ease
 Jesus had silenc'd the vain Sadducees,
 They gather'd all together with a view
 To fix on measures proper to pursue.
 When one of them, a subtle lawyer, chose,
 As a mere wile, this question to propose:
 Master, permit me from thy mouth to draw
 Which is the great commandment of the law.

L

Jesus

* Exodus iii. 6.

Jefus replied, the LORD thy GOD fhall be
 With mind, with heart, and foul belov'd by thee.
 This is the firft commandment; and the reft
 May in this brief compendium be expreff;
 Thy kindnefs to thy neighbour thou fhalt prove
 By loving him as thou thyfelf doft love.
 For thefe two precepts to the full explain
 All that the prophets and the law contain.

¶ TOGETHER whilft the Pharifees remain'd,
 He ask'd what thoughts of Chrift they entertain'd.
 Whofe fon is he? they answer'd, David's; Why
 By infpiration, then, was his reply,
 Does David call him LORD? when thus he fays,
 * " Take at my right hand thine exalted place,
 " Till I thy foes fhall utterly defeat,
 " Making them fools whereon to fet thy feet."
 If then his Lord David Mefiah own,
 How can ye make him to be David's fon?
 But none could answer him; nor durft repeat
 Questions which fhew'd their ignorance and deceit.

CHAPTER XXIII.

Christ admonisheth the people to follow the good doctrine, not the evil examples of the Scribes and Pharisees; and cautions his disciples to beware of their ambition.—He denounceth eight woes against their hypocrisy, and blindness: and prophesieth of the destruction of Jerusalem.

THEN Jesus his disciples thus address'd
 And all the multitude that round him press'd;
 The Scribes and Pharisees claim Moses' seat;
 Their precepts, therefore, with observance treat,
 But from their works refrain. Seemingly strict,
 All their commands their actions contradict.
 On others shoulders ponderous loads they lay,
 But from their own the burdens thove away.
 They trust their zeal the people will commend;
 Hence their phylacteries in breadth extend.
 Hence they enlarge the borders of their vests;
 Usurp the highest place at public feasts,
 Chief seats in synagogues; and in the street
 Expect that all their persons humbly greet,
 Calling them Rabbi, Rabbi: but for you,
 That appellation carefully eschew;
 For one your master is, even Christ: and ye,
 As brethren, know no inequality.

ON earth call no man father. Him alone
 Who dwells in heaven as your father own.
 Christ is your teacher: that superior name
 See that ye, therefore, totally disclaim.
 He that amongst you would be great, must fall
 In rank, and be the servant of you all;

He who exalts himself, shall be abas'd :
The truly humble only can be raised.

WOE be to you, ye hypocritic tribes,
Vain leaders of the Pharisees and Scribes !
That against others shut the doors of grace ;
Nor even yourselves the Gospel's terms embrace.
Woe to you, hypocrites ! that art and power
Employ the widow's pittance to devour ;
And, for pretence, long-laboured prayers repeat,
Your condemnation fully to complete.

WOE to you, Scribes and Pharisees ! who take
Long journeys one weak profelyte to make ;
And, when perverted, make him twofold more
The child of hell than were yourselves before.

WOE to you purblind casuists ! who declare
Void of all force those obligations are
Sworn by the temple ; whilst the temple's gold
Gives strength to oaths, and makes their sanction hold.
Ye fools, and blind ! the temple must, of course,
Endow the gold with all its weight and force.
Again, ye say, who by the altar swears,
No guilt, his oath though he perform not bears ;
But by the gift that on the altar lies
Who swears, is guilty if he falsifies
His oath. Ye fools ! what worth the gift can know
Must from the sanctifying altar flow.
Who by the temple swears, to him appeals
His glory in that temple who reveals :
And he who swears by heaven, swears by the throne
Of God, and likewise him that sits thereon.
Who by the altar therefore swears, thereby
Not only swears but all thereon that lie.

Ye hypocrites! ye scrupulously observe
 Never from paying tythes of herbs to fwerve:
 But the more weighty matters of the law,
 Faith, justice, mercy, value not a straw.
 These ought ye principally to respect;
 And not to treat the others with neglect.
 Blind guides! who for a gnat your liquor strain,
 Whilst in your draught a camel shall remain.
 Woe to you, Scribes and Pharisees! whose care
 Extends to making your exterior fair.
 Your cups and plates, without, ye cleanse and dress,
 Within defil'd with rapine and excess.
 Pure, first, blind Pharisee! thine inside make;
 Then, what's without, of neatness may partake.
 Woe to you, hypocrites! whose outsidés strike:
 For ye to whited sepulchres are like.
 Both beauteous, superficially when seen;
 But fill'd with all that's filthy and obscene.
 Thus, while to men a righteous face ye bear,
 Within hypocrisy and guilt appear.

WOE to you, hypocrites! who vainly build
 The prophets' tombs, whom your forefathers kill'd:
 And falsely say, had we then liv'd, their guilt
 We had not shar'd, nor righteous blood had spilt.
 Against yourselves ye therefore witness bear,
 That ye're the children of each murderer.
 Hasten then, who thus iniquity can mete;
 The measure of your fathers sins complete.
 Ye brood of vipers, mark'd in human shape!
 Gehenna's punishment how can ye 'scape?
 I therefore Prophets, Sages, Scribes, will send,
 To whom your rage shall variously extend.
 Some shall ye murder, others crucify,
 Some in your synagogues with scourges ply,

Whilst

Whilst some from city shall to city run,
Your persecuting cruelty to shun.
Thus shall the terribly-increasing flood
From Abel's down to Zachariah's blood,
Whom near the altar your forefathers slew,
Rest on your heads, and be requir'd of you
I tell you, on this generation all,
Predicted now, undoubtedly shall fall.

JERUSALEM! thou that dost the Prophets kill,
And stonest those to shelter thee from ill
That strive; oft have I as the hen doth try
To save her tender brood when danger's nigh,
To the same state thy children sought to bring,
And hide them, as it were, beneath my wing,
But ye would not?—Alas! the day is near,
When every house deserted shall appear:
For henceforth will I visit you no more,
'Till my approach with blessings ye implore,

CHAPTER

CHAPTER XXIV.

Christ foretelleth the destruction of the temple; what and how great calamities shall precede it:—The signs of his coming to judgment: and because that day and hour are unknown, we ought to watch like good servants, in constant expectation of our master's coming.

AS Jesus left the temple on a day,
The grandeur of its structure to display
Some followers strove; but Jesus in reply
Observ'd, Those beauties which attract the eye
Shall shortly perish: for the time's at hand
When not one stone shall on another stand.

¶ CURIOUS to learn when the dread time should come
That this vast edifice must meet its doom,
Whilst on the olive-mount he took his seat,
They came in private manner to intreat
Some information, saying, Gracious Lord!
Instruction on this weighty head afford:
Tell us what signs thy coming shall attend,
And what shall indicate the age's end.
Jesus replied to their demands, Beware,
And keep yourselves from each insidious snare.
Many shall use my name, and cry, Believe
On me, the Christ; and numbers shall deceive.
Of wars and hostile rumours ye shall hear;
But let not rumours fill your hearts with fear,
Because those things must happen: but the end
Will not on causes of this kind depend.
Nation 'gainst nation hostilely shall rise;
States against states destruction shall devise.

Famine and pestilence waste every place,
 And earthquakes terrify the human race.
 These awful sorrows previously shall come :
 Tremendous portents of the pending doom !
 Then shall ye death from various tortures find,
 And, for my sake, be hated of mankind.

MANY will take offence ; many shall fail,
 Gross treachery and hatred shall prevail ;
 False Prophets shall arise ; shall be believ'd ;
 And, to their ruin, numbers be deceiv'd.
 Harden'd by practice vice shall grow more bold ;
 The love of righteousness shall wax more cold ;
 But he in holiness that shall endure,
 Shall his salvation finally secure.
 To all the world this gospel shall be preach'd ;
 And, when its witness has all nations reach'd,
 Expect the end. When therefore, ye behold
 Th' abomination, antiently foretold
 By * Daniel, occupy the holy place,
 (May he that reads, the meaning wisely trace)
 Let those that in Judea resiant be,
 For safety to the distant mountains flee.
 Let them on the house-top proceed, nor stay
 To take their precious furniture away.
 That hour if any in the field shall find,
 Let him not turn, but leave his cloaths behind.

BUT woe to them with pregnancy oppress'd,
 And those whose infants hang upon the breast.
 That your flight come not in the winter, pray,
 Nor that it happen on the sabbath-day ;
 For such affliction terrible and fore,
 As since creation ne'er was known before,

Nor

* Daniel ix. 27. xii. 11.

Nor ever will again, shall then prevail ;
 And, should not Providence the term curtail,
 Few would survive : but for his chosen's sake
 The trial short in mercy God will make.
 Should any cry, lo ! Christ is here or there,
 Lend not to words devoid of truth your ear.
 Fictitious Christs and Prophets shall arise,
 Shewing great signs, and wonderous prodigies :
 And, from delusion did not grace protect,
 What would impose even upon God's elect.
 Remember therefore what I now declare,
 How thus forewarn'd of these events ye are,
 Wherefore, if in the desert they shall cry
 He rests, restrain your curiosity.
 If in the secret chambers they aver
 He dwells, my words to their report prefer :
 For, as the light'ning, darting from the east,
 With instant motion gilds the distant west ;
 On such a quick, but more transcendant plan
 Shall be the coming of the Son of Man.
 Lur'd by the scent, where'er the carcase lies,
 Thither, for prey, the famish'd eagle flies.

¶ INSTANTLY after these distressing days
 Darkness shall intercept the solar rays.
 The stars shall fall ; the moon her light conceal ;
 And all the powers of heaven disunion feel.
 Then shall the Son of Man's peculiar sign
 Illustrious in the starry regions shine.
 Earth's various tribes shall mourn when they behold
 The clouds of heaven on either side unfold ;
 Whilst cloth'd with power, in terrible array,
 The Son of Man his glory shall display.
 His angels with the trumpet's awful sound
 Shall summon his elect, dispers'd around.

THE GOSPEL ACCORDING TO

All shall convene from earth's extremest end,
And both the hemispheres the chosen fend.

¶ A PARABLE NOW from the fig-tree learn ;
In whose young branch the leaves when ye discern,
All judge the summer nigh. So likewise ye
When these portending signals ye shall see,
Know that the time impends. In truth I say,
This generation shall not pass away,
Ere these predictions shall their course commence,
And be fulfill'd in the completest sense :
For rather shall the universe decay,
Than my least word pass incomplete away.

¶ THE knowledge of this awful day and hour
Is kept from every human being's power :
They are not even to heavenly angels known,
But for the Father are reserv'd alone.

As were the days ere Noah's flood began,
Shall be the advent of the Son of Man :
For, as before the deluge did commence,
Marriages, festivals, and things of sense
Employ'd their time until the very day
When the flood came, and swept them all away,
So will it be when'er the Son of Man
Shall come in glory, to complete his plan.

Two men that day in the same field shall find :
One shall be taken, one be left behind.
Two women grind at the same mill : the one
Be carried off, the other left alone.
Watch, therefore, for ye know not at what hour
The Son shall come to manifest his power.
But if the master of the mansion knew
At what dark hour would come the thievish crew,

He

He would with certainty appoint a guard,
And to repel the ruffians be prepar'd.

IF then there be a servant just and wise,
On whom his Lord with confidence relies
To his whole household to distribute meat,
And guide the family by rules discreet,
Happy that servant whom his Lord shall find
Directing his concerns with prudent mind :
Who to his master's interest has adher'd ;
For his integrity shall be preferr'd.

BUT if that servant in his heart shall say,
My Lord unusually protracts his stay,
With cruelty his fellow-servants treat,
And with the profligate shall drink and eat :
His Lord in unexpected hour shall come,
Cut him afunder, and pronounce his doom
In common with the hypocrites to share
Gnashing of teeth and anguish and despair.

CHAPTER XXV.

The parable of the ten Virgins ; and of the talents : also the description of the last judgment.

THEN shall the kingdom of celestial grace
 Be like ten virgins all of equal race,
 Who took their lamps and went in meet array
 To meet a bridegroom on his homeward way.
 Five of the number were of prudent mind ;
 But the remainder foolishly inclin'd.
 These, whose vain thoughts on trifles were employ'd,
 Had lamps, indeed, but lamps of oil devoid ;
 Whilst their companions in their vessels bore
 The precious fluid in sufficient store.

THE bridegroom tarrying, all the virgin train
 O'ercome with watching, long asleep had lain :
 At midnight when a cry ran through the street,
 The bridegroom comes ; prepare his face to meet.
 Instant to trim their lamps the virgins rise,
 When thus the foolish ones address'd the wife ;
 Lend us, we pray, oil to restore our light ;
 For lo ! our lustre is extinguish'd quite.
 The prudent answer'd, rather go, and buy
 Of those who can your several wants supply ;
 Left by diminishing our slender store,
 Like you we be reduc'd to beg for more.
 But, in their absence, with accusom'd state
 The bridal train approach'd the opening gate ;
 When those that were accoutred and prepar'd,
 Follow'd ; and instantly the gates were barr'd.

Then

Then came the foolish virgins, but too late,
 Crying, Lord ! Lord ! for us unlock the gate :
 But he within replied in chilling tone,
 I know ye not ; and all your prayers difown.
 Watch then, as knowing not the day, nor hour
 Wherein the Son of Man shall come with power.

¶ For to the mind the kingdom doth present
 A man on viewing distant regions bent,
 To servants who committed his affairs,
 Apportioning his wealth in different shares :
 Five talents, two, and one, he gave in trust,
 Expecting an account exact, and just.
 Each, as his habits and his taste inclin'd,
 Was charg'd employment for his trust to find.
 Sated with travel, and his time o'erpass'd,
 To his own house the Lord return'd at last ;
 Where summoning his servants to account,
 This of their profits was the clear amount.
 He from his Lord five talents who obtain'd,
 Five other talents had by traffic gain'd.
 He that receiv'd two talents for his share,
 Had rais'd two more by industry and care.
 To whom their Lord—Ye servants just and true,
 Faithful in matters that are small and few,
 Far greater objects shall your time employ :
 Partake ye fully of your master's joy.

Then he, one talent who receiv'd, drew near,
 Saying, I knew my Lord a man severe ;
 Reaping the crop which he had never sown,
 And gathering where no grain of his was thrown.
 Unvers'd in commerce, and afraid to lose,
 To hide thy talent in the earth I chose.
 Lo ! to thy hands I faithfully restore,
 Safe as from thee I took, the precious ore.

THE GOSPEL ACCORDING TO

His Lord replied, thou child of sloth and sin!
 If thy known duty thou would'st ne'er begin,
 Why not my money to the banker give,
 Mine own, with usury, that I might receive?
 Take from him, then, the wealth he hath abus'd.
 And give to him who best his talents us'd:
 For he, who wisely has increas'd his store,
 Shall for his industry receive the more;
 From him whilst justice shall that wealth remove,
 That he, from negligence, fails to improve.
 Then into darkness this vile servant cast,
 Even into darkness that shall ever last.

IN glory when the Son of Man shall come,
 The just to bless, and fix the sinners' doom,
 Heaven's hosts of angels shall surround that throne,
 Where Earth's collected nations shall bow down:
 And, as a shepherd does his flock divide,
 The sheep and goats each on their proper side,
 His right hand all his favor'd sheep shall grace,
 Whilst on his left the goats shall find their place.
 Then shall the king those on the right address,
 Come ye my Father takes delight to bless;
 Receive the kingdom which for you was made
 Ere the foundation of the world was laid;
 For I was hungry, and ye gave me meat;
 With drink supplied me when my thirst was great;
 Naked, ye cloth'd me; when unknown and poor,
 Oped to me wide your hospitable door;
 Sick and in prison, on kind visits came,
 To banish want, and heal my languid frame.

THEN shall the righteous ask him, blessed Lord!
 When to thy wants did we this aid afford?
 The king shall answer, to my meanest friend
 What ye were wont in kindness to extend,

Was

Was done to me. But thus shall say to those,
Who the left-hand division shall compose,
Depart, ye cursed, into endless fire,
Without the wretched prospect to expire ;
For I was hungry, and ye gave no meat ;
With drink supplied me not, when thirst was great ;
When naked cloth'd me not ; unknown and poor,
Open'd to me no charitable door ;
Sick and in prison, never near me came,
To banish want, and ease my languid frame.

THEN shall they say, when to thy wants, O Lord !
Were we desir'd assistance to afford ?
The king shall answer, to my meanest friend
When ye refus'd assistance to extend,
'Twas done to me. And these to endless woe,
Whilst those to everlasting bliss, shall go.

CHAPTER

CHAPTER XXVI.

The rulers conspire against Christ : A woman anointeth his head : Judas selleth him. Christ eateth the passover : instituteth his holy supper : prayeth in the garden ; where, being betrayed by a kiss, he is carried to Caiaphas ; in whose palace he is denied by Peter.

AN end when Jesus of his words had made,
 To his disciples furthermore he said,
 Ye know that two days hence the Jewish state
 The paschal ceremony celebrate :
 When by a preconcerted traitorous plan,
 His foes shall crucify the Son of Man.
 Summon'd by Caiaphas the elders met,
 The priests, the scribes, and all the sanguine set,
 Consulting what devices to employ
 To seize on Jesus, and his life destroy :
 But all agreed, not on the festal day,
 Lest the mob rise, and save our destined prey.

¶ SIMON the leper Jesus did intreat
 With him, at Bethany, to take his meat.
 Whilst there, a woman brought into the room
 An alabaster box of rich perfume.
 The box she brake, and upon Jesus' head
 The costly compound of rich odours shed.
 All the disciples with indignant eye
 Beheld the scene, and ask'd the reason why
 This waste ? for had the fragrant oil been sold,
 The poor had benefited by the gold.
 But Jesus check'd their murmurs, and declar'd,
 She for my funeral kindly has prepar'd.

A charitable

A charitable action hath she done;
 And wherefoe'er this gospel shall be known
 Shall this good deed be mention'd in her praise:
 The poor ye can relieve in different ways,
 For they are present with you: but not so
 My case, preparing from this state to go.

¶ ONE of the twelve, (for ever odious name)
 Judas Iscariot to the chief-priests came,
 Asking, what sum of money will ye pay,
 Into your hands if Jesus I betray?
 The terms were finished with detested speed;
 For thirty coins of silver they agreed:
 And from that time all diligence he paid
 How Jesus to the priests might be betray'd.

¶ THE solemn season of unleaven'd bread
 Now came, when his disciples jointly said,
 Where would'st thou please that we should furnish meat
 That thou the passover may'st duly eat?
 He answer'd, go to such a man, and say
 The Master saith, my time brooks no delay;
 And at thine house, with his peculiar friends,
 To keep the feast of passover intends:
 And the disciples, as he had declar'd
 His will, to dress the paschal meal prepar'd.
 At eve he came, with each intended guest;
 And, whilst they ate, the twelve he thus address'd:
 Observe my words: in solemn truth I say,
 One of you twelve your Master shall betray.
 Seiz'd with amazement, each began to cry
 With mournful accent, Master, is it I?
 He said, the man who dips his hand with me
 In the same dish, that wretched man is he.

THE GOSPEL ACCORDING TO

The Son of Man must go, as truth hath said ;
 But woe to him, by whom he is betray'd.
 Good had it been for him if he had ne'er
 Been born so vast a weight of guilt to bear.
 Even Judas, hoping none his guilt could spy,
 Audacious, ask'd him, Master ! is it I ?
 Jesus this penetrating answer made,
 Conscience must tell thee, Judas, thou hast said.

¶ DURING the meal, Jesus took bread, and blefs'd,
 And breaking it, dispens'd it to the rest,
 Saying, take ye and eat ; for this is meant
 My body's sufferings to represent.
 Then took the cup, gave thanks, and thus he spake,
 Giving it them, of this let all partake ;
 For by this emblematic wine, my blood
 Of the new testament is understood,
 Shed for the benefit of all mankind,
 Remission of their sins that they may find.
 But, henceforth, in my father's kingdom, new
 Till I shall drink the vine's rich juice with you
 Will I not taste it. In an hymn of praise
 Then did they cheerfully their voices raise :
 And, moving from the house, with one consent
 To their resort, the Mount of Olives, went.

THEN Jesus said, this very night shall ye
 Conceive offence, and on account of me :
 For thus, inspired, does Zechariah write,
 * “ The flock shall flee, when I the shepherd smite : ”
 But when again arisen I shall be,
 Will I precede you into Galilee.

PETER replied, though all should take offence,
 And to abandon thee forge base pretence,

* Zechariah xiii. 7.

SAINT MATTHEW.

That will not I. Jesus rejoin'd, this night
Ere the cock's voice proclaim th' approach of light,
Thou shalt renounce me thrice. Peter's reply
Was thus, with thee am I prepared to die,
But never will deny thee: and the rest
The same resolve in strongest terms express.

¶ PROCEEDING further, to a place he came
Of which Gethsemane's the proper name.
He order'd his disciples there to stay,
Whilst to a distance he retir'd to pray:
But he selected Peter, James, and John;
When an amazing agony came on,
So that he cried, my soul is fore distressed,
As with the sharpest pains of death oppressed;
Tarry, and watch beside me. A small space
He then advanc'd, and prostrate on his face
Fell down, and pray'd, My father! gracious prove.
And, if 'tis possible, this cup remove:
Yet, notwithstanding, not my will alone,
But, in this vast concern, thy will be done.

To his disciples going back, he found
All fast asleep, extended on the ground;
And said to Peter, had ye not the power
At my request to watch a single hour?
Watch ye, and diligence observe in prayer,
So shall ye 'scape Satan's destructive snare.
Great willingness of mind may words bespeak;
But yet, alas! the carnal part is weak.

ONCE more retiring for celestial aid,
Again, in agony of soul he pray'd,
My father! O my father! if this cup
May not be pass'd; if I must drink it up,

Thy will be done. Still sleeping they were found ;
 For the tir'd sense with heaviness was bound.
 Again he left them, and again he pray'd,
 Using the words that he before had said :
 But, when a third time back to them he came,
 Sleep, and indulge, he said, your drowzy frame ;
 Arise, let us be going : for, behold !
 He is at hand, whose treason was foretold.

¶ WHILST yet he spake, attended by a guard
 Sent by the priests, with swords and clubs prepar'd,
 Judas approach'd. Now he the guard had told,
 Him whom I kiss, seize, and securely hold.
 Advancing impudently, then he cried
 Hail, Master ! and the traitorous kiss applied.
 Jesus then put this question to him, friend,
 Say to what purpose does thy coming tend ?
 When forward rush'd the military bands,
 His person seiz'd, and manacled his hands.

THEN one of those attendant on the Lord,
 Smote Caiaphas's servant with his sword ;
 And sever'd his right ear. Thy sword replace,
 Jesus commanded ; for thus scripture says,
 * “ He that with human blood the sword shall stain,
 “ Shall with the sword, judicially be slain.”
 Should I for succour to my father cry,
 Legions of angels to my aid would fly :
 But how would this with prophecy agree,
 Which says, these things must be fulfill'd in me ?
 Then to the croud directing his discourse,
 What need, said he, of numbers, and of force,
 As if I were a thief. I day by day
 Did in the temple truths divine display,
 Untouch'd : but thus whate'er the prophets wrote
 To its accomplishment is fully brought.

* Genesis ix. 6. Revelation xiii. 10.

On this, all his disciples, struck with dread,
Turn'd back, and pusillanimously fled.

¶ To Caiaphas's palace, in debate
Where the Chief Priests, the Scribes, and Elders sat,
Jesus was then conducted; whilst intent
Th' event to learn, Peter at distance went,
Enter'd the house, and sought a place to gain
Around a fire, amongst the menial train.
Meanwhile the Elders, Priests, and Council strove
Their wicked charge by perjury to prove;
But fail'd. At length two caitiffs they procur'd,
Who this assertion upon oath assured;
The prisoner said, God's temple I can raze,
And can re-build the structure in three days.

THEN the high priest arose, and ask'd him, why
Dost thou not to the witnesses reply?
Jesus continuing mute, in solemn tone
Caiaphas added, by the eternal ONE
Thus I adjure thee, briefly let us know,
Art thou the CHRIST, the SON of GOD, or no?
Jesus replied, I AM; and time shall be
On the right hand of power when ye shall see
The SON of MAN, with whom the clouds shall bend,
That he to earth from heaven may descend.

WITH feigned horror, Caiaphas then rose,
Aloud exclaiming, whilst he rent his clothes,
Of further evidence where is the need,
When from his mouth such blasphemies proceed?
What think ye of him? With united breath
The whole assembly sentenc'd him to death.

THEN they began to treat him with disgrace;
Bandag'd his eyes; spit on, and smote his face:
Exclaiming impiously at every blow,
• Tell us, thou Christ, who buffeted thee now.

THE GOSPEL ACCORDING TO

¶ PETER, meantime, sat in the court without ;
When a maid, passing, told him ; clear of doubt
Thou wast a consort with this Nazarene ;
But he replied, I know not whom you mean.
Then, moving to the porch, another maid,
'Thou wast with Jesus, positively said.
Peter again, with words profane denied
The fact ; when those who stood on either side
Alledg'd, thou must be one of them. Thy tongue
Sufficiently demonstrates whence thou'rt sprung.

WITH oaths and execrations he began
Then to aver, I do not know the man :
But even before his words had pass'd away,
The cock's shrill voice proclaim'd approaching day.
Struck with this awful monitor, he crept
Aside in bitterness of soul ; and wept.

CHAPTER

CHAPTER XXVII.

Christ is delivered bound to Pilate.—Judas hangeth himself.—Pilate, admonished by his wife concerning Jesus, washeth his hands, and releaseth Barabbas.—Christ is crowned with thorns, crucified, reviled, dieth, and is buried.—His sepulchre is sealed, and watched.

WHEN morning came, engag'd in close debate,
 The priests and elders to complete the fate
 Of Jesus sat; who finally concur
 To bear the process to the governor.
 Jesus was therefore bound and sent away
 To Pontius Pilate, early in the day.

¶ THE miserable traitor, when he saw
 His Master sentenc'd by perverted law,
 Repented of the evil he had wrought,
 And to the priests the price of treason brought,
 Declaring, I have sinn'd, in that I've sold
 The blood of innocence, allur'd by gold.
 What's that to us, the furlly priests replied,
 Thou only must the consequence abide.
 Then, throwing down the coins, he left them there;
 Went forth, and hang'd himself, in deep despair.

THE chief priests then concurr'd in the design,
 The potter's field to purchase with the coin,
 (For all agreed the treasury must not hold,
 What all allow'd was blood-polluted gold)
 To bury strangers; whence 'tis understood
 It bears that odious name, the field of blood.
 Thus was fulfill'd what Zechariah's book
 Records,* the thirty silver coins they took,

The

* Zechariah xi. 12, 13.

The fun they priz'd him at, the potter's field
 To purchase; as the Lord to me reveal'd.
 Compell'd before the governor to stand,
 Answer me, Pilate said, to this demand;
 Art thou the Jewish King? to which he made
 This brief reply, I am what thou hast said:
 But, by the elders and the priests accus'd,
 To answer their malignity refus'd.

PILATE observ'd to him, dost thou not hear
 To criminate thee how they persevere?
 But, to the governor's complete surprize,
 He noted not their numerous perjuries.

Now, it was customary at that feast,
 One, at the people's choice, should be releas'd,
 However guilty. Of notorious fame,
 A criminal (Barabbas was his name)
 Lay then confin'd. With elevated voice
 Pilate inquir'd which was the people's choice,
 Christ or Barabbas; for, full well he knew,
 Envy on Jesus prosecution drew.

PILATE was mounting his tribunal, when
 His wife this message sent, do not condemn
 This holy man; for this day, in a dream,
 On his account my dread has been extreme.

THE priests and elders press'd the croud to cry
 Give us Barabbas, and let Jesus die;
 When, therefore, Pilate urg'd them to explain
 Which should be liberated of the twain,
 They cried Barabbas. Pilate then replied
 What shall to Jesus, call'd the Christ, betide?
 They answer'd, crucify him. Pilate, then
 Attempted to expostulate again,

Crying,

Crying, what evil hath he done? The roar
 Of crucify him, still increas'd the more.
 When Pilate saw the more he interfer'd,
 The stronger signs of turbulence appear'd,
 He wash'd his hands, exclaiming, as he stood,
 Lo! I am guiltless of this just man's blood:
 Take it upon yourselves. They answer'd all,
 His blood on us, and on our children fall.
 Pilate, whose firmness then began to fail,
 Permitted fear o'er justice to prevail;
 And, that a bloody people might be pleas'd,
 Jesus was scourg'd; Barabbas was releas'd.

To the pretorium then was he convey'd,
 And there the sport of brutal foldiers made;
 In purple cloth'd, a thorny wreath his crown,
 A reed his sceptre: low they bow'd them down,
 Exclaiming, in derision of his fate,
 Hail, mighty monarch of the Jewish state!
 Spit on that face which pity should have bred,
 And with a reed smote the meek sufferer's head;
 Stripp'd off the purple robe, with language gross;
 Replac'd his own, and led him to the cross.

¶ ONE Simon, a Cyrenian, on the road
 They met, and fore'd to drag the cross's load.
 When to a place call'd Golgotha they came,
 (A place of skulls is its translated name)
 They offer'd him, to quench his thirst withal,
 A draught of vinegar replete with gall;
 But such the nauseous flavor it produc'd,
 Though thirsty, the refreshment he refus'd.

WHEN he was crucified, the foldiers chose,
 By casting lots, his garments to dispose.
 Thus was fulfill'd what David prophesied,
 * " My garments by consent did they divide,

O

* Psalm xxii. 18.

" And

THE GOSPEL ACCORDING TO

“ And for my vest cast lots.” They then prepar’d
 The body with accustom’d care to guard:
 And that his cause of suffering might be read,
 Affix’d this supercription o’er his head,
 (A title that no accusation shews)
 JESUS OF NAZARETH, KING OF THE JEWS.

AT the same time, dispos’d on either side,
 Were two notorious robbers crucified.
 Each passenger in taunting manner said,
 Whilst looking at the cross he wagg’d his head,
 Thou that the temple canst destroy, and raise
 The glorious mass completely in three days,
 Now save thyself; and, if thou be the Son
 Of God, to prove it from the cross come down.

THE Priests, the Scribes, and Elders join’d the rest,
 And thus their impious contempt express’d,
 His saving power to others he employ’d;
 Why, when he needs its influence, is it void?
 If he be King of Israel, let him leave
 His state of torture, and we will believe.
 In God he trusted, then let God appear
 For his deliverance, if to God he’s dear.
 This said they, scoffing, with malignant nod,
 Because he styl’d himself the Son of God.
 Nay, even the thieves that hung on either side,
 The same reviling epithets applied.

FROM the sixth hour until the ninth was past,
 The land with total darkness was o’ercast;
 When Jesus utter’d this distressful cry,
 Eli! Eli! lama sabacthani?
 Which means, my God! my God! why dost thou take
 Thy succour from me, and my cause forsake?

One of the bystanders amongst the croud,
 Who, "For Elias," said, "he calls aloud,"
 Officious ran, to fetch some sponge with speed,
 Dipt it in vinegar, and on a reed
 Reach'd it to quench his thirst: whilst other some
 Said, "try, to save him if Elias come."
 ¶ Then Jesus once more vehemently cried:
 And in that agonizing effort died.

JUST at the moment of this great event,
 Through its whole length the temple's vail was rent,
 The ground with terrible concussions shook,
 And shivering rocks of the vast force partook.
 The yeaning graves did their contents disclose;
 And several bodies of the fairs arose;
 Which, after Jesus left the sepulchre,
 To many in the city did appear.

WHEN the Centurion and his guard beheld
 Nature's convulsions, every heart was quell'd;
 And, by these awful signs convinc'd, agreed
 This must have been the SON of GOD, indeed.

SOME Galilean women view'd this scene
 Far off; 'mongst whom were Mary Magdalene,
 Mary, the mother of the two, whose names
 Of one was Josés, of the other James.
 A third, not less attach'd to him, was she
 Of whom were born the sons of Zebedee.

ALL these, with many others, whilst he staid
 In Galilee, their whole attention paid
 To tend on him: and when from thence he went,
 Came to Jerusalem with that kind intent.

THIS was the time with ceremonial care,
 For the approaching sabbath all prepare.

That night a rich Arimathean came,
 A true disciple, (Joseph was his name,)
 And did to Pilate a request prefer
 That he the corpse of Jesus might inter.

¶ LEAVE granted, Joseph for assistance sought,
 And from the cross the mangled body brought ;
 Wrapt it in purest linen; laid it down
 Within a sepulchre that was his own,
 Hewn in a rock ; then rolled a stone, to close
 The door, and left it to its long repose.
 But their return the Marys did defer,
 Seating themselves near to the sepulchre.

THE Priests and Pharisees without delay
 Applied to Pilate the succeeding day,
 Observing, This deceiver, whilst alive,
 Engag'd, in three days that he would revive.
 Let then the sepulchre be close immur'd,
 And from all means of fraudulence secur'd ;
 Left his disciples steal the corpse away
 By night, and that he is arisen say :
 Thus, with continuance of imposture curst,
 The latter error may exceed the first.

PILATE replied, employ the means ye have ;
 Send forth the soldiers, and secure the grave.
 Thus arm'd with power, and at all points prepar'd,
 The stone they seal'd, and plac'd a trusty guard.

CHAPTER XXVIII.

Christ's resurrection is declared by an angel to the women.—He himself appeareth unto them.—The chief priests give the soldiers money to say that his body was stolen out of the sepulchre.—Christ appeareth to his disciples, and sendeth them to baptize and teach all nations.

THE first morn of the week, ere dawning day
 Had chac'd the dusky shades of night away,
 The Marys reach'd the tomb. An earthquake rent
 The ground's firm surface, whilst with swift descent
 An angel came from heaven, who roll'd the stone
 From off the sepulchre, and sat thereon.
 His countenance did bright as lightning glow:
 White was his raiment as un sullied snow.
 Of terror all that look'd on him partook;
 The very guards, o'ercome with horror, shook,
 And like men actually dead appear'd.
 The angel then benevolently cheer'd
 The women, saying, let your fear subside;
 Ye look for Jesus, which was crucified.
 He is not here, but risen, as he said:
 Come, view the cavern where the Lord was laid,
 To his disciples now with speed repair,
 Jesus's resurrection to declare.
 Behold! before you, into Galilee
 He goes, where your lov'd master ye shall see.
 Lo! I have told you. With exceeding fear,
 And equal joy they left the sepulchre:
 ¶ But whilst they ran their tidings to convey,
 Jesus in person, met them on the way,

Saying

Saying, all hail ; at which endearing word
 They clasp'd his feet, and piously ador'd.
 He then admonish'd them to banish fear,
 Adding, this message to my brethren bear,
 Repair to Galilee, as ye were told,
 Where all of ye my countenance shall behold.

As they proceeded, full of this event,
 Some of the watch into the city went,
 And to the elders and chief priests repair'd,
 To tell them what had happen'd on their guard.
 These, by great largesse, gain'd the guard to say,
 By night his followers stole the corpse away,
 The while we slept: and then, the watch to screen,
 Engag'd their influence should intervene ;
 So that though Pilate of the fraud should hear,
 This as the genuine statement should appear.
 By this assurance won, the soldiers took
 The bribe ; and as they were instructed spoke.
 Hence, with the Jews 'tis current to this day,
 That his disciples stole the corpse away.

THEN did th' eleven to Galilee repair,
 And, in a body, on the mountains there
 Convene, obeying what the Lord had said,
 Whom they beheld ; and adoration paid.
 But some, resisting the strong evidence
 Of his appearance to the visual sense,
 Still doubted : When he said, all power is given
 To me o'er all things both in earth and heaven.
 ¶ Go, therefore, with commission unconfin'd
 To teach and to illuminate mankind.
 Baptize them, mentioning the Father's name,
 The Son's, and Holy Spirit's: and the same,

Which

Which as injunctions upon you I lay,
Instruct them, unremitting, to obey:
And, lastly, on this solemn truth depend,
I will be with you till the world shall end.

END OF THE FIRST GOSPEL.



The Gospel

ACCORDING TO

SAINT MARK.

THE GOSPEL

ACCORDING TO

SAINT MARK.

CHAPTER I.

The office of John the Baptist.—Jesus is baptized, and afterwards tempted: he preacheth; calleth Peter, Andrew, James, and John: healeth a man with an unclean spirit; Peter's mother-in-law; many diseas'd persons: and cleanseth the leper.

BY JESUS CHRIST, God's sole-begotten son,
The gospel-dispensation was begun;
For thus, inspir'd, the sacred prophet says,
* "Behold, my messenger before thy face
" I send, thy path to shew." Then testifies,
† "Lo! in the wilderness a voice, that cries,
" Way for the Lord with diligence prepare;
" And in the desert clear his path with care."

P 2

The

* Malachi iii. 1.

† Isaiah xl. 3.

THE GOSPEL ACCORDING TO

The baptism of repentance John display'd,
 And to his doctrine numerous converts made ;
 Preaching remission to a sinful race,
 That should his baptism and his word embrace.
 All those compunction of the heart who felt,
 That in Judæa and Jerusalem dwelt,
 Repair'd to John, confess'd their sins, and stood
 Requesting baptism, near to Jordan's flood.

JOHN of the camel's hair a vesture wore,
 And round his loins a leathern cincture bore.
 The wandering locust his precarious food,
 With the wild honey gather'd in the wood ;
 And preach'd, there comes one mightier far than I,
 Whose shoes I am not worthy to untie.
 With water I baptize you ; but his power
 Upon your souls the Holy Ghost shall shower.

JESUS from Nazareth to Jordan went,
 Himself to John for baptism to present ;
 And, from the water when he came, behold
 The gates of heaven did, as it were, unfold ;
 And, in the shape and semblance of a dove,
 The Holy Ghost descended from above ;
 Whence thus was God's approving voice made known,
 In thee am I well pleas'd, Beloved Son !

THEN by the spirit to the desert sent,
 Tempted of Satan, forty days he spent ;
 And, whilst surrounded by wild beasts he stray'd,
 Ministering angels gave celestial aid.

Now, after John was into prison cast,
 Jesus to Galilee from Jewry pass'd ;
 Exhorting all men, wheresoe'er he went,
 Saying, the time's fulfill'd ; believe ; repent :

For

For this I tell you by divine command,
The gospel-dispensation is at hand.

SOON after, Jesus walking near the sea
Nam'd, from its neighbourhood, of Galilee,
Saw Simon and his brother Andrew try
Within their nets to catch the scaly fry;
For they were fishers. Follow me, he said,
And henceforth fishers of mankind be made
When straightway their profession they forfook,
Nor gave their implements one parting look.

CONTINUING his progress near the sea,
Both James and John, the sons of Zebedee,
He spied, who with their father did attend
The broken meshes of their nets to mend.
He call'd them; and obedient to the call,
To follow him they left their worldly all:
Left even their father, in the ship who staid,
With the hir'd servants, to pursue his trade.

ENTERING Capernaum on the sabbath-day,
He sought the synagogue without delay;
Where all that heard him were amaz'd; for he
Not like the Scribes, but with authority,
Promulg'd his doctrine. At that very hour
One influenc'd by an evil spirit's power
Was in their synagogue, with dreadful cry
Who shouted, Jesus, son of God most high!
What hast thou to do with us? dost thou come
Thus prematurely to confirm our doom?
But Jesus chid the spirit, saying, peace;
Relinquish him, and let his torments cease.
The dæmon having then convuls'd his frame,
Forth from the man with hideous outcry came.

ALL stood amaz'd, and ask'd with one accord;
 What novelty is this, that with a word
 Spirits the most unclean he drives away:
 He speaks, and, though reluctant, they obey.
 Immediate spread through Galilee his fame,
 And all the district founded with his name.

LEAVING the synagogue, he bent his way
 To Simon's house, in state diseas'd where lay
 The mother of his wife. Her tortur'd frame
 Felt the fierce ardour of a feverish flame.
 Jesus approaching, rais'd her up in bed,
 When every symptom of disorder fled:
 And feeling instantly her strength restor'd,
 Grateful she rose, and waited on the Lord.

AT sun-set all, with maladies oppress'd,
 And those whom evil spirits had possess'd,
 Came to the house his mercy to implore;
 And the whole city crouded to the door.
 Many were the diseases that he quell'd;
 Many the demons that his power expell'd:
 But he commanded them, from speech refrain,
 Nor dare acknowledge me with sound profane.

THE following morn, long ere the break of day,
 He sought a solitary place, to pray.
 Then Simon and the rest, with eager pace
 And earnest mind, went forth his steps to trace:
 When found, against him this complaint they brought,
 Lo! thou hast left us, when of all men sought.
 Let us, said he, to neighbouring parts repair,
 That I may likewise preach the gospel there;
 For therefore came I: and in every town
 Of Galilee he made the gospel known.

WHILST gloriously his mission was exprest,
By driving dæmons from each tortur'd breast,
A leprous man approach'd him where he taught,
And, humbly kneeling, thus his aid besought ;
Lord! if thou wilt thy gracious power reveal,
Thou canst with ease my dire disorder heal.
Jesus, with pity mov'd, pronounc'd his cure,
Saying, henceforth from thy disease be pure.
The man immediately lost every stain ;
Nor did one mark of leprosy remain.
He then dismiss'd him with this solemn charge,
Name not thy case, nor on the cure enlarge,
But to the priest repair ; and in thy hand
Carry those offerings Moses did command,
As testimony to them : but the man
Went forth, and to relate his cure began ;
And so divulg'd it, Jesus could no more
Enter the place in public, as before ;
But to the wilderness retreated, where
Numbers conven'd, his gracious words to hear.

CHAPTER

CHAPTER II.

Christ healeth a paralytic : calleth Matthew : eateth with publicans and sinners : excuseth his disciples for not fasting, and for plucking the ears of corn on the sabbath-day.

AFTER some days in this retirement spent,
 Back to Capernaum again he went,
 Where his return was soon divulg'd, and straight
 The house was crouded to the very gate.

THE word whilst he was preaching, borne of four
 A paralytic fought to reach the door,
 But could not pass. Zeal then contriv'd a way:
 The bed whereon the helpless patient lay,
 (The roof detaching first with care profound)
 They lower'd till their burthen reach'd the ground.

WHEN Jesus saw the effort faith had made,
 Thy sins are all forgiven, son! he said.
 Now certain Scribes agreed in this surmise,
 This man must utter blasphemies and lies:
 How can transgression be by man forgiven,
 Since pardon's the prerogative of heaven?
 Jesus perceiv'd their thoughts, and thus replied,
 Why does perverseness thus your minds misguide?
 Thy sins are pardon'd equally I say,
 Or, rise, take up thy bed, and walk away:
 But, to convince you that with equal ease
 The SON OF MAN can conquer all disease,
 He thus address'd the man, " Rise, lift thy couch,
 " And bear it home, thy perfect cure to vouch."
 Instant he rose, with ease his burthen bore,
 Whilst all amaz'd, the power of God adore;

And,

And, touch'd with gratitude, spontaneous own
Such wonders never to the world were shown.

APPROACHING then the border of the lake,
The croud came near to hear the words he spake ;
And as he pass'd along the public street,
Levi the son of Alpheus, at receipt
Of customs he beheld; to whom he said
Follow me: and immediate he obey'd.
In Levi's house whilst Jesus sat at meat,
Some publicans and sinners likewise ate
At the same table: for a numerous throng
Of such were mix'd the other guests among.
The Scribes conjointly with the Pharisees,
Ask'd the disciples, with such men as these,
Say, does your Master eat? Jesus took heed,
And said, the healthful no physician need,
But the sick only: for I was not sent
To call the good, but sinners to repent.

Now John's disciples frequent us'd to fast,
As likewise those of Pharisaic cast.
'Twas ask'd him therefore, why do these refrain,
Whilst thy disciples from no food abstain?
Jesus replied, chief objects of his care,
The while the bride-men with the bridegroom are,
They cannot fast; but the dread time draws near,
When for a season, he shall disappear:
And then with sorrow's gloomy cloud o'ercast,
Deprived of him, shall the sad bridemen fast.
None with new cloth will an old garment men ,
Lest it more widely should the rent distend.
Neither will any prudent man consign
To antient bottles, fresh fermenting wine ;
But his new wine to recent bottles trust,
Lest he should lose his valuable must.

THROUGH the corn-fields one sabbath whilst he past,
His followers pluck'd, and ate the grain in haste.
The Pharisees exclaim'd, without rebuke
How can'st thou on this breach of sabbath look ;
Jesus replied, sure ye have never read
How David ate the consecrated bread,
And gave to his companions? therefore learn
The truth of this position to discern,
For man the sabbath was ordain'd ; not man
Form'd to accomplish the sabbatic plan.
The son of man 'tis evident from hence,
With the strict law of Sabbath can dispense.

CHAPTER

CHAPTER III.

Christ healeth the withered hand, and many other infirmities : rebuketh the unclean spirits : chooseth his twelve apostles : convinceth the blasphemy of casting out demons by Beelzebub ; and sheweth who are his brother, sister, and mother.

WHILST in the synagogue he took his stand
 Another time, one with a wither'd hand
 Was there. They watch'd if on the sabbath-day
 He would his healing faculty display,
 For matter to accuse him. Jesus said
 Stand forward, man: and instant he obey'd.
 Then added, is it lawful on this day
 Good acts, or ill, to do? to heal, or slay?
 Looking indignantly, and griev'd to find
 The obstinate perverseness of their mind,
 He to the sufferer said, stretch forth thy hand,
 Who paid attention to the Lord's command ;
 Extended it ; and to his comfort found
 The wither'd limb was as the other found.

THE Pharisees, with deepest malice fraught,
 Aid from the party of Herodians fought ;
 And both the sects conspir'd with secret joy
 To find a method Jesus to destroy :
 But he to the sea-shore retir'd again,
 With his disciples, and a numerous train
 From Jewry, Idumea, Galilee,
 And from the cities bordering on the sea,
 Sidon and Tyre, with those that make abode
 Beyond where Jordan rolls his swelling flood.
 Then, putting his disciples on their guard,
 He said, let a small vessel be prepar'd,

THE GOSPEL ACCORDING TO

That I may shun the croud. For having cur'd
 Many that dangerous maladies endur'd,
 All that with grievous plagues were long distres'd,
 To touch his person vehemently prefs'd.
 Spirits impure, soon as they saw him, fell
 Prostrate, exclaiming with tremendous yell,
 Thou art the SON of GOD : but he forbade
 By them his station should be public made.

THEN to a mount adjoining he withdrew,
 Where, calling to him a selected few,
 Twelve he ordain'd his person to attend,
 And as apostles, through the world to send ;
 To heal, to cast out dæmons, and proclaim
 The gospel-dispensation in his name ;
 Simon, whom Peter he surnam'd, and John,
 With James, who each to Zebedee was son,
 (These he call'd Boanerges, which is meant
 This thought, the sons of thunder, to present)
 Andrew, Bartholomew, Philip, Matthew, James
 The son of Alpheus, Thomas. Others' names
 Were Simon of the Canaanitish race,
 Thaddeus ; and of their list the dire disgrace,
 Judas Iscariot, to eternal shame
 Condemn'd, and branded with a traitor's name.

THIS done, a house they enter'd, but so great
 The croud, they could not even take their meat.
 This his friends hearing of, without delay
 To apprehend his person forc'd their way :
 For they appear'd no doubt to entertain
 From his proceedings, that he was insane.

SOME Scribes that from Jerusalem arriv'd,
 Advanc'd, through Beelzebub that he contriv'd,
 (The prince of dæmons) methods to display
 His art, and evil spirits drive away.

CALLING them to him, Jesus thus replied,
 What, on this subject, can your minds misguide?
 Will Satan cast out Satan? If a state
 Within itself disunion shall create,
 Can it subsist? And if a house appear
 Divided, its destruction must be near.
 If 'gainst himself his influence Satan lend,
 Satan's dominion verges to its end.
 To rob a strong man's house who has in view,
 Must first the master forcibly subdue.

ON this depend, all sins and blasphemies
 The tongue can utter, or the heart devise,
 May be forgiven; but no distant gleam
 Of hope remains for him that dares blaspheme
 Against the Holy Ghost. For him remains
 No prospect, but of everlasting pains.
 This speech he to those slanderers address'd
 Who blasphemously said, he is possess'd.
 ¶ His mother, and his brethren, in the rear,
 Endeavour'd vainly to approach more near:
 Of which inform'd, he said, I thus declare
 In my esteem who such relations are;
 Adding, on those about him looking round,
 Here are my brethren and my mother found;
 For those that with sincerity fulfil
 My father's mandates, and obey his will,
 Shall be as mother, and as brethren deem'd,
 And as my sisters equally esteem'd.

CHAPTER IV.

The parable of the sower, and its explanation.—The duty of communicating the light of our knowledge to others.—The parable of the seed growing secretly, and of the mustard-feed.—Christ stilleth the tempest on the sea.

ONCE more the border of the lake he fought,
 Where in his customary mode he taught;
 But, to avoid the croud that gather'd round,
 In a small vessel a retreat he found:
 Where seated, thus in parabolic lore
 He spoke to those that stood upon the shore.

YOUR fix'd attention on my words bestow.
 Behold, a husbandman went forth to sow;
 And as the seed he scatter'd far and wide,
 Some part of it fell on the highway side.
 On this the winged wanderers of the air
 Alighted, and converted to their fare.
 Some of the seed was cast on stony ground,
 For want of soil no harbour where it found;
 Soon it sprang up, but to the sun's hot ray
 Expos'd, for want of root went to decay.
 Some scatter'd amongst thorns, though taking root,
 Choak'd in its progress, fail'd in yielding fruit:
 Whilst some alighting upon fertile ground,
 Grew up, and with rich produce did abound:
 Yielding what seems amazing to be told,
 Thirty, and sixty, nay an hundred fold.
 He that hath ears, let his attentive mind
 Be bent, the parable's design to find.

RETIR'D

RETIR'D, the twelve with other some drew near,
Beseeching him the parable to clear.

To their petition this reply he made,
The gospel-dispensation is display'd
To you; but not to this degenerate race,
Equally destitute of faith and grace;
That seeing they might see, yet not discern;
And hear, but yet the truth avoid to learn,
Conversion's efficacy left they feel,
And I the deadly wound of sin should heal.
But, if in this, obscurity appear,
How can my other parables be clear?
¶ The sower sows the word; but if the grain
In part expos'd on the way-side remain,
Satan immediately removes the part,
Which superficially rests on the heart.

THAT, which was sown on stony ground, appears
Him to describe the word who gladly hears;
But, wanting root, in trouble's dismal day
He sinks from persecution with dismay.
The grain dispers'd amongst the thorns is meant
Such hearers of the word to represent
As worldly cares and love of wealth entice,
With other lusts, into the toils of vice.
Thus is the word which in their hearts was sown,
Completely choak'd ere to perfection grown.

LATSY, the seeds sown upon fertile ground,
Are those, who, hearing, with good fruit abound:
Producing, in proportion to the mould,
Some thirty, sixty; some an hundred fold.

WHAT man, who means a candle's light to spread,
Hides it beneath a bushel, or a bed?

But

But rather will a candlestick select,
 That all the house may witness its effect.
 For there is nothing now withheld from sight,
 But, in due time, shall be expos'd to light ;
 Nor any circumstance, howe'er conceal'd,
 That shall not, in its season, be reveal'd.
 He that hath ears, submissive let him bend,
 And to my doctrine due attention lend.

HE caution'd them, moreover, to beware,
 And of the doctrine that they heard, take care ;
 For as ye estimate what ye receive,
 God, in proportion, further light will give :
 And he that of his gifts makes proper use,
 Shall have the more ; whilst he that doth abuse
 Those precious boons, which providence bestows,
 Shall what he really possesses lose.

THE gospel-state, he then observ'd again,
 Bears a similitude to certain grain,
 Which in his field a man with caution sows ;
 But whilst the night he passes in repose,
 The day in business, the grain shall grow,
 Shooting up constantly, he knows not how.
 Earth does spontaneously the blade disclose,
 The ear, and in the ear the corn that grows ;
 Which, when 'tis ripen'd, and the harvest come,
 The owner reaps, and bears the produce home.

By what similitude can we explain
 The rise and progress of Messiah's reign ?
 'Tis like a grain of mustard, far the least
 Of seeds ; yet, sown, shoots up, and is increas'd ;
 So that the fleet inhabitants of air
 For covert to its sheltering boughs repair.

THUS

Thus to the croud in parables he spake,
 Instruction as they were prepar'd to take:
 But gave to his disciples, when retir'd,
 Every elucidation they desir'd.

JESUS express'd a wish, at evening tide,
 To cross the lake, and reach the other side.
 Then the disciples sent the croud away,
 And with their Master pass'd without delay
 On board a vessel: which in company
 Of several smaller barks put forth to sea.
 A sudden tempest rose. The billows roar,
 And fill the vessel with their watery store;
 Whilst on a pillow Jesus lay reclin'd,
 Regardless of the surges and the wind.
 Frighted, they wake him with a hideous cry,
 Master, exert thyself, or else we die.
 He rose, rebuk'd the elements, and said,
 Peace! be ye still! and instant was obey'd.
 At once the howling tempest ceas'd to roar,
 And not a wave ran curling to the shore.
 Then Jesus, eying his disciples, said,
 Weak and infirm ones! why were ye afraid?
 Yet are ye void of faith? But mute with fear,
 Each gently whisper'd in his neighbour's ear,
 How has this man acquir'd resistless sway,
 That even the winds and waves his word obey?

CHAPTER V.

Christ delivering the possessed of a legion of dæmons, permits them to enter into a herd of swine.—He healeth a woman of an hæmorrhage; and raiseth the daughter of Jairus from death.

THE vessel soon attain'd the wish'd-for strand;
 And 'mongst the Gadarenes they made the land:
 When, suddenly, a man who long had dwelt
 Amongst the tombs, and grievously had felt
 An evil spirit's power, left his abode;
 And, fierce, encounter'd Jesus on the road.
 Fetters and chains, as weak restraints, he broke;
 Nor art nor strength could bend him to the yoke:
 But over hills, and tombs, with dismal moans
 Constant he rovd, and gash'd himself with stones.
 When at a distance Jesus he espied,
 He ran, he worshipp'd, and he loudly cried,
 Jesus, thou son of him who reigns on high!
 How have I done to thee an injury?
 By him I solemnly adjure thee, cease
 Tormenting me, and grant me full release:
 (For he had given the dæmon a discharge,
 Saying, depart, and leave the man at large)
 The spirit's name demanded, 'twas replied,
 Legion: for numbers in the man reside:
 Adding, permit me, for the rest, to pray
 Thou would'st not send us from these parts away.
 Now there was feeding on the hill's decline
 Where pass'd the scene, a numerous herd of swine.
 Send us, (the dæmons a request preferr'd,)
 Forth from the man into the bestial herd!

Jesus

Jefus indulging them in their request ;
 The man they quitted, and the fwine poffefs'd :
 When the whole herd, about two thoufand, went
 With rapid motion, down the fteep defcent ;
 And rufhing forward with a furious bound,
 Without exception in the fea were drown'd.

THEN thofe, the fwine that were employ'd to feed,
 Ran through the country and the towns with fpeed,
 To fpread the tidings: and the curious fort
 Went forth to learn the truth of the report.
 The place they reach'd, where fat the man poffefs'd
 Late by the legion, near to Jefus, drefs'd
 In proper cloathing; whilst his looks difplay'd
 His fanity: and they were fore afraid.

THOSE that had witnefs'd the furprizing fcene,
 Confirm'd the ftate in which the man had been,
 During poffeffion; nor forgot to tell
 What, through the damons, to the man befel:
 And all united earnestly to pray
 That Jefus from their coafts would move away.

ENTERING the fhip, he that had been poffefs'd,
 That he might go with Jefus, earneft prefs'd ;
 But he refus'd it, faying, get thee gone ;
 Acquaint thy friends what things the Lord hath done
 Compaffionately for thee: and he went,
 Giving to gratitude an ample vent.
 Throughout Decapolis at large he fhew'd
 On him what bleffings Jefus had beftow'd,
 Whilst all men marvell'd. Jefus then pafs'd o'er
 The fea and fafely reach'd the further fhore :
 Nor had he fooner fet his foot on land
 Than numbers croud'd round him on the ftand.

THE GOSPEL ACCORDING TO

A ruler of the synagogue, by name
 Jairus, in supplicating manner came,
 And fell at Jesus feet, with earnest prayer
 That he would instant to his house repair,
 To heal his little child, who sick to death,
 Lay at the point of yielding up her breath.
 But lay thy hand on her, thy blessing give,
 That health may be restor'd, and she shall live.

Thus importun'd, he, yielding, pass'd along
 Preceded and encompass'd by the throng.

As they went on, a certain woman stood
 Where the croud pass'd, on whom a flux of blood
 Twelve years had reigned. Much pain had she endur'd,
 And spent her all in seeking to be cur'd.
 Many physicians had in vain essay'd
 To heal her, but her health no progress made ;
 Nay, even declin'd. Soon as she chanc'd to hear
 Jesus in person follow'd in the rear,
 She join'd the press, and coming close behind,
 His garment touch'd ; persuaded in her mind
 The very touch would perfect her release,
 And instantly her hæmorrhage would cease.
 The dreadful malady at once restrain'd,
 Not the least symptom of disease remain'd.

PERCEIVING, whilst surrounded by the croud,
 Salvative virtue from his person flow'd,
 Jesus turn'd round, and ask'd, who touch'd my vest ?
 Thou see'st, said his disciples, we are press'd
 By multitudes ; how then can'st thou suppose
 We can proceed, yet none shall touch thy clothes ?
 Still he persisted with a steady eye
 The person who had touch'd him to descry.

THE conscious trembler at his feet fell down,
 And the whole truth did with minuteness own.
 Thy faith hath fav'd thee, daughter, Jesus said ;
 Depart in peace : thy hæmorrhage is stay'd.

WHILST yet he spake, a servant did appear
 With news distressing to a parent's ear,
 Who in blunt language to the ruler said,
 Why bring the master, since thy daughter's dead ?
 When Jesus heard the message, he replied,
 Cheering the parent, fear not, but confide.
 Then to the house repairing, suffer'd none
 To enter, saving Peter, James, and John ;
 And thus the croud of mourners he bespake,
 Why this unmeaning lamentation make ?
 Cease from your uselefs complaints ; forbear to weep ;
 The damsel is not dead, but is asleep.
 But they derided him, who then the croud
 Excluding, grasp'd her hand, and call'd aloud
 Talitha cumi ; which short phrase implies,
 Maid, I command thee from thy trance arise.
 Immediately she rose, as she was told,
 And walk'd about, (for she was twelve years old)
 When all then present at the damsel gaz'd ;
 For with astonishment they were amaz'd :
 But Jesus strictly gave a general charge
 That on the miracle none should enlarge.

CHAPTER VI.

Christ is contemned of his countrymen: he giveth the twelve power over unclean spirits.—Divers opinions of Christ.—John the Baptist is beheaded, and buried.—The apostles return from preaching.—The miracle of five loaves and two fishes.—Christ walketh on the sea; and healeth all that touch his garment.

DIRECTING then to Nazareth his way,
 The synagogue on the next sabbath-day
 He enter'd, and intent the word to preach,
 Began assiduously its truths to teach.
 Some of his auditors, astonish'd, said,
 How hath this man this wonderous progress made?
 From whence is such sagacity deriv'd?
 And how to do these works hath he contriv'd?
 Is not this person (for we cannot err)
 The son of Mary, and a carpenter?
 His brethren are our neighbours; and their names
 We know are Josés, Juda, Simon, James.
 With us his sisters too have residence:
 And at his teaching they conceiv'd offence.

JESUS replied, a prophet has renown
 In every situation but his own:
 And there his miracles he kept conceal'd,
 Except that some diseas'd he touch'd and heal'd;
 But wondering at their unbelieving mind,
 His preaching to the villages confin'd.

¶ THEN arm'd with power foul spirits to eject
 The twelve did he peculiarly select,
 And sent them forth in pairs, with this command
 No superfluities to keep in hand.

Sandals and staff I grant you ; but enjoin
 One only coat, no scrip, no bread, no coin ;
 And into whatsoever place ye come,
 Let the first house ye enter be your home
 Whilst there ye shall abide : but whosoe'er
 Rejects you, and your doctrine will not hear,
 The very dust adhering to your feet
 Shake off, when from their city ye retreat.
 Believe me, Sodom, and Gomorrah's land,
 In a less reprobated state shall stand,
 Than shall such city on that awful day
 When God his dreadful judgments shall display.

INSTRUCTED thus, they from his presence went,
 Exhorting all to listen and repent.
 Spirits impure from numbers they expell'd ;
 Many disorders wonderfully quell'd,
 The sick with oil anointing. Jesus' name
 Was at that season, by the voice of fame,
 Mention'd to Herod ; who, astonish'd, said,
 'Tis John the Baptist risen from the dead,
 And therefore these mirac'lous deeds are wrought ;
 Whilst others that it was Elias thought.
 By a third set, a prophet he was deem'd,
 Or one that as a prophet was esteem'd ;
 But Herod, conscious of the murder done,
 Concluded, from report, this must be John ;
 That John whom I in prison did behold,
 And who again is risen from the dead.
 For Herod John in prison had inclos'd,
 Because the lustful tyrant he oppos'd ;
 Saying, it is not lawful thou should'st wed
 Herodias, and with incest stain thy bed :
 For, in defiance of her former vows,
 He took to wife his brother Philip's spouse.
 She, had her power been equal to her will,
 Was bent the venerable man to kill.

But Herod fear'd him, and with great respect
 Treating the Baptist, did his life protect;
 For John a just and holy man appear'd,
 And his pure doctrine he with gladness heard.

ABOUT this time, on Herod's natal day,
 He gave (his regal splendor to display)
 A supper, where his captains, chiefs, and all
 That Galilee its principals could call,
 Attended; which to grace, a youthful dame
 Herodias's beauteous daughter came,
 And danc'd with such a matchless grace and air,
 That Herod, charm'd with her performance, sware,
 I will to what thou shalt demand consent,
 Though half my kingdom be the boon's extent.
 Her mother, by the girl consulted, said,
 Ask for thy recompence the Baptist's head.
 The king, though shock'd, by an oath's sanction tied,
 With her request reluctantly complied,
 The deed of death a soldier's falchion wrought,
 And to the king the reeking head was brought;
 Which by the princefs (on a charger laid)
 Was to Herodias barbarously convey'd.
 When his disciples instantly conferr'd,
 And in a tomb their master's corpse interr'd.

THE issue of their mission to relate,
 Then the disciples did on Jesus wait;
 And he advis'd them, come apart awhile,
 In the lone desert rest ye from your toil;
 Because the multitude became so great,
 They lack'd even opportunity to eat.
 Across the sea, with privacy, in haste
 They sail'd, and soon were landed on the waste:
 But the croud seeing whither they were bound,
 Reach'd the same place, skirting the coast around.

Jesus

Jefus beheld their ftate, with pity mov'd,
 As fheep without a fhepherd's care that rov'd,
 And he began to teach them; but the day
 Being far fpent died fenfibly away,
 When his difciples prefs'd him to intreat
 They would difperfe themfelves to purchafe meat.
 He order'd, give ye them; but they replied,
 Should we two hundred pennyworth provide
 Of bread, would it fuffice? He faid, explore
 How many loaves ye have, referv'd in ftore:
 Five, and two fifhes, they replied. Let all
 He added, equally the great and fmall,
 Seat themfelves. Instantly they fat in ranks,
 Hundreds and fifties, on the graffy banks.
 Then, looking up to heaven, he took, and brake
 The loaves, and words of benediction fpake.
 The fifhes next divided; and they ate
 What every one did feverally fate:
 And after all had finish'd their repaft,
 Twelve baskets full of fragments from the wafte
 Were gather'd up. And thus did Jefus deal
 To full five thoufand men a plenteous meal.

HE then to his difciples gave command
 To crofs the fea, and at Bethfaida land,
 Whilft he fent all the multitude away:
 When to a mountain he retir'd to pray.

EVENING approached, when ftanding on the fhore
 He fpied the vefiel fcarcely half-way o'er;
 And faw befide, with rowing they were toil'd:
 For the wind adverfe all their efforts foil'd.

SURPRIS'D, they faw in the fourth watch of night
 Their Mafter walking on the waves, upright.

Supposing it a spirit they espied
Approaching them, they vehemently cried:
But, to support their troubled minds, he said
Be of good cheer, 'tis I, be not afraid.
He then the ship ascended; when the wind
Ceas'd, and astonishment seiz'd ever mind:
For they forgot how many had been fed
With two small fishes and five loaves of bread;
So harden'd were their hearts. The ship pass'd o'er,
Meanwhile, and at Gennefaret reach'd the shore,
Where he was known. The people from afar
Their sick relations to his presence bare;
And through the district, wheresoe'er he went,
The roads a moving picture did present;
Where every one did his sick friends expose,
Begging to touch the border of his cloaths:
And all that thus to seek relief were brought,
Receiv'd, with certainty, the cure they sought.

CHAPTER

CHAPTER VII.

The Pharisees condemn the disciples for eating with unwashen hands.—Christ chargeth them with breaking the commandment of God, by following the traditions of men: teacheth that meat defileth not the man: healeth the Syrophenician woman's daughter of an unclean spirit; and one that was deaf, and had an impediment in his speech.

SOME Scribes and Pharisees, prompt to condemn,
 Came, at the season, from Jerusalem;
 Who seeing the disciples take their seat
 With hands defil'd (meaning unwash'd) to eat,
 Censur'd them; for in general the Jews,
 Except they wash their hands, to eat refuse,
 Adhering to tradition. When they come
 Forth from the market, and arrive at home,
 Till wash'd they touch no victuals; and uphold
 Many traditions handed down of old.
 Their pots, cups, tables, all are wash'd; and pains
 Are us'd to cleanse their brazen ware from stains.
 The Scribes and Pharisees then ask'd him, why
 Tradition do thy followers defy?
 Why thus the Elders with derision treat,
 And with unwashen hands presume to eat?
 To their malignant charge he thus replied,
 Base hypocrites! 'tis truly prophesied
 Of you* "this people act the outward part
 "Of worship, but deny me in their heart.
 "Howbeit, vain their worship, whilst they err,
 "And human rites to my commands prefer."

S 2

For,

* Isaiah xxix. 13.

THE GOSPEL ACCORDING TO

For, setting God's authority aside,
 Ye substitute tradition for your guide ;
 Washing your pots, and other household ware,
 And giving to exteriors all your care.
 Adding, divine commandments ye reject ;
 Reserving for tradition your respect.

MOSES says, * " Honour to thy parents give ;"
 † " Nor suffer him that curseth them to live :"
 But ye aver, a gift, however low
 Its worth, if on your parent ye bestow,
 Your vain traditions quit a man of care,
 All future necessaries to prepare.
 And thus whilst dispensations ye direct,
 Ye make the word of God of none effect.

¶ CALLING the multitude, he said, attend,
 That my instructions ye may comprehend.
 Not that which enters man, can man defile ;
 But what proceeds from him partakes of guile.
 He that hath ears, let him attend, and learn
 The truth if he be willing to discern.

THEN the disciples, after he retir'd,
 An explanation from the Lord desir'd.
 Are ye so void of knowledge, he replied,
 In such a parable to need a guide ?
 Man can acquire no guilt, 'tis clear of doubt,
 From that which passes inward from without.
 His food has no connection with his heart ;
 But separating the nutritious part,
 The dregs go downward. From the heart proceeds
 Each evil thought that genders evil deeds,
 Adulteries, fornications, murders, cheats,
 Thefts, avarice, lasciviousness, deceits,

Pride,

* EXODUS xx. 12. † EXODUS xxi. 17.

Pride, foolishness, malice's evil eye,
 And the gigantic vice of blasphemy.
 These evil things are all conceived within,
 Defile the man, and sink him deep in sin.

¶ THENCE he retreated to the coasts of Tyre
 And Sidon, where he shew'd a strong desire
 To rest unnoticed; but his great renown
 Would not permit him to remain unknown;
 For, there, the mother of a child possess'd
 Did, kneeling at his feet, his aid request;
 (Syrophenicia was her nation's name;
 And of Greek origin the woman came)
 Crying, thy power, O Lord! in mercy show,
 And rid my daughter of her dreadful foe.
 He answer'd, let the children first be fed.
 Would it be meet to give to dogs their bread?
 True, gracious master, was her meek reply;
 Yet dogs that underneath the table lie,
 Are with their crumbs indulg'd. Go, Jesus said,
 This speech thy faith so amply hath displayed,
 That, as thy compensation, rest assured
 Gone is the dæmon, and thy daughter cured:
 Joy gave her speed, and halting home, she found
 The dæmon banish'd, and her daughter found.

¶ CROSSING Decapolis, he reach'd the sea
 Which washes all the shore of Galilee:
 There a deaf man was to his presence brought,
 Whom but to touch they earnestly besought.
 The man, moreover, from impediment,
 Utter'd imperfectly whate'er he meant
 To say. Taking the man from all the rest,
 On both his ears his fingers he impress;
 Then spat, and touch'd his tongue. Which done, he sigh'd,
 And looking up to heaven, Ephphatha cried,

That

That is, be open'd: when his ears unclosed,
And the restraint which held his tongue was loosed,
So that he spake with freedom. Then a charge
He gave that none should on the case enlarge.
But still the stricter silence he enjoin'd,
The more to publish it were all inclin'd;
And, fill'd with admiration, shew'd their sense
Of wonders prompted by benevolence;
Saying, what mercy does in him appear
Who gives the dumb to speak, the deaf to hear!

CHAPTER

CHAPTER VIII

Christ feedeth the people miraculously: refuseth to give a sign to the Pharisees: he admonisheth his disciples to beware of their leaven, and that of Herod: giveth sight to a blind man: acknowledgeth he is the Christ, who should suffer death, and rise again; and exhorteth to patience under persecution for the profession of the gospel.

THE crowd that follow'd Jesus growing great,
 And wanting absolutely food to eat,
 He said to his disciples, I am mov'd
 That three days fast the multitude have prov'd.
 Should I dismiss them, on the road o'ercome
 With faintness, numbers would not reach their home;
 For divers came from far. The twelve replied,
 How can this concourse be with bread supplied
 Here in the wilderness? He made demand
 How many bread-loaves may ye have in hand?
 Small is our store, they answer'd; seven alone:
 Let then the people on the grass sit down,
 Was his reply. Then with collected look
 To heaven directed, the seven loaves he took,
 Gave thanks for them; in different portions brake:
 And gave them for the people to partake.
 A few small fishes afterwards were found,
 Which blessing, he distributed around:
 Thus were four thousand men with food replete,
 Leaving seven baskets fill'd with broken meat.

¶ HE then dismiss'd them; and without delay
 By ship to Dalmanutha urg'd his way.
 There, tempting him, the Pharisees a sign
 Requir'd, to prove his mission was divine.

Why

Why doth this generation, he replied,
 (Whilst, hurt by their hypocrisy, he sigh'd)
 To gratify their pride, a sign from heaven
 Demand, which never shall to pride be given?
 Then, turning from them, to the ship applied,
 And, failing, landed on the other side.

Now the disciples had employed no thought
 On bread; and but a single loaf had brought:
 Of Pharisaic leaven, he said, beware;
 Nor less of that of Herod take ye care.
 Then reasoning, thus among themselves they said,
 Thus he reproves us for the want of bread.
 Jesus perceiving their mistake, replied
 What can your minds so utterly misguide?
 Yet are your hearts so hard? your eyes so blind?
 Your ears so deaf? no memory can ye find?
 Amongst five thousand when five loaves I brake,
 What baskets full of fragments did ye take?
 They answer'd, twelve. And when four thousand men
 Were fed, how many did ye gather then?
 Seven, they replied. Why cannot then, your mind,
 Said he, the purport of my questions find?

¶ THEN came he to Bethsaida, where they brought
 A blind man, whom they earnestly besought
 Jesus to touch. He gently led him down
 The street, till they arriv'd without the town;
 When on his eyes he spat, and laid each hand
 Upon him, putting to him this demand,
 Seest thou any thing? Who said, I spy
 Men, as trees walking, pass before my eye.
 The patient's eyes then Jesus touch'd again,
 Saying, look upwards; when distinct and plain
 He saw each object. Jesus from the town
 Charg'd him to keep; nor make the wonder known.

¶ JESUS from thence to Cefarea came,
 Which bears, additionally, Philip's name,
 And question'd his difciples on the way,
 Concerning me what do the people fay?
 They answer'd, fome fuppofe thee to be John
 The Baptift; fome, that thou'rt Elias, own;
 Whilst a third fet unitedly agree
 One of the ancient prophets thou must be.
 He added, tell me, what do ye decide?
 Peter with promptnefs, thou'rt the Chrif, replied.
 'Then charg'd he them, on no account to tell
 The folemn truth from Peter's mouth that fell.

HE then inform'd them, that the Son of Man
 Must, in completion of redemption's plan,
 By elders, priests, and fcribes, rejected, flain,
 On the third day be rais'd to life again.
 This fpake he openly: but Peter took
 The Lord afide, with purpose to rebuke;
 Who, turning, told him, with indignant tone,
 Get thee behind me, Satan; hence! begone!
 For language fuch as thine befpeaks a mind
 Not unto God, but worldly things inclin'd.

¶ To his difciples then he thus address'd
 His fpeech, and thofe that round his perfon prefs'd;
 He that would me for his example take,
 Must felf in every fenfe and fhape forfake.
 Who aims to fave his life, that life shall lofe,
 Whilst he to death, himfelf that shall expofe
 For my fake and the gospel's, from the grave
 The life he risks with certainty shall fave.
 For what advantage can that man obtain,
 His foul who lofes, though the world he gain?

Or what so precious in creation's range
Man would not offer for his soul's exchange?
The man, my word who reckons a disgrace
In this adulterous and corrupted race,
Him will the son of man with shame difown,
When with the angels round his father's throne
At the last day triumphant he shall come,
The good to bless, and seal the sinner's doom.

CHAPTER

CHAPTER IX.

Jesus is transfigured.—He instructs his disciples concerning the coming of Elias : casteth forth a deaf and dumb spirit : foretelleth his death and resurrection : exhorts his disciples to humility ; charging them not to prohibit such as be not against them, nor to give offence to any of the faithful.

JESUS observ'd, I see some standing here,
 Who, till Messiah's kingdom shall appear
 With power, though tenants of precarious breath,
 Shall not be subject to the stroke of death.

¶ Six days had pass'd, when with a chosen few,
 Namely, James, John, and Peter, he withdrew
 Up to a mountain of distinguish'd height,
 Where he became transfigured in their sight.
 His raiment shone. Its whiteness was like snow,
 Exceeding what a fuller can bestow :
 And to augment the splendor of the scene,
 Moses conversing was with Jesus seen,
 Joined with Elias. Peter then address'd
 His master thus : here were it good to rest.
 Let tabernacles then erected be
 For Moses, for Elias, and for thee.
 This Peter spake, not knowing what he said ;
 He and the rest so greatly were afraid.
 At that time overshadow'd by a cloud,
 From thence a voice proceeded, clear and loud ;
 Proclaiming, this is my beloved son,
 Hear him : and, suddenly, the men were gone :
 For, looking where the glorious forms had been,
 None but their master and themselves were seen.

Descending from the mount, he said, let none
 The vision that they have beheld make known,
 Till that prognosticated period come,
 When I, the Son of Man, rise from the tomb.
 This speech made deep impression on their mind,
 And to themselves they kept the fact confined:
 But oft the theme to disputations led,
 What could be meant by rising from the dead.

¶ THEY then propos'd this question to him home,
 Why say the Scribes Elias first must come?
 He answer'd, what the Scribes alledge is true:
 Elias at his coming shall renew
 And stablish all things; meaning what of old
 The prophets of the Son of Man foretold;
 Who must to divers sufferings be expos'd,
 And bear contempt, till the sad scene be clos'd.
 Touching Elias is the scripture cleared,
 For to the world again hath he appear'd,
 As it was written: and as they thought meet,
 Did they his person and his office treat.

¶ APPROACHING his disciples, they were found
 With a great multitude encompass'd round;
 And in the circle many Scribes appear'd
 With the disciples, whom engag'd he heard
 In strong debate. The people ran to meet
 Jesus with joy, and courteously to greet.
 Tell me, said he, so earnest and so loud
 What makes ye talk? when one among the crowd
 Address'd him, Master! of thy power assur'd,
 I've brought my son in order to be cured.
 By a dumb spirit seiz'd, whene'er it comes,
 He falls, his teeth he gnashes, and he foams.
 By frequent paroxysms his health declines,
 And his whole body in its substance pines.

To thy disciples for assistance brought,
 They could not compass the relief I fought.
 Ah, faithless generation! Jesus said,
 How long must I your unbelief upbraid?
 Bring him to me; which when the dæmon found,
 He threw the child, convuls'd, upon the ground,
 Where he lay foaming. Jesus of the fire
 Then did minutely of the case inquire;
 Who answer'd, even from his infant years
 Hath he been handled as he now appears;
 Frequent into the fire or water thrown,
 Hazard of life he constantly hath known.
 If in thy power to help us then it lies,
 On our sad state compassion exercise.
 Canst thou believe with firmness, Jesus faith?
 For every thing is possible to faith.
 The father answer'd, overpower'd with grief,
 Lord! I believe, aid thou mine unbelief.

JESUS observ'd the croud collecting round,
 And thus the spirit with tremendous sound
 Rebuk'd: I charge thee, spirit deaf and dumb!
 Out of the child that instantly thou come,
 And never more return. Hideous the cries;
 And terrifying were the agonies
 The child endured. At length the spirit fled,
 Leaving the infant to appearance dead;
 And many thought him so; but by the hand
 He rais'd him up, and gave him strength to stand.

THEN his disciples ask'd, why did we fail,
 Nor could our efforts like thy word prevail?
 He answer'd, this affliction, I declare,
 Asks the joint aid of abstinence and prayer.

¶ HE then through Galilee, conceal'd, pass'd on,
 Unwilling on his journey to be known.

To his disciples plainly then he said,
 The Son of Man shall shortly be betray'd
 Into the hands of sinful men; be slain,
 And the third day be rais'd to life again:
 But they by no means fathom'd his intent,
 Yet fear'd to ask what that expression meant.

¶ MAKING Capernaum his next abode,
 Tell me, said he, what subject on the road
 Caus'd your contention: but they all were mute,
 For on preeminence was their dispute;
 Then to the twelve address'd himself, and said,
 He that is anxious to appear your head,
 Must gain it by humility, and fall
 From his vain thoughts, and stoop to serve you all.
 Then in the midst of them a child he placed,
 Took in his arms, and tenderly embraced;
 Observing, whofo' in my name receives
 A child like this, evinces he believes
 In me: and he who credits what I say,
 Believes, and him that sent me will obey.

¶ AT this time John his master thus address'd:
 We saw a man that dæmons dispossess'd,
 Using thy name, and charg'd him to refrain,
 As he with us no union doth maintain.
 Jesus replied, forbid him not, for he
 Cannot to us in opposition be
 That in my name works miracles. Whoe'er
 On you a cup of water shall confer
 As Christ's disciples, and from love to me,
 I tell you, shall not unrewarded be.
 A single little one who shall aggrieve
 Of those that truly in my name believe,
 Far better for him, were a millstone hung
 Round him, and he into the sea were flung.

In case thine hand a cause of sin should prove,
 Cut off thine hand, and the dread cause remove ;
 For better life to enter with a maim,
 Than bear Gehenna's everlasting flame ;
 Where their worm dies not ; and age after age
 The fire does unextinguishably rage.
 And if thy foot offend, cut off the same,
 For better enter into life, though lame,
 Then be tormented in Gehenna's fire,
 Which never shall diminish or expire ;
 Where their worm never dies, and where the flame
 Continues everlastingly the same.
 And if thine eye occasion thee to fall,
 Forth from its orbit scoop the treacherous ball ;
 For better enter heaven deprived of one,
 Then with them both be to Gehenna thrown ;
 Where their worm dies not, and the dreadful flame
 Continues to eternity the same.

ALL shall with fire be salted ; and likewise
 Salt shall be used with every sacrifice.
 Salt is of use ; but if its taste no more
 Remains, who shall its usefulness restore ?
 Have salt within yourselves ; and study peace,
 That in your hearts its influence may increase.

CHAPTER X.

Christ argues with the Pharisees on the subject of divorce: blesteth the children brought unto him: instructs a rich man how to attain eternal life: informs his disciples of the danger attending riches: promiseth rewards to them who forsake worldly advantages on account of the gospel: foretelleth his death and resurrection: adviseth the two ambitious suitors rather to think of suffering with him: and restoreth sight to Bartimeus.

DEPARTING thence, by Jordan's farther bound,
 Again he enter'd on Judæa's ground.
 His presence an amazing concourse brought,
 Whom in his customary mode he taught.

¶ THE Pharisees, with purpose to insnare,
 Urg'd Jesus his opinion to declare
 If from the ties of matrimonial vows
 A man can legally divorce his spouse.
 In my reply, said he, ere I proceed,
 Tell me the rule which Moses has decreed.
 Simply a writing of divorce, they say,
 Moses directs, to put the wife away.
 For the peculiar hardness of your heart
 Moses, he said, this precept did impart;
 But, in the planning of creation's scale,
 God only form'd a female and a male:
 Therefore a man his parents shall forsake,
 Cleave to his wife, and they one flesh shall make.
 Husband and wife no longer then are twain,
 But, in strict union join'd, one flesh remain.
 What, therefore, God together hath combin'd
 By human laws can never be disjointed.

But

But the disciples, after they retir'd,
 Again about this institute inquir'd.
 He told them, he that shall divorce his wife,
 And with another join in married life,
 Commits adultery; and whoe'er shall wed
 Her that's divorc'd, pollutes the marriage-bed.

¶ THEN were young children unto Jesus brought,
 And he, that he would touch them, was besought;
 But his disciples their attempts repell'd,
 Which strange behaviour when the Lord beheld,
 It much displeas'd him; and he said, forbear,
 Nor dare forbid the children to come near;
 For 'tis such humble characters as those
 The kingdom of Messiah that compose:
 For, 'till like children ye become, 'twere vain
 A hope of entering it to entertain.
 Then took them in his arms, his hands impress'd
 On them, and every one with fervour blest'd.

¶ As he proceeded on the road, a man
 With zealous earnestness to meet him ran;
 And, kneeling, pray'd, good Master! I desire
 Instruction, life eternal to acquire.
 Jesus replied, why dost thou call me good,
 Which can alone of God be understood?
 Thou knowest the commandments; Do not steal;
 Nor with thy neighbour fraudulently deal.
 Honor thy parents; no false witness bear:
 Avoid adultery; keep from murder clear.
 Master, he answer'd, I aver with truth,
 All these commands have I obey'd from youth.
 Jesus regarding him with looks of love,
 Said, one thing rests, sincerity to prove;
 Sell all thou hast; bestow it on the poor,
 And heaven shall blest thee with its richest store;

Then, from the world and its attractions free,
 Arise, take up thy cross, and follow me.
 This answer made him instantly depart ;
 For he was rich, and sorrow wrung his heart.

THEN Jesus his disciples thus address'd :
 How hard is it for those of wealth possess'd
 The gospel-dispensation to embrace !
 Finding this sentence fill'd them with amaze ;
 Children, he said, ye little know how hard
 It is for those that chiefly wealth regard
 To love God's kingdom. Through a needle's eye
 Sooner a camel his vast bulk may ply,
 Than he that trusts in riches find a place
 Within the kingdom of celestial grace.
 With deep astonishment they whisper'd, who
 Can know salvation, if the truth be so ?
 He answer'd, God no difficulty deems
 That which impracticable man esteems.

PETER observ'd, Lord ! thou must own that we
 All things deserted through regard to thee.
 Jesus replied, no man hath left his house,
 His brethren, parents, children, lands, or spouse,
 For my sake, and the gospel's, but shall know
 An hundred fold in recompence below,
 Though mix'd with persecution ; and, above
 Shall be rewarded with eternal love ;
 But many that are last, first shall appear,
 And many first esteem'd, lag in the rear.

THEN on the road that to Jerufalem led,
 They follow'd, trembling ; Jesus at their head ;
 When once again on every anxious breast
 His near-approaching sufferings he impress ;
 Saying, up to Jerufalem behold
 We go ; where I shall treacherously be sold

To the chief priests and scribes; by wicked breath
 Condemn'd to suffer ignominious death,
 Deliver'd to the Gentiles, mock'd, scourg'd, slain;
 But the third day be rais'd to life again.

¶ THEN James and John, the sons of Zebedee,
 Came to him, begging that he would agree
 To their request. He answer'd, let me know
 What is the boon ye wish me to bestow?
 When thou art thron'd in glory, both replied,
 That we be thine assessors on each side.
 Alas! said Jesus, little do ye think,
 What ye demand. Are ye prepar'd to drink
 My cup of sorrow? Are ye well appriz'd
 With what dread sufferings I must be baptiz'd?
 They answer'd, Lord, we are. True, ye shall drink
 My cup, said he, nor from my baptism shrink;
 But those exalted stations that ye want,
 Rests not with me peculiarly to grant;
 But shall with certainty be their reward,
 For whom in wisdom they have been prepar'd.

WHEN the ten heard the brethren's bold request,
 Repentment at their conduct all express.
 Jesus observ'd, With arbitrary sway
 The Gentile rulers make their slaves obey.
 Not so with you: the man that would be great,
 Must as their menial all his equals treat.
 He that would be your principal, must fall
 In estimation, ministering to all.
 Even I, distinguish'd as the Son of Man,
 From heaven descended on the servile plan,
 To minister to many, and to give
 My life a ransom, that their souls might live.

¶ ON quitting Jericho, whilst the rude throng
 Press'd close around him as he pass'd along,

Blind Bartimeus by the highway side
To every passenger for alms applied ;
Who hearing Jesus pass'd, with piercing cry,
Said, Jesus, son of David ! cast an eye
Of pity on me. Angry at the noise,
Some roughly charged him to restrain his voice
But he cried out, with doubled earnestness,
O Son of David ! pity my distress.
Jesus stood still, and to the people said,
Let him approach, that cries to me for aid.
Those near him shouted, courage ! friend, arise,
He calls for thee. The beggar nimbly flies
To Jesus ; who demanding his desire,
Was told, my sight I earnestly require.
As thy reward, receive it, Jesus saith ;
For thy recovery is due to faith.
Instant his eyes with former lustre glow'd :
He saw ; and follow'd Jesus on the road.

CHAPTER

CHAPTER XI.

Christ rideth triumphantly into Jerusalem : curseth the fruitless leafy tree : purgeth the temple : exhorteth his disciples to stedfastness of faith, and to forgive their enemies : and defendeth the lawfulness of his actions, by the witness of John, who was a man sent of God.

AS to Jerufalem they nearer drew,
 Bethphage and Bethany appear'd in view :
 When from the Mount of Olives he sent down
 Two of his followers to a neighbouring town
 Saying, At your first entrance ye shall see
 A colt, fast tied ; whom loose, and lead to me.
 Should any question you ? the Lord, reply,
 Wants him ; and none will his consent deny.
 Entering the village, at a door they spied
 The colt they fought for, with a halter tied :
 But whilst they loose the beast, his owners say,
 Why do ye take our property away ;
 They shap'd their answer as they had been taught,
 And, unrestrain'd, the colt to Jesus brought :
 Then on his back, with clothes like trappings graced,
 Their humble master joyfully they placed :
 And many spread their garments in the way ;
 Whilst others did their pious zeal display
 The trees by spoiling of their leafy load,
 And strewing the green branches on the road ;
 Whilst those who led, and those that came behind,
 In pious strains of exultation join'd,
 Crying, Hofanna : blessings we proclaim
 To him who visits in Jehovah's name.
 Blessed be he who does perpetuate
 Our glorious father David's royal state.
 Which now is manifest. To him be given
 Loudest Hofannas in the highest heaven.

HE then (his entry thus in public made)
 An early visit to the temple paid :
 Which having view'd minutely, with his train,
 At eve he left Jerusalem again.

¶ RETURNING hungry the succeeding day,
 He spied a fig-tree, distant, on the way,
 Loaded with leaves: and stept aside to try
 If any fruit it haply might supply ;
 But found none : for the time did not allow
 The luscious produce to adorn the bough.
 No man, hereafter, said he to the tree,
 Shall be permitted to taste fruit of thee.

¶ ENTERING the city's boundary again,
 He sought the temple, venerable fane!
 Whence he ejected all that bought and sold,
 With those who profit drew from changing gold ;
 And arm'd with zeal, did thoroughly expel
 The traders thence, who doves presum'd to sell ;
 Nor through the temple would he suffer ought
 Of vessel, or utensil, to be brought ;
 Saying, the prophets with one voice declare
 “ * This for all nations is the house of prayer ;”
 But ye (distinguish'd amongst impious men !)
 † “ Have turn'd my temple to a robber's den.”
 The chief-priests and the scribes this language heard,
 And would have murder'd him, but that they fear'd :
 For all the people to whate'er he said,
 With silent wonder fix'd attention paid.

AT eve, e'er day shot the last gleams of light,
 He left Jerusalem, to pass the night.
 The following morn discover'd to their view
 A wither'd plant where late the fig-tree grew.

* Isaiah lvi. 7.

† Jeremiah vii. 11.

Master ! said Peter, what by thee was made
 A curse, behold ! is utterly decay'd.
 Jesus to Peter and the rest replied,
 Be not astonish'd, but in God confide.
 I tell you, who can in his mind decree
 This mountain shall be cast into the sea,
 Harbouring no doubt, but strong in faith, shall find
 The miracle confirm'd which he design'd.
 Therefore I tell you, when ye pray, believe
 The subject of your prayer ye shall receive,
 And to your amplest wish shall it be given ;
 Only remember, in addressing heaven,
 All that have injur'd you, forgive ; that so
 Your heavenly father pardon may bestow
 On you : for if to pardon ye object,
 Forgiveness how can ye from God expect ?

¶ REACHING again Jerusalein, whilst he walk'd
 Within the temple, and instructive talk'd,
 The chief-priests and the scribes, with all the band
 Of elders, came to him, with this demand,
 Whence hast thou thine authority ? and who
 Empower'd thee these despotic acts to do ?
 Jesus replied, in one thing answer me,
 And I your question to resolve agree.
 How were his powers to John the baptist given ?
 Did they originate from men, or heaven ?
 Then thus they reason'd : if from heaven we own,
 He will retort, why then not credit John ?
 But if from men, the people we must fear,
 Who John's prophetic character revere.
 Therefore they said, we know not ; nor will I,
 Jesus rejoin'd, to your demand reply.

CHAPTER XII.

In a parable of the vineyard let out to unthankful husbandmen, Christ foretells the reprobation of the Jews and the calling of the Gentiles.—He avoids the snare of the Pharisees and Herodians about paying tribute to Cæsar : refutes the error of the Sadduces, who denied the resurrection : resolves the question of the Scribe concerning the first commandment : refutes the opinion that the Scribes held of Christ ; bidding the people to beware of their ambition and hypocrisy : and commendeth the poor widow's contribution of two mites, in preference to the larger sums of the wealthy.

HE then to speak in parables began,
 And thus express'd himself: A certain man
 Planted a vineyard, set a hedge around ;
 Prepar'd his wine-vat ; and within the ground
 A tower erected ; let the whole on rent ;
 And on a journey to a distance went.
 Soon as the season for the vintage came,
 He sent, his portion of the fruit to claim.
 The husbandmen his servant caught, and beat ;
 And, without payment, forc'd him to retreat.
 A second, sent in the first servant's stead,
 They bruise'd with stones, and wounded on the head ;
 And their malicious temper to display,
 Shamefully treated, sent the man away.
 Another made a third experiment ;
 But him they kill'd : and many more were sent
 Without effect. Some cruelly they beat ;
 Others they slew. The master having yet
 One son, his well-belov'd, he sent him on,
 Saying, they sure will reverence my son.
 The husbandmen agreed, this is the heir ;
 Let us dispatch him, and the vineyard share. They

They kill'd him, therefore ; and, without remorse,
 Forth from the vineyard cast the mangled corse.
 What methods will their injur'd Lord employ ?
 The husbandmen he surely will destroy ;
 And, without question, to a different set
 The vineyard and its rich productions let.
 This scripture-passage have ye not perus'd,
 * " That which the builders with contempt refus'd,
 " The edifice's ornament is known,
 " Being the principal and corner stone."
 This is the Lord's appointment ; and our eyes
 Behold the fact with ignorant surprisè.
 Fain would they then have seiz'd him, being clear
 Pointed at them the meaning did appear ;
 But by the people aw'd, in discontent
 And sullen temper from the place they went.

¶ THE Pharisees and sycophantic tribe,
 That Herod's impious principles imbibe,
 Then thus accosted him, Master ! 'tis known
 That thou art true ; and influenc'd by none
 Teacheest the way of God sincerely. Say,
 Lawfully can we Cæsar's tribute pay ?
 Perceiving their hypocrisy, he said,
 Why is this snare so treacherously laid ?
 Shew me a coin ; when instantly they brought
 One whereon trophies and designs were wrought.
 Whose head, said Jesus, and the titles whose,
 That the two faces of the coin disclose ?
 They told him, Cæsar's. Pay then what ye owe
 To Cæsar ; and on God his rights bestow.
 This unexpected answer, just and wise,
 Fill'd them with equal anger and surprisè.

X

¶ THE

* Psalm cxviii. 22.

¶ THE Sadducees to Jesus then apply,
 Direct, the resurrection who deny;
 Observing, Moses wrote, in married life
 If a man die, and childless leave his wife,
 His brother shall partake the widow's bed,
 To raise up children in the husband's stead.
 Seven brethren in a district lately liv'd,
 Whose eldest married, but not long surviv'd
 His marriage, and died childless. To the seven
 In sad succession was the woman given;
 For none left issue. At the last she died,
 And what we ask is, that thou would'st decide,
 When the whole family shall rise again
 Whose shall she, matrimonially, remain,
 All having equal claim? Then Jesus spake,
 Not knowing scripture, widely ye mistake,
 Neither the power of God. The future life
 Disclaims the ties of husband and of wife.
 All they to whom that privilege is given,
 Live like the blest inhabitants of heaven.
 Touching the dead, that they shall rise again,
 Moses does in the clearest sense explain;
 When God said to him in the bush, I am
 The God of Jacob, Isaac, Abraham.
 God of the living, not the dead, 'tis plain
 How gross the error is ye entertain.

¶ A Scribe, who had attended the dispute,
 Hearing him thus their theory confute,
 And that they were completely silenc'd saw,
 Ask'd Jesus the first precept of the law.
 Jesus replied, The principal command
 Is this, * " O Israel! hear and understand:
 " The Lord our God's the one and only Lord,
 " To whom, without reserve, thy love afford.

* Deuteronomy vi. 4.

“ Love him with all thy soul, with all thine heart,
 “ Thy powers, and all thine intellectual part.
 This is the first commandment, which displays
 Conformity to what the second says ;
 Namely, * “ Thy kindness to thy neighbour prove
 “ By loving him as thou thyself dost love.”
 Than these commands no wisdom can produce
 Superiors in authority and use.

THE truth hast thou declar'd, the Scribe replied,
 For God is one ; and there is none beside :
 And to love him sincerely from the heart,
 Wherein the understanding bears its part,
 With all the soul and faculties ; and prove
 By acts, our neighbour as ourselves we love,
 Will to evince our soul's true state suffice,
 More than burnt-offerings and sacrifice.

JESUS observing his discreet reply,
 Said, To Messiah's kingdom thou art nigh.
 And, from that hour, not even his subtlest foes
 Dared a surmise or question to propose.

¶ WHILST in the temple Jesus daily taught,
 This case before the people's minds he brought,
 Why say the Scribes in peremptory tone,
 That Christ is absolutely David's son ?
 When David, who by inspiration spake,
 Does this remark particularly make ?
 † “ The Lord said to my Lord, do thou enjoy
 “ This right-hand seat, till I thy foes destroy.”
 How will they make these different points accord,
 That Christ is David's son, and David's lord ?
 The common people listen'd. and appear'd
 Delighted with the doctrine that they heard.

¶ CONCLUDING

* Leviticus xix. 18. † Psalm cx. 1.

THE GOSPEL ACCORDING TO

¶ CONCLUDING his discourse, he said, Beware ;
 Nor make the Scribes your pattern, and your snare.
 In their long robes they vainly walk the street,
 Looking for compliments from all they meet ;
 Claim in the synagogue the highest chair ;
 At feasts the chief accommodations there.
 Making long prayers, the widow's pittance steal.
 Such shall the heaviest condemnation feel.

¶ WHILST fitting where the treasury was in view,
 Many he saw their offerings that threw
 Therein. And numbers, that were rich, display'd
 Their bounty with munificent parade.
 Then a poor widow came with decent grace,
 And dropt two mites into th' accustomed place.
 Jesus observ'd, The widow's gift, though small,
 In its intrinsic worth outweighs them all.
 They of superfluous substance gave a part ;
 She gave her all: and gave with all her heart.

CHAPTER

CHAPTER XIII.

Christ predicts the destruction of the temple; the persecutions on account of the gospel: that the gospel must be preached to all nations; that great calamities shall happen to the Jews; and the manner of his coming to judgment: the hour whereof being unknown, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.

LEAVING the temple, a disciple said,
 Look, Master, at the grandeur here display'd,
 What curious works of masonry appear!
 What a stupendous edifice is here!
 Jesus replied, alas! this glorious place
 Shortly shall impious enemies erase:
 And so complete the ruin, every stone
 Disjoin'd from others shall be left alone.

As Jesus on the Mount of Olives sat
 Soon after, opposite the temple's gate,
 Peter, John, James, and Andrew, to unfold
 Requested him the things he had foretold;
 And what the previous signals that would come,
 Dreadful forerunners of the temple's doom?

JESUS replied to them, keep constant guard,
 And to prevent deception be prepar'd;
 For many will assume my name, and say
 I am the Christ, and numbers draw astray.
 Thus, when of war and its report ye hear,
 Imagine not the consummation near.
 These things must happen. Nations shall engage
 In wars; and states contend with mutual rage.

The yawning earth in her capacious womb,
 Shall bury thousands in one common tomb.
 Famine shall waste the world; commotions spread
 Through happiest governments dismay and dread:
 Yet these, which might the firmest discompose,
 Are but mere preludes to superior woes.

¶ THEN to yourselves take heed, for they shall draw
 You forth, as criminals, to courts of law.
 The synagogue its cruel rage to vent,
 With the sharp scourge your bodies shall torment.
 Haled before Princes for my sake, your word
 Against them ample witness shall afford:
 But, previously, the gospel must appear,
 And all mankind the glorious tidings hear.
 When, therefore, they shall hurry you away,
 Feel no concern for that which ye shall say:
 The Holy Ghost your language shall supply;
 Therefore on him with confidence rely:
 For though your tongues articulate the words,
 'Tis his suggestion your defence affords.
 Such sad depravity the heart will sway,
 Brother shall brother unto death betray.
 Fathers and sons, perverting nature's laws,
 Each others death shall mercilessly cause;
 And mercy for my name's sake shall ye find
 Hatred and enmity from all mankind:
 But who shall perseveringly endure,
 Will his salvation finally secure.

¶ THAT profanation when ye shall behold,
 (Peculiarly by Daniel foretold)
 Stand where it ought not, in the holy place,
 (May he that reads, the secret meaning trace)

Let them, that in Judæa then may be,
 For safety to the distant mountains flee.
 Let those on the house-top descend, nor stay
 To take their money or their goods away.
 That hour should any in the field o'ertake,
 Let him not turn, but even his cloaths forsake.
 Woe to the pregnant then, and those oppress'd
 With innocents depending on the breast!
 And that your flight be not in winter, pray;
 For such affliction shall attend that day
 As never yet, since first the world began,
 Was felt, nor shall again be known by man:
 For, should the Lord permit the term to last,
 None could escape his anger's furious blast;
 But God, who does his favour'd race protect,
 Shall shorten it, because of his elect.

IF, Christ is here, or there, should any say,
 To what they publish no attention pay.
 Pretended Christs and prophets shall arise,
 Attended with such signs and prodigies,
 As, should not God their fraudulence disclose,
 Would even on th' elect themselves impose.
 Keep then upon your guard; and thus prepar'd,
 See that ye be not by their wiles insuar'd.

¶ AFTER that tribulation, in those days,
 The sun, obscur'd, shall not emit his rays.
 The moon no longer shall her light impart;
 The stars from their appointed orbits start;
 And, like the waves of a tempestuous sea,
 The heavenly powers shall agitated be.
 Then with amazement shall the world behold
 The clouds of heaven on either side unfold;
 Whilst arm'd with power, in terrible array,
 The Son of Man his glory shall display.

Then

Then, likewise, shall he fend his angels forth,
 Who from the East, the West, the South, and North,
 Shall his elect, with the dread trumpet's sound,
 Convene from heaven's and earth's remotest bound.

THIS information from the fig-tree learn ;
 In whose young shoots the leaves when ye discern,
 All say the summer's near. So likewise, ye,
 When these sad signals of portent ye see,
 Know danger's at your doors : for all this doom,
 Shall on the present generation come.
 The heavens and earth shall perish and decay ;
 But not one word of mine shall pass away.

¶ THE knowledge of that day to none is given,
 Not even to th' angelic host of heaven ;
 Nor is communicated to the Son :
 But for the Father is reserv'd alone.
 Therefore be circumspect, and watch and pray :
 Because uncertain of the hour and day.

THE Son of Man may be compar'd to one
 Who left his house, on a far journey gone ;
 But to his servants gave their proper charge,
 So that each man knew his own work at large ;
 Ordering the porter, with peculiar care
 To watch, lest ought improper enter there.

WATCH then, not knowing when the Lord will knock,
 At evening, midnight, crowing of the cock,
 Or morn ; your guard with blameless caution keep ;
 Lest, at his coming, ye be found asleep.
 Let, therefore, what I say to all attach,
 For it concerns you generally ; Watch.

CHAPTER XIV.

A conspiracy against Christ; upon whose head a woman poureth precious ointment.—Judas selleth his master for money. Christ himself foretelleth how he shall be betrayed by one of his disciples: after the passover prepared and eaten, he institutes his supper: declares aforehand the flight of his disciples, and Peter's denial.—Judas betrays him with a kiss.—He is apprehended in the garden, falsely accused, and impiously condemned by the Jewish council, shamefully abused by them, and thrice denied of Peter.

THE season of unleaven'd bread drew near;
 For in two days the feast of Passover
 Was to be kept. The scribes, and chiefs of those,
 The Jewish Hierarchy that compose,
 Devis'd in concert, with malignant joy,
 Some crafty method Jesus to destroy:
 But, from mere prudence, 'twas agreed by all
 Unsafe to act during the festival,
 For fear of insurrection. Jesus chose
 At Bethany to take his night's repose;
 Where Simon, call'd the leper, did intreat
 In courteous wise his company to meat.
 Whilst there, a woman brought into the room
 An alabaster box of rich perfume.
 The box she brake, and upon Jesus' head
 The costly compound of rich odours shed:
 When some disciples, with indignant eye
 Beheld the scene, they ask'd the reason why
 This waste? for had the precious ware been sold,
 The poor had benefited by the gold.
 And they reprov'd her harshly; but he said
 Let her alone, nor dare an act upbraid

Y

Demonstrative

Demonstrative of pure regard: distress
 And poverty ye always can redress.
 The poor are ever with you: but for me
 My stay amongst you short indeed will be.
 What she could do is done. Her precious nard
 My body for interment has prepar'd:
 And wheresoe'er my gospel shall be nam'd,
 This charitable act shall be proclaim'd.

¶ THEN Judas (call'd Iscariot) went away
 To the chief-priests his master to betray.
 Gladly they heard his offer, and agreed,
 To gain their point, his avarice to feed:
 Nor did he from that time the means neglect
 To bring his monstrous treason to effect.

¶ THEN came the day when with unleav'd bread
 The Jewish tribes, by ordinance, are fed.
 On this day must the paschal lamb be slain,
 As God by Moses did of old ordain.
 Where would'st thou, the disciples said, that we
 Prepare the passover for us and thee?
 Go ye, to two disciples he replied,
 And in the city make that man your guide,
 Whom first encountering in the public street,
 Bearing a water-pitcher ye shall meet.
 Whatever house he enters, thither go;
 And charge the owner instantly to show
 The guest-chamber, where I and mine may meet
 Our paschal meal conveniently to eat.
 Then will he shew you a large upper-room;
 Wherein prepare, and tarry till I come.
 Punctual their master's orders they obey'd,
 And ready there the passover was made.

AT eve, with the disciples Jesus came,
 When, as ordain'd, they ate the paschal lamb.
 Take notice, he observ'd, of what I say;
 One of you twelve your master shall betray.
 With sorrow stupified look'd every eye,
 Whilst each demanded, Master! is it I?
 One of your number, he replied, is he;
 Even one who dips in the same dish with me.
 The Son of Man must go as truth hath said;
 But woe to him by whom he is betray'd.
 Better for him, sad child of sin and scorn!
 If he had never been of woman born.

¶ Now, whilst they ate, Jesus took bread, and blest;
 And, after breaking, gave it to the rest,
 Saying, This, as my body, take and eat;
 Then took the cup, and with devotion meet
 Gave thanks; and then proceeding through the rank,
 Each in his turn receiv'd the cup, and drank:
 Jesus observing, This doth represent
 My blood, as shed in the new testament
 For many. But, on earth whilst I remain,
 I from the vine's production will refrain;
 Nor taste it till that period when with you
 In God's own kingdom I shall drink it new.

¶ THEN, having sung an hymn, they walk'd abroad,
 And to the Mount of Olives took the road;
 When Jesus told them, all of you shall be
 This night offended, on account of me:
 For thus, inspir'd, does Zechariah write,
 * "The Lord of armies shall the shepherd smite,
 "And all the sheep shall in confusion flee;"
 But I will shew myself in Galilee,
 After my resurrection from the dead.

Y 2

THOUGH

* Zechariah xiii. 7.

THE GOSPEL ACCORDING TO

THOUGH all should be offended, Peter said,
 Yet will not I. Jesus replied, this night,
 'Ere twice the cock proclaim th' approach of light,
 Wilt thou renounce me thrice. This did incense
 Peter to add, with greater vehemence,
 With thee I fully am prepar'd to die ;
 But never basely will thy name deny.
 And thus said all. When to a place they came
 Upon the mount, Gethsemane by name,
 He order'd his disciples there to stay,
 Whilst for a time he should retire to pray.

THEN taking Peter, James, and John apart,
 With consternation and a burthen'd heart
 He thus bespake them: Anguish and distress
 With deadly sorrow all my powers oppress:
 Tarry, and watch. Advanc'd a little way,
 Prostrate he fell, and thus began to pray,
 O, that this hour were past! Father, to thee
 All things are possible. Remove from me
 This cup of sorrow: yet not mine alone,
 But thine, even thine almighty will be done.

HE then return'd, and finding them asleep,
 To Peter said, could not e'en Simon keep
 One hour awake? Assiduous watch and pray,
 Left by temptation ye be led astray.
 The mind would willingly her efforts use ;
 But the tir'd body does its aid refuse.

AGAIN he left them, and again he pray'd,
 The words repeating that before were said.
 Once more returning to the place, he found
 All still remain'd in slumber on the ground ;
 For heavy were their eyes, nor could they make
 A rational reply to what he spake.

The third time, thus the sleepers he address,
 Sleep undisturb'd, my friends, and take your rest.
 'Tis done:—at length arrives the heavy hour
 That gives the Son of Man to treason's power.
 Arise, let us go hence: the traitor's feet
 Approach, the victim of his guilt to meet.

¶ THEN, suddenly, whilst yet the words he spake,
 Did the vile traitor his appearance make,
 From the chief priests attended by a guard,
 For violence with swords and clubs prepar'd.
 Judas had given this token, when ye see
 That I embrace a man, be sure 'tis he.
 Then stepping forward with audacious haste,
 Exclaiming, Rabbi! Jesus he embrac'd.

¶ THE traitorous signal instant was obey'd;
 Jesus was seized on, and a prisoner made.
 His sword unsheathing, one to Jesus near
 Depriv'd the high-priest's servant of an ear.
 Why do ye thus with arms, he said, attend,
 As if ye meant a thief to apprehend?
 Within the temple day by day I taught,
 Yet none of you to seize my person sought;
 But all must be fulfill'd which scriptures say.
 Then all deserted him, and fled away.
 One youth, indeed, to follow Jesus press'd,
 Cover'd alone with a fine linen vest;
 Whom when the soldiers caught, with sudden sleight
 Quitting his dress, he saved himself by flight.

¶ To Caiaphas' palace (in debate
 Where the chief-priests, the scribes, and elders sat)
 Jesus was carried, whilst to watch th' event,
 Peter, behind, at a short distance went;
 Enter'd the house, and sought a place to gain
 Near to a fire, amongst the menial train.

Meanwhile

Meanwhile the elders, priests, and council strove
 By perjury their wicked charge to prove ;
 But fail'd: at length some caitiffs they procur'd,
 Who with the sanction of an oath assur'd,
 He said, this temple built with hands I'll raze,
 And will replace the structure in three days
 With one not made with hands. But, even so,
 No congruous facts their evidence could show.
 Then the high-priest amidst the council rose,
 Demanding, hast thou nothing to oppose?
 Their attestations thou hast heard: then why
 Dost thou not to their evidence reply?
 Jesus continuing mute, he said again,
 I charge thee in thine answer to explain
 If thou art Christ the Son of God most high.
 I am, was Jesus's concise reply:
 And, plac'd on the right hand of power shall ye
 The Son of Man at his next advent see
 Amidst the clouds of heaven make his descent.

THEN the high-priest his robes of office rent,
 Saying, what need of witnessess? ye hear
 His blasphemies: can guilt be made more clear?
 The council join'd, and with united breath
 Pronounc'd him guilty, and deserving death.
 Then some began to spit on him. Some spread
 A covering o'er his face, and smote his head,
 Exclaiming impiously, at every blow,
 Inform us, Prophet! who has struck thee now:
 And, to complete the horrid scene, a load
 Of blows the menials on his cheeks bestow'd.

¶ WHILST Peter stood in the court-yard, a maid,
 Servant to Caiaphas, approach'd, and said,
 Viewing him earnestly, thou too wast seen
 Amongst the followers of this Nazarene:

But

But he replied, the man I do not know ;
When, instantly, the cock began to crow,
Just as he left the vestibule. Again
The maid averr'd, thou wast in Jesus' train.
Peter again denied it. Those around
Then challeng'd him upon a different ground,
Asserting, thus it must be ; for thy phrase
A Galilean origin betrays.

WITH oaths and imprecations he began
To re-affirm, I do not know the man.
Scarce had he spoken, when the cock's shrill note
To Peter's mind the Lord's prediction brought,
" This very night, before the cock crow twice,
" Peter! shalt thou deny thy master thrice.
Struck with this awful monitor, he crept
Aside, in bitterness of soul, and wept.

CHAPTER

CHAPTER XV.

Jesus, brought bound, is accused before Pilate.—Upon the clamour of the common people, the murderer Barabbas is released, and Jesus delivered up to be crucified: he is crowned with thorns, spit on, mocked, and crucified between two thieves.—He suffereth the triumphing reproaches of the Jews; but is confessed by the centurion to be the Son of God: and is honourably buried by Joseph of Arimathea.

THE chief-priests, elders, scribes, and council sat
 Long time engag'd in intricate debate,
 When Jesus they agreed to send away
 In bonds to Pilate, at the dawn of day.
 Art thou, said Pilate (for I wish to know)
 King of the Jews? resolve me, yes or no.
 He answer'd, thou hast said it. Then, at large
 The chief-priests labour'd to make good their charge;
 But Jesus answer'd not. Dost thou not hear,
 Said Pilate, what against thee they aver?
 But Jesus still stood silent, and resign'd,
 So that astonishment fill'd Pilate's mind.

Now, at the people's option, on that feast
 A prisoner whom they favour'd was releas'd.
 Barabbas, one of the seditious train,
 A citizen who had in tumult slain,
 Lay then confin'd. With importuning cry,
 The croud to Pilate for their boon apply,
 Who mildly thus address'd them: Would ye choose
 Jesus, esteem'd as sovereign of the Jews?
 For well he knew that envy mov'd their mind
 To cause him thus in bonds to be confin'd:

But,

But, by the priests incited, all exclaim,
 Barabbas is the man we wish to name.
 He pleaded, to what issue shall I bring
 The case of Jesus, whom ye call your king?
 They answer'd, crucify him. Pilate said,
 Wherefore? what evil to his charge is laid?
 The multitude incens'd, conjointly cried
 With turbulence, let him be crucified.

¶ THEN Pilate, that the people might be pleas'd,
 Barabbas from imprisonment releas'd,
 Condemning Jesus to be scourg'd, and sent
 To crucifixion's dreadful punishment.
 The military led him to the hall,
 Which Roman soldiers the prætorium call;
 Where, when the cohort was conven'd, they dress'd
 The patient sufferer in a purple vest;
 Platted a crown of thorns with wicked haste,
 Firm on his head the torturing emblem plac'd,
 With impious mockery his ears assail,
 Saluting him, King of the Jews, all hail!
 Bruis'd with a reed his head, spat on his face,
 And paid him homage mingled with grimace.
 This mockery done, the purple robe he wore
 They took away, and cloth'd him as before
 In his own vestments, and without delay
 To the last scene of suffering led the way.
 Meeting one Simon, a Cyrenian Jew,
 (Rufus's sire, and Alexander's too)
 As from the country he return'd, the throng
 Made him, by force, to bear the cross along
 Then to a scite call'd Golgotha they came.
 (Place of a scull is its translated name)
 A bitter potion where they did prefer,
 Whose composition was of wine and myrrh:

But he refus'd it. Now, when crucified,
 They chose by lot his garments to divide.
 It was precisely the third hour of day
 That mark'd this act of exquisite dismay.
 No man the superscription did accuse ;
 For these the brief contents, " King of the Jews."

¶ To magnify the horror of the scene,
 His cross was plac'd two criminals between.
 With taunts each passenger, reviling, said,
 Whilst in contemptuous form he shook his head,
 Thou that the temple canst destroy ; and more,
 Canst in three days the edifice restore,
 Let those extraordinary powers be known ;
 Preserve thyself, and from the cross come down.
 The chief-priests and the elders join'd the rest,
 And thus themselves malignantly exprest,
 He rescued others from the yawning grave,
 Strange, that from death himself he could not save !
 His cross let Christ the King of Israel leave,
 And we will credit what our eyes perceive.
 Nay, even the convicts on each side that hung,
 Ufed contumeliously each impious tongue.
 From the sixth hour until the ninth was past,
 A total darkness all the land o'ercast,
 When Jesus utter'd this distressing cry,
 Eloi, Eloi, lama sabacthani ?
 Which means, my God ! my God ! why thus bereft
 Of comfort, and without assistance left ?
 Some that stood near him, confidently said,
 Hark ! to Elias he applies for aid :
 On which one dipt a sponge in vinegar,
 Plac'd on a reed, and with officious care,
 Gave it to quench him ; saying, let alone,
 Try if Elias come to take him down.

Then

Then Jesus with amazing effort cried
 Aloud, and in the very effort died;
 When instantly the temple's vail was rent
 From top to bottom in its full extent.

¶ WHEN the centurion then on duty nigh,
 Heard Jesus utter his expiring cry,
 He said to those around him, seiz'd with dread,
 This man must be the Son of God, indeed.
 Some women stood spectators of the scene,
 Far off; 'mongst whom were Mary Magdalene;
 Joses and James's mother; Salome,
 Who had, with others, long in Galilee
 Attended him; and many like to them,
 Who follow'd Jesus to Jerufalem.

¶ WHEN evening came, because this day with care
 For the approaching sabbath they prepare,
 Joseph, who from Arimathea came,
 A counsellor of honourable name,
 And who himself did patiently await
 The promulgation of the gospel-state,
 With confidence to Pilate did prefer
 A suit, the body that he might inter.
 Pilate, amaz'd he had so soon expir'd,
 From the centurion of the fact inquir'd;
 Of which when certified, without delay
 He granted leave to take the corps away.
 Joseph then took the body down, and round
 With linen of peculiar fineness bound;
 Plac'd it within a tomb hewn in a rock;
 And roll'd against its mouth a stony block.

MEANWHILE the Marys both prolong'd their stay,
 To mark the place where the Lord's body lay.

CHAPTER XVI.

An angel declareth the resurrection of Christ to three women.—Christ appeareth to Mary Magdalene; to two disciples going into the country; then to the apostles, whom he sendeth forth to preach the gospel: and ascendeth into heaven.

NOW both the Marys, Magdalene, and she
 Mother of James, with her call'd Salome,
 The sabbath ended, went with spices stor'd,
 Bought to anoint the body of the Lord.
 The first day of the week, soon as the sun
 His constant course of duty had begun,
 They reach'd the tomb; when each began to say
 What friendly arm shall roll the stone away?
 For it was weighty. But, behold! the stone,
 To their complete astonishment, was gone.
 Entering the sepulchre, a youth they spied
 Cloth'd in a long white robe, who occupied
 The right side: and they sorely were afraid,
 Till with complacency of tone he said,
 Lay every apprehensive thought aside;
 Jesus of Nazareth, who was crucified,
 Ye seek. He is not here, but risen.—This way
 Come, and behold where the Lord's body lay.

¶ Go now, to Peter and the rest disclose,
 Before you into Galilee he goes:
 For there, according to his former word,
 Shall your glad eyes behold the living Lord.
 The tomb they left with terror and dismay,
 Nor spake a word to any by the way.

¶ Now

¶ Now, after Jesus from the tomb arose, . . .
 To Mary Magdalene at first he chose
 To prove his resurrection (from whose breast
 Seven evil spirits he had dispossess'd)
 Who to the mournful friends of Jesus went,
 That weeping sat, to tell this great event :
 But, notwithstanding from her mouth they heard
 He was alive, and had to her appear'd,
 Yet they believ'd not. On that very day,
 Though in a different form, upon the way
 He join'd with two disciples as they walk'd,
 And, forrowing, of the late transactions talk'd,
 These to the residue the news convey'd,
 But no man credited whate'er they said.

JESUS once more his person did reveal,
 Whilst the eleven were seated at their meal ;
 For incredulity whom he reprov'd,
 And obstinacy, which remain'd unmov'd ;
 Because no credence to their words they gave,
 Who saw him, when arisen from the grave.

¶ THEN said he, instantly yourselves prepare,
 To all mankind the gospel to declare.
 He that believes, and is baptiz'd, shall know
 The blessings from salvation's fount that flow.
 Whilst he that lives in unbelief shall find
 The horrors of a self-condemning mind.
 These wonderous powers believers shall possess,
 Untaught, to speak in divers languages ;
 To cast out dæmons in my name ; to take
 With safety in their hands th' envenom'd snake.
 No poisonous draught shall injure them ; and those
 On whom, when sick, their hands they shall impose,
 Shall to full health and soundness be restor'd.

¶ Now

¶ Now, after this assurance from the Lord,
He was assum'd to the divine abode,
And took his place at the right hand of God.
Then went they forth, in every place to preach,
The Lord co-operating with their speech,
And fealing, by the miracles they wrought,
The doctrine of falvation which they taught.

END OF THE SECOND GOSPEL.



The Gospel

ACCORDING TO

SAINT LUKE.

THE GOSPEL

ACCORDING TO

SAINT LUKE.



CHAPTER I.

The preface.—The conception of John the Baptist, and of Christ.—The prophesy of Elizabeth, and of Mary, concerning Christ.—The nativity and circumcision of John.—The prophesy of Zachary respecting Christ and John.

SINCE many to delineate have design'd
What has of late engag'd the public mind
Concerning those things which to us have been
By them related who the facts had seen,
Rever'd Theophilus, I thought it right
That I minutely should to thee recite
Those acts which from their origin I knew;
That, plac'd in order, thou might'st clearly view
The whole; and thence the certainty discern
Of what thy mind has been dispos'd to learn.

A a

WHEN

THE GOSPEL ACCORDING TO

WHEN Herod o'er Judæ's district reign'd,
 Zachary the office of a priest sustain'd.
 He from Abia sprung. His wife, by name
 Elizabeth, of Aaron's lineage came.
 Both, righteous in the sight of God, observ'd
 All his commands, nor from his worship swerv'd.
 But childless was this pair: and both the wife
 And husband then had pass'd the prime of life.

ONCE, when officiating in his turn,
 Within the temple fragrant gums to burn,
 Whilst at the hour of incense those without,
 With hands uplifted and with hearts devout,
 Were praying, Zachary at the altar's side
 Sudden an angel of the Lord espied;
 Who, to the holy man with fear oppress'd,
 These cheering words successfully address'd:
 Fear thou not, Zachary; the Lord, who hears
 His saints' petitions, on thy side appears.
 Thy wife Elizabeth shall bear a son,
 To be distinguish'd by the name of John;
 Gladness and joy shall fill thee at his birth,
 For his nativity shall bless the earth.
 In the Lord's sight great favour shall he gain;
 From wine and all strong drink shall he refrain.
 Led by the spirit from his mother's womb,
 Through him to God shall many converts come
 Of Israel's children. He shall go before,
 Arm'd with Elijah's spirit, and his power,
 To turn to children the parental heart:
 Wisdom to unbelievers to impart;
 And to prepare a willing people's mind,
 Already to receive the Lord inclin'd.

THEN

THEN Zacharias said, How shall I learn
The truth of this prediction to discern?
For I am growing ancient; and my wife
Is fast declining in the vale of life.

THE angel answer'd, I am Gabriel; known
In heaven, as standing near th' Almighty's throne.
From him a messenger of joy I come;
But thou shalt, for thy punishment, be dumb,
Because thou didst not on my words believe;
Which, in due time, completion shall receive.

EXPECTING Zachary, the people stay'd,
Wondering so long his coming he delay'd;
And when, at length, he pass'd the temple's gate,
Lost was all power the wonder to relate;
But, by the signs he made, one point was clear'd,
Some supernatural object had appear'd;
Although the circumstances unexplain'd
By reason of his want of speech remain'd.
Soon as his term of ministering expir'd,
The pious priest to his own home retir'd.

ELIZABETH experienc'd in short space,
That Gabriel's promis'd word had taken place.
The first five months of pregnancy conceal'd
She kept. The Lord, said she, hath thus reveal'd
His favour: thus his loving-kindness prov'd,
And the reproach of barrenness remov'd.
In the sixth month, by heavenly mandate sent,
To Nazareth the holy angel went,
To a pure virgin, Mary call'd; the spouse
Betroth'd of Joseph, sprung from David's house.

THE angel thus saluted her—Rejoice,
Favourite of heaven! the Lord's peculiar choice!

Hail, blessed amongst women! Mary stood
 Amaz'd, and fix'd in meditating mood,
 Uncertain of the messenger's intent;
 And dubious what such salutation meant.

His message then resum'd, Gabriel said,
 Cease, highly-favour'd! cease to be afraid:
 Thou shalt be pregnant, and a child shall bear,
 Who by the name of Jesus shall appear.
 Great shall he be; and shall be call'd the Son
 Of the Most High, and sit on David's throne.
 O'er Jacob's house perpetual shall he reign,
 And his dominion evermore maintain.

MARY inquir'd, How can these things be so,
 Seeing no intercourse with man I know?
 On thee, said Gabriel, shall the spirit rest,
 And power Almighty like a shade invest
 Thy person: wherefore shall the holy child
 Thou shalt produce, the Son of God be styl'd.
 Thy kinswoman Elizabeth, behold!
 Is pregnant with a son, though now grown old.
 She, of a mother's hope who seem'd depriv'd,
 To her sixth month has happily arriv'd;
 For nothing can resist Almighty sway;—
 God speaks the word, and all his works obey.
 Mary replied, According to thy word
 Be it to me, the servant of the Lord.

THE gracious message to conclusion brought,
 His heavenly station the Archangel sought;
 Mary then rose, intent with anxious haste
 To reach a city 'midst the mountains plac'd,
 Where Zacharias dwelt. Her well-known voice
 Instantly made Elizabeth rejoice;

So that with Mary's greeting overcome,
 The conscious infant leapt within her womb.
 Fill'd with the Holy Ghost, silence she broke,
 And with loud voice this benediction spoke:—

BLESSED above all women! blest indeed
 The holy child who shall from thee proceed!
 Why should the mother of my Lord descend
 Thus meekly to regard an humble friend?
 For, lo! thy gratulation's cheering sound
 With transport made the babe within me bound.
 And blest is she that hath believ'd the word
 Which shall take place, as told her from the Lord.

THEN Mary said—My soul, elate with joy,
 Shall her best powers to praise the Lord employ,
 My spirit, while remain my life and voice,
 In God my Saviour constant shall rejoice;
 For he hath rais'd his humble handmaid's name,
 Whom future ages blessed shall proclaim.
 Me, beyond bounds, th' Almighty hath preferr'd,
 Whose name be ever holy and rever'd.
 Successively, to those his name that fear,
 His boundless mercy shall unchang'd appear.
 He, whilst his strength was gloriously display'd,
 By their own arts the proud has prostrate laid.
 He from their thrones has princely men displac'd,
 And those of lowest rank to power has rais'd.
 The famish'd soul with plenty does he feed,
 And brings the rich to penury and need;
 Preferring promis'd mercy in his mind,
 Israel his servant still hath found him kind;
 To our forefathers as he did engage,
 Even Abraham and his sons, from age to age.

WITH her relation Mary here sojourn'd
 About three months, and homeward then return'd.

Now

Now, when Elizabeth's full term was come,
 The son predicted issued from her womb.
 Her neighbours and relations, who had heard
 For her how graciously the Lord appear'd,
 Rejoic'd with her; and when the season came
 For circumcision, gave the child the name
 Of Zacharias: but she said, my son
 Must bear, assuredly, the name of John.
 Those that were present question'd her, before,
 That name if any of her kindred bore;
 And therefore begg'd the father to disclose
 What appellation for his son he chose:
 Who for a tablet made a sign, and wrote
 John is the name which from the Lord was brought.
 All present in astonishment remain'd;
 And, instant, lo! his tongue its use regain'd.
 From his glad lips high strains of rapture broke;
 For praise to God compriz'd the whole he spoke.
 The region round about was fill'd with dread;
 And through the hilly parts the rumour spread.
 Deeply impress'd, each to his neighbour spake,
 Some wonderous change this child will surely make:
 For, questionless, throughout the whole design
 The work of God does manifestly shine.

INSPIR'D divinely, Zachary then rose,
 Heaven's gracious dispensation to disclose:
 Bless'd be the God of Israel; bless'd the Lord,
 Who does redemption to his own afford;
 And for his people has prepar'd, of grace,
 A Saviour of his servant David's race,
 As by the sacred prophets was foretold;
 And in their writings was confirm'd, of old:
 That we securely might be kept from those,
 Who by their actions shew themselves our foes:

His holy covenant to keep in mind,
His mercy to our fathers which consign'd;
The solemn vow, to Abraham which he swore,
That he would grant his children evermore
Divine protection; and, exempt from fear,
Holy and just they might his name revere.
And thou, dear child! though lightly now esteem'd,
Of the Most High a prophet shalt be deem'd.
As the Lord's messenger, thou shalt prepare
His people's hearts, and his approach declare
To those that his salvation seek and own,
Which through remission of their sins is known;
And shalt, as does the day-spring from on high
To those that sit in darkness, light supply;
Their captive souls from death's dark shade release,
Guiding their feet into the paths of peace.

THE child increas'd in stature; whilst his mind,
Divinely bent, to holiness inclin'd:
And, till to Israel publicly reveal'd,
In the lone wilderness he lay conceal'd.

CHAPTER

CHAPTER II.

Augustus taxeth all the Roman empire.—The nativity of Christ: an angel relates it to the shepherds: many of the heavenly host sing praises to God for it.—Christ is circumcised: Mary purified.—Simeon and Anna prophecy of Christ.—He increaseth in wisdom; questioneth in the temple with the doctors; and is obedient to his parents.

THE hour by prophets long foretold drew near,
 When the desire of nations should appear.
 The Roman empire then enormous grown,
 And by its rulers not completely known,
 Augustus chose that time of peace t' embrace,
 Its souls to number, and its bounds to trace.
 When for this register the edict came,
 Quirinus Syria in a prefect's name
 Govern'd: and all were order'd to repair
 To their own cities, to be enter'd there.

JOSEPH with Mary his espoused bride,
 In Nazareth long accustom'd to reside,
 To Bethlehem went; which was their proper place
 For registry, as sprung from David's race.

AND now the fulness of the time was come
 When Mary's son should quit her virgin womb.
 An inn's poor stable was the chamber where
 This holy child first breath'd the vital air.
 The house no room affording, there he lay
 In a rude manger, on a bed of hay.

AT this time, to some shepherds in the field,
 Thus was the angel of the Lord reveal'd;

Their

Their flocks whilst guarding in the dead of night,
 Lo! with an instantaneous blaze of light,
 Round them the glory of the Lord appear,
 O'erwhelming all with wonder and with fear.
 Then said the angel, Purge from dread each heart;
 Behold, I come good tidings to impart;
 Tidings of greatest joy, the world to cheer,
 Which distant ages shall with transport hear:
 For unto you, this memorable morn,
 In David's city is a SAVIOUR born,
 Even Christ the Lord; and this a certain sign,
 Wrapt up in swaddling clothes the babe divine
 Shall to your search appear. His humble bed
 A manger in a fordid stable's shed.
 Then join'd the angel a celestial throng,
 Chaunting aloud this evangelic fong;

Glory in the highest heaven
 Be to God by angels given:
 And may human bosoms prove
 Blissful seats of peace and love.

THIS hymn complete, the wondering shepherds saw
 The hosts of angels back to heaven withdraw;
 And then agreed to Bethlehem to repair,
 To witness God's transcendent wonders there.
 With haste they went; and as the angel said,
 The babe discover'd in a manger laid:
 Whilst Joseph and his spouse, with minds sedate,
 And looks of love, close to the infant sat.

THE shepherds having seen the child, unfold
 All that concerning him the angel told.
 The hearers merely cause for wonder find;
 But more than wonder pass'd in Mary's mind.
 Minutely she distinguish'd every part,
 And ponder'd all things deeply in her heart.

THE GOSPEL ACCORDING TO

The pious shepherds in glad sounds of praise,
 As they return, to God their voices raise,
 For all the wonders they had heard and seen,
 As by the angel ascertain'd had been.

WHEN the day fix'd for circumcision came,
 As Gabriel mention'd, Jesus was the name
 They gave the child; and when the term expir'd
 For purifying, which the law requir'd,
 They journey'd to Jerusalem, with intent
 Before the Lord their infant to present,
 (As says the precept, every first-born child,
 If male, shall holy to the Lord be styl'd)
 A pair of turtledoves to bring likewise,
 Or two young pigeons for a sacrifice.

A man for piety and justice fam'd
 Dwelt at Jerusalem, Simeon who was nam'd.
 Long had he waited, year succeeding year,
 Till Israel's consolation should appear.
 To him the Holy Spirit had reveal'd,
 His aged eyes should not in death be seal'd,
 Ere they had seen Messiah. This man's mind
 By supernatural influence was inclin'd
 To the Lord's temple instant to repair
 When the child's parents made their entrance there,
 To do for him the customary rites
 Which the Mosaic institute recites.
 The infant in his feeble arms display'd,
 He rais'd his voice, and thus devoutly said:
 Thy servant now departs in peace, O Lord!
 Kindly releas'd, according to thy word:
 For, lo! mine eyes have thy salvation seen,
 Before the people which prepar'd has been,
 To fill the Gentile world with heavenly light,
 And make thine Israel gloriously bright.

ASTONISH'D

ASTONISH'D Joseph and his wife appear'd
 At the prophetic display they heard.
 Then both with pious fervency he blest'd ;
 But Mary thus peculiarly address'd :

MANY of those that Israel's house comprize,
 Shall to this child owe both their fall and rise ;
 And (which shall pierce thee like a sword) a sign
 Shall he display which numbers shall malign :
 So shall the secrets of those hearts, conceal'd
 Which now remain, be publicly reveal'd.

A prophetess of Aser's tribe that came,
 Phanuel her father, Anna was her name,
 Seven years who in the married state had liv'd,
 And to the age of eighty-four surviv'd,
 Making the temple chiefly her abode,
 With prayers and fastings waiting upon God,
 Came at this juncture, likewise ; and the Lord
 In terms of reverent gratitude ador'd ;
 And spake of Jesus to each upright mind,
 In Salem that redemption hop'd to find.

WHEN all was finish'd that the law requir'd,
 To Nazareth the pious pair retir'd.
 As the child grew, his faculties apace
 Increas'd ; with wisdom blest'd, and heavenly grace.
 His parents at Jerusalem every year
 Did at the Paschal festival appear ;
 And when their son had reach'd twelve years of age,
 Made him companion of their pilgrimage :
 But when the customary time was spent,
 To their own place in Galilee they went.

UNKNOWN to both of them, the child inclin'd
 To longer residence, remain'd behind ;
 Whilst unsuspecting of his further stay,
 They journey'd homeward till the close of day ;
 When not discerning him amongst the train
 Of friends, they sought Jerufalem again :
 Where Jefus, after three days fearch, was found
 Plac'd in the midft, the doctors fitting round
 Within the temple ; now on them intent,
 Now questioning what certain dogmas meant ;
 Whilst the affembly fix'd attention paid,
 Astonish'd at the prompt replies he made.

HIS mother wondering at the folemn fcene,
 Ask'd him, My fon, what can this conduct mean ?
 Behold, thy father and myfelf have fought
 To find thee out, with many an anxious thought.

JESUS thus answer'd, Have ye yet to learn
 My father's bufinefs is my fole concern ?
 But they, to the myfterious meaning blind,
 In vain endeavour'd his intent to find.

THIS paff, with them at Nazareth he ftay'd,
 And, truly fubject, filial duty paid,
 Whilst every gracious word he did impart,
 Mary kept clofely treafur'd in her heart.
 Meanwhile he grew ; and following wifdom's plan,
 Engag'd the favour both of God and man.

CHAPTER III.

*The preaching and baptism of John: his testimony of Christ.—Herod imprisoneth John.—Christ baptized, receiveth testimony from heaven.—The age and genealogy of Christ from Joseph upward.**

* (The genealogy not admitting of verification, the common translation is necessarily adopted.)

O'ER Rome Tiberius fourteen years had reign'd ;
 O Pilate Judea's government sustain'd ;
 Herod the Galilean sceptre sway'd,
 And Iturea Philip's power obey'd ;
 Annas and Caiaphas the mitre bore
 Which, by divine appointment, Aaron wore,
 When John, who in the wilderness abode,
 Came forth, obedient to the voice of God,
 The baptism of repentance to display,
 That all transgressions might be wash'd away :
 For thus of John Isaiah testifies,
 † " The voice of one that in the desert cries,
 " Way for the Lord with diligence prepare ;
 " And to make clear his path exert your care.
 " Fill'd shall each valley be, reduc'd each height ;
 " The rugged road made smooth, the crooked straight ;
 " And all mankind, from mental blindness free,
 " The great salvation of our God shall see."
 Then of the croud, that throng'd to be baptiz'd,
 He ask'd, Say, brood of vipers! who advis'd,—
 Who warn'd you of your dread impending doom ;
 And caution'd you to flee the wrath to come ?
 Give proofs of your repentance ; nor depend
 On the pretence from Abraham ye descend :

For

† Isaiah xl. 3, 4, 5.

For, from the very pavement of this place
 God can a progeny to Abraham raise.
 Even now the axe descends upon the root ;
 Therefore each tree that bears degenerate fruit
 Unfit for worthier purpose, is cut down,
 Upon the fire as fuel to be thrown.

ON this denunciation, struck with dread,
 What shall we do, his trembling hearers said ?
 John answer'd, Who abounds, with liberal heart,
 Let him to the necessitous impart.

THE publicans for baptism next applied,
 Requesting rules their course of life to guide ;
 From all extortion, he rejoin'd, abstain,
 Nor make demands more than the laws ordain.

UNDER the like impressions soldiers came,
 Making inquiry, in effect the same.
 Wrong none, accuse none falsely, he replied ;
 And with your stipends rest ye satisfied.

Now, whilst amongst them, some in doubtful mood,
 If John were truly the Messiah, stood,
 To banish from their minds this wrong surmise,
 He said, with water only I baptize ;
 But mightier he that follows me ; whose shoes
 I am not worthy from his feet to loose :
 He shall with fire baptize you : and his power,
 The holy spirit on your hearts will shower.
 His fan the chaff shall separate from the grain,
 Which in his storehouse safely shall remain ;
 Whilst the base stuff, which to no use can turn,
 In unextinguishable fire shall burn.

THUS

THUS he admonish'd all; but having mov'd
 The wrath of Herod, whom he had reprov'd
 For his connection with his brother's wife,
 And the whole tenor of his ill-spent life,
 One crime the tyrant added to the past:—
 And the good man was into prison cast.

WHILST John the rite of baptism exercis'd,
 Came Jesus, and, with others, when baptiz'd,
 And praying, heaven was open'd. From above
 The Holy Ghost descended like a dove
 In form corporeal on him: whilst from heaven
 This testimonial was distinctly given;
 Thee I pronounce my well-beloved son,
 By whom my pleasure is completely done.

WHEN Jesus first did in his work engage,
 He was about his thirtieth year of age,
 Being of Joseph the reputed son,—

Who was the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph, the son of Mattathias, the son of Amos, the son of Naum, the son of Elli, the son of Nagge, the son of Maath, the son of Mattathias, the son of Semei, the son of Joseph, the son of Juda, the son of Joanna, the son of Rhesa, the son of Zorababel, the son of Salathiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Juda, the son of Joseph, the son of Jonan, the son of Eliakim, the son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Booz, the son of Salmon, the son of Naasson, the son of Aminadab, the son of Aram, the son of Esrom, the son of Phares, the son of Juda, the son of Jacob, the son of Isaac, the son of Abraham, the son of Thara, the son of Nachor, the son of Saruch, the son of Ragan, the son of Phalec, the son of Heber, the son of Sala, the son of Cainan, the son of Arphaxad, the son of Sem, the son of Noe, the son of Lamech, the son of Mathufala, the son of Enoch, the son of Jared, the son of Maleleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God.

CHAPTER IV.

The temptation and fasting of Christ.—He overcometh the devil: beginneth to preach.—The people of Nazareth admire his gracious words.—He cureth one possessed of a devil, Peter's mother-in-law, and divers other sick persons.—The devils acknowledge Christ; and are reproved for it.—He preacheth through the cities of Galilee.

FULL of the Holy Spirit, Jesus came
 From Jordan; and, conducted by the same,
 Enter'd the wilderness, where forty days
 The devil tempted him in various ways:
 And in this solitude whilst he remain'd,
 From food of every species he abstain'd.
 That time when hunger (hard to be appeas'd)
 Keenly he felt, the subtle tempter seiz'd
 For his attack; saying, If thou'rt the Son
 Of God, thou canst to bread convert this stone.
 Jesus replied, * "tis not alone by bread,
 " But by divine appointment man is fed."
 Then by the tempter's power was he convey'd
 To a high mountain, where he saw display'd
 Even in an instant, all the pomp and state
 That on the kingdoms of the world await.
 Then added, Merely at my feet fall down,
 And all this power and glory are thy own;
 For these are mine to give: and my command
 Will instantly transfer them to thy hand.
 Satan, avaunt! Jesus with warmth replied;
 'Tis written, † "Worship God, and none beside."
 Jesus was then, by diabolic power,
 Plac'd on the temple's most exalted tower.

Then

* Deuteronomy viii. 3.

† Deuteronomy vi. 13.

Then said the tempter, would'st thou have us know
 Thine origin, cast thyself down below ;
 For it is written, * “ Angels shall attend
 “ From injury thy person to defend.
 “ Safe in their arms shall they conduct thee down,
 “ Lest thou should'st dash thy foot against a stone.”
 He answer'd, would'st thou the command explode
 Which saith, † “ Thou shalt not tempt the Lord thy God ?”
 And, when these trials he had undergone,
 The Devil left him, for a time, alone.

¶ UNDER the spirit's influence Jesus came
 From thence to Galilee ; through which his fame
 Was wide diffus'd. He there the truth display'd,
 And to his words was mark'd attention paid.
 Coming to Nazareth, where his infant mind
 To education's rules was first inclin'd,
 Towards the synagogue he bent his way ;
 His constant custom on the sabbath-day.
 Rising to read, Isaiah's prophecy
 Was given him, when this passage met his eye :
 ‡ “ The spirit of the Lord upon me rests ;
 “ 'Tis he anoints me, and with power invests
 “ To bring glad tidings to the poor.—My part
 “ Is to give comfort to the contrite heart ;
 “ To preach deliverance to the captive mind,
 “ And furnish perfect vision to the blind ;
 “ To set at liberty the bruised and lame ;
 “ And the Lord's acceptable year proclaim.”
 Then to the minister he gave the book :
 Meanwhile the congregation's general look
 Was fix'd on him. The passage then he cleared,
 By shewing that in him the sense appear'd.
 All bare him witness of his gracious speech,
 Wondering to hear the son of Joseph teach.

C c

* Psalm xci. 2.

† Deuteronomy vi. 16.

‡ Isaiah lxi. 1

I, he observ'd, who look for your neglect,
 The taunt, "Physician, heal thyself," expect.
 What in Capernaum thou hast done, display
 To us, miraculously, day by day.
 No prophet (this ye may as truth believe)
 Does honour from his countrymen receive.
 In Israel full many widows dwelt,
 When the whole land a grievous famine felt,
 And yet to none of them Elias went ;
 Though to a poor Sidonian relict sent.
 Many of Israel, in his day, endured
 The leprosy, Eliha never cur'd.
 Great though the prophet's power, it ne'er was shown.
 Save to the Syrian, Naaman, alone.
 All present, fill'd with anger's sudden gust,
 Rose, seiz'd him, and without the city thrust ;
 Then dragg'd him to the hill's extremest bound
 Whereon the city stands ; down to the ground
 Meaning to hurl him headlong : but the throng
 He clear'd, and, unmolested, pass'd along.
 Thence to Capernaum he went away ;
 Where he taught, constant, on the sabbath-day.
 All with astonishment his doctrine heard,
 Such efficacy in his speech appear'd.

¶ WHILST in the synagogue, a man possess'd
 By a foul Dæmon, roaring, thus express'd
 His dread of Jesus : Say, thou Nazarene,
 To perfect our destruction dost thou mean ?
 I know thee, Holy One of God.—Be dumb,
 Jesus replied, and from his person come.
 On which the Dæmon threw him down, berett
 Of power to hurt him ; and possession left.
 Struck with amazement mix'd with pious awe,
 This wonderous process the assembly saw ;

And

And to each other said, what can this mean?
 His power subdues the spirits most unclean.
 This fact contributed to raise his fame;
 And all the region founded with his name.

¶ LEAVING the synagogue, he walk'd away
 To Simon's house, where his wife's mother lay
 Sick of a fever. All about her pray'd
 Jesus in mercy would extend his aid;
 When, coming near her bed, his powerful word
 Banish'd the fever, and her health restor'd.
 The grateful woman left her couch; and straight
 Made preparation on her guests to wait.

¶ AT sunset many that had long endur'd
 Painful disease, he mercifully cur'd
 By laying hands on them. Many distress'd
 With Demons, by his power were dispossest'd,
 By whom, as the Messiah, he was nam'd,
 And, with loud voice, the Son of God proclaim'd.
 But Jesus charg'd them, with commanding tone,
 Neither to make his name nor office known.

AT dawn of day, he sought a desert place,
 Intending none his devious steps should trace:
 But there, the people pressing on him, pray
 That for their sake he would prolong his stay.
 Jesus made answer, I am sent to teach
 In other cities, and the gospel preach.
 Excursions then through Galilee he made;
 And in their synagogues the truth display'd.

CHAPTER V.

Christ teacheth the people out of Simon's ship, and by a miraculous taking of fishes sheweth him that he and his partners shall become fishers of men.—He cleanseth a leper; prayeth in the wilderness; healeth a man afflicted with palsy; calleth Matthew the publican; eateth with sinners, as being the physician of souls; foretelleth the fastings and afflictions of the apostles after his ascension: and compareth weak disciples to old bottles, and worn garments.

IT came to pass that as the croud drew near
 From Jesus' mouth the word of truth to hear,
 He happen'd near Gennefereth's lake to stand,
 Where lay two ships moor'd closely to the land.
 The fishermen to walk their nets were gone;
 When, for convenience sake, he enter'd one,
 The property of Simon; whom he pray'd
 To move the vessel, his design to aid.
 Simon complied, and warp'd the ship: from whence
 Jesus with ease his doctrine did dispense.

On finishing, he thus to Simon spake:
 Launch forth thy vessel further in the lake;
 Then cast your nets, and your endeavours try
 Within their mesh to catch the scaly fry.
 Master, said Simon, all the night we've toil'd,
 But vain our labour; for our skill was foil'd:
 Yet, as thou dost the trial recommend,
 Once more the net shall to the deep descend.
 They made the trial, and the net gave way:
 So vast the burden of their finny prey.

Signs to their partners' vessels then they made,
 That they should speedily afford their aid.
 They came, and fill'd both vessels to the brink,
 Which, with the ponderous load, began to sink.

WHEN Simon saw this mark of power display'd,
 Prostrate he fell at Jesus' feet, and said,
 Depart, I pray thee, Lord, depart from me,
 In whom thine eyes a wretched sinner see:
 For he, and his assistants, at the draught
 Of fishes were astonish'd that were caught:
 So were the sons of Zebedee, whose names
 (Simon's associates) were John and James.
 Jesus to Simon said, from fear be free;
 For men, henceforward, shall thy captives be.
 And, when their ships were safely brought to land,
 To follow him, they left them on the strand.

¶ A man whose body was incrust'd o'er
 (Loathsome to sight) with many a lep'rous sore,
 Meeting with Jesus in a public place,
 Fell down before him, prostrate on his face,
 Exclaiming, Lord! if thou my prayer approve,
 Thou canst my dreadful malady remove.
 He touch'd the man, pronouncing, Be thou clean;
 And no remains of leprosy were seen.
 Then Jesus gave it him in solemn charge,
 Divulge it not, nor on thy cure enlarge:
 But seek the priest, and all that appertains
 To cleansing, offer, as the law ordains.
 Yet still the more he strove to lie conceal'd,
 With more publicity was he reveal'd:
 For in proportion as he fled from fame,
 All he reliev'd conspir'd to raise his name.

Multitudes flock'd from far to hear the word,
 And from infirmities to be restor'd :
 But Jesus to the desert's lonely shade
 Went, and in secret to his father pray'd.

¶ ONE day, instruction whilst he delt around,
 Some Pharisees, and doctors that expound
 The law, were present, who from parts remote,
 And from Jerusalem were for conference brought.
 At that time was the Spirit of the Lord
 Ready benign assistance to afford ;
 When, io ! some friends a paralytic brought
 Stretch'd on a bed, who Jesus' aid besought.
 So great the croud, no entrance could be made ;
 But through the roof their burden they convey'd.
 Jesus perceiv'd their faith, and said, O man !
 Thy sins are pardon'd.—Murmurs then began
 Amongst the Scribes and Pharisees, who said,
 Is not this man of blasphemy afraid ?
 How dares he thus, audacioufly, begin
 To claim God's attribute of pardoning sin ?
 Jesus, who saw their naked thoughts arise,
 Ask'd them, whence springs your impious surmise ?
 Thy sins are pardoned, I can surely say
 With as much ease, as, rise and walk away.
 But, to convince you that the Son of Man,
 Whilst here engag'd upon salvation's plan,
 Hath power to pardon sin, to the diseas'd
 He said, Arise ! from thy complaint releas'd.
 Take up thy couch, and march to thine abode :
 Which he performed in glorifying God.
 Those that were present, standing in amaze,
 And struck with pious awe, gave God the praise ;
 Whilst all, promiscuously conversing, say
 What wonderous scenes have we beheld to-day ?

¶ AFTER this miracle he walk'd abroad:
 When in a public building near the road
 He saw a man call'd Levi, taking dues
 Exacted by the Romans from the Jews.
 Follow me, Jesus said; and at the call
 Rising, he follow'd, and forfook his all.

LEVI then made, in honour of the Lord,
 A sumptuous feast.—His hospitable board
 Was fill'd with guests; nor, though contemn'd their lot,
 Were his late friends, the publicans, forgot.

THE Scribes and Pharisees, with wonted pride,
 To his disciples, murmuring, applied;
 Saying, why do ye, at a public treat,
 With publicans and sinners deign to eat?
 Jesus replied, they that are sick, alone
 Want a physician: those in health need none.
 It was not to the righteous I was sent;
 I came to warn the sinner to repent.

¶ THEY then of Jesus ask'd the reason why
 With fasting John's disciples mortify
 The sense; and making prayers (like to our own)
 Render to others their devotion known;
 Whilst thine conduct themselves as they think right,
 Without restraint upon their appetite.

HE answer'd, whilst remains the bridal cheer,
 Will from their cates the bridegroom's train forbear?
 But when their friend shall from their sight remove,
 Many returns of fasting shall they prove.

¶ THEN thus he spake to them—no man would care
 With a new vest an old one to repair;
 For the new stuff would the old garment tear,
 And different hues must in the coat appear.

Neither

Neither will any man of prudence trust
In ancient bags his valuable must ;
Lest, if the skins should with new wine be fill'd,
They burst, and all the liquor should be spill'd :
But, if new wine new bottles should contain,
Both in a state of safety shall remain.
He who hath tasted old and racy wine,
Will never for a newer vintage pine :
But, howsoe'er to drink the latter prest,
Reject the cup, and say the old is best.

CHAPTER

CHAPTER VI.

Christ reproveth the Pharisees' blindness about the observance of the Sabbath, by scripture, reason, and miracle : chooseth twelve Apostles : healeth the diseased : preacheth to his disciples, before the people, of blessings and curses : how we must love our enemies, and join the obedience of good works to the hearing of the word ; lest in the evil day of temptation, we fall like a house built upon the surface of the earth without any foundation.

THE second Sabbath following the *prime,
 Passing a field, previous to harvest time,
 Many disciples pluck'd some ears of grain
 And rubb'd them in their hands the seeds to gain.
 Some Pharisees who the transaction saw,
 Charg'd them with violation of the law
 Of Sabbath. Jesus, answering them, said,
 How comes it this remark ye never made,
 That David, press'd by hunger, with his train,
 From the shew bread refus'd not to refrain ;
 But, entering the house of God, he shar'd
 With them the loaves for Priests alone prepar'd ?
 Let then this truth within your mind be stor'd,
 Namely, the Son of Man is sabbath's Lord.
 The synagogue another Sabbath-day
 The word of life he enter'd to display ;
 Where one, whose right hand in a wither'd state
 Hung useles, in the congregation sat.
 The Pharisees watch'd with malicious zeal,
 To try if on the sabbath he would heal ;

D d

Means

* The first day of the Paschal feast falling on a sabbath, was the first prime Sabbath. The day of Pentecost falling, was the second prime Sabbath.

Means of accusing him that they might find :
 But, knowing what was lurking in their mind,
 He thus address'd the man: Attend to me:
 Stand in the midst, that all thy state may see.

THEN Jesus ask'd this question: Tell me now,
 Which of these cases doth the law allow,
 To do good, or the contrary? to save
 Man's life, or to consign him to the grave?
 Then looking round for answer, gave command
 The man should instantly stretch forth his hand.
 He heard, obey'd, and to his comfort found
 The wither'd limb was, like the other, sound:
 Whilst overcome with rage, his desperate foes
 Commun'd on means his progress to oppose.
 Thence Jesus to a mountain did repair;
 And spent the night in unremitting prayer.

¶ As soon as morning did its light disclose
 He twelve disciples from his followers chose.
 Apostles whom he call'd: and these their names,
 Peter and Andrew, Thomas, Matthew, James,
 Philip, Bartholomew, Simon, James the Son
 Of Alpheus, the first James's brother John,
 Jude, James's brother, and the Jude who sold
 His gracious Master for the sake of gold.

¶ Jesus, with these, descended to the plain,
 Where his disciples, and a numerous train
 From Tyre, from Sidon, and the coasts around,
 Jerusalem and Judea's utmost bound,
 Attended anxiously to hear the word,
 And from disease to health to be restor'd;
 With many that by Dæmons were possess'd,
 Who, through his mercy, hop'd to be redress'd.
 To touch him all endeavour'd in the croud;
 Such healing influence from his person flow'd.

¶ To his disciples then, with looks benign,
 He thus directed his discourse divine:
 Bless'd be ye, poor; humble and happy race!
 For yours the kingdom of celestial grace.
 Blessed are ye that thirst and hunger now;
 Shortly with plenty shall ye overflow.
 Blessed are those, whom constant tears employ
 Such shall experience plenitude of joy.
 Bless'd shall ye be, when objects of their hate,
 Men shall discard, and count you reprobate,
 Because to me your whole attachment's given:
 Rejoice, for great is your reward in heaven.
 Such treatment did their fathers give, of old,
 To those, the gospel-season that foretold.
 But woe be to the rich; for they shall have
 Their only comfort on this side the grave.
 Woe be to you, in plenty now that roll;
 For ye shall want the comforts of the soul.
 Woe be to you, whom mirthful scenes employ;
 Mourning and grief will follow close to joy.
 Woe be to those, whom a bad world shall deem
 Deserving approbation and esteem.
 Thus did your ancestors with fulsome praise
 Hail the false prophets of preceding days.

¶ But, ye that hear me, to my words attend;
 Let your worst enemies find you their friend.
 Bless them that curse you; pray for those, with spite
 That treat you, and in flagrant wrongs delight.
 Should any on one cheek inflict a blow,
 The other cheek for the like insult show.
 The man, who takes thy cloak by violence,
 Permit to seize thy coat without defence.
 To him that begs, do not to give refrain;
 Nor, unrestor'd, demand thy goods again.
 Those acts of kindness ye from others want
 To others unsolicitedly grant:

THE GOSPEL ACCORDING TO

For those, that love you, if ye love alone,
 How can ye boast an obligation shown?
 What wretch so lost to feeling can ye find,
 Who is not to his benefactors kind?
 If for the sake of profit ye shall lend,
 How do ye shew yourselves the borrower's friend?
 By the same motive urg'd, the worst of men
 Lend, to receive large interest again:
 But, as for you, let your deportment prove
 That with sincerity your foes you love.
 Do good, and lend; no present gain regard;
 For great and lasting shall be your reward.
 Thus shall ye be his servants, from on high
 Who does the wants of thankless men supply:
 And to the vile and most degenerate mind
 Approves himself, in all his dealings, kind.
 Abound in acts of mercy, therefore, even
 As does our father, who resides in heaven.

JUDGE not, if ye from judgement would be free
 Condemn not, if from censure you would flee.
 Pardon all those, against you that offend;
 So to yourselves forgiveness shall extend.
 The wants of others bounteously relieve;
 So shall ye kindness in return receive.
 Good measure, well compress'd, and running o'er,
 Shall they delight to heap into your store.
 For the same measure ye to others mete,
 Expect them, with exactness, to repeat.

HE then to those their gross defects made known,
 Who see their neighbour's faults; but not their own.
 How can the blind presume the blind to guide?
 What but mischance their footsteps can betide?
 Onward they go, precipitate, resolv'd,
 And perish, in one common fate involv'd.

Sure

Sure that disciple grievously must err,
 Who to his master does himself prefer.
 Let it suffice, though perfect he be deem'd,
 If equal with his master he's esteem'd.

WHY should a man his brother thus advise,
 Let me remove the specks that dim thine eyes,
 Whilst to himself vain is the blaze of light,
 For, lo! two cataracts obstruct his sight?
 Vain hypocrite! to vision be restored,
 Ere thou presume assistance to afford.
 Can a good plant corrupted fruit produce?
 Or a bad tree yield fruit of wholesome juice?
 Its produce shews the tree. Who, though unwife,
 When figs he looks for, to the thorn applies?
 Or, if to feast on the rich grape inclin'd,
 Goes to the bramble-bush his treat to find?
 From the good treasure of an upright heart
 The virtuous man does what is good impart;
 And, 'mongst the mafs of evil in his mind
 What can a wicked man but evil find?
 For, 'tis the heart that from its fertile source,
 Supplies the mouth with matter for discourse.

LORD! Lord! perpetually why do ye say,
 Yet no regard to my injunctions pay?
 Who hears my words, attentive to my will,
 And hears them with intention to fulfil,
 Is like a man, who, to prevent a shock,
 Dug deep, and rais'd his building on a rock.
 An inundation came. The current broke
 Fierce on the house, with many a heavy stroke,
 But ineffectually; the building stood:
 For the firm basis mock'd th' assailing flood.

But to my word who no attention pays,
Resembles him, who no foundation lays ;
But builds his house on loose and sandy ground ;
The waves impetuous on the building bound :
Unable to resist, at once the walls
Crack ; and the edifice disparted falls.

CHAPTER

CHAPTER VII.

Christ healeth the servant of a Roman Centurion; in whom he experienceth more faith than in any of the Jews. He raiseth from the dead a widow's son at Nain: answers John's messengers with the declaration of his miracles: testifieth to the people what opinion he entertained of John: inveighs against the Jews, who were equally displeas'd with the manners of John, and of himself: and sheweth in the instance of Mary Magdalene, how he is a friend to sinners, not by encouraging them in their sins, but in pardoning them upon their faith and repentance.

JESUS his precepts having thus display'd,
 Into Capernaum his entrance made,
 Where a Centurion's servant, much esteem'd
 By his kind master, was in danger deem'd;
 Who, through the elders of the Jews, implor'd
 By Jesus that his health might be restor'd.
 The elders the Centurion recommend,
 Deserving favour as the nation's friend;
 Which by this liberal action had appear'd,
 At his own charge a synagogue he rear'd.
 Jesus, conducted by the elders, went:
 But, e'er they reach'd the house, some friends were sent
 To say, Lord! spare thyself this humbling proof.
 I am not worthy that beneath my roof
 Thou should'st appear: therefore myself I thought
 Unworthy to thy presence to be brought;
 But I am certain, if thou speak the word,
 My servant shall to soundness be restor'd:
 For I possess authority; and, lo!
 At my command my soldiers come and go.
 My servants wait, attentive to my will;
 And haste my least injunction to fulfil.

Jesus

Jesus, surpris'd, said to the crowd around,
 Such faith, no not in Israel, have I found:
 And they, that were dispatch'd to meet the Lord,
 Found the sick servant perfectly restor'd.

¶ JESUS then pass'd to Nain, through whose gate
 Issued a mournful train in solemn state;
 Paying the last sad obsequies to one,
 Who was his widow'd mother's only son.
 The Lord, who saw the parent's deep distress,
 Consol'd her with this brief yet kind address,
 Weep not: then touch'd the coffin. Through respect,
 The bearers the procession's progress check'd;
 Whilst Jesus, to the company's surprize,
 Call'd with commanding tone, Young man, arise!
 He rose, he spake, obedient to the word;
 And to his joyful mother was restor'd.

ALL that were present with religious awe
 Glorified God for the great things they saw;
 Saying, a mighty prophet hath appear'd,
 And God hath graciously his people cheer'd.
 Throughout Judea's district ran his fame;
 And neighbouring nations founded with his name

¶ JOHN (then imprison'd) two disciples sent,
 Who with this message unto Jesus went,
 We come by John's particular desire;
 And, on his part, with earnestness require
 An answer to this question, Art thou HE
 Whom, at this period, we expect to see;
 Or look we for another? That same hour
 Jesus evinc'd his mercy and his power.
 Distempers, demons, at his word took flight;
 And those in darkness were restor'd to light.

Then

Then, turning to the messengers, unfold
 To John, said he, the wonders ye behold.
 The blind, the lame, the lepers, and the deaf
 See, walk, are cleansed, and find the wish'd relief.
 Those are reviv'd, whom death had captives made ;
 The gospel's truths are to the poor convey'd :
 And blest'd is he, that under no pretence
 Shall make my doctrine matter of offence.

¶ JESUS, when those that question'd him were gone,
 Address'd the people, relative to John ;
 What in the desert did ye think to find ?
 Was it a reed that's shaken by the wind ?
 Could ye expect a man superbly drest ?
 Courts shew the costly robe, the gorgeous vest.
 Was it a prophet that ye hop'd to see ?
 Yea, and a man superior in degree ;
 For this is he of whom the scripture says,
 * “ Behold ! my messenger before thy face
 “ I send, thy path expressly to prepare.”
 For this great truth I solemnly declare,
 Of all the sacred line of prophets, none
 Exceeds in dignity the Baptist John :
 And yet the lowest in Messiah's train,
 Does in God's kingdom higher rank obtain.
 All present, e'en the Publicans despis'd,
 Justified God, being of John baptiz'd ;
 Whilst lawyers and proud Pharisees neglect
 The rite, and heavenly counsels dare reject.

¶ WHAT words, said Jesus, therefore, can pourtray
 The generation of the present day ?
 Are they not like to children in the street,
 Who thus each other ludicrously greet ?

Ye

Malachi iii. 1.

E e

THE GOSPEL ACCORDING TO

Ye dance not, and we pipe to you in vain;
 Nor weep, responsive to our mournful strain.
 Of John, who every appetite repress'd,
 Falsely ye said, behold a man possess'd :
 And me, whom no austerities confine,
 Ye call a glutton : who exceeds in wine :
 But wisdom, howsoe'er the world deride,
 Is of her children amply justified.

¶ A Pharisee did Jesus then intreat
 His house to enter, and sit down to meat.
 Meantime a woman of immoral kind
 Stood near to Jesus, waiting close behind.
 With tears she bath'd his feet ; wip'd with her hair,
 Kifs'd them with mix'd devotion and despair :
 And to them a most costly ointment us'd,
 Whose fragrant scent was through the room diffus'd.

THE Pharisee with wonder view'd the scene,
 And thus he reason'd : What can these things mean ?
 Were he a prophet, sure a wretch so vile
 Durst not approach, his person to defile.
 Jesus, who saw the way he was inclin'd,
 Thus strove to change the current of his mind ;
 Simon, with thee I would some converse hold,
 Who answer'd, Master, all thine heart unfold.
 Then Jesus said, a man in course of trade
 Wrote to two debtors, let my debts be paid.
 One ow'd five hundred pence, fifty the next ;
 Equally poor, and equally perplex'd,
 Insolvent both, he frankly both forgave :
 Which, dost thou think, most gratitude would have ?
 Simon replied, doubtless the man that ow'd
 The larger sum, and felt the heavier load.

Jesus

Jefus rejoin'd, well haft thou judg'd: how then
Could'ft thou this woman cenfure and contemn?
Thy houfe I enter'd, but no fervant gave
Water, wherein my wearied feet to lave;
Which ſhe with tears has waſh'd, and with her hair
Inceffant wip'd them with impaſſion'd care.
No kiſs thou gav'ſt me 'ere I reach'd my feat,
But ſhe has humbly kiſs'd my very feet.
With oil thou never did'ſt anoint my head,
Whilſt ſhe my feet with precious ointment ſpread:
Wherefore I ſay, her ſins are all remov'd,
Though they be numerous; for ſhe greatly lov'd.
He to whom few tranſgreſſions are forgiven,
Experiences ſlight gratitude to heaven.
Then, turning to the woman, ſaid, receive
That full remiſſion I have power to give.
The gueſts then reaſon'd, whence this man's pretence
To claim the power of pardoning offence?
But Jefus answer'd, woman, go in peace:
As faith hath fav'd thee, may thy love increaſe.

CHAPTER VIII.

Women minister to Christ of their substance. Christ, after he had preached from place to place, attended with his Apostles, propoundeth the parable of the sower, and that of the candle; declareth who are his mother, and brethren; rebuketh the wind; casteth the legion of demons out of the man into the herd of swine; is rejected by the Gadarenes; healeth a woman afflicted with an hemorrhage: and raiseth from death the daughter of Jairus.

JESUS did then to all within his reach
 The glorious tidings of salvation preach;
 In every place accompanied by those,
 Whom as Apostles from the rest he chose;
 And divers women, whom he had releas'd,
 Possess'd with evil spirits, or diseas'd;
 Particularly Mary Magdalene,
 Who with seven demons had afflicted been;
 Joanna, an illustrious woman, spouse
 To Chuza, steward of King Herod's house;
 The good Sufanna, and great numbers more,
 Who gladly minister'd to him of their store.

¶ THEN to the multitude, that round him clos'd,
 This parabolic subject he propos'd:
 A husbandman to sow his seed applied;
 Some whereof, falling by the highway-side,
 Was crush'd, as on the ground expos'd it lay,
 Or else became the airy wanderer's prey.
 Some wither'd on a rock before it grew,
 Because unblest'd with fructifying dew.

Some

Some amongst thorns its wretched lodgement found,
 Which check'd its growth, fast as it left the ground:
 But that which lighted on a fertile soil,
 With vast increase repaid the farmer's toil;
 Yielding a produce hard to be believ'd,
 An hundred for each grain the earth receiv'd.
 He then exclaim'd, with voice distinct and clear,
 Whoso hath ears, attentive let him hear.

THEN his disciples begg'd him to explain
 Those things which to the parable pertain.
 To you, he said, the privilege is given
 To understand the mysteries of heaven,
 But not to others. They in parables
 Are taught imperfectly what God reveals:
 That, whilst they see, to truth they may be blind;
 Nor, though they hear, the secret meaning find.
 Hear, then, divested of its mystic drefs,
 That which the oracles of God express.
 The word divine let the term seed describe;
 That in the highway speaks the heedless tribe,
 Who by the devil are of that bereav'd,
 Which superficially they had receiv'd;
 Lest credit to the word divine they give,
 Abandon sin, and righteously live.

THOSE on the rock with joy the word receive,
 Yet, void of root, but for a time believe;
 And in the hour of trial fall away,
 For want of firmness a too easy prey.
 Cares, wealth, and sensual joys their bosoms fill;
 And the good seed in early progress kill:

But

THE GOSPEL ACCORDING TO

But that which lighted on a fertile part,
Means those that in a good and honest heart
Receive the word, permit it to take root;
Patient persist, and yield abundant fruit.

¶ No man who burns a candle, e'er would chuse
To place it where no light it could diffuse;
But that all present may perceive the blaze,
On a high stand the candlestick displays;
For there is nothing, now howe'er conceal'd,
But shall hereafter fully be reveal'd:
And what, at present, does obscure appear,
Shall, in due time, be evident and clear.

TAKE heed, then, how ye hear; so shall your mind
Be to improve in holiness inclin'd;
For he that daily adds unto his store,
Shall, for his diligence, be bless'd with more;
Whilst he whose mind does from improvement cease,
Shall find even, what he thinks he hath, decrease.

¶ ONCE, when engag'd in preaching to the crowd,
One of his auditors exclaim'd aloud,
Without, thy mother and thy brethren stay,
And for admittance to thy presence pray.
He answer'd, those for relatives I own
By whom the word of God is heard and done.

¶ ANOTHER time, dispos'd to cross the sea,
To Gadara, opposite Galilee,
Entering a ship, he to his followers said,
Launch forth to sea; and instant they obey'd;
But far they had not sail'd upon the deep,
When Jesus, tir'd with watching, fell asleep.
The wind tempestuously blew on the lake,
The vessel fill'd, and all began to quake.

Sudden

Sudden they wak'd him, and with piteous cry
 Exclaim'd, help, help us, Lord! or else we die.
 He rose, rebuk'd the wind, the sea appeas'd;
 And the rude elemental uproar ceas'd.
 He then, in reprehensivè manner, faith,
 Weak and irresolute! where is your faith?
 With fear and wonder seiz'd, all whisper'd round,
 Who can this be, who thus, through nature's bound,
 Commands the elements with sovereign sway?
 He speaks, and, lo! the wind and waves obey.

¶ ON landing, Jesus met a Gadarene
 Who long with dæmons had afflicted been.
 No clothes he wore; all human haunts forsook:
 And in the tombs his dismal lodging took.
 On seeing Jesus, at his feet he bow'd;
 And, as in agony, exclaim'd aloud,
 Son of the highest, Jesus! dost thou come
 To cause my torment, and confirm my doom?
 For Jesus to the fiend had said before,
 Depart, foul spirit: vex the man no more.
 For though the sufferer was bound and chain'd,
 No fetters long upon his limbs remain'd
 Unbroken: and, to add to his distress,
 The dæmon drove him to the wilderness.

WHEN Jesus ask'd his name, the man replied,
 Legion; for in me many fiends abide.
 The dæmons then in one petition join'd,
 That to the sea they might not be consign'd.
 Now, in that place a numerous herd of swine
 Was feeding, on a mountain's steep decline:
 And all to Jesus a request preferr'd,
 Permit us, Lord, to pass into the herd.

To

THE GOSPEL ACCORDING TO

To their petition Jesus gave assent,
 And from the man into the swine they went:
 When rushing on, beneath the waves profound
 Furiously urging, the whole herd was drown'd.

THE keepers, that had witness'd this event,
 To publish it throughout the district went;
 And numbers from the city came, who found
 The poor dæmoniac feated on the ground
 At Jesus' feet; and were amaz'd to find
 That he was cloth'd, and in his perfect mind:
 Whilst all that present at the cure had been,
 Bare witness of the wonders they had seen.

¶ THEN, all the neighbourhood, oppress'd with fear,
 Intreated, saying, stay no longer here.
 Jesus, rejected thus, in haste pass'd o'er,
 And safely reach'd the Galilean shore.
 The man thus of the dæmons dispossess'd
 Seeing him go, a fervent wish express'd
 That Jesus would admit him in his train;
 But Jesus answer'd, haste thee home again;
 And to thy neighbours gratefully relate
 How God reliev'd thee in thy desperate state.
 The man obey'd, and publicly made known
 What wonders Jesus had in mercy shewn.
 The multitude, his absence that deplor'd,
 With joy and gratitude receiv'd the Lord.

¶ A ruler of the synagogue, whose name
 Jairus was, to Jesus humbly came,
 Requesting to his house he would repair,
 To see his only daughter dying there.
 As he pass'd on, the croud around him press'd;
 A woman much diseas'd, amongst the rest,

On whom twelve years an hæmorrhage had prey'd,
 And of her frame had dreadful havock made ;
 Whose substance for relief was spent in vain,
 For no physician could the flux restrain,
 Coming behind him, gently touch'd his vest ;
 And, instant, felt her hæmorrhage suppress.
 Jesus inquir'd who touch'd him. All denied,
 When Peter, and the rest that stood beside,
 Answer'd him—whilst so great the croud around,
 How can the party pointed at be found ?
 I feel some one hath touch'd me, Jesus said,
 Trusting to that for efficacious aid.
 The woman, finding all disguise was vain,
 Trembling, came forth, her conduct to explain ;
 Knelt, and before the multitude confess
 That she was heal'd soon as she touch'd his vest.
 He answer'd, Daughter, let thy terror cease,
 Thy faith hath wrought thy cure ; depart in peace.

WHILST yet he spake, one to the ruler said,
 Teaze not the master ; for thy child is dead :
 But Jesus thus the parent did console,
 Believe, and thy lov'd daughter shall be whole.
 Entering the ruler's house, he suffer'd none
 Except the parents, Peter, James, and John,
 Within the room : advising, Cease to weep,
 She is not dead, but merely is asleep :
 But all without, convinc'd that she was dead,
 His consolation with contempt repaid.
 Excluding then the croud, in gentle wise
 He took her hand, exclaiming, Maid, arise.

Instant

Instant she rose; erect before them stood;
And he commanded they should give her food:
The joyful parents wonder'd, and ador'd,
Seeing their child from death to life restored.
But Jesus strictly gave them both in charge,
To no man on this mercy to enlarge.

CHAPTER

CHAPTER IX.

Christ sends his disciples to work miracles, and to preach. Herod desireth to see Christ. Christ feedeth five thousand: inquireth what opinion is entertained of him: foretelleth his sufferings and death; and proposes to all the pattern of his patience. The transfiguration. He healeth a lunatic: again forewarneth his disciples of his passion: recommendeth humility: exhorteth them to shew mildness to all, without desiring revenge. Divers would follow him; but upon certain conditions.

AFTER a season in instruction spent,
 Jesus abroad his twelve Apostles sent,
 Furnish'd with power to conquer all disease;
 From their sad state dæmoniacs to release;
 And, lastly, to a sinful world proclaim
 Pardon and peace in the Messiah's name.
 He charg'd them, likewise, No provision make;
 Nor with you staff, sack, bread, or money take.
 In nothing but simplicity abound;
 Nor let with any one two coats be found.
 Whoever shall your persons entertain,
 With them, till ye shall quit the place, remain.
 If any to receive you shall refuse,
 Shake off the dust adhering to your shoes,
 In testimony that you had been there;
 And they your message had refus'd to hear.
 They then departed, on their work intent,
 Preaching and healing wheresoe'er they went.

¶ HEROD

¶ HEROD the Tetrarch, of these actions heard,
 And in perplexity of mind appear'd ;
 Because amongst the mob a rumour spread,
 'Twas John the Baptist risen from the dead.
 Others with equal confidence averr'd
 Again Elias to the world appear'd ;
 Whilst a third set the reputation gave
 To an old prophet risen from the grave.
 John I beheaded, Herod said ; but who
 Is this, that such great miracles can do ?
 And he became desirous to behold
 The man of whom such wonderous things were told.

¶ SOON after, all the apostolic band
 Returning from their mission through the land,
 Each to their master told his several case ;
 Who went with them into a desert place
 Near to Bethsaida. When the people knew
 Of his retreat, his steps they did pursue ;
 Who, when they found him, kindly did explain
 The doctrines to the gospel that pertain.
 Then cur'd all those that languish'd with disease,
 And every tortur'd sufferer blest'd with ease.

THE day declining, came the twelve to say
 We pray thee send the multitude away,
 That they may to the nearest towns repair,
 To seek for lodging and refreshment there ;
 For this is but a desert place. He said
 It needs not : ye can furnish them with bread.
 Five loaves and two small fishes are our store,
 They answer'd ; and we can produce no more ;
 Unless we go, to feed the multitude,
 Through all the neighbourhood, in search of food :

And

And how can all our labour, and our skill,
 Procure enough five thousand men to fill?
 He said, In companies the croud divide,
 And let them sit by fifties, side by side.
 This done, obedient to the Lord's command,
 Taking the loaves and fishes in his hand,
 With eyes uprais'd to heaven, he blest'd, and brake,
 And gave them, for the people to partake.
 When all were fill'd, the fragments that remain'd,
 Scarce in twelve baskets wholly were contain'd.

¶ ONCE, after exercise in private prayer,
 To his disciples Jesus did repair,
 Putting this question to them, Tell me, pray,
 Whom I am reckon'd by the people, say.
 They answer'd, John the Baptist; other some
 Elias: many, risen from the tomb
 One of the ancient prophets. But declare,
 He added, what your own opinions are.
 Peter, with confidence, made this reply,
 We own thee for the Christ of God most high.
 But Jesus strictly charg'd them to refrain;
 Nor unto any man this truth explain.
 The Son of Man, said he, must yet support
 Many gross insults from the impious sort.
 Priests, scribes, and elders, shall with base neglect
 His person ignominiously reject;
 And, killing him, their utmost rage display;
 But, he shall rise the third succeeding day.

¶ ADDING, let him who means to follow me
 Bear his cross daily, and what's selfish flee.
 He that's solicitous his life to save,
 Shall surely meet with an untimely grave:

But he that would for me, even life forsake,
 Shall, in the largest sense, of life partake:
 For what advantage to that man accrues,
 Who gains the world, if his own soul he lose?
 Him who rejects my doctrine and my name,
 The Son of Man shall utterly disclaim,
 When in his Father's glory and his own,
 And of those angels that surround the throne
 Of God, to visit earth he shall appear:
 And, truly, there are some now standing here,
 Who shall exempt from death's attack remain,
 To see the glories of Messiah's reign.

¶ AFTER this conference eight days had gone,
 When he selected Peter, James, and John,
 And to a neighbouring mountain made his way;
 At which arriv'd, he knelt him down to pray.
 Whilst thus engag'd, his face was alter'd quite;
 And even his clothes were glisteringly white.
 Moreover, as in glory they appear,
 There, with him, Moses and Elias were,
 Speaking of his departure, and the scene
 Which at Jerusalem soon should supervene.
 During this converse, Peter and the rest
 Lay on the ground, with torpid sleep oppress'd;
 But wak'd, whilst yet their master's glory shone,
 And ere the heavenly visitants were gone.
 Just as they went, Peter to Jesus cried
 Lord, it were good, here constant to reside:
 Then let us furnish tents for all the three,
 For Moses, for Elias, and for thee;
 Scarce knowing what he said. Whilst yet he spake
 Wrapt in a cloud, they all began to quake:

For darknefs did the prophets' perfons shroud ;
 And a voice iffued from amidft the cloud,
 Proclaiming, This is my beloved Son :
 Attend to him. And ere the found was gone,
 Jefus remain'd alone. This miracle
 To none did the difciples then reveal.

¶ THE next day, waiting for the Lord's defcent,
 To meet him multitudes of people went ;
 When a man preffing forward in the croud,
 With lamentable accent cried aloud,
 Lord ! I befeech thee look upon my fon ;
 Regard my child, who is my only one ;
 For often by a fpirit feiz'd, he cries,
 Sudden, whilst foaming and convuls'd he lies :
 And feldom 'fcapes he from this ftate forlorn,
 Till with the violence much bruis'd and torn.
 To thy difciples I for aid applied ;
 But his sad ftate their utmoft skill defied.
 O faithlefs men ! he cried with tone fevere ;
 How long muft I with your perversenefs bear ?
 Bring thy fon hither : But even whilst he came,
 The dæmon feizing him, convuls'd his frame.
 Jefus rebuk'd the fpirit, heal'd the boy ;
 And fill'd the grateful father's heart with joy.

¶ WHILST all the mighty power of God ador'd,
 And wonder'd at the actions of the Lord,
 Pay deep attention to my words, he faid,
 The Son of Man fhall fhortly be betray'd
 Into the hands of men : but their dark mind
 Could not the meaning of this caution find ;
 And fear compell'd them wholly to refrain
 From asking the prediction to explain.

¶ THEN

THE GOSPEL ACCORDING TO

¶ THEN the disciples did this point contest,
 Which should be deem'd superior to the rest.
 Jesus, whose eyes their inmost thoughts descried,
 Took a young child, and plac'd him by his side;
 Observing, whosoever in my name
 Receives this child, to me would do the same;
 And who receives me, with the like intent,
 Him would receive by whom myself was sent.
 Who humbly rates his own importance small,
 Is really the greatest of you all.

¶ MASTER, said John to Jesus, we beheld
 A man, who dæmons in thy name expell'd;
 And we forbid him to employ thy name,
 Because to join us yet he never came.
 Jesus replied, forbid him not; for he
 Who is not opposite, our friend must be.

¶ THE time of his assumption drawing nigh,
 Jerufalem was ever in his eye:
 And he sent messengers upon the road
 Before him, to prepare for his abode.
 Some to a village of Samaria went,
 But they refus'd him lodging; as he meant
 To reach Jerufalem. This contempt distress'd
 Both James and John; who Jesus thus address'd,
 Master, wilt thou permit us to command
 That fire from heaven consume this impious band,
 As did Elias? But he turn'd to chide;
 And thus, with meekness to their warmth replied,
 This hasty zeal requires to be reprov'd.
 Ye know not by what spirit ye are mov'd.
 I came not to destroy: salvation's plan
 Brought down from heaven to earth the Son of Man.

¶ THEN

THEN to another place their steps they bent,
When, as discoursing, on the road they went,
A man told Jesus, Master, wherefoe'er
Thou shalt reside, I will attend thee there.
But he replied, the fox his hole, his nest
The bird enjoys, where each can safely rest.
Not so the Son of Man: alas! he knows
No certain place for shelter and repose.

ONE man he charg'd to follow him, who said
Let to my father the last rites be paid,
And I will follow.—Let the dead alone,
The dead to bury, and their loss bemoan,
Jesus rejoined.—Another pray'd that he
As a disciple might admitted be;
Only permit me, for affection's sake,
Of those at home a last farewell to take:
Jesus replied, who takes the plough in hand,
If he look back, or hesitating stand,
Proves he's unfit the gospel's truths to teach,
And the glad tidings of salvation preach.

CHAPTER X.

Christ sendeth out seventy disciples to work miracles, and to preach; admonishing them to be humble, and wherein to rejoice: thanketh his father for his grace: magnifieth the happy estate of his church: teacheth the lawyer how to attain eternal life; and to regard every one as his neighbour that needs his mercy: reprehends Martha for too much soliciunde; and commends Mary for paying attention to the one thing needful.

AFTER this time the Lord sent seventy more,
 By two and two, those cities to explore
 Whither he meant to come; observing, Great
 The harvest, but the labourers to complete
 The work, how few! Beseech ye then the Lord
 Sufficient workmen kindly to afford.
 Now go ye to your charge, defenceless few;
 Like lambs I send you 'midst a wolfish crew:
 Carry not with you purse, nor scrip, nor shoes:
 Neither your time in salutations lose.
 Whatever house ye enter, pray that peace
 Amongst that family may never cease;
 Nor doubt ye, if the Son of peace be there,
 That efficacy shall attend your prayer.
 If not, your peace shall turn to you again.
 In the same house see therefore ye remain,
 Eating such diet as your wants require;
 For sure the labourer's worthy of his hire.
 Change not from house to house; and when a town
 Ye enter where a kind reception's shown,
 On what is set before you make your meal;
 And all their sick benevolently heal.

Moreover,

Moreover, fail ye not to let them hear
 God's heavenly kingdom is approaching near.
 But if a city grossly should neglect,
 And treat your embassy with disrespect,
 Walk forth, and cry, whilst passing in the street,
 The very dust adhering to our feet
 We thus shake off against you : but take heed,
 God's kingdom has been near to you indeed.
 But this I tell you, on the judgment-day
 More mercy God to Sodom shall display,
 Than to that city. Thou Chorazin, woe,
 And thou, Bethsaida, shalt abundant know ;
 For had those wonders Tyre and Sidon known,
 Which in your streets have publicly been shown,
 Soon had those cities back to duty turn'd,
 Their sins in sackcloth and in ashes mourn'd :
 But worse their state in the great day of ire
 Shall be than that of Sidon and of Tyre.
 And thou, Capernaum, whose head is rais'd
 To heaven, shalt be to lowest hell debas'd.
 Who hear you, me would hear. You who despise,
 Would treat me with contumely likewise.
 And who would me contemptuously greet,
 With like contempt would him that sent me treat.

¶ THE seventy then with joy to Jesus came,
 Saying, the daemons, shrinking at thy name,
 Are subject to us.—Quick as lightning flies,
 Satan I saw fall headlong from the skies,
 Jesus replied ; I give you power to tread
 On the fierce scorpion and the serpent's head.
 Your foe shall henceforth fruitlessly assail :
 Nor force nor fraud against you shall prevail.

Yet

Yet not in this peculiarly rejoice,
 That spirits are submissive to your voice :
 But rather triumph that your happy names
 The shining register of heaven proclaims.

¶ JESUS, who then in spirit did rejoice,
 Thus rais'd to God his gratulating voice :
 I thank thee, Father, gracious Lord of heaven
 And earth ! who hast to very infants given,
 What for wise purposes thou hast concealed
 From worldly wisdom, and to babes reveal'd.
 Even so, my Father : for what in thy sight
 Appears the best is consequently right.
 All things, whatever, are configned to me
 By my Almighty Father's firm decree.
 The Son, exclusively, the Father knows :
 And who the Father is, none can disclose
 Except the Son, and he to whom the Son
 The mystery of ages shall make known.

¶ THEN his disciples privately he told,
 Bless'd are those eyes which see what ye behold :
 For many kings and prophets have desir'd
 That sight ; but have not what they wish'd acquir'd :
 And pray'd incessantly, but pray'd in vain,
 The bliss of hearing what ye hear, to gain.

¶ WITH words to veil what lurk'd within his breast,
 A plausible lawyer Jesus thus address'd ;
 Say, master, who deep mysteries can't explain,
 What shall I do, eternal life to gain ?
 Jesus, with wisdom, meekly thus replied :
 What says the law, that never-erring guide ?
 The lawyer answer'd, thou shalt love the Lord
 With all the strength thy heart and soul afford ;

And

And (as thou hop'ft for blessings from above)
 Even as thyfelf thy neighbour fhalt thou love,
 Jefus rejoin'd, well doft thou answer give;
 What thou haft faid perform, and thou fhalt live.
 Himfelf to juftify the lawyer bent,
 Ask'd Jefus the word neighbour's juft extent;
 Who answer'd, From Jerufalem's lofty mound,
 A traveller to Jericho was bound;
 Who, waylaid by a vile affaffin brood,
 Was ftripp'd, and left to welter in his blood.
 A prieft of Aaron's confecrated race
 Pafs'd, flightly looking at the fufferer's face.
 The wounded man a Levite next espied,
 Who, pitilefs, pafs'd to the other fide.
 Laft, a Samaritan appear'd in view,
 Who, ftruck with horror at the mangled Jew,
 Approach'd, and gently kneeling at his fide,
 The balmy freams of wine and oil applied:
 Then on his beaft the half-dead ftranger laid,
 And, with flow pace, to the next inn convey'd;
 Where thus the hoft he courteoufly addrefs'd:
 Friend, fhew compaffion to thy haplefs gueft,
 This coin will prefent exigence defray:
 On my return thy charge with thanks I'll pay.
 Refolve me, which of thefe thy heart believes
 Neighbour to him who fell among the thieves?
 The man of mercy, ftrait the lawyer cries:
 Go then, faid Jefus, and do thou likewise.

¶ Soon after, to a certain town they came,
 Where Martha liv'd; an hofpitable dame:
 Who proffer'd both himfelf and numerous train
 Within her houfe to lodge and entertain
 Her fifter Mary, glad to hear the Lord,
 Sat at his feet, attentive to the word:

When

THE GOSPEL ACCORDING TO

When Martha, cumber'd with domestic care,
Begg'd that her sister might perform a share.
Jesus replied, Martha, thy mind distrefs'd
With anxious thoughts, experiences no rest;
But one thing's needful: that hath Mary chose,
Nor what she made her option shall she lose.

CHAPTER

CHAPTER XI.

Christ teacheth his disciples to pray, and that instantly; assuring that so God will give us good things. He casteth out a dumb devil; rebuketh the blasphemous Pharisees; and sheweth who are blessed; preacheth to the people, and reprehendeth the outward shew of holiness in the Pharisees, Scribes, and expounders of the law.

ONCE, after Jesus had in secret pray'd,
 Came his disciples, and besought his aid;
 Saying, Instruct us, master, how to pray,
 As John did to his converts shew the way.
 Jesus replied, thus, then, with humble heart,
 And prostrate posture, all your wants impart.

“ Our father, who in heaven hast fix'd thy dome,
 “ Thy name be hallowed: may thy kingdom come;
 “ Thy will be done in earth as 'tis in heaven:
 “ May day by day our daily bread be given:
 “ Forgive our sins, as we ourselves bestow
 “ Pardon on every one who is our foe.
 “ Desert us not in trial's dangerous hour:
 “ And save us from the evil spirit's power.”

THEN said, Should any of you have a friend,
 At midnight whom he should request to lend
 Three loaves; alledging, suddenly, at home
 A journeying guest to lodge with me is come,
 And I am unprovided: if he cries
 Within, my door is shut: I cannot rise.

I and my children are retir'd to bed ;
 Cease at this hour to trouble me for bread :
 I tell you, though to friendship's pleading deaf,
 Long importunity shall gain relief.
 Ask, and receive; seek ye, and find: the gate
 Of mercy knock at, and it shall dilate:
 For all that ask, receive; with steady mind
 Who seeks, whate'er he searches for shall find;
 And he who knocks shall never knock in vain;
 But through the portal certain entrance gain.
 Could any man amongst you, should his son
 Ask for a loaf, present him with a stone?
 Give him a serpent, if a fish he beg?
 Or tender him a scorpion for an egg?
 If ye, then, being evil, wisely know
 Good gifts upon your children to bestow,
 How much more shall your heavenly father grant
 To those his spirit, who his influence want.

¶ A DUMB dæmoniac was to Jesus brought,
 Whose friends for aid importunately fought.
 Jesus expelled the spirit, and the man,
 Recovering utterance, to speak began.
 Wonder seiz'd all; but some malignants said
 He casts out devils by their chieftain's aid;
 Whilst others, tempting him, requir'd a sign
 From heaven, to prove his mission was divine.
 But he replied, knowing their inmost thought,
 Divided kingdoms are to ruin brought:
 And families eventually must fail,
 Amongst whose branches constant feuds prevail.
 If Satan, then, against himself divide,
 How can his kingdom be with strength supplied?

Ye say that I from Beelzebub receive
 That power by which dæmoniacs I relieve.
 If so; the means ye readily can show
 By which your sons subdue the dreadful foe:
 Then let them judge.—If dæmons I expel
 By aid divine, and curb the power of hell;
 Is not this truth demonstratively clear,
 God's heavenly kingdom is establish'd here?
 If in his palace a strong man abide,
 Furnish'd with arms, and amply fortified,
 He mocks at fear; but if, in evil hour,
 One should attack him, of superior power,
 His boasted arms the conqueror bears away,
 And makes his person and his goods a prey.—
 Who joins me not, a foe I must esteem:
 And him who gathers not, a scatterer deem.

FORTH from a man when the foul spirit goes,
 He seeks dry places, panting for repose;
 But, finding none, again his mind is bent
 To seek the habitation whence he went;
 And, on returning, finds the house complete
 In every part; swept, garnish'd, and neat.
 Then goes he forth, and finds seven spirits, more
 Dispos'd to ill than was himself before,
 Who come to dwell with him: and this man's end
 Is worse than his beginning did portend.

¶ WHILST thus he spake, a woman in the croud
 Exclaim'd, with accent vehemently loud,
 Blest is the womb that bare thee: doubly blest
 That gave thee nurture the distinguish'd breast!
 But Jesus answer'd, rather blest are they
 Who hear God's word; and hearing it, obey.

¶ WHILST

¶ WHILST all the people gather'd round apace,
 He said, This is a wicked faithless race—
 They seek, but vainly seek, a sign from heaven;
 For only that of Jonah shall be given:
 Thus, as to Nineveh the prophet went,
 So shall to these the Son of Man be sent.
 The southern queen against this race of men
 Shall rise in judgement, and their ways condemn.
 Induc'd by Solomon's exalted fame,
 She, from afar, to hear his wisdom came:
 And yet, though Solomon's superior's here,
 Who to learn wisdom eager does appear?
 The Ninevites with justice shall accuse
 And criminate the nation of the Jews.
 Jonah inspir'd a penitential fear:
 And yet one greater far than Jonah's here:

No man who lights a candle, hides its blaze,
 But from a stand its brilliancy displays.
 The eye's the body's candle; which, if bright,
 Distributes to each part its share of light;
 If, then, the function of the eye be clear,
 Throughout the body shall the light appear,
 But if the lustre shall thine eye forsake,
 The body of its darkness shall partake.
 Then, of thy light be careful, lest thou mourn
 To find what once was light to darkness turn;
 For, if thy body full of light endure,
 And through the whole appear no part obscure,
 All shall, indeed, be comfortably bright,
 As when a candle gives a perfect light.

¶ A Pharisee did Jesus then intreat
 To dine: who, instant, sat him down to meat.
 The man was struck with wonder, that the Lord
 Plac'd himself, without washing, at the board.

Jefus observ'd, ye Pharifees take care
 To cleanfe the outside of your houfehold ware;
 But, if ye fearch the confcience and the heart,
 Rapine and fraud defile your inward part.

O void of understanding! can ye doubt
 Who made the infide, form'd not what's without?
 Give alms as ye are able; and be fure
 To you fhall all things whatfoe'er be pure.
 But woe, faftidious Pharifees, to you;
 Punctiliously your tithes of mint, of rue,
 And other herbs, ye pay: but love to God,
 And juftice to your fellow-men, explode.
 Thofe ought ye furely never to neglect:
 But thefe require your principal refpect.
 Woe to you, Pharifees, ambitious race!
 Who choofe in fynagogues the higheft place:
 Expect that all your perfons humbly greet,
 And pay you homage in the public ftreet,
 Woe to you, jointly, Pharifees and Scribes!
 Vain hypocritical, deceitful tribes!
 Like graves, which do not to the eye appear,
 And men walk over, nor fufpect them near.

¶ A lawyer told him, Mafter, what you fay
 Reflects on us in an upbraiding way.
 Woe to you, lawyers, Jefus then rejoin'd,
 On other men who heavy burdens bind,
 But free yourfelves with fuch clandestine art,
 As not to bear the load's minuteft part.
 Woe unto you, the prophets' tombs that build,
 Thofe very prophets your forefathers kill'd.
 Thus do ye patronize your parents' guilt,
 Building their fepulchres whofe blood they fpilt.

Therefore celestial wisdom hath declar'd,
 Prophets and messengers have I prepar'd.
 Some have they slain: others their impious zeal
 Made persecution's various tortures feel.
 So shall the torrent of the martyrs' blood,
 Which, from creation, hath its purple flood
 Increas'd, be of this wicked race requir'd,—
 From him, who by his brother's hand expir'd,
 To Zacharias, whom a godless crew
 Between the temple and the altar flew.

I tell you, with a certainty, that all
 I now predict, on this vile race shall fall.
 Woe to you, lawyers, who remove the key
 Of knowledge far from those that would obey.
 Ye enter not, but, standing at the door,
 Prohibit those the truth that would explore.

THE Scribes and Pharisees, whilst thus he spoke,
 Us'd every method Jesus to provoke,
 That some unguarded word might furnish cause
 To render him obnoxious to the laws.

CHAPTER XII.

Christ preacheth to his disciples to avoid hypocrisy, and fearfulness in publishing his doctrine: warneth the people to beware of covetousness, by the parable of the rich man who built large barns. We must not be over careful of earthly things; but seek the kingdom of God; give alms; be ready at a knock to open to our Lord, whensoever he cometh. Christ's ministers must attend to their charge, and expect persecution. The people must take this time of grace, because it is a fearful thing to die without reconciliation.

MEANWHILE a numerous crowd around him press'd,
 Whom Jesus thus with energy address'd;
 Of Pharisaic leaven take ye care,
 I mean of their hypocrisy beware:
 For there is nothing howsoe'er conceal'd,
 But what to every eye shall be reveal'd.
 That which is spoken in the gloom of night
 Shall be repeated in the blaze of light;
 And what in softest sounds is merely nam'd,
 Shall from house tops be audibly proclaim'd.
 Friends, fear not those who have the power to kill,
 Yet can inflict on you no further ill;
 But let me counsel you whose power to dread:
 Fear him, who after he hath struck you dead,
 Can sentence you Gehenna's fire to bear:
 Make him the only object of your fear.

ARE not five sparrows for two farthings sold;
 Yet in God's estimate a place they hold.
 To them extends his providential care.
 Even on your heads he numbers every hair.

Fear

Fear ye not, therefore, in your maker's mind
 Far more esteem'd than all the sparrow kind.
 Who here confesses me, him will I own
 Before the angels round my father's throne:
 And who shall, impiouſly, renounce my name,
 Before God's Angels him will I diſclaim.
 To thoſe ſhall pardon graciously extend,
 Who merely ſhall the Son of Man offend;
 But they ſhall never pardon know, nor peace.
 Who dare againſt the Holy Ghoſt tranſgreſs.

WHEN before ſynagogues and rulers brought,
 Let not what ye ſhall plead employ your thought.
 The Holy Ghoſt ſhall ſilence all your foes,
 And furniſh words their malice to oppoſe.

¶ A certain man to Jeſus then applied,
 Saying, Command my brother to divide
 Our heritage between us. Jeſus ſaid,
 Man! who hath me an arbitrator made?
 Then thus advis'd: Of avarice beware,
 The bad man's idol, and the good man's ſnare.
 Life's happineſs depends not, more nor leſs,
 On the abundance that we may poſſeſs;
 Then gave this parable—A rich man's ground
 Did in all fruits ſuperfluouſly abound:
 When thus he reaſon'd: So profuſe my ſtore,
 My barns though ſpacious, can contain no more.
 What ſhall I do? Garners of ampler ſize,
 Shall all my grain, and various goods comprize.
 Then will I ſay, Enjoy thyſelf, my ſoul;
 For who thy ſmalleſt pleaſure can controul?
 Let eaſe and mirth, and ſenſual joy prevail:
 So vaſt my wealth, ſupplies can never fail.
 But God reply'd, thou fool! this very night
 Thy ſoul ſhall from thy body take its flight:

Then

Then whose thy boundless wealth, thy vaunted store,
 Intirely lost to thee for evermore!
 Such is the man devoid of heavenly health,
 Who wastes his time in hoarding worldly wealth.

¶ THEN thus to his disciples Jesus spake,
 For meat, drink, cloathing, small provision make.
 Nor, like the Gentiles, under the pretence
 Of care, torment yourselves for things of sense:
 Is not the life more than your nurture dear?
 The body than the raiment that ye wear?
 Think of the ravens. They nor reap, nor sow;
 No barns, no storehouse they provide or know;
 Yet are they fed by his paternal care
 Who loves you more than all that wing in air.
 Which of you all, by study or by might,
 Can add a single cubit to his height?
 If in small circumstances, then, ye fail,
 In weightier subjects how should ye prevail?
 Think on the lilies that adorn the foil;
 They neither spin, nor waste their strength with toil:
 Yet Solomon in nuptial splendor gay,
 Could not approach their beautiful array.
 If then your maker thus adorn the grass,
 Which in one day shall from your notice pass,
 How much more freely cloathing shall he give
 To those that on his promises believe?
 Let not the articles of time and sense
 Attract your minds, and hold you in suspense.
 These let the Gentiles seek. Your father knows
 Your wants; and all things that ye need bestows.
 Seek then God's kingdom; and whate'er ye want,
 Your heavenly parent in due time shall grant:
 Fear not, ye little flock, your maker's care;
 Each of his kingdom an undoubted heir.

Sell

THE GOSPEL ACCORDING TO

Sell that ye have ; in alms bestow your gold ;
 Provide yourselves with bags that wax not old ;
 Up for your use a fund of treasure lay
 Not liable to waste, or to decay,
 Reserv'd in heaven ; which can never fail ;
 And where nor moths corrupt ; nor thieves assail ;
 For where your treasure is, from thence your heart
 Fix'd in firm union, never shall depart.
 Let then your loins be girt about ; each light
 With neatness trimm'd, and eminently bright ;
 And ye like men that for their master wait,
 Arduous that watch his coming to the gate ;
 That when he comes, the doors may open wide,
 For the glad bridegroom, and the happy bride.
 Bless'd are those servants whom their Lord shall find
 Fix'd at their stations, each with upright mind.
 And, in the second, or third watch of night,
 If he shall find them occupied aright,
 I tell you, verily, such shall receive
 Each mark of honour that their Lord can give.
 Let then your vigilance preclude neglect,
 Lest the son come when ye the least expect.

¶ THEN Peter said, instruct us, gracious Lord
 In the plain meaning of this hidden word.
 Is it for us peculiarly design'd,
 Or is it meant, in general, for mankind ?
 Jesus replied, that steward just and wise
 Where shall we find ? him whom the Lord will prize.
 Made chief of all whereof he stands possess'd :
 He by his master doubly shall be blest.—
 But, if that servant in his heart shall say,
 My Lord his promis'd coming doth delay :
 Shall beat his fellows, and in riot live,
 That man his master never shall forgive ;

But

But, in an unexpected hour shall come,
 And fix with unbelieving souls his doom.
 He that, acquainted with his master's will,
 Prepar'd not his commandments to fulfil,
 With many stripes shall punishment receive ;
 Whilst those of duty ignorant that live,
 Though for their faults no stripes can be too great,
 A less degree of punishment shall meet.
 For when superior talents grace the mind,
 Proper improvement God expects to find:
 And, when to agents men commit their store,
 The more is trusted, they expect the more.

¶ DISSENTIONS upon earth I came to raise ;
 And what will I, if now like fire they blaze ?
 A dreadful baptism have I yet to meet,
 And I am straiten'd till it be complete.
 Suppose ye that my coming augurs peace ?
 Alas ! divisions rather will increase.
 Even five shall in a family divide ;
 And three and two form each an hostile side.
 Father and son each other shall oppose
 With all the rancour of inveterate foes.
 Mother and daughter, fir'd with mutual rage,
 Shall with each other furiously engage.

¶ When in the West ye see a cloud arise,
 Each of you rainy weather prophecies.
 Moreover, when the south wind blows, ye say,
 (And 'tis so,) it portends a sultry day.
 Ye hypocrites ! ye can the sky discern ;
 Why will ye not the present season learn ?
 Why will ye not employ your mental sight,
 And use your judgment to determine right ?

THE GOSPEL ACCORDING TO

¶ WHEN call'd before a magistrate to go,
Discharge what to your creditor you owe;
Before the judge your person left he hale,
Who's arm'd with power to fend you to the jail.
Beware: for never will you be at large,
Till the whole debt minutely you discharge.

CHAPTER

CHAPTER XIII.

Christ preacheth repentance on occasion of the punishment of the Gallileans and others: relates the parable of the fruitless fig-tree. He healeth a crooked woman: sheweth the powerful working of the word in the hearts of his chosen, by the parable of mustard-seed and of leaven: exhorteth to enter at the strait gate: and reproveth Herod and Jerusalem.

MANY to Jesus did the tale relate
 Of those poor Gallileans' wretched fate,
 Whose blood, by Pilate's barbarous device,
 Was with their victims mix'd in sacrifice.
 Think ye these men's, said Jesus in reply,
 Had than their neighbours' sins a deeper dye,
 Because they suffered thus?—No: then repent,
 If the like punishment ye would prevent.
 Or those eighteen on whom Siloam's tower
 Fell, and destroy'd, were they transgressors more
 Than others in Jerusalem? Ah! no;
 And if repentance should not ward the blow,
 I tell you, verily, the dreadful fate
 By which they perished on yourselves shall wait:

¶ THEN spake this parable—A fig-tree grew
 In a man's vineyard, specious to the view.
 With anxious mind he came from year to year,
 Expecting fruit which never did appear.
 Then to the dresser of his vineyard turn'd,
 And said, three years this fig-tree have I mourn'd:
 Seeking for fruit where it has ne'er been found.
 Cut down the tree; why cumberst it the ground?
 The dresser pleaded, Yet have patience, Lord!
 One season's respite of thy grace afford.

I'll I shall dig around, and with manure
 Its infertility attempt to cure.
 Then, my endeavours if success should crown,
 Well: but if not, I'll cut the cumberer down.

¶ WITHIN the synagogue, one sabbath-day,
 Jesus his gracious doctrines did display.
 A woman then was present in the crowd,
 Whom eighteen years' infirmity had bow'd:
 And such the force that did her frame contract,
 As human power in vain would counteract.
 Jesus beholding her, pronounc'd her free
 From her long state of sad infirmity.
 He laid his hands on her; her form restored:
 Whilst, gratefully, she blest'd and prais'd the Lord.
 The synagogic Chief indignant saw
 An act of mercy supersede the law:
 And ask'd, are there not six days in the week
 When men should work? at those times let them seek
 For remedies; and not perversely stay
 Thus to be healed upon the sabbath-day.
 Hush, hoary hypocrite! the Lord replied.
 What man objects his ox or ass to guide
 To water on the sabbath? shall not she,
 Then, who from Abraham draws her pedigree,
 Whom Satan eighteen years down to the ground
 Hath bow'd, be on the sabbath-day unbound?
 This argument, which no man could oppose,
 Reduc'd to silence his malignant foes:
 And all the people, with consenting voice,
 Did for the wonders he perform'd rejoice.

¶ THEN said he, what resemblance can I find
 By which God's kingdom can impress the mind?
 'Tis like a grain of mustard; which, when sown,
 And to its proper bulk maturely grown,
 Gives shelter to the wanderers of the air,
 Who to its branches for repose repair.

AGAIN, 'tis like to leaven, which, conceal'd
 In meal, its innate property reveal'd,
 Until its strong assimilating power
 Ran through the mass and leaven'd all the flour.
 On visiting Jerufalem then intent,
 He taught in every city as he went.
 A man inquir'd, who follow'd in his train,
 Lord! are they few that shall salvation gain?

¶ To this inquiry Jesus answer'd strait,
 Strive ye to enter at the narrow gate:
 For many shall endeavour, but in vain,
 To pass, who never shall the point obtain.
 When once the door is by the master barr'd,
 No prayers to enter in will he regard.
 In vain may they implore, Lord! hear our cry;
 I know ye not, will be his cold reply.
 In vain ye shall advance, Lord! we have been
 Eating and drinking in thy presence seen.
 By thee illustrious have our streets been made;
 For oft in them thy wonders were display'd.
 But he shall answer in decided tone,
 I tell you, none of ye to me are known.
 Depart from me, ye vile detested race,
 Workers of evil! to your destin'd place,
 Where horrors reign in their extreme degree;
 And ye shall Abraham, Isaac, Jacob, see
 With all the prophets in God's kingdom plac'd,
 Whence all your names are totally eras'd.
 Many an one from north, east, south, and west,
 Shall in God's kingdom be a welcome guest;
 For many that are last, shall first be deem'd:
 And numbers that are foremost, last esteem'd.

¶ SOME Pharisees advis'd him to remove,
 Nor Herod's persecuting malice prove.
 Go, tell that fox, with calmness he replied,
 That some time longer here I shall abide.

This

THE GOSPEL ACCORDING TO

This day, and even to-morrow shall I stay,
The sick to heal, and dæmons chase away.
On the third day my course will be complete,
But my commission is not finish'd yet.
Three days on duty must I still remain:
Out of Jerufalem is no prophet slain.
Jerufalem! thou that dost the prophets kill;
And stonest those that would prevent thine ill,
Oft would I, as the hen her brood collects
Beneath her wings, and from the storm protects,
Have shelter'd you from harm; but ye refus'd,
And scornfully my proffer'd grace abus'd.
Therefore your house deserted and forlorn
Shall stand; nor more to you will I return,
Your former conduct till ye have deplor'd,
And blest'd me, as descending from the Lord.

CHAPTER.

CHAPTER XIV.

Christ healeth the dropsy on the sabbath. Teacheth humility: adviseth to feed the poor: under the similitude of a great supper, sheweth how worldly-winded men, who contemn the word of God, shall be excluded from the kingdom of heaven. Those who will be his disciples, must compute aforehand, lest with shame they revolt from him, and become unprofitable, like salt which hath lost its savour.

ONE sabbath, dining with a Pharisee,
 A man distinguish'd as of chief degree,
 Jesus was watch'd. It chanc'd amongst the rest
 A man was there with dropsy much oppress'd.
 He ask'd the lawyers and the Pharisees,
 If, on the sabbath, to remove disease
 Were lawful: as they nothing chose to say,
 He cur'd the man, and bade him go away.
 Jesus then question'd, which amongst you all,
 If in a pit his ox or ass should fall
 Even on a sabbath-day, would have a doubt
 That 'twas allowable to drag him out.
 As to confute him all must needs have fail'd,
 A sullen silence 'mongst them all prevail'd.

¶ THEN put he forth this parable to those
 Who, when invited, the chief places chose:
 Do thou, whenever bidden to a feast,
 To the first stations still prefer the least;
 Lest one be present, worthier of the place,
 And all the guests should witness thy disgrace.
 Select then, modestly, the lowest seat,
 That thou from him that furnishes the treat

THE GOSFEL ACCORDING TO

May'ſt due attention and reſpect receive,
 Whilſt all around thee proper reverence give.
 For who exalts himſelf ſhall be abas'd;
 And the ſelf-humbled be to honour rais'd.

Then to his kind inviter Jeſus ſpake,
 Dinner or ſupper when inclin'd to make,
 Let not thy brethren, kinfmen, friends appear,
 Nor thy rich neighbours, to partake thy cheer;
 Left, in return, they aſk thee to a feaſt,
 And, thus, from obligation ſtand releas'd;
 But let the poor, the maim'd, the lame, the blind,
 A hearty welcome at thy table find;
 So bleſſings ſhall deſcend on thee for thoſe
 Can for thy kindneſs no return propoſe.
 But for thy recompence ſecurely truſt:
 And wait the reſurrection of the juſt.

¶ One of the company exclaim'd, how bleſt
 He in God's kingdom who ſhall be a gueſt!
 A man, he answer'd, made a ſumptuous treat,
 Inviting many of his fare to eat,
 And when the whole was ready, every friend
 Sent to requeſt his ſupper would attend.
 But all refus'd, and, as with one accord,
 The ſervant told, Excuse me to thy Lord.
 The firſt ſaid, I have bought ſome land to-day,
 And go my new-made purchaſe to ſurvey.
 Ten oxen, ſaid another, I have bought,
 And want to prove if uſeful as they ought
 They be; form my excuſes to thy Lord:
 I cannot time to viſit him afford.
 A third ſaid bluntly, I'm detain'd at home
 By my late marriage; ſay I cannot come.
 Incens'd at their replies, the maſter ſaid,
 Let ſearch through all the ſtreets and lanes be made;

And

And bring ye hither all that ye can find,
 The poor, the main'd, the cripple, and the blind.
 The servants said, according to thy will,
 All has been done the house with guests to fill,
 But yet much room remains. Go, he replied,
 Search every by-path, and each highway-side.
 Compel them to come in. Let not a place
 Remain unfill'd: but this unworthy race
 Who thus contemptuously reject my cheer,
 Shall not experience entertainment here.

¶ THEN to the multitude these words he spake:
 Observe this declaration which I make;
 Who will not part with father, mother, wife,
 Child, brother, sister, nay his very life;
 Who does not bear his cross and follow me,
 Not possibly can my disciple be.
 For, will not he who means to build a tower,
 Sit himself down, examine well his store,
 Compute the cost, and accurately know
 Whether his funds to finish it allow?
 To censurers lest he give cause to say
 This man did weakly his foundation lay,
 But could not finish it. Either what king
 Who can ten thousand men to battle bring,
 Does not deliberate, whether with those
 He can encounter twenty thousand foes?
 And if unable longer to contend,
 Ambassadors does he not wisely send,
 To sue for terms of peace, before his foe
 Approaches to complete his overthrow?
 Hence learn, whoe'er forsakes not all for me,
 Can ne'er my genuine disciple be.

Salt is of general use ; but if no more
Its taste remains, what can its worth restore ?
Unfit for land, and for the dunghill grown,
Forth from the house 'tis as a nuisance thrown.
Let him to whom the voice of truth is dear,
Lend to my doctrine an attentive ear.

CHAPTER

CHAPTER XV.

The parable of the lost sheep, of the piece of silver, and of the prodigal son.

THE publicans and sinners then drew near,
 From the Lord's mouth the words of truth to hear.
 Meanwhile the Pharisees with murmurs said,
 This man with sinners joins in eating bread.

¶ JESUS to them this parable address'd ;
 Which of you, of an hundred sheep possess'd,
 Should even but one from the right path decline,
 To seek him would not leave the ninety-nine ;
 And finding him, upon his shoulder lay,
 Bearing his burden gladsome on the way ?
 Nor, when return'd, invite with cheerful voice,
 His friends and neighbours jointly to rejoice,
 Because his fleecy wanderer was restor'd ;
 And that recover'd which he late deplor'd ?

¶ EITHER, what woman of ten coins possess'd,
 If one be lost, or sever'd from the rest,
 Sweeps not her house with persevering care ?
 Nor goes to sleep, her loss till she repair.
 Then to her neighbours goes with joyful heart,
 The fortunate recovery to impart.
 Angels themselves experience joy in heaven,
 When one repenting sinner is forgiven.

¶ THE younger son of a deserving man,
 Whose youthful mind on dissipation ran,
 Prevail'd, by dint of unremitting prayer,
 On a fond father, to advance the share

Of goods that love parental had design'd ;
 Which done, indulging an unsettled mind,
 To a strange country, far remote, he went ;
 And there in riot all his substance spent.
 That period come, to crown his numerous woes,
 A dreadful famine in the land arose.
 Impell'd by want reluctantly to join
 A man for hire, he fed his herd of swine.
 So keen his hunger, fain would he have eat
 With the detested swine, their husky meat :
 But no man ask'd him. Trembling at the thought,
 And feeling the dire mischief he had wrought,
 With poignant grief thus to himself he said,
 My father's servants feel no want of bread,
 Whilst I with hunger perish. Let me rise,
 And meet my parent with o'erflowing eyes.
 Quickly he rose his purpose to pursue ;
 At length the well-known mansion greets his view.
 The good old man at distance saw his son,
 And with compassion mov'd, to meet him run ;
 Fell on his neck, and, with a fond embrace,
 Kiss'd the poor prodigal's pale flaccid face ;
 Who cried, O Father ! against thee and heaven
 Great are my sins : too great to be forgiven.
 No longer worthy to be call'd thy son ;
 By me let thy most servile work be done.
 But the glad father, happy in the thought,
 Said, for my son let the best robe be brought,
 His fingers let my costliest rings adorn,
 And on his feet be goodly sandals worn.

Moreover kill the fatted calf and dress,
 That all with joy may eat the savoury mess ;
 For this my son was dead, and now revives ;
 Was lost, is found : and to my comfort lives.
 In various shapes mirth through the household ran ;
 And every menial was a happy man.

WHILST

WHILST these transactions their enjoyment yield,
 The elder son returning from the field,
 Approach'd, and heard amaz'd the distant sound
 Of music and the dancer's feet rebound.
 A servant call'd the meaning to explain,
 Replied, thy brother is return'd again.
 The fatted calf is kill'd, and all employ
 (Such is our master's wish) the hours in joy.

WITH anger fill'd, he stood without the gate ;
 Nor could the father's words his rage abate :
 Whom thus he answer'd, Lo ! from year to year
 Truly I serv'd thee, with affection dear.
 Obedient to thy will, I near transgress'd
 Thy least commands ; but lodg'd them in my breast :
 Yet, when at any time hast thou decreed
 For me, and for my friends, a kid should bleed ?
 But to thine arms thy favourite restor'd,
 Who half thy wealth on harlots has devour'd,
 For him the fatted calf is kill'd and drest ;
 For him are brought thy richest rings and vest.

THE father answer'd, eminently dear
 Art thou, my son ; and constantly art near.
 All that I have is thine ; but sure 'tis meet
 Repenting prodigals with joy to greet ;
 For thy lost brother safely is return'd :
 And he yet lives, whose death we forely mourn'd.

CHAPTER XVI.

*The parable of the unjust steward. Christ reproveth the hypocrisy of the covetous Pharisees.
The rich glutton, and Lazarus the beggar.*

A MAN whose wealth was of immense amount,
His steward call'd to render his account ;
Saying, thy conduct, flagrantly unjust,
Cancels all claim to any future trust.
To quit thine office instantly prepare,
For none like thee my patronage shall share.
The steward, thus of every hope bereft,
For his support saw but one refuge left.
He summon'd all the tenants to attend,
Aiming to fix each debtor as a friend.
The first, when ask'd, that grows upon thy land
What of the rent dost thou reserve in hand ?
Answer'd, an hundred measures of my wheat :
Write then four-score, and here is my receipt.
And thou of all the produce of thy soil ?
Replied, an hundred measures of my oil.
Take then thy bill, the crafty steward said ;
Debit thyself for fifty in their stead.
The Lord thus chose the steward to commend,
Because he, prudently, secur'd a friend ;
For, in their generation, wiser far
Are this world's children than the kingdom's are.

Your riches therefore liberally employ,
That ye, through them, may reach eternal joy.
Who small concerns shall faithfully discharge,
Will practice honesty in trusts more large :

And

And he in little things who proves unjust,
 In those of moment will betray his trust.
 If then, in transitory things ye swerve,
 How can ye credit for true wealth deserve?
 Expect not, if what's given in charge ye waste,
 A property which shall for ever last.

¶ No man can serve two masters. One who aims
 To please, the other virtually disclaims.
 Mammon will not be satisfied with part,
 And God requires an undivided heart.

The Pharisees, whom avarice possess'd,
 Turning these maxims into impious jest;
 Jesus observ'd, of piety severe
 To men of weak discernment ye appear;
 But God, who penetrates the inward part,
 Discerns the turpitude that fills your heart:
 For what by man is highly virtuous deem'd,
 Is, in God's sight, detestable esteem'd.

THE law and prophets shew'd the only way
 To life, till John his doctrine did display.
 Since that time has God's kingdom been proclaim'd,
 And all to enter earnestly have aim'd.
 Yet, sooner than one title of the law
 Shall suffer alteration, blot or flaw,
 All that this frame of heaven and earth contains
 Shall be extinct, nor leave the least remains.

THE man that shall repudiate his wife,
 And, whilst she lives, engage in married life,
 Commits adultery: and who shall wed
 The woman, sleeps in an adulterous bed.

¶ A man

THE GOSPEL ACCORDING TO

¶ A man with wealth whose coffers overflow'd,
 Indulg'd each luxury that wealth allow'd.
 In finest linen was his body drest,
 And the rich Tyrian purple ting'd his vest.
 Various and choice the viands on his board,
 With raciest wines his ample vaults were stor'd.
 A mendicant, call'd Lazarus, at his gate
 Us'd for poor fragments patiently to wait,
 With wounds whose haggard form was cover'd o'er,
 The dogs, moreover, lick'd each putrid fore.

THE beggar died, and by angelic aid
 To Abraham's bosom instant was convey'd.
 Dead, and interr'd, the rich man (dire to tell)
 With horror lifted up his eyes in hell;
 And, at great distance, by the Patriarch's side
 Seeing the beggar, with sad accent cried,
 O Father Abraham! consolation lend,
 And Lazarus to my assistance send;
 That he in water may his finger dip,
 And, cooling, touch my tongue's extremest tip,
 To ease my torments. Abraham replied,
 Remember son, thy luxury and pride.
 Thy wealth whate'er could please the sense procur'd,
 Whilst Lazarus every ill of life endur'd.
 But now his state of happiness begins,
 Whilst, justly, thou art punish'd for thy sins.
 Besides, the gulph between us has denied
 All that might wish to pass from either side.

THE rich man, then, in agonizing pain
 Cried, O my Father! to the world again
 Send him to warn five brethren of my fate,
 That they may shun it, ere it be too late.
 But Abraham answer'd, son, be satisfied:
 Let Moses and the Prophets be their guide:

Nay,

Nay, Father Abraham! urgently he said,
They must repent, if preach'd to by the dead.
Abraham rejoin'd, all further words forbear:
If Moses nor the prophets they will hear,
Not even a messenger sent from the grave
Such harden'd finners would convince and save.

L 1

CHAPTER

CHAPTER XVII.

Christ teacheth to avoid occasions of offence; mutual forgiveness; the power of faith; that we are bound to God, and not he to us. He healeth ten lepers. Of the kingdom of God, and the coming of the Son of Man.

JESUS observ'd—Offences must appear;
 But woe to him their burden that shall bear.
 Better for him to have a mill-stone bound
 About his neck, and in the sea be drown'd,
 Than that he should a stone of stumbling lay,
 And cause one innocent to go astray.

TAKE heed then; and the man who gives offence
 Rebuke; but, if he turn with penitence,
 Forgive him: and though oft he should repeat
 The trespass, penitence with pardon meet.
 Then the apostles Jesus thus implor'd,
 Increase our faith, we meekly pray thee, Lord!
 And Jesus answer'd, did your faith indeed
 Augment as doth a grain of mustard-seed,
 This sycamine should quit, at your command,
 Its root, and for the sea desert the land.
 Which of you all would as his equal treat
 His servant? saying, Sit thee down to meat,
 Fresh from the plough? but rather say, Prepare
 My meal, and wait on me with decent care;
 Then take thine own repast. Would he bestow
 Thanks on that servant? surely not, I trow.
 Thus ye, your task whenever ye have done,
 Yourselves unprofitable servants own;
 Confessing after all your care and pains,
 Nothing, your duty that exceeds, remains.

¶ PROCEEDING to Jerufalem, his way
 Through Galilee, and through Samaria lay.
 Entering a village, for his mighty aid,
 Standing far off, ten haplefs lepers pray'd,
 Crying with earneft fupplication, Lord!
 Succour divine to our sad cafe afford.
 Jefus commanded, to the prieft repair:
 But they were cleans'd ere their arrival there:
 Then one who faw he was to health reftor'd,
 Returning, loudly glorified the Lord;
 And, falling on his face at Jefus' feet,
 Devoutly thank'd him for his cure complete:
 Now he was a Samaritan I thought
 That ten, faid Jefus, my affiftance fought:
 Alas! where are the nine? Remains there none
 To praife God, fave this alien alone?

¶ THEN certain Pharifees inquiry made,
 When fhall Meffiah's kingdom be difplay'd?
 Jefus replied, Meffiah's kingdom ne'er
 With pomp and exclamation fhall appear.
 In it no worldly figns can have a part;
 It dwells among you, lodging in the heart.
 Then his difciples told,—the time draws nigh
 When ye fhall wifh the Son of Man to fpy,
 But wifh in vain. The populace fhall fay
 Lo here! lo there! but no attention pay.
 The livid lightning's penetrating force,
 Acrofs the fky that darts its dreadful courfe,
 Does with terrific energy difplay
 The fudden accefs of that awful day.
 But firft the Son of Man muft undergo
 Many diftreffing fcenes of pain and woe.
 Treated with contumely and neglect,
 Him and his work this people fhall reject:

THE GOSPEL ACCORDING TO

And, like the times before the flood began,
 Shall be the days before the Son of Man.
 Sensual concerns did their whole conduct mark
 Till the day Noah went into the ark.
 Then came the flood with unexpected fall,
 In general ruin overwhelming all.

THUS, in the days of Lot, the people ate,
 Drank, bought, sold, planted, built; blind to their fate:
 But the same day that Lot from Sodom went,
 Brimstone and fire in showers from heaven were sent,
 In which they perish'd. Such shall be the day
 Which will the Son of Man's return display.

LET him, that then on the house-top shall be,
 Desert his goods, and for his safety flee.
 Let him, whom in the field that hour shall find,
 Think on Lot's wife, nor cast a look behind.
 Who seeks to save his life, that life shall lose,
 Which he shall save that does his life expose.
 In the same bed, that night, two men shall lie;
 One shall be seiz'd, the other be pass'd by.
 Two women, likewise, at a mill shall grind,
 One shall be taken, one be left behind.
 Of two men working in a field, shall one
 Be taken, and the other left alone.

WHERE will this happen, Lord? they jointly cried!
 Where'er the carcase is, Jesus replied,
 There will the eagles, anxious for their prey,
 In numerous parties wing their airy way.

CHAPTER

CHAPTER XVIII.

The importunate widow. The Pharisee and the Publican. Children brought to Christ. A ruler that would follow Christ, but is hindered by his riches. The reward of those who leave all for his sake. He foretelleth his death, and restoreth a blind man to sight.

THUS Jesus did, by parable, declare
 The wonderous influence of continued prayer :
 Urging that those, who would with heaven prevail,
 Should ne'er in humble perseverance fail.

A judge within a certain city dwelt,
 Who fear'd not God nor for his brethren felt.
 To him a widow day by day applied,
 Begging her plaint might speedily be tried ;
 Assur'd that from the justice of her cause,
 Her foe would feel the vengeance of the laws :
 But ineffectually her tears assail'd
 A heart where pity never had prevail'd.
 Arous'd at length, to reason he began,
 What though I fear not God, nor care for man,
 Yet, as this widow's importuning cry
 Leaves me no rest, I'll with her suit comply.
 If thus the judge, then shall not God protect,
 And ceaseless listen to his own elect,
 Who call for vengeance on their haughty foes
 That dare Omnipotence's arm oppose ?
 I tell you, to their cause he shall attend,
 And to their foes will speedy vengeance send :
 Yet, when the Son of Man shall come again,
 How little faith will upon earth remain ?

THE GOSPEL ACCORDING TO

HE then to those this parable applied,
 Whose hearts elated with religious pride,
 In their self-righteousness, implicit, trust,
 And treat with scorn the humble and the just.

Two men on the same exercise intent,
 Urg'd by devotion, to the temple went.
 One was a Publican, of base degree:
 The other a fastidious Pharisee.

THE Pharisee in haughty phrase began,
 I thank thee, God! that I'm a righteous man.
 I'm no extortioner; I'm not unjust;
 Nor am I guilty of adulterous lust;
 Twice in the week I fast; due tithes I give:
 Nor—like this Publican, impurely live.

To heaven not daring to lift up his eyes,
 Standing far off, the Publican with sighs
 Smote on his breast, and pray'd, in accent low,
 O God! thy mercy on a wretch bestow.

BUT, mark! this man was rather justified
 Than he on boasted merit that relied:
 For who exalts himself shall be abas'd,
 Whilst the self-humbled sinner shall be rais'd.

SOME persons then a group of children brought,
 And earnestly that he would touch them sought;
 But his disciples charg'd them to withdraw;
 When Jesus their design, approving, saw,
 And call'd aloud to all around, forbear;
 Forbid not, but permit them to come near;
 For such compose God's kingdom. Like a child
 Who comes not, humble, tractable, and mild,
 Whatever else his gifts, shall seek in vain
 Therein admittance ever to obtain.

Good master! said a ruler, teach my mind
 A certain mode eternal life to find.
 Jesus replied, why call me good? To none
 That term applies, excepting God alone.
 Thou knowest the commandments. Do not kill;
 Steal not; and of thy neighbour speak no ill;
 Avoid adultery. To thy parents pay
 Duteous respect, and their commands obey.
 These things, he said, have I from youth observ'd;
 Nor have, in any point, from duty swerv'd.

Jesus observ'd, One thing is wanting more;
 Sell all thou hast: bestow it on the poor;
 Then lodg'd in heaven shall all thy treasure be:
 And, in conclusion, come and follow me.
 These admonitions struck the ruler's heart,
 Who could not from his vast possessions part.
 Jesus observ'd his state; and, with a sigh
 Observ'd, A camel through a needle's eye
 May pass as soon, as can a rich man's mind
 Desir'd admittance to God's kingdom find.
 If this be so, who can (the audience said)
 Be sav'd? He answer'd, by celestial aid
 That may, with ease, effectually be done
 Impossible to human power alone.

PETER exclaim'd, To this thou must agree,
 We have deserted all, and follow'd thee.
 Jesus replied, no man hath left his house,
 His parents, brethren, children, or his spouse,
 Obedient to the gospel, but shall gain
 Large recompence whilst here he shall remain;
 And what must more encouragement create,
 Life everlasting in the future state.

THE GOSPEL ACCORDING TO

TAKING the twelve apart, he said, Attend.
 Toward Jerufalem we now ascend:
 Where every part of the prophetic plan
 Shall be accomplish'd in the Son of Man.
 Deliver'd to the Gentiles, they shall use
 All forts of mockery, insult, and abuse;
 Spit on him, scourge, and in conclusion, flay;
 But he shall rise the third succeeding day.
 Yet, though the language was exprefs and plain,
 To them no meaning did his words contain.

¶ APPROACHING Jericho, near to the gate,
 Petitioning for alms a blind man sat.
 Asking the reason why the stir was made,
 Jesus of Nazareth paffes by, they said.
 Have mercy, Jesus! the poor beggar cried;
 On which the populace began to chide,
 Saying, be filent: but fo much the more
 He cried, Have mercy, Jesus! as before:
 Pity me, fon of David! Make him room,
 Jesus command'd; near me let him come:
 Then ask'd his wish. The beggar answer'd, Lord!
 To perfect fight that I may be restor'd.
 As thou dost firmly on my power believe,
 He answer'd, fight for thy reward receive.
 Instant he faw, with grateful joy impress'd,
 And, following Jesus, God devoutly blefs'd:
 Whilst all that witness'd the stupendous fact,
 Gave God the glory of the gracious act.

CHAPTER XIX.

Of Zaccheus, the publican. The parable of the ten pieces of money entrusted to ten servants. Christ rideth triumphantly into Jerusalem: weepeth over the city: driveth the buyers and sellers out of the Temple; wherein he teaches daily. The rulers would have destroyed him, but for fear of the people.

ON entering Jericho a wealthy man,
 Zaccheus nam'd, the leading publican,
 With'd to see Jesus passing through the street;
 But fail'd, because the concourse was too great,
 And he of stature low. He ran before,
 Therefore, and climb'd into a sycamore,
 Whence he beheld the Lord; who when he came
 Near to the place, saluted him by name,
 Saying, Come down, Zaccheus; lead the way,
 For in thy house will I abide this day.
 Descending joyful, on his gracious guest
 An hearty welcome frankly he imprefs'd:
 But all then present said, with murmuring voice,
 See how he makes a sinner's house his choice.
 Zaccheus then proclaim'd, Half of my store,
 As a free gift, I settle on the poor.
 Moreover, let the man I've wrong'd appear,
 And make the injury complain'd of clear:
 Not only will I what he lost restore,
 But fourfold in addition give him more.

JESUS, then speaking of Zaccheus, said,
 Now is salvation to this house displayed,

THE GOSPEL ACCORDING TO

Since he, 'gainst whom with rancour ye declaim,
Proves himself worthy to bear Abraham's name.
'To seek and save the lost includes the plan,
Which brought from heaven to earth the Son of Man.

JESUS observing all inclin'd to hear,
As to Jerufalem they then drew near,
And that the thought might strike the vulgar sense,
Gods kingdom must immediately commence)
Pronounc'd this parable: A nobleman
His journey to a distant state began,
Whither a kingdom to accept he went;
Which when concluded, to return he meant.
Then calling to him his ten servants, said,
Till my return, this sum employ in trade.
But, hated by his citizens, they sent
A messenger to note their discontent:
Informing him that they renounc'd his sway,
Nor would, in future, his commands obey.

His foreign realm secur'd, he journey'd home,
Ordering his servants should before him come.
The first advancing said, Thy pound in trade
Successfully hath tenfold profit made.
Well done, good servant, his glad Lord replied,
Over ten cities, for thy care, preside.
The second said, thy pound in commerce us'd,
Hath five pounds, by my diligence, produc'd.
Then said his Lord, Thy worth I thus repay;
Over five cities shall extend thy sway.

ANOTHER in these terms address'd his Lord:
Lo! undiminis'd see thy pound restor'd.
Safe in a napkin wrapp'd, behold it here:
For well I knew thee as a man austere,
Taking up that thou never had'st laid down,
And reaping produce which thou had'st not sown.

THOU wicked servant, he replied, be mute,
 Whose words whatever they express, confute.
 Thou know'st I gather'd where I laid not down,
 And reap'd the crops which I had never sown:
 Why not my cash then to the banker give,
 That I mine own with usury might receive?
 Then said to the bystanders, Take his pound,
 And give to him with whom the ten are found.
 Lord! they observ'd, he hath already ten:
 Be not surpriz'd, he answer'd them again.
 More shall be given, where well the trust is us'd,
 And he lose all, his trust that hath abus'd;
 But those mine enemies who spurn'd my reign
 Produce, and let them instantly be slain.

¶ UP to Jerusalem, when this was said,
 March'd the whole train, with Jesus at their head.
 Now when to Bethphage, and the Mount they came,
 Which from a grove of olives takes its name,
 He said to two disciples, step aside
 To the next village, where a colt is tied
 Just at the entrance; on whose back as yet,
 No man by way of trial has been fet.
 Loose, and conduct him hither. Why untie
 The colt? should any question, you reply,
 The Lord hath need of him. The beast was found
 Just as describ'd, and instantly unbound.
 But whilst they loose the colt, his owners say,
 Why do ye take our property away?
 They fram'd their answer as they had been taught,
 And unrepell'd, the colt to Jesus brought;
 Upon whose back with their best garments grac'd,
 By the disciples was their master plac'd.
 Moreover, their attachment to display,
 They strew'd their cloathes as carpets on the way.

WHEN they proceeded to the steep descent
 Which from the mountain to the city went,
 All the disciples with united voice
 Began with exultation to rejoice,
 Shouting, For ever be the king ador'd
 Sent to bring peace and glory from the Lord.
 Then certain Pharisees amongst the crowd
 Exclaim'd with accent vehemently loud,
 Master! rebuke thy followers; but he said,
 The stones would speak, should they be silent made.

¶ As he drew nigh, and view'd the city's state,
 He thus, with tears, bewail'd her awful fate;
 O! hadst thou known, even thou, in this thy day,
 What would insure thy peace, now pass'd away
 And vanish'd from thine eyes! The time shall come,
 When thy fierce foes, resolv'd upon thy doom,
 Shall dig their trenches, compass thee around,
 Lay thy strong bulwarks level with the ground,
 Extirpate thine inhabitants; and all
 Thy stately buildings shall in ruin fall.
 Because ye would not bend your minds to know
 These threatenings, and prevent your overthrow.

ENTERING the temple, he expell'd the train
 Of those that traffick'd there for impious gain;
 Saying, this edifice was built for prayer,
 And not for robbers to inhabit there.

WITHIN the temple day by day he taught,
 Whilst the chief-priests, the scribes and elders fought
 Means to destroy him; which they could not find;
 For his instructions won the public mind.

CHAPTER XX.

Christ avoucheth his authority by a question of John's baptism. The parable of the vineyard. Of paying tribute to Cæsar. He confutes the Sadduces, who denied the resurrection. Explains how Christ is the son of David, and warns his disciples to beware of the scribes.

WHILST Jesus taught within the temple's bound,
 The chief-priests, scribes, and elders clos'd him round,
 Demanding his authority to preach,
 And things repugnant to their usage teach.
 Readily will I answer, he replied,
 On this plain question when ye shall decide;
 John's baptism to ye all is fully known,
 Was it from heaven, or sprung from man alone?
 When thus they argued: if from heaven we say,
 He'll answer, why no credit to him pay?
 Should we assert, from man it took its rise,
 The people, who John's memory idolize,
 And treat him as a prophet, with one breath
 Will rise, enrag'd, and stone us all to death:
 Then answer'd him, they knew not: nor shall I,
 Said Jesus, to your question make reply.

THIS parable he then pronounc'd; a man
 Planted a vineyard on an ample plan;
 Let it to husbandmen; then went away,
 In a far distant place to make some stay;
 And, when the vintage came, a servant sent
 To bring the fruit apportion'd for his rent.
 The churlish husbandmen his servant beat,
 And, without produce, forc'd him to retreat.

A second servant shamefully was spurn'd;
 Yet safe, though empty, to his Lord return'd.
 A third they wounded; and to aggravate
 Their crime, with violence thrust without the gate.
 The Lord then reason'd, what can more be done?
 As a last effort, my beloved son
 Will I commission: him they may respect;
 And penitence atone for past neglect.
 But when the son approach'd, with savage joy
 The heir they all determin'd to destroy;
 Agreeing that his death, and that alone,
 Could make the rich inheritance their own.
 On this, with impious resolution fill'd,
 They seiz'd his person, cast him out, and kill'd.
 What then, on such an outrage, shall be done?
 Must not their lives for such a crime atone?
 Will not their Lord destroy them, and replace
 With worthier men, that execrable race?
 Then all that heard, as though they felt the blow
 Exclaim'd, may God forbid it should be so.
 But Jesus, viewing them, expressive said,
 What other sense can of this word be made?
 " * The stone the builders scornfully refus'd,
 " Is as the headstone of the corner us'd."
 " † Woe be to him who falls upon this stone;
 " The dreadful shock shall break his every bone:
 " But he on whom the ponderous load may fall
 " Shall be ground down, as finest powder small."

¶ The chief-priests and the scribes, with rage inflam'd,
 Perceiv'd the parable at them was aim'd;
 And would have seiz'd him, but the people fear'd,
 Who well affected to his cause appear'd.

Whenever

* Psalm cxviii. 22.

† Daniel ii. 34. 35.

Whenever Jesus taught, insidious spies
 Attended, mask'd beneath religion's guise;
 Watching his words, that they might forge a cause
 His death to compass by the Roman laws.
 One of superior artifice possess'd,
 A feigned doubt thus wickedly express'd;
 Master, thy doctrines publicly proclaim,
 Fearless of man, that truth's thy only aim.
 Resolve us, therefore, are we bound to pay
 Tribute to Cæsar?—Tell us, yea, or nay.
 Jesus the vilencs of their hearts espied;
 And, without noting their deceit, replied,
 To clear the point a coin produce to view:
 Whose face and titles does this surface shew?
 They answer'd Cæsar's. Then to Cæsar give
 His due; and what is God's let God receive.
 Amaz'd to find their subtilty repress'd,
 Silence their guilt and their defeat confess'd.

¶ THEN came the Sadducees their wiles to try,
 The resurrection strenuous that deny;
 Saying, This ordinance from Moses came,
 Thou shalt perpetuate thy brother's name.
 Childless in wedlock when a man shall die,
 The nearest kinsman shall his place supply,
 And in his brother's name an offspring raise.
 Hear, and determine, then, this arduous case.

THE eldest of seven brethren took a wife,
 And, without progeny, departed life.
 The second had the widow for his bride;
 And, like the former, without issue died.
 The precept all successively obey'd,
 And, childless, all were to the grave conveyed:

THE GOSPEL ACCORDING TO

Last died the woman. When the day shall come,
That each shall rise from his respective tomb,
Whose shall she be? for all had equal claim
To call her by a wife's endearing name.

JESUS thus answer'd; the connubial state
Does solely to this world's concerns relate.
But those, that shall enjoy the life to come,
Leave temporal attachments in the tomb.
Subject to marriage and to death no more,
They live like angels; and like them adore;
For through the resurrection, power is given
To him, that Eden lost, to enter heaven.

Now, that the dead are rais'd even Moses show'd,
When unconsum'd the bush resplendent glow'd;
And he, who spake, declar'd, I am the Lord.
Whom Jacob, Isaac, Abraham, ador'd.
God of the living, not the dead, his eye
Doth generations at one glance espy.

¶ THEN certain scribes this observation made,
Master, thou wisely hast the truth display'd:
And, thus confuted, no man durst renew
Discussions which their rancour brought to view.
Further he said, How is it that ye own
Explicitly, that Christ is David's son,
When David, in the psalms, declares that, *
"He Who reigns the Lord of heaven and earth and sea,
Said to my Lord, this right hand station take,
Till all thy foes thy footstool I shall make."
Scripture that Christ is David's Lord makes plain,
How then can David's Lord his son remain.

¶ THEN

* Psalm cx. 1.

¶ THEN his disciples thus he warn'd : Beware,
Nor imitate the Scribes' fastidious air,
Long robes who love ; great homage in the streets ;
Chief rooms at feasts ; in synagogues chief seats ;
Who make long prayers their instruments of prey
To steal the widow's property away :
But, mark me ; they into these crimes that fall,
Complete damnation on their heads shall call.

N n

CHAPTER

CHAPTER XXI.

Christ commendeth the poor widow. He foretelleth the destruction of the Temple, and of the city Jerusalem: the signs also which shall precede the last day: and exhorteth all to be watchful.

JESUS stood near the treasury, and behold !
 The rich made costly offerings of gold ;
 When a poor widow came with sober grace,
 And cast two mites into the usual place ;
 But, credit me, he said, however small,
 The widow's offering surpass'd them all.
 They of their superfluities gave part ;
 But she bestowed her all with liberal heart.

¶ To some the temple's structure that survey'd,
 And its grand ornaments admir'd, he said,
 The time draws nigh, when this magnificence,
 Whose glorious splendor strikes th' astonish'd sense,
 Shall sink in ruin. Every separate stone
 In mark'd destruction shall remain alone.
 All present ask'd him, Master ! by what sign
 This dread catastrophe shall we divine ?
 He answer'd, Of deception take ye care.
 Many shall, falsely, I am Christ, declare :
 Early this stratagem shall they display ;
 But to imposture no attention pay.
 When of commotions, and of wars ye hear,
 Be not alarm'd, as though the end were near.
 Nations with nations dreadful wars shall wage ;
 Plagues, famines, earthquakes, wreak their dreadful rage.
 Tremendous fights, celestial prodigies,
 Shall fill the mind with horror and surprize.

But,

But, previously, your persecuting foes
 Shall the fierce malice of their hearts expose ;
 Deliver you to synagogues, and hale
 Their wretched captives to each common jail.
 Condemn'd by kings to punishment and shame,
 For boldly daring to profess my name :
 But every accusation shall but prove
 A testimony that the truth ye love.
 When summon'd, therefore, settle in your mind
 Not to devise what answer ye shall find ;
 For, from your mouths such arguments shall flow,
 As shall effectually confute your foe.
 By parents, brethren, kinsmen, friends, betray'd,
 Some even to cause your death shall lend their aid :
 And merely for my name's sake, shall ye find
 Contempt and enmity from all mankind.

WHEN round Jerufalem armies shall appear,
 Be certain that its desolation's near.
 Let those in Juda to the hills repair,
 And none return that at a distance are ;
 For those the days of vengeance, which of old
 The prophecies of certainty foretold.
 Woe to the pregnant then, and fore oppress'd,
 The wretch whose infant hangs upon her breast ;
 For who shall be enabled to withstand
 The wrathful torrent that shall flood the land ?
 The sword shall pierce the military bands,
 And captive millions people distant lands ;
 Whilst by the Gentiles kept in subject state,
 Jerufalem their fulfilment shall await.

¶ SIGNS shall the sun, the moon, and stars display,
 Earth's nations shrink with horror and dismay ;
 Wide ocean's waves their heads tremendous rear ;
 The stoutest men shall faint through very fear

THE GOSPEL ACCORDING TO

Of what is pending : for each heart shall quake ;
 And even the powers of heaven with terror shake.
 Then, coming in a cloud, shall every eye
 Vested with power the Son of Man descry :
 And, when these awful signals shall appear,
 Lift up your heads ; for your redemption's near.

A parable now from the fig-tree learn.
 Soon as her earliest germs ye can discern,
 Ye say that summer's near. Learn then to know
 Those signs that God's approaching kingdom show.
 For each event shall its completion gain,
 Even whilst the present race of men remain.
 Through heaven and earth destruction shall prevail,
 Sooner than one of my predictions fail.

¶ BE careful, therefore, to avoid excess.
 Guard against surfeiting and drunkenness.
 Sit free from worldly pleasures, honours, cares,
 Lest that day hasten on you, unawares :
 For, as a snare, unlook'd for shall it come,
 Involving sinners in one general doom.
 Watch, therefore ; and by unremitting prayer
 To shun the threaten'd miseries prepare :
 So, when the Son of Man shall thus appear,
 May ye approach, from apprehension clear.

Thus Jesus in the Temple daily taught ;
 And for repose the Mount of Olives sought ;
 But, at his station every morn was found,
 Crouds for instruction compassing him round.

CHAPTER XXII.

The Jews conspire against Christ. Satan influences Judas to betray him. The Apostles prepare the passover. Christ institutes his holy supper: covertly foretelleth of the traitor: dehorteth the other Apostles from ambition: assureth Peter his faith should not fail; and yet that he should deny him thrice. He prayeth on the Mount, and sweateth blood; is betrayed with a kiss. He healeth Malchus's ear: is thrice denied of Peter; is shamefully abused: and confesseth himself to be the Son of God.

THE season of unleaven'd bread drew near;
 Known likewise as the feast of passover,
 The chief-priests and the scribes met to contrive
 How they might Jesus of his life deprive:
 For all resolv'd upon his death appear'd,
 But felt restraint, because the crowd they fear'd.

¶ THEN enter'd Satan into Judas' breast,
 Iscariot call'd, the treason to suggest;
 Perfidious wretch! though number'd among those
 Jesus as friends and as Apostles chose,
 He settled with the chiefs and priests the way
 Into their hands his patron to betray.
 They to his terms with readiness agreed,
 Giving him money for th' atrocious deed,
 And from that hour no means did he neglect
 To bring this monstrous treason to effect:
 But laid his plan so as the multitude
 He might from knowledge of the fact exclude.

¶ THEN came the day when with unleaven'd bread
 The Jewish tribes by ordinance are fed.
 On this day must the paschal lamb be slain,
 As God, by Moses, did of old ordain.

Jesus

Jesus called John and Peter, with command
 To make due preparation out of hand,
 That he and all might of the meal partake.
 Where wilt thou preparation that we make?
 They jointly ask'd; when Jesus thus replied,
 Entering the city, make that man your guide
 Whom first encountering in the public street,
 Bearing a water-pitcher, ye shall meet.
 Whatever house he enters, thither go,
 And charge the master instantly to show
 His most convenient apartment, where
 I and my friends may eat the passover.
 The man will shew you a well-furnish'd room;
 Wherein prepare, and tarry till I come.
 All things they found precisely as he said:
 And ready there the passover was made.

AT the appointed hour was Jesus found
 At table; his Apostles sitting round:
 When he inform'd them, with intense desire
 Have I, before in torture I expire,
 Long'd with you all this passover to eat,
 Which in God's kingdom till it be complete,
 I shall not taste again. Then, taking up,
 He pray'd with benediction o'er the cup;
 Saying, of this due distribution make,
 Of the vine's fruit I mean not to partake
 Until God's kingdom come. ¶ He then took bread,
 Bless'd, brake, and giving it, devoutly said,
 This represents my body given for you.
 This in remembrance of your master do,
 Take ye, and eat. Then, with the cup he went,
 Saying, my blood of the new Testament,
 Shed for your sins, drink ye: ¶ And yet his hand
 Is on the board by whom I am trepann'd.

The Son of Man departs, as truth has said ;
 But woe to him by whom he is betray'd.
 Then all began to ask, with anxious heart,
 Who could tranfact this gros nefarious part ?

¶ Now a dispute amongst them had prevail'd,
 Which of them should as principal be hail'd ;
 When Jesus thus the disputants address:—
 The Gentile rulers lord it o'er the rest ;
 And they to whom imperial power's assigned,
 Are call'd the benefactors of mankind.
 Not so with you. Amongst you who is great,
 His younger brethren must as elders treat ;
 And he that, seemingly, does chief appear,
 Must be as he that bringeth up the rear.
 For which is greater, he that sits at meat,
 Or he that waits behind his master's feat ?
 The master sure : but to remembrance call,
 That I have been as servant to you all.
 To you who through my trials have endur'd,
 The kingdom by my father as assur'd
 To me, I grant to you ; that ye may eat,
 And at my table take your constant seat,
 Within my kingdom : and on thrones decree,
 As judges, what shall Israel's sentence be.

¶ ADDRESSING Simon, Jesus said, beware.
 Satan for thee hath spread his strongest snare.
 Like wheat he hopes to sift thee ; but I've pray'd
 That thy faith may not under trial fade :
 And when thou art converted, ceaseless strive
 To keep thy brethren's fainting faith alive.
 Lord ! my attachment, Peter said, to thow,
 With thee to prison, or to death I'd go.
 The day, said Jesus, ere the cock proclaim,
 Shall Peter thrice deny he knows my name.

Say,

Say, he continued, forth when ye were sent
 Without staff, purse, or needful implement,
 Did ye lack any thing? No, they replied;
 But now, he added, set that rule aside.
 Again the use of scrip and purse I grant;
 And he among you that a sword shall want,
 Hath liberty to sell his coat, and take
 Its price, a purchase of such use to make:
 For yet that scripture wants completion,* "He
 " With the transgressors must accounted be;"
 And all predictions that to me pertain,
 Must speedily their consummation gain.
 Lord! we, amongst us, have two swords, they cry.
 Those are sufficient, was the Lord's reply.

¶ THEN, as his custom was, did they remove
 Up to the mount where stands the olive-grove;
 Where his disciples he advis'd to pray,
 Lest by temptation they be led astray.
 Retiring then the distance that a stone
 Might with dexterity and strength be thrown,
 He fell upon his knees in earnest prayer,
 Crying, this bitter cup of suffering spare,
 If possible:—yet, not my will alone,
 O gracious father! but thy will be done.

AN angel at this dreadful time appear'd,
 With heavenly comforts who his bosom cheer'd:
 But, being in an agony of grief,
 He pray'd more earnest for divine relief:
 Meanwhile, his sweat that on the surface flood,
 Fell to the earth like drops of clotted blood.
 Returning, his disciples all were found
 O'ercome with sorrow sleeping on the ground.

* Isaiah liii. 3.

¶ WHILST he was speaking, Judas did appear,
 One of the twelve, with numbers in the rear;
 Who stepping forward, with unblushing face,
 His master clasp'd in treacherous embrace.
 Jesus, on his approach, serenely said,
 Is with a kiss the Son of Man betray'd?
 When those about him saw his danger, Lord!
 They cried, shall we defend thee with the sword?

¶ THEN one of them aim'd at a person, near,
 And from his head dissever'd the right ear;
 But Jesus said, from violence refrain;
 Touch'd, and intire restor'd the part again.
 Then the chief-priests, the elders, and the rest
 Who came to seize on him, he thus address:
 Why do ye arm'd with swords and staves attend,
 As though a thief ye meant to apprehend?
 Within the temple constantly I taught,
 Yet none of you to seize my person fought:
 But now malignity enjoys its hour;
 And he who reigns in darkness shews his power.

¶ JESUS an unresisting captive made,
 To Caiaphas's palace was convey'd;
 Whilst Peter with slow pace their steps pursued,
 And with the refuse of the multitude
 Enter'd the hall, wherein a fire he found,
 With numbers of the people seated round.
 On him her eyes a female servant fix'd,
 Just as to warm him with the rest he mix'd,
 Who said, This man I frequently have seen
 In conversation with the Nazarene.
 Peter the charge with vehemence denied;
 And that he knew not Jesus, loudly cried.
 Another servant, as he pass'd along,
 Told Peter, Thou wast with him in the throng,

Which he denied. Within an hour, a third
 To Peter's face, with confidence averr'd,
 This man was with him; and ye hear, his phrase
 The vicious speech of Galilee betrays.
 But Peter answer'd, with indignant haste,
 I tell thee, man, I know not what thou say'st.

THE Lord, at that time, cast a piercing look,
 Which awfully to Peter's conscience spoke;
 For at the moment, the cock's thrilling note
 These words of Christ to his remembrance brought:
 Before the cock proclaims approaching day,
 'Thrice, that he knows me not, shall Peter say.
 Self-censur'd, from his master's view he crept,
 And, stung with bitterest compunction, wept.

¶ THOSE who held Jesus, basely did expose
 His person both to mockery and blows.
 His eyes they bandag'd; struck him on the face;
 Crying, profanely, him that struck thee trace.
 Commixing cruelty with impious joke,
 In hope unwearied patience to provoke.

¶ WHEN morning came, the elders, priests, and those
 The highest judicature that compose,
 Call'd him before them, charging him to say
 If he were Christ, precisely, yea, or nay.
 He answer'd, should I tell you, 'twould be vain
 Because my word no credit would obtain.
 And, should I argue with you, no reply
 Would ye return, nor give me liberty:
 But, soon, at the right hand of power divine
 The Son of Man shall eminently shine.
 Art thou the Son of God, they all exclaim?
 Yourself, he answer'd them, admit the name.
 No further evidence, all cry, we need,
 When from his mouth such proofs of guilt proceed.

CHAPTER XXIII.

Jesus is accused before Pilate; and sent to Herod, who mocketh him. Herod and Pilate are reconciled. Barrabas is desired of the people, and released by Pilate; and Jesus is given up to be crucified. He informs the women who lament him, of the destruction of Jerusalem; and prayeth for his enemies. Two malefactors are crucified with him. His death and burial.

JESUS was then at Pilate's bar arraign'd,
 Where his accusers thus their charge ordain'd:
 The prisoner does all his powers exert
 The people from their duty to pervert,
 Forbidding to give Cæsar tribute due;
 And saying that himself, a private Jew,
 Is Christ, a king. Then Pilate ask'd him, say,
 Art thou the Jewish sovereign, yea or nay?
 Jesus assenting, Pilate said, I find
 No actual crime is to this man assign'd.
 The priests with fierceness answer'd, 'tis a fact
 He stirs the people to seditious act;
 Raising revolt amongst the vulgar race,
 From Galilee even to this very place.

OF Galilee when Pilate heard the name,
 He ask'd if Jesus from that district came:
 Of which assur'd, to Herod he was sent,
 As subject to the Tetrarch's government.

¶ HEROD, then at Jerusalem, had heard
 What wonderous works in Jesus had appear'd;
 And hop'd some mighty miracle to see,
 To satiate his idle curiosity.

He ask'd him many questions: but the Lord
 To none of them an answer would afford.
 Meanwhile, the priests and scribes, with malice fraught,
 Their charge with bitterness and rancour brought.
 Then Herod with his military train
 Derided Jesu, and with mark'd disdain
 Remanded him, cloth'd in a purple vest,
 And with mock emblems of a sovereign dress.

¶ PILATE and Herod on that very day
 Did all their former enmity away.

¶ ONCE more the priests and elders, by command,
 Before the Governor's tribunal stand,
 Their charge repeating—with seditious mind
 How to revolt the people he inclin'd.
 Their rancorous accusations having heard,
 The judge as Jesus' advocate appear'd;
 Saying, though ample has your charge been made,
 No proof of crime before me have ye laid;
 Though I've examin'd him in strictest fort,
 The truth, if he were guilty, to extort:
 Nor, before Herod when impeach'd, could ye
 On any point deserving death agree.
 Though guiltless, therefore, that ye be pleas'd,
 He shall be scourg'd, and from his bonds releas'd.
 Now, at that feast, the people's general breath
 Prevail'd to save a prisoner from death.
 The populace exclaim'd, with brutal cry,
 Give us Barabbas, and let Jesus die.
 Now this Barabbas at that very time
 Lay under sentence for the double crime
 Of murder and sedition. Pilate then
 Attempted to expostulate again:
 But still the more he labour'd the release
 Of Jesus, did the savage cry increase.

Of crucify him. Still he persever'd;
 Soliciting a third time to be heard.
 I see no crime in him, he urg'd: how then
 Can ye persist the guiltless to condemn?
 I therefore will some chastisement bestow,
 And suffer him at liberty to go.
 But still the people boisterously cried
 (Join'd by the priests), let him be crucified.
 Pilate submitting, set the murderer free,
 And sentenc'd Jesus to th' accursed tree.

ONE Simon, a Cyrenian, as they went
 To lead forth Jesus unto punishment,
 Returning from the country, on the road
 They met, and forc'd to bear the cross's load.

¶ A crowd, compos'd chief of the female kind,
 Loudly lamenting, follow'd close behind:
 But Jesus turning, said, your plaints forbear,
 Nor shed for me one unavailing tear,
 Sad daughters of Jerusalem.—Refrain;
 Or for your children and yourselves complain.
 The time approaches when they shall declare
 Thrice happy are the wombs that never bare;
 And blessed are the breasts that ne'er could know
 What 'tis with milky nutriment to flow.
 Then to the hills and mountains shall they say,
 Hide and protect us from this dreadful day:
 For if the green tree thus to fuel turn,
 Surely the dry more furiously shall burn.
 Two men condemn'd to the same punishment,
 With Jesus join'd, in sad procession went.
 At length they came to Calvary, the place
 Selected to perpetuate their disgrace.
 There, with a malefactor on each side,
 The patient sufferer was crucified.

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¶ FORGIVE them, Father, Jesus said, for lo!
 Misguided men! they know not what they do.
 The soldiers then cast lots; for thus they chose
 Amongst themselves his garments to dispose.
 The populace, crowding on every side,
 Join'd with the chiefs the sufferer to deride,
 Saying, he rescued others from the grave;
 Why not one effort make, himself to save?
 His power sav'd others: if he be th' elect
 Of God, his safety let that power effect.
 The soldiers that with vinegar supplied
 The sufferer, join'd his tortures to deride;
 Exclaiming, if thou be Judea's king,
 Descend, nor to the cross in torture cling.
 Above his head was an inscription plac'd,
 Which was in Greek and Roman letters trac'd,
 And this brief simple form did Pilate choose,
 Jesus of Nazareth, King of the Jews.

¶ ONE of the thieves, as on the cross he hung,
 In impious language thus employ'd his tongue;
 If thou be Christ indeed, let it appear,
 Nor leave thyself and us to perish here.
 By different thoughts the other's mind was mov'd,
 Who the blasphemer in these words reprov'd;
 Wretch that thou art, dost thou not stand in awe
 Of God, audacious breaker of the law?
 We suffer merely what we have deserv'd,
 But this just man from righteousness ne'er swerv'd.
 Jesus he then with energy address'd,
 Lord! of thy kingdom fully when possess'd,
 Remember me. This day, the Lord replied,
 Shalt thou with me in Paradise reside.

Now from noon-tide till the ninth hour was past,
 The land with total darkness was o'ercast.
 The temple's vail, the sanctuary's bound,
 Was rent in twain, down to the very ground.

¶ JESUS did then with vehemence extend
His voice; exclaiming, Father, I commend
Into thy hands my spirit: bow'd his head,
And instantly was number'd with the dead.

WHEN the centurion witness'd this event,
With mind on glorifying God intent,
This eulogy did from his mouth proceed,
Behold in him a righteous man indeed.

THEN all by whatsoever cause impell'd,
Who there collected, the sad scene beheld,
Their hearts replete with pity and dismay,
Smote on their breasts, and mourning went away.
All his familiars, and each female friend
From Galilee that did his person tend,
And minister'd to him of their estate,
Stood distant, sad spectators of his fate.

¶ JOSEPH, who from Arimathea came,
A prudent counsellor, of upright fame,
(With courage who their efforts had withstood
That thirsted cruelly for Jesus' blood,
And who was a disciple) came to pray
Pilate would to his care the corpse convey.
Leave granted, Joseph took the body down,
Wrapp'd it in linen; in a tomb of stone
Hewn in the rock, then plac'd it, in whose womb
No corpse for inhumation e'er had come.

THIS was the preparation-day, when all
Made ready for the approaching festival.
The women, therefore, that from Galilee
Had follow'd, stay'd the sepulchre to see,
And how the corpse was laid; then to prepare
The spices went with necessary care:
And putting every worldly thought away,
Piously rested on the sabbath-day.

CHAPTER XXIV.

Christ's resurrection is declared by two angels to the women that come to the sepulchre. These report it to the Apostles. Christ appeareth to two disciples as they were walking to Emmaus. Afterward he appeareth to the Apostles, and reproveth them for unbelief: giveth them a charge: promiseth the Holy Ghost: and ascendeth into heaven.

THE first morn of the week, before the light
 Had thoroughly dispers'd the gloom of night,
 The women to the sepulchre return'd,
 With many that the sad occasion mourn'd,
 Bearing rich spices. When they reach'd the ground,
 The stone that clos'd the cave, remov'd they found.
 And, when they pass'd into the sepulchre,
 The corpse of the Lord Jesus was not there.
 But, whilst they stood perplex'd, in robes of light
 Two men appear'd to their astonish'd fight,
 Who ask'd them, whilst through fear each bow'd her head,
 Why seek ye him that lives, amongst the dead?
 He is not here, but risen. Recollect
 How, whilst in Galilee, to this effect
 He spake, The Son of Man a victim made,
 And to the power of sinful men betray'd,
 Must on the cross be infamously slain;
 And the third day shall rise from death again.
 His words they then remembered, and return'd
 To the eleven his decease that mourn'd;
 Relating all that they had heard and seen.—
 Their company were Mary Magdalene,
 Joanna, James's mother, and some more,
 To the apostles who these tidings bore:

But

But their account like a mere fiction seem'd,
 And was a creature of the fancy deem'd;
 Nor were they credited: Yet Peter rose,
 Ran to the tomb, stoop'd down, and saw the clothes:
 But homeward without more inquiry went,
 Lost in amazement at the strange event.

¶ Two of them went that memorable day
 To Emmaus, which threescore furlongs lay
 Beyond Jerusalem; and whilst they talk'd
 On past transactions, Jesus came and walk'd
 As their companion: but they could not see,
 (So chang'd their visual powers) that it was he.

WHAT scene of sorrow, what affecting loss,
 He ask'd, does on the road, your time engross?
 One of them, Cleopas by name, replied,
 Thou in Jerusalem sure can'st not abide,
 Else those dread spectacles there lately shown
 Had, of necessity, to thee been known.
 He ask'd them, further, as intent to learn,
 What were the facts, and whom did they concern?
 Jesus of Nazareth, was their reply,
 Whose life and doctrines justly rais'd him high
 With God, who sent him truth divine to preach;
 And with the people, whom he came to teach.
 Our priests and rulers his destruction sought,
 And to the cross the holy victim brought:
 But we were confident this man was he
 Who from their sins should Israel's people free.
 Besides, the third day's course is running fast,
 Since these lamented scenes of horror past;
 And certain converts of the female sort
 Fill'd us with wonder at their strange report,

Ere dawn who visiting the sepulchre,
 To their surprize, found not his body there;
 But that some angels told them how the Lord
 Had left the sepulchre, to life restor'd.
 On this, a party to the place repair'd,
 And found the women had the truth declar'd:
 But him they saw not. Jesus then replied,
 What mental blindness could your hearts misguide?
 How could ye stupidly your faith withhold
 From the great truths the prophets had foretold?
 In glory ere Messiah can appear,
 Must he not all predicted sufferings bear?
 Beginning then at Moses, he explain'd
 Through all the prophets what to Christ pertain'd.
 They now approach'd the village, and his mind
 Seem'd as if further progress he design'd:
 But they, obligingly, compell'd his stay,
 Observing it was near the close of day.
 At their intreaty, he sat down to meat,
 Took, blest the bread, and gave it them to eat;
 When, as if furnish'd with a purer light,
 They knew him: but he vanish'd from their sight
 Then to each other they observ'd, in turn,
 Did not our hearts within our bosoms burn,
 Whilst in inlightening converse, on the way,
 He did the scripture's secret sense convey?

RETURNING to Jerusalem with speed,
 Th' eleven, and those in doctrine that agreed
 Were met, and the Lord's resurrection clear'd,
 Having to Simon graciously appear'd;
 When these to all assembled did display
 How they encounter'd Jesus on the way:
 And though with temporary cloud o'erspread,
 How they discern'd him whilst he brake the bread.

¶ JESUS that instant his appearance made,
 Stood in the midst, and Peace be with you, said
 All of them view'd his person with affright,
 As if a spirit stood expos'd to fight.
 He ask'd them, What such terror can beget?
 Behold my hands, and look upon my feet.
 'Tis I, your Lord and Master. Touch, and see:
 A spirit hath not flesh and bones like me.
 He then, to chase their diffidence away,
 Did to their eyes his hands and feet display;
 And whilst they yet believ'd him not, through joy,
 (For strong amazement did their minds employ)
 He ask'd for food: and to their great surprise,
 Honey and fish he ate before their eyes.

THEN Jesus said, with frequency and force
 These things did I inculcate in discourse,
 That all which Moses in the law, of old,
 All that the prophets and the psalms foretold
 Of me, must be fulfill'd. He then their mind
 Dispos'd the scripture's hidden sense to find;
 Saying, the sacred oracles explain
 That Christ must suffer death, and rise again
 On the third day; and that ye should proclaim
 Repentance and remission in his name
 First at Jerufalem; and persevere
 Till all mankind the gospel's sound shall hear.

¶ THESE things ye've witness'd; and before I go
 On you my Father's promise I bestow?
 But in Jerufalem retir'd remain
 Celestial influence till ye shall obtain.

¶ THEN leading them to Bethany, he spread
 His hands devoutly, and on every head

Show'r'd blessings: and whilst fervently he pray'd
Was parted from them, and to heaven convey'd.
They then ador'd him; and with joyful mind
Each to Jerufalem his steps inclin'd.
There daily in the Temple they abode
Employ'd in praising and in blessing God;
And every where, assist'd by the Lord,
They preach'd, whilst he with signs confirm'd the word.

END OF THE THIRD GOSPEL.



The Gospel

ACCORDING TO

SAINT JOHN.

THE GOSPEL

ACCORDING TO

SAINT JOHN.

CHAPTER I.

The divinity, humanity, and office of Jesus Christ. The testimony of John. The calling of Andrew, Peter, &c.

IN the beginning was the word, and he
Was with God: and the word was Deity.
All things subsisting by his power were made;
Nor ought created separate from his aid.
In him was life, even life which is the light
That shews how man may guide his steps aright.
This light on darknes does its beams display
In vain; for darknes still resists the day.

¶ A man, call'd John, did, sent by God, appear,
His testimony of this light to bear;
That all might to that testimony give
The credence due, and as believers live.
That light he was not; but was sent before,
And ample witness of the light he bore;
Even that true light whose penetrating ray
Doth light to every human soul convey.

He

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He for a season in the world abode ;
 But the world knew not its creating God.
 Strange to relate ! he came unto his own,
 And they regarded him as one unknown :
 But unto those his message that received,
 And on his name with steadfastness believed.
 'Th' ineffimable privilege was given
 To be the sons of God, and heirs of heaven.
 A privilege which none to birth could owe,
 Nor could from outward circumstances flow,
 To human wisdom utterly unknown,
 Deriv'd from God ; bestow'd by God alone.

THE word, moreover, (wonderous to relate)
 Abode amongst us in incarnate state ;
 And we beheld his glory (which did ne'er
 But on the father's sole-begot appear)
 Where grace and truth in their full lustre shone.

¶ IT was of him that his fore-runner John
 That declaration to the public made ;
 This, this, in truth, is he of whom I said,
 He was before me, after me who came,
 For he existed ere I had a name ;
 And of his plenitude the human race
 Have all been furnish'd with supplies of grace.

MOSES 'midst thunders did the law proclaim ;
 But grace and truth by the Messiah came.
 God never hath been view'd by human eyes ;
 But he that in the Father's bosom lies,
 'The Son who is peculiarly his own,
 His will and nature hath to man made known.

THIS is the answer John return'd to those
 Levites and priests the Jewish council chose
 To ask him, Who art thou? To their request,
 I am not Christ, he openly profest.
 Art thou Elias, then? No, he replied.
 Art thou that prophet? This too he denied.
 Say, then, Who art thou, that before we go,
 The purport of thy mission we may know.
 John in Ifaiah's sacred words replies,
 " *I am a voice that in the desert cries,
 " Make smooth the rugged road; prepare the way,
 " That so the Lord his glory may display."
 Now they, who question'd John and made report
 About him, were the Pharisaic sort.
 They ask'd, If none of these, why then baptize?
 I grant, said he, that rite I exercise
 With water: but I humbly bow me down
 To one amongst you, yet to all unknown;
 Who following, ranks before me: and whose shoes
 I deem myself not worthy to unloose.
 This conference at Bethabara, which lies
 Near Jordan, pass'd, whilst John did there baptize.
 The next day Jesus was by John espied
 Approaching him, when thus the Baptist cried,
 Behold the Lamb of God! the Lamb design'd
 To take away the sins of all mankind!
 He, as ye often from my mouth have heard,
 Who following, yet before me is preferr'd;
 For prior though in point of time I came,
 He was existing ere I had a name.
 I knew him not; but that he should appear
 To Israel's people manifest and clear,
 I came baptizing: adding, from above
 I saw the spirit as it were a dove,
 Descend, and rest on him; but this alone
 Would not to me have made Messiah known,

* Ifaiah 40. 3

If he with water-baptism to precede
 Who sent me, had not charg'd me to take heed :
 For when these wonderous tokens met my eyes,
 He with the Holy Spirit should baptize
 Where they unite. I saw, and record bare :
 And Jesus as the Son of God declare.

WITH two disciples John the following day
 Accompanied met Jesus on the way.
 To them again the mystery to unfold,
 He cried aloud, The Lamb of God behold !
 John's two disciples, hearing this, intent
 On following Jesus, walk'd the way he went ;
 Who, turning, ask'd, on seeing them behind,
 Whom do ye seek, or what expect to find ?
 They answer'd, Master, where dost thou reside ?
 Come, and behold my dwelling, he replied.
 He led them to the place, where glad to stay,
 They pass'd the short remainder of the day.
 One of these two, who long had follow'd John,
 Was Andrew, Simon's brother, Jona's son.
 He first met Simon, and to him made known,
 To us Messias (meaning Christ) is shown.
 By Andrew brought he then to Jesus came,
 Who thus address'd him, Simon though thy name,
 Thou shalt not, henceforth, bear that name alone,
 But Peter too, which signifies a stone.

¶ To visit Galilee the following day
 Jesus inclin'd, met Philip by the way ;
 And said, Come after me. Now Philip's place
 Of residence (and likewise all the race
 Of Andrew and his brother) was a town
 By its appropriate name Bethsaida known.

Within short time Philip Nathanael saw,
 And said, He's come, whom Moses in the law,
 And all the prophets, pointedly describe,
 At Nazareth born; of Judah's sceptred tribe.

NATHANAEL observ'd, what glorious thing
 From such a place as Nazareth can spring?
 Philip replied, Nathanael, walk with me,
 And this illustrious stranger thou shalt see.
 When Jesus saw Nathanael drawing near,
 See a true Israelite, he said, appear.
 Nathanael, astonish'd, ask'd him how
 Unseen before, he could his person know?
 Before that Philip call'd thee, Jesus said,
 I saw thee whilst beneath the fig-tree's shade.
 Thou art the Son of God, Nathanael cried,
 The King ordain'd o'er Israel to preside.

JESUS rejoin'd, Merely because I said
 I saw thee when beneath the fig-tree's shade,
 Dost thou believe? Know that the hour draws nigh,
 When scenes more glorious shall attract thine eye.
 Heaven shall be open, and ye shall behold
 Its shining portals, as it were, unfold;
 Whilst angels that the throne of God attend,
 Appear, and on the Son of Man descend.

Q q 2

CHAPTER II.

Christ changeth water into wine at a marriage feast in Cana ; from which place he goes to Capernaum, and then to Jerusalem: where he purgeth the Temple of buyers and sellers. He foretelleth his death and resurrection. Many believed because of his miracles: but he would not trust himself with them.

IN Cana three days after this event,
 Jesus's mother to a marriage went.
 He too, invited, join'd without disdain,
 And his disciples in the bridal train.
 Mary, inform'd that all the wine was done,
 Delay'd not to impart it to her son;
 Who told her, Woman! how does it appear
 That thou or I are call'd to interfere
 In this concern? Respecting me, the hour
 Is not arriv'd to evidence my power.
 She then gave charge the servants should fulfil
 All his commands, attentive to his will.

Now there were rang'd six cisterns, which the Jews
 Whene'er they purify their persons use;
 Each holding several casks. Fill'd at his word,
 These instantaneous were with water stor'd;
 Then Jesus order'd, To the president
 Go, and this liquor for his use present.
 Soon as he tasted the miraculous wine,
 (Unable how provided to divine)
 He told the bridegroom, Most men of their best
 Produce at first; and, when the fated guest

Has freely drunk, reserve their richer hoard ;
 Placing inferior liquor on the board :
 But thou hast brought thy choicest wine when few
 Can scarce discriminate the old from new.
 Thus, by converting water into wine,
 Gloriously did the power of Jesus shine ;
 Whilst his disciples, seeing him achieve
 The miracle, more firmly did believe.

¶ NEXT, with his mother, brethren, and his train
 Of followers, he descended to the plain ;
 And straight a journey to Capernaum made :
 Though short the time amongst them that he staid.

¶ THE passover drew nigh. Jesus, intent
 On his great work, up to Jerufalem went.
 Entering the temple, to his grief he found
 Dealers in oxen, sheep, and doves abound :
 And those that coin a profit make to change,
 As if in shops, all sitting in a range.
 Making a scourge, he soon dispers'd the crew,
 And cattle : and the tables overthrew.
 Discharging next the dove-sellers, he said,
 Make not my father's house the seat of trade.
 Then his disciples thought of David's word,
 (When by his brethren and his friends abhorr'd)
 *Thine house's zeal hath eat me up. ¶ The Jews
 Ask'd him, why dost thou this exertion use,
 Without producing miracle or sign
 To ascertain authority divine.
 Jesus replied, this temple in three days
 I will rear up, the structure though ye raze.
 The Jews rejoin'd, full six and forty years,
 By faithful records plainly it appears,

* Psalm lxi. 9.

It cost in building : in so short a space,
How then could'st thou restore its form and grace?
But Jesus, whilst he us'd the Temple's name,
Made an allusion to his human frame.
When therefore the predicted hour was come,
And he arose triumphant from the tomb,
This phrase to the disciple's minds occur'd,
And they believ'd the scripture and his word.

¶ **WHILST** at the passover he made a stay,
Many who heard him on the festal day,
Convinc'd by miracles, the truth receiv'd ;
Commenc'd disciples, and his name believ'd.
But he, who knew them well, chose to beware ;
Nor would commit his person to their care.
Witness of man he wanted not, who knew
The human heart in every point of view.

CHAPTER III:

Christ teacheth Nicodemus the necessity of regeneration: of faith in his death: the great love of God towards the world: Condemnation for unbelief: The baptism, witness, and doctrine of John concerning Christ.

A MAN amongst the Pharisees esteem'd,
 And by the Jews a leading ruler deem'd,
 Call'd Nicodemus, unto Jesus paid
 A nightly visit, and submissive said;
 Rabbi! we know thou dost from God receive
 Divine instruction to the world to give:
 For unassisted by a power divine,
 None can perform such miracles as thine.

JESUS replied, No man who dwells on earth
 Can see God's kingdom, but by second birth.
 The ruler answer'd, Can the womb that bore,
 Resume its burden, and again restore?
 Jesus rejoin'd, In solemn truth I say,
 Ye cannot enter by a different way.
 Except of water and of spirit born,
 Man must for ever his exclusion mourn.
 What's born of flesh with fleshly things must range,
 And what's of spirit ne'er can suffer change:
 Let not the saying cause surprise or pain
 When I assert, ye must be born again.
 The wind blows where it lists; the sound we hear,
 But who its passage to the sense can clear?
 Such is the case of every man who lives,
 That, of the spirit born, the truth receives.

This

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This mystery the ruler could not see ;
 And ask'd, astonish'd, how can these things be ?
 Jesus replied, How is it that from youth,
 Pupil and master in religious truth,
 Still in gross ignorance thou should'st remain,
 Incapable this doctrine to explain ?
 Verily, verily, whate'er we know
 Of things above, we testify below :
 Yet ye persist our witness to reject,
 And truths divine fastidiously neglect.
 But if ye will not earthly truths receive,
 How can ye heavenly verities believe ?
 No man hath e'er to heaven ascended, one
 Excepted, voluntary that came down
 To visit earth on mercy's errand : even
 The Son of Man, now actually in heaven.

¶ As Moses rais'd the serpent on a pole,
 That all the wounded, looking, might be whole ;
 In the like manner lifted up on high,
 The Son shall be expos'd to every eye ;
 That none might perish who on him believe,
 But at his hands eternal life receive.

¶ For God so lov'd the world, he freely gave
 His only Son, their guilty souls to save ;
 And that whoe'er would on his name rely,
 Should, for his sake, in bliss with angels vie.

GOD to mankind meant not his Son to fend,
 That through his means the world should be condemn'd ;
 But, that the world, though sinful and deprav'd,
 By him converted, might through him be sav'd.

HE that believes on him shall never know
 The miseries that from condemnation flow ;

But

But who believes not, now, in conscience, feels
 What that sad sentence to the mind reveals ;
 Because he hath not trusted in his name
 Whom God did, audibly, his Son proclaim.
 And this the condemnation, light from heaven,
 To make the truth appear, to men was given ; -
 Who, choosing still in devious paths to err,
 Darkness to light did stubbornly prefer.
 He that doth evil, from the light recedes,
 Dreading reproof for his unrighteous deeds,
 Whilst he, whom truth directs, comes near the light,
 That all his actions may appear in sight ;
 And, from their tendency, distinctly flow,
 From God, the fountain of all good, they flow.

¶ FROM thence with his disciples Jesus went
 Into Judæa, where some time he spent,
 Baptizing. ¶ John in Enon then abode,
 Near Salim, using the baptismal mode ;
 For water there abounded. These things past
 Ere John in prison was unjustly cast.

¶ CONCERNING purifying, then arose
 A controversy with a Jew and those
 That follow'd John. These to their matter came,
 Complaining, Rabbi! he thou didst proclaim
 The Lamb of God, doth publicly baptize :
 And, lo! to him the multitude applies.

JOHN said, No man hath power but what he owes
 To heaven, the only source from which it flows.
 Ye bear me witness I did never claim
 Messiah's office, nor usurp'd his name.
 The bridegroom with the object of his choice
 Is bick'rd; whilst hearing him his friends rejoice :
 And this my joy completely does fulfil,
 Though I diminish, he increases still.

His power o'er all superior he must prove,
 This world who visits from the realms above ;
 Whilst he, whose language shews him born of earth,
 Demonstrates clearly whence he drew his birth.
 Once more I say, his power o'er all extends,
 Who quitting heaven's abode to earth descends.
 What he hath seen and heard he testifies ;
 Yet where's the man that on his word relies ?
 But, to that word who gives the credit due,
 To this hath set his seal that God is true.
 He, whom God sends, in words divine alone
 Must make the substance of his mission known :
 For God, on him intending to bestow
 His spirit, makes it without measure flow.

THE Father loves the Son, and in his hand
 Hath placed the whole creation, to command.
 He that, convinc'd, believeth in the Son,
 In him is everlasting life begun ;
 Whilst who believes not on the Son, in vain
 Shall hope an entrance into life to gain :
 For on that man the wrath of God shall rest,
 And everlasting anguish wring his breast.

CHAPTER IV.

Christ converseth with a woman of Samaria, and revealeth himself unto her. His disciples marvel. He declareth his zeal for God's glory. Many Samaritans believe on him. He departeth into Galilee: and, whilst at Cana, healeth a Nobleman's son who lay sick at Capernaum.

WHEN the Lord knew the Pharisees apprized,
 That he more converts made, and more baptized
 Than John, (though on disciples he bestow'd
 Power to perform that ceremonial mode)
 Again to visit Galilee intent,
 He through the district of Samaria went.
 Arrived at Sychar, near the plot of ground
 Jacob to Joseph gave, a well he found
 Which still bears Jacob's name. There he sat down,
 Tir'd with his journey, at the hour of noon.
 A woman of Samaria came to draw
 The watery store; which soon as Jesus saw,
 He ask'd for drink; (for he was left alone,
 Whilst his disciples to buy food were gone.)
 The woman answer'd, Can a Jew descend
 To think a poor Samaritan a friend?
 (For 'tis a certain rule among the Jews
 With all that sect communion to refuse.)
 Jesus replied, Hadst though the truth been taught,
 And known who begs of thee one quenching draught,
 Earnest thou would'st to him have made request
 To be with streams of living water blest.
 Sir, said the woman, deep beneath the ground
 Our vessels sink ere water can be found;

Having no means to draw, how from the spring
 Canst thou to me this living water bring?
 Our father Jacob, say! dost thou excel,
 From whose mere bounty we enjoy this well?
 Who, with his children and his flocks beside,
 From this exhaustless fountain were supplied.

Who drinks this water, Jesus in reply
 Advanc'd, again shall feel himself adry;
 But he, who drinks of my peculiar store,
 Enjoys the privilege to thirst no more;
 But feels within him, like a fountain's flow,
 The water spring, and endless life bestow.
 Lord! she rejoïn'd, to me this water give,
 That without thirst and labour I may live.

Go, call thy husband hither, Jesus cried:
 Alas! I have no husband, she replied.
 Well hast thou spoken, Jesus said; for though
 Five times engaged in wedlock's solemn vow,
 He, with whom now connexion thou dost hold,
 Is not thy spouse; and thou the truth has told.

AMAZ'D to hear these circumstances nam'd,
 Sir, thou must be a prophet, she exclaim'd.
 Our fathers worshipp'd in this mount: Ye say
 Men in Jerusalem alone should pray.
 He said, believe me that the hour draws near
 When neither at Jerusalem nor here,
 Ye to the Father shall in worship bow,
 Who not the object of your worship know.
 We know whom we adore: for through the Jews
 God does salvation to mankind diffuse.
 The time approaches when each soul sincere
 Shall God in spirit and in truth revere.
 God is a spirit none should come before,
 But who in spirit and in truth adore.

I know whene'er Messiah comes, she said,
 Call'd Christ, by him shall all things be display'd.
 Jesus rejoin'd, thine eyes Messiah see:
 For I that now converse with thee am HE.

¶ RETURNING, his disciples with amaze
 Both at their master and the woman's gaze:
 Yet no man ask'd him, what dost thou discern
 In a Samaritan, or hope to learn?

LEAVING her vase, she went into the town
 To render the surprising stranger known.
 Come with me, said the woman, and behold
 One who the secrets of my life hath told.
 Say, is not this the Christ? On this report
 To Jesus all the citizens resort.

¶ MEANWHILE his followers earnestly entreat
 Their master to refresh himself with meat:
 But thus he answer'd, Food that is my own
 I have in store: food to you all unknown.
 They, far from understanding what he meant,
 Suppos'd some food had privately been sent.
 Jesus explain'd, to do my Father's will,
 And his commands completely to fulfil,
 Is my refreshment.—Say ye not, as soon
 As ye shall spy the fourth revolving moon,
 The harvest comes: but, lo, the pleasing sight!
 Fields lately green are ripen'd into white.
 And he that reaps receives his proper dues;
 Gathering the fruit whence endless life ensues.
 Thus he who sows, and he that reaps the soil,
 Rejoice together, to repay their toil.
 And this the common saying doth explain.
 " One sows the seed, another reaps the grain."

I sent you forth where none of you had till'd,
 To reap the plenteous produce of the field.
 Other men labour'd; ye complete the plan
 At ease, which they with toil and pain began.

¶ THEN many citizens the woman's word
 Receiving, with her sentiments concurr'd.
 And Jesus, press'd a longer stay to make,
 Two day's abode for their intreaty's sake;
 When many more, convinc'd by what he said,
 This declaration to the woman made,
 'Tis not on thy report we now believe,
 As from his mouth conviction we receive;
 And, clear of every doubt, in him we find
 The Christ of God, the Saviour of Mankind.

¶ Two days amongst them in instruction spent,
 Jesus pursued his journey, as he meant;
 And testified, no prophet e'er was found
 In his own country honour'd and renown'd.

IN Galilee he was receiv'd by them
 Who saw his conduct at Jerusalem
 Whilst at the festival: for many there
 Did to the feast of passover repair.

Now Jesus in that district whilst he staid,
 A second visit unto Cana paid.
 A certain noble, whilst he tarried there,
 Besought him to Capernaum to repair,
 That he might heal his son, who, sick to death,
 Lay at the point of yielding up his breath.
 Jesus observ'd, a miracle or sign
 Compels you to acknowledge power divine;
 Eise ye believe not.—Urgent, with a sigh,
 Sir, said the man, come ere my infant die.

Jesus replied, from mournful accents cease,
Thy son's restor'd to health: Return in peace.
The gracious word the father's bosom cheer'd;
And its completion speedily appear'd:
For happy the glad tidings to convey,
The servants met him, joyful, on the way,
Who thus accosted their dejected Lord,
Thy darling son is to sound health restor'd.
Inquiring when his symptoms had decreas'd,
Yesterday noon, they said, his fever ceas'd.
Thus, certain at the hour when Jesus said
Lo! thy son lives, the wonderous change was made,
On firmest ground conviction he receiv'd,
And, with his family, the truth believ'd.

CHAPTER

CHAPTER V.

Jesus on the sabbath-day healeth a man who had been diseas'd thirty eight years. The Jews, on that account, cavil at, and persecute him. He answers for himself, and reproves them, shewing by the testimony of his Father, of John, of his own works, and of the scriptures, who he is.

ANOTHER solemn festival drew near,
When before God the Jewish males appear.
Jesus, who from no ceremony swerv'd,
Went to Jerufalem, and each rite observ'd.

THERE, in the mart for sheep, a bath is found,
For healing various dire complaints renown'd.
Bethesda is its name. Five porches grace,
And give desir'd convenience to the place.
Beneath its roof the feeble, blind, and lame
Watch'd till a movement of the water came;
For oft an angel went into the pool,
And caus'd a brisk commotion through the whole:
Which done, whoever enter'd first, received
Immediate help, from all disease reliev'd.

A man who eight and thirty years had lain
Worn out with imbecility and pain,
Day after day, with unavailing grief
Patient had waited to procure relief.
Jesus, who knew his ills had long endur'd,
Ask'd him, art thou desirous to be cur'd?
The man replied, alas! no friend is near,
When the pool agitated does appear,
To lead me in: and vainly whilst I try
The bath to reach, another puts me by.

THEN

THEN Jesus said (though 'twas the sabbath-day)
 Arise, take up thy bed, and walk away.
 Through his whole frame the man felt vigour come,
 Took up his bed, and ably bore it home.
 But many zealots charg'd him with neglect,
 In treating God's command with disrespect:
 To whom he said, his orders I obey
 Who bade me rise, and bear my couch away.
 They asked him, who had issued the command,
 He answer'd, that I cannot understand.
 For Jesus silently had pass'd along,
 To shun the notice of the curious throng.

MEETING the man within the temple's bound,
 Jesus admonish'd him, Now thou art found,
 Avoid all wickedness, lest thou provoke
 Heaven to inflict a still severer stroke.
 Then to the Jewish chiefs the man repair'd,
 And that by Jesus he was cured declar'd;
 Which more increased their dreadful zeal to slay
 Him who durst heal upon the sabbath-day.

¶ My Father works continually, and I
 Like him, said Jesus, to my work apply.
 The Jews, still more incens'd by what they heard,
 Still more resolv'd on killing him appear'd;
 Because not only he the sabbath broke,
 But language hostile to their doctrine spoke:
 Whilst, as his Father, God was boldly named;
 And even with God equality he claimed.

JESUS then said, Attend to what is true.
 By his own power the Son can nothing do:
 But by the Father whatfoe'er is done,
 Is seen, and executed by the Son.

THE GOSPEL ACCORDING TO

Loving the Son, to him the Father shows
 Distinctly all the actions that he does;
 And greater things than these the Father's love
 Shall shew him, your astonishment to move.
 For, as the Father by Almighty power
 Raises the dead, and does to life restore,
 Even so the Son enjoys the power to give
 To whom he will the faculty to live.
 The Father judgment doth not execute,
 But to the Son that office doth depute,
 That the same honour to the Father due,
 Men to the Son should reverently shew:
 For he that honours not the Son, can ne'er
 The Father, at whose word he came, revere.

HE that in truth my doctrine doth receive,
 And him whose messenger I am believe,
 Hath life eternal; nor shall come within
 That condemnation which attends on sin:
 But, pass'd from death to life, that bliss shall know
 The Father on his children will bestow.

I tell you, verily, the time is near,
 Yea, and now is, when all the dead shall hear
 The Son of God; and those that hear his voice
 Shall live, and to eternity rejoice.

LIFE in himself the Father hath. The Son
 Enjoys the same distinction, as a boon:
 And, as the Son of Man, to him is given
 Pow'r to judge all things both in earth and heaven.

LET not these words your faculties surprize,
 Soon from their tombs shall all the dead arise;
 When those shall wake to everlasting joy
 With whom beneficence was life's employ:

Whilst they their time who have consumed in vice,
To condemnation and to shame shall rise.

I can do nothing of myself. I hear,
And judge: yet is my judgment just and clear:
Because my Father's will, and not my own,
Is what I seek, and study to make known.
If testimony of myself I bear,
That testimony partial would appear.

¶ ANOTHER testifies of me, whose word
I know for ever will with truth accord.
Ye sent to question John, and from his mouth
Receiv'd the forcible report of truth.
I need not human evidence; but speak
That ye may know salvation where to seek.
He was a burning and a shining light;
And ye rejoic'd to see a blaze so bright.

¶ BUT greater evidence than that of John
I can produce.—The works that I have done,
And which the Father gave me to fulfil,
Prove that he sent me to disclose his will.
His voice ye have not heard. His likeness ne'er
Did to your intellect or sense appear.
His word amongst you never can abide:
For whom he sent ye impiously deride.

¶ THE scriptures search, which ye admit, contain
Unerring rules eternal life to gain;
And yet how little of their sense ye see,
Who find not that they testify of me;
But with my doctrines hold perpetual strife,
Though they contain the principles of life.
I seek not praise from men: but in your heart
The love of God, I know, maintains no part.

THE GOSPEL ACCORDING TO

Sent in my Father's name, do ye believe?
No: but the self-commission'd ye receive.
Can those that honour to each other pay
Believe the truth, whate'er their tongues shall say?
And, negligent that honour to attain
Which comes from God, still negligent remain.
Fear not that I before my Father's throne
Accuse you: no, but there remaineth one
Who shall arraign you: one ye call your guide,
Moses, in whom ye boast that ye confide.
But had ye credited what Moses taught,
(Whose books with prophecies of me are fraught)
Ye'd welcom'd me: but how should ye receive
My word, who Moses' writings disbelieve?

CHAPTER

CHAPTER VI.

Christ feedeth five thousand men with five loaves and two fishes; whereupon the people would have made him king: but withdrawing himself, he walketh on the sea to his disciples: reproveth the people flocking after him, and all the fleshly hearers of his word: declareth himself to be the bread of life to believers. Many disciples depart from him. Peter confesseth him. Judas is declared to be a devil.

THESE things transacted, Jesus cross'd the sea
 Named of Tiberias, or of Galilee:
 A crowd pursued him, seeing with what ease
 He cured decrepitude, and healed disease.
 Jesus and his disciples, for retreat,
 Climb'd up a mountain, where they chose a seat;
 Great preparation then through Judah's state
 Was made the passover to celebrate.

¶ JESUS the multitude beholding, said
 To Philip, how shall these be fill'd with bread?
 (This doubt was merely meant to prove the man;
 For Jesus previously had fix'd his plan.)
 Philip replied, no food that we could buy
 Would even a morsel to each mouth supply.
 Andrew came forward, then, to interfere,
 Saying, a lad hath two small fishes here,
 Together with five loaves of barley-bread;
 But, can by these a multitude be fed?

JESUS commanded; let the men sit down,
 For in that place the grass was fully grown.
 Then to the number of five thousand, all
 Sat down, of old and young, and great and small;

When

When, blessing it, he separately gave
 'The food, as much as every one would have.
 'Then said to his disciples, see, with pains
 Ye gather every fragment that remains ;
 When, lo ! the remnants scatter'd o'er the field
 What fill'd five baskets did completely yield.
 All that beheld the miracle, amaz'd,
 Lift up their hands, and at each other gaz'd ;
 Saying, this is the prophet long design'd
 By heaven to teach and benefit mankind.

¶ Jesus perceiving that it was their aim
 To force him thence, and as their king proclaim,
 Again departing with declining day,
 Bent to a mount his solitary way.
 'Then his disciples, ere 'twas night, agree
 To seek him on the border of the sea.
 Entering a ship, they strove, by crossing o'er,
 'To reach Capernaum on the other shore.
 Jesus was absent, and the night was dark ;
 Strong blew the wind, and toss'd their little bark.
 Onward they rowed, exerting all their strength,
 About four miles, when they beheld, at length,
 Their master walking on the waves: a sight
 Which fill'd the stoutest bosom with affright.
 As he came nearer, finding them afraid,
 He call'd aloud, 'tis I, be not dismayed.
 Gladly they took him in ; and then admir'd
 To find their ship had reach'd the port desir'd.

¶ NEXT day the multitude that stay'd behind,
 None other vessel save that one could find
 Which the disciples used ; in which 'twas known
 Jesus had not embark'd, but they alone:
 (Though from Tiberias boats had pass'd the lake
 Nigh to the place his bounty to partake,

Where

Where they had sat, and plenteously were fed,
 After the Lord had sanctified the bread.)
 In quest of Jesus all the multitude
 Across the lake the track he took pursued;
 And when they found him, earnestly inquired
 How from the other shore he had retired.

JESUS replied, not for the wonders wrought
 Have ye thus eagerly my presence sought,
 But for the loaves and fishes that ye eat.
 Ah! cease to toil for perishable meat,
 But use your utmost efforts to procure
 The food that will eternally endure;
 That which the Son of Man can only yield,
 For him alone hath God the Father seal'd.

ON this they ask'd, what course shall we pursue,
 What method take, the works of God to do?
 He answer'd, by the work of God is meant
 To trust, by faith, in him whom God hath sent.
 They added, by what miracle, what sign,
 Dost thou evince thy mission is divine?
 Our fathers in the desert Manna eat.
 'Tis writ*, he gave them bread from heaven for meat.
 In solemn truth I tell you, Jesus said,
 Moses from heaven did not dispense that bread
 Which by my father can alone be given;
 That genuine bread, the nourishment from heaven.
 Who comes from thence life to the world to give,
 Is the true bread by which the world must live.
 Then said they, Lord! from thy celestial store
 Give us this bread, we pray thee, evermore.

JESUS rejoin'd, I am that bread; and he
 Shall never hunger who will come to me:
 And those from thirst exemption shall receive
 That on my name with steadfastness believe.

But

* Psalm lxxviii. 24.

But, as I've said, ye see me day by day,
 Yet to my doctrines will no credit pay.
 To me will all the Father gives, attend ;
 Such will I cherish : such will I defend.
 I came not down to execute my will,
 But his who sent me purely to fulfil ;
 Namely, that all to me his mercy gave,
 I should secure, and from perdition save ;
 And when the day of recompence shall come,
 Raise them to life eternal from the tomb.
 This is his will : moreover, all that see
 The Son, and to confide in him agree,
 Their faith that life eternal shall repay ;
 And I will raise them at the last great day :
 The Jews from murmurs into rage were driven
 Whilst he declared, I am the bread from heaven.
 Do we not know that Jesus is his name,
 Said they, and from what origin he came ?
 How dares he, then, audaciously, pretend
 That, sent by God, he did from heaven descend ?

JESUS replied, from murmuring cease ; for none
 Approaches me, not to my father known.
 He draws them to me ; gladly they obey ;
 And I will raise them at the latter day.
 The prophets thus, with heavenly wisdom fraught,
 Foretold*, thy children shall of God be taught :
 All whom the father teaches come to me,
 But never man did yet the Father see,
 Save he that came from God : for he alone
 Of all men hath the Father seen and known.
 Those to my mission that full credence give,
 Again I tell you, shall for ever live.
 I am that bread of life : but did not all
 Who fed on Manna in the desert fall ?

This

* Isaiah liv. 13. Jeremiah xxxi. 34.

This genuine bread heaven doth alone supply,
 That man may eat thereof and never die.
 I am the living bread heaven doth bestow ;
 Of which who eats shall life eternal know.
 My flesh instead of bread, I freely give,
 That by its nourishment the world may live.
 The Jews observ'd, whilst cavilling they stood,
 How can this man give us his flesh for food ?

JESUS replied, your nature to refresh,
 The Son of Man hath given his blood and flesh :
 Cease then amongst yourselves to nourish strife ;
 Those only who partake of them have life.
 Who eats my flesh, and drinks my blood, shall have
 That life : and I will raise him from the grave.
 Who eats my flesh shall want no other food,
 None other nourishment that drinks my blood ;
 And he that eats and drinks them shall abide
 In me : and I within him will reside.
 The Father, source of life ! by whom I live,
 Hath sent me ; and this life to those I give
 Whose food I am. This is the heavenly bread.

YOUR ancestors ate manna, but are dead ;
 But those that eat the bread which I shall give,
 By it supported, shall for ever live.

THESE mysteries at Capernaum he maintain'd,
 And fully in their synagogue explain'd.
 Many dissatisfied his words to hear,
 Exclaim'd, this doctrine is too harsh to bear.

JESUS, who clearly saw the general mind
 To discontent and murmurs was inclin'd,

Address'd

THE GOSPEL ACCORDING TO

Address'd the Apostles thus: if this offend,
 What if ye see the Son of Man ascend
 To heaven.—The spirit quickens; but no use
 Or profit can the carnal part produce.
 The words I speak are spiritual, and give
 A claim to life, could ye their sense perceive.
 Even ye believe not wholly: for he knew
 The wretch who should assume a specious shew
 The readier to betray him: then once more
 Observ'd, I have inform'd you heretofore,
 No man can come to me except his mind
 Be by my Father's influence inclin'd.

MANY disciples from that time forbore
 All intercourse, and walk'd with him no more.
 Then turning to the Twelve, he ask'd, will ye
 Like these resolve my company to flee?
 Lord! answer'd Peter, can we go astray
 From thee whose words eternal life convey?
 Son of the living God! we have believ'd
 Thy testimony, and as Christ receiv'd.

FROM the twelve tribes of Israel, Jesus said,
 I chose you, and my special friends have made:
 Yet in you twelve a devil lies conceal'd;
 As in Iscariot shortly was reveal'd.

CHAPTER

CHAPTER VII.

Jesus reproveth the ambition and blindness of his kinsmen: goeth up from Galilee to the feast of tabernacles: teacheth in the temple: divers opinions of him amongst the people: the Pharisees are angry at their officers for not arresting him: and chide Nicodemus for taking his part.

AFTER this period Jesus walk'd no more
 Within Judea's coasts, as heretofore;
 But kept himself in Galilee retir'd,
 Because the Jews against his life conspir'd.

THE feast of tabernacles drawing near,
 His brethren said, no longer tarry here,
 Revilit Jewry; let thy followers see
 The miracles thou dost in Galilee:
 For no man's actions privately are shown
 Who wishes by the public to be known.
 Since thou performest wonders day by day,
 Rise, and thy person to the world display;
 For even his brethren full of doubt remain'd:
 And, though they saw his works, their faith restrain'd.
 He answer'd, yet I cannot interfere;
 But ye at any season may appear.
 You the world hateth not; but on my head
 Would, with malignity its vengeance shed,
 Because my speech the evil of its ways
 With plainness and simplicity displays.
 Ascend ye to the festival: at least
 As yet I mean not to attend the feast;

Because

THE GOSPEL ACCORDING TO

Because the time's not come, though drawing near,
My work to finish when I shall appear.

¶ On this they went; and in short time likewise.
Not publicly, but as in private guise,
He follow'd them. Now searching all around,
Jesus could no where by the Jews be found.
Meanwhile division through the people ran,
Many pronouncing him an holy man;
Whilst some of different sentiment said nay;
Can he be good who leads the world astray?
Howbeit, of their principals afraid,
None in his favour declaration made.

¶ THE middle of the feast arrived, he fought
The temple, publicly and boldly taught.
How hath, the Jews (struck with amazement) said:
This man, unletter'd, such vast progress made.

Jests observ'd, the doctrine is not mine,
But his that sent me; and is truth divine.
Whether from God, or from myself it flow,
Who seeks his will with certainty shall know.
The man who speaks from his own fund alone,
Strives but to make his own importance known;
But he that seeks his glory to display
Who sent him, walks in righteousness's way.
The law to guide you, did not Moses give?
But dare ye say that by its rules ye live?
Why do ye seek to kill me? They replied,
Surely an evil spirit is thy guide.
Who seeks to kill thee? Jesus said, your eyes
Have seen one work of mercy with surprize.
Moses did circumcision's rite enjoin
(Which he derived direct from Abraham's line)

And,

And, without scruple on the sabbath-day,
 Rigid obedience to the rule ye pay :
 If on that day, then, I to strength restor'd
 An helpless cripple, why am I abhorr'd ?
 Form not your judgment from exterior show ;
 But equitable judgment learn to know.

SOME citizens observ'd, is this the man
 Whom to destroy the rulers form'd a plan ?
 But, lo ! his doctrine boldly he displays,
 Whilst no man offers a confuting phrase.
 Do then the rulers in their conscience know
 This is the Christ, and verily allow ?
 'Tis true his family amongst us dwell ;
 Whilst none Messiah's origin can tell.

JESUS, still teaching in the temple's bound,
 Thus, with loud voice, address'd the crowd around :
 Both me, and whence I am, ye know ; howe'er,
 Not on my own foundation I appear :
 But he is true who sent be down below,
 Whose mind and will ye study not to know.
 I know him, and am from him. He alone
 Sent me to render his perfections known.
 They then essay'd to take him : but the hour
 Was not yet come to furnish them with power
 To seize his person. Therefore they forbore,
 And at that season, threaten'd him no more.
 Besides, amongst the people, not a few
 Firmly believ'd his testimony true ;
 Saying, could Christ more miracles have done
 Than by this man have publicly been shown ?

¶ Soon as the Pharisees the tidings heard
 What approbation in the crowd appear'd,
 They, with the priests, in wicked league combined
 That he might close in prison be confined.
 Then Jesus said, a little time I stay,
 But soon to him that sent me go away.
 To follow me ye shall attempt in vain:
 For to my presence ye can ne'er attain.

ON this they reasoned, whither will he go,
 That his retirement we shall never know?
 Wholly to leave this nation can he choose,
 And 'mongst the Gentiles seek the scatter'd Jews?
 Will he the scriptures to the Greeks display?
 What hidden meaning can his words convey?
 All your attempts to find me shall be vain,
 Nor where I am, admittance can ye gain?

ON the great festival's concluding day,
 Jesus proclaim'd, He that would thirst allay.
 Must come to me, and drink. He that by faith
 Adheres to me (as sacred scripture saith)
 "Out of his belly, an exhaustless store,
 " Shall constant streams of living water pour."
 (This of the †spirit as design'd he spake
 Given to believers solely for his sake:
 For yet the Holy Ghost had not been given,
 Nor Jesus reach'd his glorious seat in heaven.)

MANY this declaration when they heard,
 He was a prophet satisfied appear'd.
 Some strongly urged, this must be Christ indeed:
 Others, can Christ from Galilee proceed?
 Hath not the scripture given a certain sign.
 In Bethlehem's village, and of David's line,

* Deuteronomy xviii. 15.

† Isaiah xlv. 3. Joel ii. 28.

Christ shall be born?—Divisions then began
 On his account, and through the people ran.
 Amongst them some to seize his person meant,
 Yet none durst execute their vile intent.

¶ THE priests and Pharisees still in debate,
 Awaiting their expected prisoner sat:
 But, when their officers return'd they spy,
 Have ye not brought him? was the general cry.
 With voice united this reply they make,
 Sure, like this man no mortal ever spake.
 Scornful they answer'd, are ye too deceiv'd?
 Have any chiefs or Pharisees believ'd?
 But this vile people, ignorant of the law,
 Upon their persons malediction draw.

THEN Nicodemus rose to speak (the same
 Who formerly by night to Jesus came)
 And thus address them; ere a man be heard,
 And till his guilt has manifest appeared,
 Say, doth our law condemn him? They replied,
 Art thou too on the Galilean's side?
 Examine scripture, and convince thine eyes:
 From Galilee did ever prophet rise?

THE council then dismiss'd, with discontent,
 To his own house each individual went.

CHAPTER VIII.

Christ acquits the woman taken in adultery. He declares himself the light of the world; and justifies his doctrine: answers the Jews who boasted of their descent from Abraham; and convicts himself from their cruelty.

THENCE to the Mount of Olives Jesus went,
 Where in refreshing sleep some hours he spent,
 Whilst in the temple the next morn he taught,
 The scribes and pharisees a woman brought
 Whom they surprized in an adulterous act;
 Nor wanted amplest vouchers of the fact.
 The trembling victim in the midst they place,
 Whilst the grim zealots joy at her disgrace;
 Then pleaded thus; by Moses's decree,
 Stoned till they die such criminals shall be;
 But what sayest thou? hoping some trivial flaw
 Might render him obnoxious to the law.

Now, Jesus stooping, on the pavement wrote,
 As if some foreign theme engross'd his thought;
 Till urg'd, he rose, and said, let him begin
 T' inflict the sentence who is free from sin:
 Then stoop'd again. The conscience-stricken crew
 At this decision man by man withdrew.

JESUS then rose, and looking all around,
 None but the woman in her place he found:
 And she, by conscious guilt and shame restrain'd,
 Waiting the sentence of her judge remain'd;

Who

Who questioned her, Are thine accusers gone?
 Do none condemn thee? Lord! she answer'd, none.
 Neither do I — Thy past offence deplore;
 Depart in peace: repent, and sin no more.

¶ JESUS then spake again, Light would ye find,
 I come to spread its beams through all mankind.
 No man who follows me shall darkness know:
 His path the light of life shall clearly show.

THE Pharisees observ'd, Who can defend
 His evidence, himself that doth commend?
 Jesus replied, true will my words appear,
 Though testimony of myself I bear.
 The place I came from and to which I go
 Is known to me; though ye can never know.
 Ye judge as men. Judgment I pass on none,
 Yet is my judgment true: for not alone
 I judge, but with my Father; in whose name,
 And by whose order to the world I came.
 Does not the law admit the oath of twain
 To fix a fact unquestion'd to remain?
 I own that witness of myself I bear,
 But, in my aid, my Father does appear.
 Nor he, nor I, said he, to you are known;
 For, knowing me, my Father ye would own.

THESE words within the treasury he spake;
 Yet none his person durst presume to take:
 For yet the time by providence decreed
 Was not arrived when treason should succeed.

JESUS continued, I must go away,
 And ye to follow vainly may essay.
 Ye in your sins shall perish; nor can e'er
 Where I shall go be able to appear.

Then said the Jews, he surely must intend
 By means of violence his life to end:
 Else, how could he presume, as fact to know
 We cannot follow where he means to go?

HE added, ye are from beneath; but I
 Far different, have descended from on high.
 Ye are of this world, and its aims pursue;
 I am of heaven, and heaven preserve in view;
 Therefore I mentioned what excites your ire,
 Through want of faith, in sin ye shall expire.
 If to be what I am ye still deny,
 I say again, ye in your sins shall die.
 Inform us who thou art, they loudly cried;
 The same I always told you, he replied.
 Much have I to say to you; much to blame;
 Much to condemn; but truth is still the same:
 For he that sent me to the world is true;
 And what I've heard from him, I speak to you.
 But still they understood not his intent;
 Nor that these words were of the Father meant.

THEN said he, when your hands the Son of Man
 Have lifted up, ye shall discern my plan.
 Then what I am ye shall perceive, and know
 That nothing merely of myself I do.
 I, by my Father sent, his will make known;
 For he who sent me, leaves me not alone:
 And 'tis my constant pleasure to fulfil
 All his commands, obedient to his will.

THESE words on many such impression wrought,
 That they assented to the truths he taught.
 Then the believing Jews he thus address'd,
 If ye continue on my word to rest,
 Ye verily shall my disciples be,
 And know the truth, for truth must make you free.

¶ THEY

¶ THEY answer'd, Abraham's offspring, we disdain
 To any man in bondage to remain:
 How then can those that slavery ne'er have known,
 Take as a gift, what is by birth their own?
 Jesus observed, in verity I say,
 Sin who commits, is subject to its sway.
 Slaves in the house no privilege can gain;
 But the son's right must unimpeach'd remain:
 If the son, therefore, has your persons freed,
 Ye are superlatively free indeed.
 With truth ye boast that Abraham is your sire;
 But Abraham's sons against my life conspire;
 And why? because my doctrine has no part
 Within their mind; nor influences their heart.
 I by my words my Father's will declare.
 Plainly your actions shew whose sons ye are.
 Abraham our father is, they loudly cried.
 If ye were Abraham's children, he replied,
 Ye would do Abraham's works; nor seek to kill
 A man, who, distant from intending ill,
 Has told the truth which he from God received;
 This did not Abraham: for he believed.
 Ye do your Father's deeds. They said, in scorn,
 Think not we are of fornication born.
 We have one father, God. Then would your love
 To me, said Jesus, your assertion prove.
 Not of myself I came, but by command:
 Why will ye not my language understand?
 Because from mere perverseness ye refuse
 To hear my words; and to reject me choose.
 Your father is the Devil: every lust
 Of his ye perpetrate with zeal and gust.
 With murder he began; truth he declin'd:
 For truth had never access to his mind.
 Lies are his genuine language; for of lies
 He is the father: and from him they rise.
 Me ye believe not. Ask your conscience why?
 I speak the truth: and ye the truth deny.

Bold as ye are, which of ye dare begin
 To prove me guilty of a single sin?
 Truth if I speak, why do ye not believe
 My doctrine, and the words of truth receive?

WHO is of God the truth attentive hears;
 But in yourselves the contrary appears.
 Fiercely the Jews exclaim'd, said we not well
 Thou'rt a Samaritan? In thee doth dwell
 A Devil. Jesus to their taunts replied,
 In me no evil spirit can reside.
 I to my Father honour give: but ye
 Through spite and ignorance dishonour me.
 I seek not my own glory. There is one
 Who seeks and judges by the truth alone.
 I tell you—and on this plain truth rely;
 My doctrine who observes shall never die.
 Sure, said the Jews, a devil thou must have.
 Abraham reposes in the silent grave;
 So do the prophets; but thy wicked breath
 Says, keep my word and rest secure from death.
 Whom would'st thou make thyself? He said again,
 My own report might be reputed vain,
 But 'tis my Father honours me; the Power
 Whom ye alledge, though falsely, ye adore.
 Ignorant of him in every sense ye are;
 But the same ignorance should I declare,
 Like you, myself I should a liar prove;
 But I both know him, and his mandates love.
 Abraham your father did his prayer employ
 To see my day: and saw the time with joy.
 How, said the Jews, dares one so young as thee
 Pretend that Abraham he, for age, could see?

ERE Abraham was, I am, in solemn tone
 Jesus averr'd. Each man then took a stone,
 To cast at him: but, mingling with the throng,
 He left the place, and safely pass'd along.

CHAPTER IX.

Christ restoreth sight to a man that had been born blind. The man is brought before the Pharisees, who are offended at it, and excommunicate him: but he is received of Jesus, and confesseth him. Who they are whom Christ enlighteneth.

JESUS a beggar passing through the street,
 Blind from his birth, seem'd casually to meet:
 When his disciples ask'd him to make known
 If through his parents' sins, or for his own,
 This judgment came. For neither, Jesus said;
 But that divine benevolence be display'd.
 His works that sent me, whilst it yet is light,
 I must perform: for none can work by night.
 I, the world's light, whilst in the world I live,
 Will light to all that dwell in darkness give.
 Then spitting on the ground, the dust that lay
 Near to his feet he moulded into clay;
 Which spreading o'er his eyes, he said—Repair
 Unto Siloam's pool, and wash them there.
 (The word when 'tis interpreted, is meant
 The same idea to convey, as sent.)

¶ HE went, he wash'd, and saw. Amaz'd to find
 Restor'd to perfect sight the helpless blind,
 Some who had seen him begging, noted, sure
 'Tis he that did by alms his bread procure.
 To strong resemblance others did agree:
 But the man boldly vouch'd it, I am he.
 All asking him, his sight how he receiv'd?
 Their curiosity he thus reliev'd:

THE GOSPEL ACCORDING TO

A man, call'd Jesus, with some clay he made,
 My eyes anointed, and commanding said,
 Wash in Siloam. Yielding to his law,
 Submissively I went, I wash'd, and saw.
 Where is this Jesus? all at once they cry:
 I know not, truly, was his plain reply.

¶ BEFORE the Pharisees the man was brought.
 (Now 'twas the sabbath when the cure was wrought.)
 When ask'd the method us'd, he briefly said,
 Clay on mine eyelids was by Jesus laid,
 With this injunction, wash: which done, the light
 Flash'd on my eyes, which now experience fight.
 Then divers of them said, who can believe
 This man his mission could from God receive,
 Who breaks the sabbath.—Others were agreed
 No miracles from sinners could proceed.
 Whilst through the meeting fierce dissention ran,
 Many once more interrogate the man,
 How dost thou think of him that open'd thine eyes?
 Questionless, as a prophet, he replies.
 But still the Jews incredulous remain'd,
 And pertinaciously their doubts retain'd;
 Until the parents summon'd clearly proved
 The fact of blindness, and those doubts removed.
 But, by what means he saw, or who had done
 The wonderous work, their ignorance they own.
 The age of reason he hath reach'd, they cry,
 Ask him yourselves; he's able to reply.
 These words they spake through fear; for it was known,
 Should any Jesus as Messiah own,
 Thrust from the synagogue such should remain,
 Hopeless their former privilege to gain.

CALL'D on once more, he to whom sight was given,
 Was thus address'd: return thy thanks to heaven:
 This man's a sinner. That I cannot know:
 But that to him the bliss of sight I owe
 Is the plain truth, he gratefully replied.
 Relate what did he, then, boisterous they cried:
 How open'd he thine eyes? He said again,
 The miracle how oft must I explain?
 Would ye be his disciples? Frantic wild,
 In grossest terms his person they reviled.
 Thou'rt his disciple, eager they replied,
 Moses our teacher, Moses is our guide.
 We know the prophet by divine command
 Led our forefathers from a foreign land:
 As for this man, whom we disdain to name,
 We know not from what origin he came.
 How strange, said he, that any doubt should rise!
 Whence comes the power to lighten sightless eyes?
 God on impostors never can bestow
 His countenance, for certainty we know;
 But him will hear, to him his grace impart,
 Upright in conduct, and devout in heart.
 What instance offers since the world began
 Of one born blind receiving sight from man?
 And if he acted not from power divine,
 Could this man remedy defect like mine?
 They answer'd, hold thy peace, thou child of sin!
 Dost thou to teach and censure us begin?
 Then cast him out. The tidings spread around,
 And soon the outcast was by Jesus found;
 Who thus accosted him: Dost thou believe
 The Son of God, and as his Sent receive?
 The man then looking up to Jesus, faith,
 Shew me, O Lord, this object of my faith.
 Jesus replied, in me thine eyes behold
 The promis'd Son, by prophecy foretold.
 Lord! I believe, the man enlighten'd said,
 And at his feet religious homage paid.

¶ JESUS then added, judgment to dispense
This world I visited ; the visual sense
In mercy to bestow upon the blind,
And the proud self-illuminated mind
In darkness to involve. Some that stood near,
Of Pharisees, that chanc'd these words to hear,
Exclaim'd, are we, too, blind? Jesus replied,
By blindness ye might hope your guilt to hide ;
But now ye quit (alleging that ye see)
The lame excuse of ignorance for your plea :
And (spurning scripture) self-convicted stand
Of disobedience to divine command.

CHAPTER

CHAPTER X.

Christ is the door, and the good shepherd: divers opinions of him: he proveth by his works that he is Christ, the Son of God. He escapeth from the Jews, and goes again beyond Jordan; where many believe on him.

HEAR what in solemn verity I say,
 The fold who enters a clandestine way,
 Approaching like a robber and a thief,
 Proves that he comes not for the flock's relief.
 But when the shepherd comes, the porter wide
 Expands the gates, which ope on either side.
 He calls his sheep by name; they hear his voice:
 He leads them out; and, following they rejoice.
 But when a stranger's subtle voice they hear,
 His call they answer not, impress'd with fear.
 If he approach, all from his presence run;
 For every guide except their own they shun.
 This parable spake Jesus; but in vain:
 None the mysterious meaning could explain.

Thus in similitude again he said,
 I am the door where entrance must be made.
 All in my character before who came,
 Were thieves and robbers that usurp'd my name:
 But my sheep heard them not. Through me who pass,
 Safety shall find, and crop the tenderest grass.
 I come that amply they may life enjoy;
 But thieves, to rob, to murder, and destroy.
 I, the good shepherd, for my flock would die;
 Not so the hireling. When the wolf draws nigh,

He flees, and leaves them in his savage power,
 At his fell choice to scatter or devour.
 An hireling cares not for the sheep, but flees,
 Studying alone security and ease.
 By me, their shepherd, all my sheep are known;
 And my protection gratefully they own.
 Even as the Father knows the Son, do I
 The Father know; and for my sheep will die.
 And other sheep brought from another fold,
 With me, like these, shall close connexion hold.
 Then shall both flocks within one fold reside,
 Confiding in one shepherd for their guide.
 My Father blesses me with love divine,
 Because, obedient, I my life resign,
 Again to take it up. No man can take
 My life; but I can a surrender make.
 And, when I've laid it down, again illumine
 Th' extinguish'd spark, and vital powers resume.
 These things, because I do my Father's will,
 Hath he, in love, impowered me to fulfil.

¶ AGAIN division 'mongst the Jews began;
 And through the croud malignant murmurs ran.
 Some thus their contumacious thoughts exprest,
 He's mad: why list you to a man possess?
 Others replied, Such words can dæmons speak?
 Or cause the day on sightless eyes to break?

¶ 'Twas winter then; and to the solemn feast
 Of dedication all the people prest.
 Jesus was walking in the temple's bound,
 And in the porch call'd Solomon's was found.
 The Jews approaching, ask'd with base pretence,
 Why dost thou hold the people in suspense?
 Art thou the Christ?—The mystery explain;
 So shall the nation clear of doubt remain.
 Jesus replied, Oft have I told the fame;
 But ye believ'd not. In my Father's name

The works I do sufficient witness give ;
 Yet ye refuse that witness to receive :
 And why ? the painful truth has oft been told,
 Ye are not the meek inmates of my fold.
 My sheep list to my voice ; and humbly still
 Tread in my steps, obedient to my will.
 No human strength is vested with the power
 To pluck them from me for a single hour.
 My Father, who the universe commands,
 Gave them ; and who shall wrest them from his hands ?
 I and my Father are indeed but one.—
 The Jews, to kill him, seiz'd each man a stone.
 Jesus exclaim'd, Many good works ye've seen,
 Conspicuous where my Father's aid has been :
 For which peculiar deed would ye destroy
 One whom those actions constantly employ ?
 Not for good deeds, tumultuously they cry,
 But for blaspheming, thou deserv'st to die ;
 In daring attributes divine to claim,
 And for usurping God's tremendous name.

Jesus replied, Does not the law allow,
 And on mere men the style of Gods bestow ?
 If prophets call them Gods to whom they spoke
 The word of God (and scripture can't be broke)
 Say ye of him the Father sanctifies
 And sends, thou utterest blasphemies and lies,
 Because myself the Son of God I name ?
 Look on my life, and study what to blame.
 Believe me not, my Father's works and will
 If I should fail completely to fulfil ;
 But, if I do them, though ye trust not me,
 Believe the works, because the works ye see ;
 That ye may know the Father and the Son
 Dwell in each other, and are truly One.

THEREFORE

THE GOSPEL ACCORDING TO

THEREFORE, again with rage malignant fraught,
To seize his person eagerly they fought ;
But 'scaping from their hands, he shaped his way
To Enon, beyond Jordan's stream that lay.
Thither some thousands that had learnt his name,
To hear the word from pure devotion came ;
Observing, John no miracles did shew :
But all that John foretold of him is true.

WHILST there he tarried, many souls believ'd ;
And the glad tidings joyfully received.

CHAPTER

CHAPTER XI.

Christ raiseth Lazarus from the dead. The Scribes and Pharisees hold a council against Christ; on which occasion Caiaphas prophesieth. Jesus concealeth himself. At the pass-over they enquire after, and lay wait for him.

L AZARUS of Bethany (the town where dwelt Mary and Martha) a disorder felt Of threatening kind. Mary was she whose care The Lord anointed; and whose flowing hair Had wiped his feet. Both sisters sent, to say The dangerous state wherein their brother lay; Because to Jesus Lazarus was dear; And his kind presence would dispel their fear.

JESUS observ'd, this sickness of my friend Shall not in death, but in God's glory end; And from the great eventful case in view, Shall glory to the Son of God accrue.

Now, to the three though Jesus did impart In equal shares the love that fill'd his heart, Two days complete he tarried on the road; Nor though intreated quitted his abode: Then said, (on his disciples looking round) Let us, once more, tread on Judæa's ground. Struck with surprize, they ask'd him, Master! why Wilt thou again to enter Jewry try? Have not the Jews, at thy reproofs enraged, At different times to take thy life engaged?

JESUS replied, who walks by day is sure
 Of light, his feet from stumbling to secure:
 Whilst he by night who travels, must expose
 His person both to accidents, and foes.

THESE words he utter'd, and then, pausing, spake
 I go from sleep our Lazarus to wake.
 Lord! they observ'd, sleep such relief may give,
 That he may conquer his disease, and live;
 But Jesus figuratively his death exprest,
 Whilst they, by sleep, thought he referr'd to rest;
 He therefore in decisive language said,
 I tell you plainly, Lazarus is dead:
 And I rejoice, even for your faith's increase,
 I went not previous to our friend's decease.

THEN Thomas, with the solemn news impress,
 Thus, energetical, bespake the rest,
 Yes, let us go, and leaning on his bier,
 With grief oppress'd, like Lazarus expire.

JESUS to Bethany then bent his way,
 Which from Jerusalem fifteen furlongs lay;
 And when he reach'd the place, the corps he found
 Four days had been committed to the ground.

WITHIN assembled, each condoling friend
 Express'd whatever might to comfort tend:
 But Martha to meet Jesus on the road
 Left them, whilst Mary in the house abode.
 Transpierc'd with grief, ah, gracious Lord! she cried,
 Had'st thou been here, my brother had not died:
 Nay, even at this very hour I know
 God will whatever thou shalt ask bestow.

THY brother, Jesus said, again shall rise.
 That truth I own, immediate she replies.
 When the great day of recompence shall come,
 Lazarus triumphantly will quit the tomb.

THE resurrection and the life am I,
 He that believes on me, can never die,
 Said Jesus; for through me the dead shall live.
 Say, to my word dost thou full credence give?

SHE answer'd, Lord! that thou Messiah art,
 Firm I believe, and lodge it in my heart.
 Thou art the Son, the promised Son, design'd
 By God, to visit, bless, and save mankind.
 This said, she left him, in a private way,
 The welcome news to Mary to convey;
 Who gladly went her much-lov'd Lord to meet,
 And cast herself, and sorrows, at his feet.

Now Jesus had not yet his entry made;
 But on the spot where Martha met him staid.
 The Jews then said, abrupt when Mary rose,
 See, to the sepulchre the mourner goes.
 Wing'd by affection, soon she reach'd the place,
 And, prostrate, clasp'd his feet in close embrace;
 Then, like her sister, agonizing cried,
 Had'st thou been here, my brother had not died.

WHEN Jesus saw her weep, and all the train
 Of mournful friends that shed their tears in vain,
 Deeply he sigh'd, and with emotion said,
 Shew me the place where Lazarus is laid.
 They answer'd, 'This way, Lord! and whilst they crept
 Onward with solemn pace, lo! Jesus wept.
 When the Jews saw how deeply he was moved,
 Behold, said they, how Lazarus was loved!

Whilst

THE GOSPEL ACCORDING TO

Whilst others, urg'd by a malignant mind,
 Whisper'd, this man, that oft hath cured the blind,
 Could, had he pleas'd, have interfer'd, to save
 His friend from the dominion of the grave.

JESUS approach'd the vault with many a groan,
 That vault a cave, whose mouth was clos'd with stone
 Remove the stone, he cried; but Martha said,
 Four days interr'd the body hath been laid,
 And now, grown putrid, must offensive prove
 Even to the dearest objects of his love.

JESUS replied, this hour wast thou not told
 God would his glory to thine eyes unfold,
 On thy belief? They then the stone withdrew,
 Leaving the cave and corpse expos'd to view.
 This done, he said, with eyes to heaven uprear'd.
 I thank thee, Father! that my prayer is heard.
 True, I am ever heard, but for the sake
 Of those now present, on this wife I spake:
 Convinced by miracle, that they may give
 My mission credence: and the truth receive.
 Then call'd aloud, approaching to the cave,
 Lazarus, arise, and quit the loathsome grave.

INSTANT the dead came forth, his limbs around
 With grave-cloths, and his face with linen bound;
 From which when freed, and to his friends restored,
 Many believe that Jesus was the Lord:
 But others went the pharisees to tell,
 Through malice, what at Bethany befel.

¶ Alarmed, the priests and pharisees convene,
 Saying, what can we by inaction mean?
 Through this man's miracles, the vulgar race
 His doctrines, if we stir not, will embrace.
 So will the Roman arms tremendous come,
 Our temple raze, and seal our nation's doom:

CAPAPHAS,

CAIAPHAS, who the high-priest's station fill'd,
 Exclaimed: Forbear, imprudent, and unskill'd!
 Ye know not 'tis expedient for us all,
 An individual should for millions fall;
 So shall his death complete atonement make,
 And all be pardoned for one victim's sake:
 Yet not from him this grand prediction broke,
 Who, but by virtue of his office spoke;
 And ignorantly divulged the prophecy,
 That Jesus for the nation's sins should die:
 Nor for that nation should he die alone,
 But to empower him to collect in one
 God's scattered children. And to take away
 The life of Jesus, was resolved that day.

Thus threatened, publicly no more he chose
 Amongst the Jews his person to expose;
 But unto Ephraim, near the desert, went,
 With his disciples where some time he spent.

¶ THE paschal ceremony drawing nigh,
 Great numbers went themselves to purify,
 Up to Jerusalem; who with curious mind,
 Inquiry made where Jesus they might find:
 And in the temple thus their doubts express,
 What think ye? will he not attend the feast?
 Meanwhile the priests and pharisees combined,
 All ranks, if Jesus should appear, enjoined
 The speediest information they should make,
 That so the rulers might his person take.

CHAPTER XII.

Jesus excuseth Mary anointing his feet. The people flock to see Lazarus, whom the chief-priests resolve to put to death. Jesus rideth into Jerusalem. Certain Greeks desire to see him. He foretelleth his death. The Jews, in general, persist in incredulity; yet many chief rulers believe, though they do not confess him: therefore Jesus earnestly requires confession of faith.

SIX days before the passover the Lord
Reached Bethany, where Lazarus was restored
To life again. Martha a supper drest,
And waited: but her brother was a guest.
Mary, meanwhile, taking an humble seat
Near Jesus, gently over both his feet
An ointment rubb'd, whose elegant perfume
Diffused a grateful odour o'er the room.

THIS when Iscariot perceived, (the same
Who his betrayer afterwards became)
He ask'd, why was not this rich compound sold,
That so the poor might profit by the gold?
Not that he studied for the poor's relief:
But that he kept the purse, and was a thief.
Jesus observed, your caution might be spared:
Against my burial this hath she prepared.
The poor amongst you constantly abide;
For a short season only I reside.
Many, by curiosity allured,
Admission to see Jesus had procured:
Anxious to view the man to life recalled,
That in the bonds of death had been intralld.

¶ BUT

¶ BUT the chief-priests had secret means employed
That Lazarus might likewise be destroyed ;
Because (and with good reason) they conceived
Many on his account alone believed.

¶ A numerous crowd from many a neighbouring state,
That came the passover to celebrate,
Hearing of his approach, the following day,
With boughs of palms met Jesus on the way,
* Crying, Hosanna : loudly to their king,
Blessing and praise let Israel's people sing,
In the Lord's name he comes. Jesus bestrode
An ass's colt : and in meek triumph rode.
As says the scripture, † " Shout with cheerful voice,
" Daughter of Zion, in thy King rejoice,
" Lo! he is just ; salvation he bestows ;
" Yet lowly on an ass's colt he goes."
In many things were his disciples blind,
For this plain passage did not strike their mind ;
But when the Lord to glory was convey'd,
This prophecy a deep impression made.
Many then present testimony gave
How, at the word of Jesus, from the grave
Lazarus came forth. This was indeed the cause
Why he was met with blessings and applause.
Then said the Pharisees, the vulgar race,
Perceive ye not, his principles embrace.

¶ WITH those that came to worship at the feast,
Were certain Greeks, who Philip thus address'd,
Sir, we would thank thee, by thy means if we
Might Jesus have the privilege to see.
Philip encounter'd Andrew on the way ;
And both to Jesus the request convey :

Who

* Psalm cxviii. 26.

† Zechariah ix. 9.

Who to their message in these terms replied,
 Now shall the Son of Man be glorified.
 I tell you, verily, that every grain
 Sown in the ground unfertile shall remain
 Except it die: but then shall produce yield,
 And with its yellow ears adorn the field.
 In this world, life who loves his life shall lose:
 Whilst he his life who dreads not to expose,
 Shall keep it to eternity: and he
 Must tread my steps, my servant who would be:
 For where I am, my servant must remain,
 And honour from my Father shall obtain.

Now is my soul distressed: but can I say
 Father, preserve me from this hour, I pray,
 When for this purpose to that hour I came?
 O heavenly Father, glorify thy name!
 Then spake a voice from heaven, express and plain,
 Once have I glorify'd it, and again
 Will glorify it. Some who heard the noise
 Pronounc'd it thunder; some an angel's voice.

Not for my sake, said he, the voice from heaven
 Proceeds. To you this evidence is given.
 Now is the judgment of this world made known;
 Now is its prince ejected from his throne:
 And, when I'm lifted from the earth, to me
 Shall every nation, every kindred flee:
 (By this expression meaning to imply
 Explicitly, the mode that he should die.)

THE law expressly says, the people cried,
 Messiah shall for evermore abide:
 Why then must he thou call'st the Son of Man
 Be lifted up? who can thy meaning scan?
 Who is he? Jesus answer'd, yet the light
 Remains awhile. Walk in it, lest the night

Surprise

Surprise you: for the path wherein to go
 Who walk by night imperfectly must know.
 That ye may be the children of the light,
 Trust in its beams to guide your steps aright.
 Thus their behaviour when he had reprov'd,
 He walk'd away, and from their sight removed.

¶ YET, fighting all the miracles he wrought,
 None credited the doctrines that he taught.
 Thus its completion did that word receive,
 * "Who doth sincerely our report believe?
 "To whom is this Almighty arm revealed?"
 For thus Isaiah's prophecy appeal'd.
 Therefore even miracles no credit gained,
 As the same prophet in these words explained;
 † "Their eyes he blinded, and their hearts made hard,
 "That truth they should not in their minds regard;
 "The gracious blessing of conversion feel,
 "And I their various imperfections heal."
 This declaration did Esaias make,
 Seeing Christ's glory when inspired he spake.

¶ AT this time many principals perceived
 The truth, and secretly his word believed,
 But weakly of the Pharisees afraid
 No recognition in his favour made,
 Lest they should suffer popular disgrace,
 And forfeit in the synagogue their place:
 For more the praises of vain man they loved,
 Than even to be of God himself approved.

¶ JESUS exclaimed, he that on me relies,
 On him that sent me doth confide likewise;
 And he that looks upon my present frame,
 Sees him by whose authority I came.

* Isaiah liii. 1.

† vi. 9. 10.

Light to the world I am, that none may bide
 In darknes, in my doctrines that confide.
 That man I judge not who my words shall hear,
 In unbelief that yet shall persevere :
 For, howsoever I the world must blame,
 I for salvation, not for judgment, came.

He that my words and person will reject,
 Shall not 'scape punishment for disrespect ;
 But, when the day of recompence shall come,
 His very words shall fix his final doom.
 I have not spoken of myself, but came
 Fully commission'd in my Father's name,
 The truth intrusted with me to display ;
 For his commandment prompts whate'er I say :
 And that command with certainty I know,
 Does everlasting life and blifs bestow.
 Therefore the Father's dictates I fulfil,
 Who gives me language to exprefs his will.

CHAPTER

CHAPTER XIII.

Jesus washeth the disciples' feet, and exhorteth them to humility and charity. He foretelleth and discovereth to John, that Judas should betray him: commands them to love one another: and forewarneth Peter of his denial.

BEFORE the passover, when Jesus knew
 How near the hour of his departure grew;
 When quitting his connexions here below,
 He should immediate, to his Father go;
 Loving his own that in the world remained,
 To the last moment he that love retained.

SUPPER concluded, (Judas, Simon's son,
 Being by Satan's wiles assail'd and won
 To sell his master to the Jewish bands)
 Jesus, who knew his Father to his hands
 Had all things without reservation given,
 (Who, sent from God, was going back to heaven)
 Rose from the table, laid his vest aside,
 Around his waist a linen napkin tied;
 Then, pouring water from a vase, their feet
 He washed, and wiped, the lesson to complete.
 But, when he came to Peter, with surprise,
 Lord! would't thou stoop to wash my feet, he cries?
 Jesus replied, thou canst not now divine
 In this transaction what is my design.
 Peter rejoined, it never shall be said
 For me thy dignity thou didst degrade.
 Jesus assured him, if he washed him not,
 In him he never could have part, nor lot.

Lord I

THE GOSPEL ACCORDING TO

Lord! Peter said, I yield to thy commands,
 Wash, if it please thee, even my head and hands.
 Jesus replied, that man is clean all o'er,
 Whose feet are wash'd, and needs no cleansing more.
 Ye, but not all, are clean. He knew, and felt
 That mix'd with them a lurking traitor dwelt.
 When he had wash'd their feet, resumed his vest
 And seat, he thus to all his speech address;
 Say, have ye learnt by this instructive scene,
 What to inculcate on your minds I mean?
 Ye call me Lord, and Master; nor in vain;
 For those relations firmly I sustain.
 If then your Lord and Master wash your feet,
 Amongst yourselves must ye not judge it meet
 That office to perform? Learn then to do
 Each to the other what I've done to you.
 Without exception, 'tis by all agreed
 The master ought the servant to precede;
 And that in rank the sencer must appear,
 Greater than he that doth the message bear.
 Happy are ye, these maxims when ye know,
 Constant obedience if your practice show.

¶ THIS of you all I say not; but of those
 Whom, as my own, peculiarly I chose;
 For that prophetic speech must be complete,
 * "He that his bread did at my table eat;
 "Even he against me hath lift up his heel."
 This ere fulfill'd I purposely reveal;
 That when accomplish'd, ye may all believe,
 And who I am with certainty perceive.
 Who shall my messenger with kindness greet,
 Myself with kindness similar would meet:
 And who receiveth me, cannot forbear
 My Father to receive with heart sincere.

THESE

* Psalm xli. 9.

THESE words when spoken, Jesus was distress'd,
 And his disciples in these terms address'd :
 Hear with astonishment—Mark what I say ;
 One of you twelve your master shall betray.
 Then the disciples at each other gazed ;
 Equally doubting, troubled, and amazed.

Now one whom Jesus lov'd above the rest,
 At that time leaning on his master's breast,
 Was beckoned to by Peter, to desire
 Who the vile traitor was, he would inquire.
 He then on Jesus' bosom that reposed,
 Begg'd that the traitor's name might be disclosed.
 To that disciple Jesus then declared
 The man for whom this sop I have prepared
 Is he : and instant to Iscariot went,
 The dreadful proof of treachery to present.

SATAN then entering into Judas' breast,
 His soul and all his faculties possess'd.
 Quickly, said Jesus, thy design pursue ;
 But no man sitting at the table knew
 The secret purport. Many of them thought
 Jesus intended, let those things be bought
 That will be wanted at the paschal feast ;
 Or (as he bore the purse) that, at the least,
 The poor should be relieved. Night now was come,
 When Judas ate the sop, and left the room.

¶ No sooner was he gone, than to the rest
 Jesus these words with energy address'd :
 Now is the Son of Man to glory rais'd ;
 And God by him is glorified and prais'd :
 But, by the Son if God be glorified,
 He in God's glory ever shall abide,
 Who will immediately on him bestow
 The glory which from God alone can flow.

With

With you, my children, yet awhile I stay ;
But, to the Jews as I did lately say,
Your strictest search to find me will be vain ;
For, where I am, ye cannot entrance gain.

A new commandment I on all enjoin ;
Love one another with a love like mine.
Who my disciples are, this test shall prove ;
Agree in mutual amity and love.

¶ PETER inquired, Lord ! whither dost thou go ?
That, Jesus answered, thou in time shalt know,
And follow. Peter, eager, asked him, why
Not follow now, who for thy sake would die ?

AH, Peter ! Jesus said, beware.—For me
Could'st thou, resolved, to suffer death agree ?
I tell thee, ere the cock announce the day,
Thrice, that he knows me not, shall Peter say.

CHAPTER

CHAPTER XIV.

Christ comforts his disciples with the hope of heaven: professeth himself the way, the truth, and the life, and one with the Father: gives them assurance of their prayers in his name being effectual: requests love and obedience: promiseth the Holy Ghost, the comforter; and leaveth his peace with them.

LET not your hearts, deprest'd with sorrow, grieve:
 But, as in God ye 'trust, in me believe.
 I go before, those mansions to prepare
 Which in my Father's house abundant are.
 Then to receive you, will I come again,
 That where I am, ye likewise may remain.
 With the bright regions whitherto I go
 Ye are acquainted: and the way ye know:
 Thomas observed, alas! that blest abode
 How should we know, and how divine the road?
 Jesus to Thomas made reply: In me
 The way, the truth, and life, ye plainly see.
 None but through me approach my Father's throne;
 Had ye known me, my Father ye had known:
 And, henceforth, learn, though ignorant ye have been,
 Ye both have known him, and have likewise seen.
 Philip, astonish'd, Lord! we pray thee, cries,
 Shew us the Father, and it shall suffice.

JESUS replied, in apprehension flow,
 Say, Philip, dost thou not thy Master know,
 So long connected with him? List and learn;
 To see me, is, my Father to discern:

Why then does Philip, hesitating, cry,
 The Father shew, our minds to satisfy?
 Dost thou, by faith, to this great truth agree,
 As I in him, the Father dwells in me?
 Not from myself the words I speak proceed;
 Who dwells in me performs my every deed.
 That in each other mutually we are,
 Believe, because that truth the works declare.
 Hear what I vouch: such as in me believe,
 To do my works shall ample power receive;
 Nay, shall perform much greater works than those,
 Because the Son unto the Father goes.
 Ask in my name, nor fear to be denied,
 For in the Son the Father's glorified.
 Again I say, whatever in my name
 Ye shall request, I will perform the same.
 Yourselves my faithful followers to prove,
 Let your obedience evidence your love;
 And to the Father will I pray, to send
 Another comforter, a lasting friend:
 That he for ever with you may abide,
 And in the path of life your footsteps guide.
 The spirit of eternal truth I mean:
 He whom the world hath never known, or seen.
 How then should those his comforts e'er receive,
 That to his influence no credence give?
 Not so with you. He dwells within your heart,
 And from that mansion never shall depart.
 I will not leave you orphan-like, to mourn
 My absence; but will certainly return.
 Yet a short time, and from the world concealed
 I shall remain: though still to you revealed.
 This privilege each promise shall comprize,
 Because I live, my friends shall live likewise.
 Then, that I'm in my Father, you in me,
 And I in you, ye perfectly shall see:

Those

Those only my commandments that approve,
 And keep them, evidence to me their love.
 Such men, to me and to my Father dear,
 Shall find my presence manifest and clear.
 Judas said to him, (not Iscariot) Lord!
 To us thy presence how wilt thou afford;
 And not unto the world? Jesus replied,
 Who loves me, will in my commands abide.
 Loved by my Father, we will make abode
 With him: for such are temples fit for God.
 The man, who loves me not, will never strive
 To keep my sayings in his mind alive.
 The doctrine which ye hear is not my own,
 But by my Father dictated alone.
 These things whilst present with you I've declared,
 That for events ye duly be prepared;
 But when the Comforter (by whom is meant
 The Holy Spirit by my Father sent)
 Shall reach you, all things shall by him be taught,
 And all my sayings to remembrance brought.

MY peace I leave you. In its guidance live.
 Not in the fashion of the world I give:
 Droop not, with unavailing grief deprest:
 Nor let anxiety invade your breast.
 Lock'd in your hearts this promised truth retain,
 I go, engaged to visit you again.
 If ye lov'd me, your souls would overflow
 With joy, because I to the Father go,
 Who greater is than I; and now receive
 My promises; which when fulfill'd, believe.
 Henceforth, I shall not much discourse maintain;
 For he, that holds the world as his domain,
 Approaches, and no interest has in me;
 But by my words and deeds the world may see
 I love the Father; and exactly still
 Study his precepts, and perform his will.

CHAPTER XV.

The consolation and mutual love between Christ and his members, under the parable of the vine. A comfort under the hatred and persecution of the world. The office of the Holy Ghost and of the Apostles.

I AM the genuine vine. My Father's care
 For the rich vintage does my fruit prepare.
 Every unfertile branch he takes away,
 And purges those that still united stay,
 Abundant produce that he may procure.
 Now from the word I speak ye all are pure.
 Joined to the vine unless the branch remain,
 Who looks for grapes must ever look in vain.
 Then how can good productions those expect,
 Union with me that totally neglect?
 I, by the vine am evidently meant,
 As ye the branches clearly represent.
 He that abides in me, the vital root,
 And I in him, brings forth abundant fruit.
 Without me, howsoe'er themselves they rate,
 All must remain in unproductive state.
 If joined to me ye steadfastly abide,
 And make my word your unremitting guide;
 Whate'er in prayer ye ask, whilst here ye live,
 He that hears prayer shall bountifully give.
 Herein my Father's glory shall appear,
 When fruits of goodness plenteously ye bear;
 And my disciples thus shall ye be proved.—
 More—as the Father still the Son hath loved,
 So love I you. Its influence then retain;
 And in the practice steadfastly remain.

By keeping my commandments, ye declare
 What constant objects of my love ye are :
 Even as my Father's precepts I fulfil,
 And shew my love by perfecting his will.
 These things I speak, that ye my joy might know,
 And that your joy might richly overflow.
 This new commandment solemnly I give,
 Henceforth in love and union that ye live ;
 And to each other like affection shew
 That all my actions evidence to you.
 No greater love can man express, or have,
 Than that he part with life, his friends to save.
 Those friends are ye, if whatsoe'er I say
 Justly ye note, and punctually obey.
 Servants no more, I count you as my friends :
 For servants know not what their Lord intends.
 Whate'er to me my Father hath revealed,
 I from your knowledge never have concealed.
 Ye chose not me ; but meekly may rejoice
 That ye become the objects of my choice :
 And, having chosen you, when I ordain
 That, bearing fruit, ye fertile shall remain.
 Thus, in my name whatever ye require
 Shall be accomplished to your souls' desire.
 Again I urge, obedience that ye prove,
 By shewing to the world your mutual love.

IF the world hate you, can it hate you more
 Than him whom it hath hated long before?
 If of the world ye were, the world would know
 Its own, and in return would love bestow :
 But, as by me selected from the rest,
 You, as seceders, will the world detest.

REMEMBER still my oft-repeated word,
 The servant is not greater than his Lord :
 If me they persecute, can ye expect
 Freedom from persecution, and neglect?

Those

Those, that attention paid to what was mine,
 Ne'er from your sayings will their ears decline.
 But these things must ye suffer for my name,
 Because they know not him from whom I came.
 Had I not come, and to their conscience spoke,
 Their sin, as now, had not required a cloak.
 Who hate me, whatsoever their disguise,
 Prove that the Father they abhor likewise.
 Had I not done those works before their face
 Impossible to all of human race,
 They might have framed excuse ; but now, both seen
 And hated have I and my Father been.

WHAT is recorded in their book of laws
 Is proved, * "They hated me without a cause."
 But, when the Comforter shall come, whom I
 Will from my Father send, for your supply,
 The Spirit, from my Father who proceeds,
 He shall bear testimony of my deeds:
 And ye, who with me constantly have been,
 Shall evidence what ye have heard and seen.

* Psalm xxxv. 19.

CHAPTER XVI.

Christ comforteth his disciples against tribulation by the promise of the Holy Ghost, and by his resurrection and ascension: assureth their prayers made in his name to be acceptable to his Father. Peace in Christ; and in the world, affliction.

THESE things have I disclosed e'er I go hence,
 Left, wanting knowledge, ye should take offence.
 Ejected from the synagogue with shame,
 To scorn and hatred shall they give your name.
 Nay, whosoever kills you shall be deemed
 Serving religion, and of God esteemed.
 And all these injuries shall to you be done
 Through ignorance of the Father and the Son.
 Yet now these truths 'tis needful to unfold,
 That ye remember they have been foretold:
 For constant with you whilst I did remain,
 Useless it was these secrets to explain.
 But now to him that sent me when I go,
 None of you zealous seems the cause to know,
 Though whilst I tell you that I must depart,
 Unusual melancholy fills your heart.
 Yet, notwithstanding, in plain truth I say,
 'Tis needful for you that I go away;
 For, else, the Comforter, whom I shall send,
 Cannot approach, his gracious aid to lend.
 And when he comes to visit you in love,
 Of these three things shall he the world reprove,
 Of sin, because they trust not on my name,
 Refusing to believe from God I came:
 Of righteousness, this state of sin and woe
 Because I quit, and to my Father go:

Of judgment, that Messiah's reign is come,
 And this world's prince receives his final doom.
 Divers important truths yet must ye hear,
 Though now too much distress'd those truths to bear.
 But when the spirit who directs the heart
 Shall come, he will all needful truth impart.
 Not of himself he speaks, but shall disclose
 All that committed to his trust he knows.
 Nor shall he present truths alone explain ;
 But what to future periods appertain.
 Of what is mine receiving, he shall shew
 My glory, by displaying it to you.

WHATEVER things are as my Father's known,
 I likewise claim, as equally my own :
 Therefore, to prove my right to things divine,
 I said, he will display whate'er is mine.
 For a short season from your sight concealed,
 I shall remain, again to be revealed ;
 And this the cause, that leaving scenes below,
 'Tis requisite I to my Father go.

THEN some of his disciples strove in vain,
 The mystery of his absence to explain :
 Nor could their reasoning fathom the intent
 Why needful to his Father that he went.
 Jesus perceiving their intense desire,
 The meaning, said, ye fruitlessly inquire.
 Attend, and hear : Whenever I depart,
 Tears shall your eyes, and sorrow fill your heart.
 Meanwhile the world in mirth shall time employ,
 But all your sorrow shall be turned to joy.
 A woman with the pangs of travail torn,
 Hath anguish : but whene'er the child is born,
 And the last agonizing throes is o'er,
 Smiles on her son, and thinks of pain no more.

Thus

THUS, ye some time in sorrow shall remain,
 But rest assured of my return again;
 When all your hearts shall be replete with joy,
 Which man can neither lessen, nor destroy.
 Of me ye shall ask nothing in that day;
 But this with solemn certainty I say,
 All your petitions in my name preferr'd,
 Shall by my Father graciously be heard.
 Yet—in my name no boon have ye desired:
 Ask, and receive whatever is required.
 Up to this time in parables alone
 Have I contrived to make my doctrines known:
 Yet now no more that method will pursue,
 But bring the Father plainly to your view.

THAT time arrived, no longer will I say
 For you that to my Father I will pray;
 As you to him peculiarly are dear,
 Because you love me with a heart sincere,
 And free from doubt, the path of faith have trod,
 Firmly believing that I came from God;
 And that my mission, ended here, again
 I quit the world, my former state t' attain.

THEN his disciples said, lo! now no more
 Dost thou speak parables, as heretofore.
 Now are we certain all things thou dost know,
 And, without asking, all things dost bestow.
 Convinc'd by all that thou hast said, and shown,
 That thy commission is from God alone.

JESUS replied, and do ye now believe?
 Alas! your hearts too grossly will deceive.
 Behold! the hour draws nigh; yea, now is come,
 When each of you shall seek his separate home,
 Deserting me: yet am I not alone;
 By him supported, who with me is one.

THESE things, as parting blessings I bestow,
In me that peace perpetual ye might know.
Much tribulation from the world expect,
Calumny, persecution, scorn, neglect :
But with good cheer be the right path pursued ;
And trust in me, who have the world subdued.

CHAPTER

CHAPTER XVII.

Christ prayeth to his Father to glorify him: to preserve his Apostles in unity and truth: and to glorify them; and all other believers with him in heaven.

THESE words spake Jesus, whilst with solemn mien,
 And countenance celestially serene,
 His eyes he lifted to his heavenly dome,
 And said—The long-expected hour is come.
 And now, O Father! glorify thou me,
 That the like glory I may give to thee.
 As thou to me power o'er all flesh did'st give,
 That all thou gavest me should for ever live.
 Eternal life is thee to comprehend,
 The one true God, and Christ whom thou didst send.
 Thee have I glorified, and clos'd the plan
 Enjoin'd by thee to be perform'd for man.
 And now, O Father! to that glorious state
 I had with thee before thou didst create
 The world, restore thy Son. Thy name to those
 Thou gavest me have I laboured to disclose.
 Thine are they all. Thy precious gift they were;
 And all have kept thy word with heart sincere.
 They know that all thou hast on me bestowed
 Has from the fountain of thy bounty flowed.
 Daily thy words have they from me received,
 And firmly that I'm sent by thee believed.
 I pray for them, not for the world I pray,
 But those thou gavest me; for thine are they.
 All that to me adhere are strictly thine;
 And, in return, they make my glory shine.

The

The world I quit : but these behind remain,
 Till to thy presence I repair again.
 Keep in thy name all those conveyed to me,
 That they, like us, may in strict union be.
 Whilst I was with them, in thy name preserved,
 *None but perdition's son from duty swerved :
 And that, because the words of scripture ne'er
 In its least part can unfulfill'd appear.

THESE words I speak, remaining yet below,
 That through their hearts my joy might richly flow.
 Thy word has amply in their hearts been sown ;
 And the world's bitterest hatred have they known,
 Because they do not to the world pertain ;
 And with pure minds from all its ways refrain.
 Not from the world to take them is my prayer ;
 But that thou keep them from temptation's snare.
 Cautious of ill, and imitating me,
 From all connexion with the world they flee.

O THOU, whose word is truth ! thy truth impart,
 And through its influence sanctify their heart.
 As thou hast sent me to the world, even so
 Them have I sent, instruction to bestow.
 And for their sake myself I sanctify,
 That, sanctified, they might on truth rely.
 Neither, though precious, for these friends alone
 In supplication I approach thy throne ;
 But for all those that shall on me believe,
 And, taught by them, their witness shall receive :
 That they may all be one, as thou in me,
 O Heavenly Father ! and as I in thee,
 That they be one with us ; and all may know
 To do thy work thou sentest me below.
 The glory which thou gavest me I conveyed
 To them, that they in one be perfect made ;

And

* Psalm cix. 8.

And that thou sentest them the world may see,
And lovedst them, even as thou lovest me.
Father! I will that these so justly dear,
Shall in my presence evermore appear,
The glory thou has given me to behold;
For thou hast viewed me with delight of old.

IN ignorance of thee, and things unseen,
O righteous Father! all the world hath been:
But I have known thee, and thy gracious will
Throughout my mission laboured to fulfil;
Persisting with incessant zeal and care,
To these my friends thy nature to declare;
That so thy love to me most amply shown,
They may experience, as they feel my own.

CHAPTER

CHAPTER XVIII.

Judas betrayeth Jesus. The officers who come to apprehend him, fall to the ground. Peter smiteth off Malchus' ear. Jesus is led to Annas and Caiaphas. Peter's denial. Jesus is examined by Caiaphas; and afterwards arraigned before Pilate. Jesus explains the nature of his kingdom. The Jews ask for the deliverance of Barabbas.

THESE gracious words concluded, Jesus took
 His wonted path, and pass'd o'er Cedron's brook
 With his disciples to a garden, where
 It was his frequent custom to repair.
 This Judas knew, who with the rest had walk'd,
 On heavenly subjects whilst their master talk'd.

THE traitor, follow'd by an armed band
 By the chief priests placed under his command,
 Enter'd the place: when, sudden, through the shade
 A glare of light their flaming torches made.

JESUS, to whom the whole event was known,
 And every circumstance familiar grown,
 Advanced, and asked, whom come ye here to see?
 Jesus, they said. He answer'd, I am he.
 Judas, the traitor Judas, was their guide:
 But soon as Jesus "I am he" replied,
 Backward they fell with general rebound,
 And lay, as struck by lightning on the ground.
 Again he asked, whom search ye for?—Once more
 Jesus of Nazareth, said they, as before.
 Jesus replied, I tell you I am he:
 If then your search be limited to me,

Let

Let these pass unmolested: that his speech
 Might in their persons its completion reach,—
 “Lo! none have perished of the faithful band
 “Thy providence committed to my hand.”
 Malchus, the high priest’s servant, pressing near,
 Rathy, by Peter’s weapon lost an ear.
 Put up thy sword, said Jesus. Shall I shrink,
 Nor of the cup my Father gives me drink?
 The captain then advancing with his bands,
 Seiz’d Jesus, and with bonds confined his hands.
 To Annas, then to Caiaphas they hied,
 Who in affinity were close allied.
 The latter as high-priest, the council gave
 That one should die, the residue to save.—

¶ PETER went after Jesus, join’d with one
 To Caiaphas, (though a disciple) known.
 This man admittance to the palace gain’d,
 Whilst his companion at the door remain’d.
 This that disciple marking, to the maid
 Who kept the door, for Peter’s entrance pray’d.
 Looking at Peter, certainly, said she,
 One of this man’s disciples thou must be.
 I am not, confidently he replied:
 And to a fire of coals then turn’d aside,
 Which they that were on duty had prepared
 Against the chillness of the night to guard.

CAIAPHAS then the solemn silence broke,
 And thus to Jesus arrogantly spoke:—
 What is the doctrine that thou dost maintain?
 And why engage disciples in thy train?

THE GOSPEL ACCORDING TO

OPEN and public to the world I spake,
 Nor did a secret of my doctrine make,
 Said Jesus. Where the people most convene,
 The synagogue, and temple was my scene.
 But why thus question me? apply to those
 Who heard me, and my doctrine can disclose.

ON this an officer fix'd near the place,
 With violence struck Jesus on the face,
 Saying, in terms like these dost thou reply,
 And the high priest's authority defy?
 If I have spoken evil, Jesus said,
 Shew me that evil, and th' offence I've made:
 But if no ill attach to what I spoke,
 Say for what cause thou didst inflict the stroke?
 (Now Annas, to give these inquiries ground,
 To the high priest had sent the prisoner bound.)

WHILST Peter warm'd himself, one standing by,
 Regarding him with penetrating eye,
 Charged him as a disciple: but he cried
 I am not; and once more his Lord denied.

ONE of the high priest's servants being near,
 (Kinsman to Malchus who had lost an ear)
 Avert'd, whatever thou mayest here pretend,
 I saw thee in the garden with thy friend.
 This too he strenuously denied. When lo!
 Immediately the cock began to crow.

¶ THEN leaving Caiaphas at an early hour,
 They put their captive in the Roman power.
 Yet to the prefect's palace, (where the seat
 Of judgment was) being prepared to eat
 The passover, they went not: by that act
 Legal pollution as they must contract.

PILATE

PILATE went, therefore, out to them, and said
 Against this man what charge of guilt is laid?
 Had he not been a criminal, they cried,
 By thee we had not brought him to be tried.
 Then Pilate said, take him yourselves, and draw
 His sentence from the tenets of your law.
 But the Jews answer'd, subjects now of Rome,
 No malefactor we to death can doom.
 This did the meaning of that speech supply,
 When Jesus mark'd the manner he should die.

PILATE returning, Jesus thus address'd,
 Art thou indeed of regal power possess'd?
 Art thou Judea's king? Jesus replies,
 From thy own mind does this suggestion rise,
 Or has some other told thee, it is true?
 Pilate rejoin'd, think'ft thou I am a Jew?
 Thy nation and the priests have brought thee here.
 What hast thou done, that hostile they appear?

JESUS thus answer'd, In the worldly sense,
 To kingly power I never made pretence.
 All my adherents in that case would fight,
 To guard my person, and maintain my right.
 But from all doubt the subject to explain,
 My kingdom does not to this world pertain.
 Tell me? art thou a king, then, Pilate cried,
 Jesus, thou sayest I am a king, replied.
 For this end I was born, and stationed here,
 That I my witness to the truth should bear.
 In me all that admit the truth rejoice,
 Walk in my ways, and listen to my voice.
 Say what is truth, Pilate exclaim'd; but then
 Left him to commune with the Jews again;
 And thus address'd them: In this man no ground
 To fix an accusation can be found:

But ye expect, from custom, at this feast,
That at your prayer a prisoner be releas'd.
Tell me, on this occasion would ye choose
That I discharge the sovereign of the Jews?
But all exclaim'd with violence, not he:
Give us Barrabbas: fet Barabbas free!
Now this Barabbas (which exceeds belief)
Whom they preferr'd to Jesus, was a thief.

CHAPTER

CHAPTER XIX.

Christ is scourged, crowned with thorns, and buffeted. Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivereth him to be crucified. The soldiers cast lots for his garments. He commendeth his mother to the care of John the Baptist. His side is pierced. He is buried by Joseph and Nicodemus.

TORTURED with scourges, Jesus by command
 Of Pilate, to the military band
 Was given; who platted him a thorny crown,
 And on his temples roughly prefs'd it down.
 A purple robe next o'er his shoulders threw,
 Hailing him, tauntingly, the royal Jew.
 Then to complete the mockery and disgrace,
 With hands profane smote him across the face.

PILATE once more came forward, with a view
 His former application to renew.
 I bring him forth, said he, that ye may learn
 In him I nothing culpable discern.
 Jesus appear'd, robed in his purple gown,
 His head incircled with the painful crown:
 And whilst adown his cheeks the red drops ran,
 Pilate exclaim'd aloud, behold the man!
 The priests and officers, when they beheld
 This scene of horror, Crucify him! yell'd.
 If that must be his sentence, Pilate cried,
 By your own hands let him be crucified:
 I find no guilt in him. Enrag'd they cry,
 We have a law, by which he ought to die;
 Styling himself the Son of God. ¶ Still more
 Was Pilate now alarm'd than heretofore.

Again

Again into the judgment-hall he went
 To question Jesus touching his descent ;
 But he was silent. Pilate ask'd him why
 Wilt thou persist in giving no reply?
 Dost thou not know that power is lodg'd in me
 To crucify thee, or to set thee free?

JESUS replied, that power is given alone
 For providence's purpose, not thy own.
 Those, then, whose accusations brought me here,
 A heavier load of guilt than thee shall bear.

PILATE thenceforward labour'd his release:
 But all his efforts tended to increase
 The Jewish rage. All boisterously contend,
 If this man live, thou art not Cæsar's friend:
 For he who styles himself a king, denies
 The rights of Cæsar, and his power defies.

THESE words when Pilate heard, he gave command
 Jesus before the judgment-seat should stand,
 Fix'd in a place the pavement call'd: the same
 In the Jew's tongue has Gabbatha for name.

THIS was the day with ceremonial care
 When for the passover the Jews prepare.
 'Twas now high noon; and to the maddening croud—
 Behold your king, Pilate proclaim'd aloud.
 Away with him, away with him, they cry;
 Nail'd to the cross, in torment let him die.
 What! shall I crucify your king? he said:
 But the chief priests united answer made,
 We own no king but Cæsar. Overcome,
 But unconvinced, Pilate pronounced his doom.
 Next, to the place of skulls, call'd Golgotha,
 Bearing his cross, was Jesus led away.

Between two thieves there was he crucified,
He in the midst, and one on either side.

¶ THEN Pilate an appropriate title made,
Which on the cross of Jesus was display'd.
These were the words that he thought fit to choote,
Jesus of Nazareth, King of the Jews.

THIS title many people read; for where
The cross was placed was to the city near.
Greek, Hebrew, Latin letters lent their aid,
That their contents might fully be conveyed:
But the chief priests contended, we refuse
The title here inscribed, King of the Jews.
Say, thus he styled himself. Pilate replied
What I have written shall unchanged abide.

¶ THE soldiers, when their dreadful task was o'er,
Into four equal parts his garments tore,
To each his share: then seized upon his coat,
Which in the loom, without a seam was wrought.
This they divided not: but all agreed
To one the prize by lot should be decreed.
Thus was the *word completed, which declared
"By them my raiment was in portions shared,
"And for my vesture they cast lots". This fact
Did the four soldiers punctually transact.

¶ NEAR to the cross, in deeply-pensive mood,
His mournful mother and her sister stood;
Mary the wife of Cleophas; and one
Who by the name of Magdalene was known.
Nigh them was the disciple Jesus loved,
On whose account his mother thus he mov'd,
Woman, behold thy son. Then to his friend
Her as a mother brielly did commend:
And from that period, this disciple made
His house her home; and filial duty paid.

* Psalm xxii. v. 19.

¶ His mission though completed, yet remained
 One scriptural prediction unexplain'd. †
 This to fulfil, he cried, I thirst. A vase
 Replete with vinegar stood near the place.
 In this a sponge was soaked, and by the aid
 Of sticks of hyssop to his mouth conveyed.
 This tasting, It is finished, he cried,
 And meekly bowing down his head, he died.

THIS was the eve of the grand paschal day:
 And lest the bodies on the crosses should stay
 Till the next morn, the Jews to Pilate spoke,
 Requesting that the sufferers' legs be broke,
 And all the bodies moved. Pilate was won;
 And this to both the criminals was done:
 But when the soldiers with the same intent
 From them unto the cross of Jesus went,
 Finding him dead, they wav'd the needless stroke,
 And thus, not even a bone of him was broke.*

ONE of the military band applied
 A spear to Jesus, and transpierced his side,
 Whence issued blood and water. Thus appear'd
 Another scriptural prediction cleared, ‡
 "To him they pierced shall they direct their eyes."
 This fact one who beheld it testifies,
 Whose evidence as truth ye may receive,
 And, with full confidence, his word believe.

¶ JOSEPH, that from Arimathea came,
 (Who wanted courage to confess his name
 Whom he believed in) did a suite prefer,
 That he the corpse of Jesus might inter.
 Pilate consenting, without more delay
 The body was by Joseph brought away.

¶ Him

¶ Psalm lxxix. 21. * Exodus xii. 46.—Numbers ix. 12.—Psalm xxxiv. 20. † Zech. xii. 10.

Him the good Nicodemus joined. (The same
Who, secretly, by night, to Jesus came.)
Of myrrh and aloes, an hundred pound
He brought, in which with linen swathes they wound
The body: for the wealthier sort of Jews
This preparation for interment use.

A garden near the place where Jesus died
A tomb where never man had lain, supplied;
Here of the corpse they readily disposed,
As the preparing eve was nearly closed.

C c c

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CHAPTER XX.

Mary cometh to the sepulchre. So do Peter and John, ignorant of the resurrection. Jesus appeareth to Mary Magdalene, and to his disciples. The incredulity of Thomas, and his subsequent confession of Jesus. The scripture declared sufficient to salvation.

THE first morn of the week, before a ray
 Of light gave notice of approaching day,
 Came Mary Magdalene, who found the stone
 That clos'd the sepulchre, removed and gone.
 Discovering this, with pious haste she ran
 To Simon, Peter, and the other man,
 Whom Jesus loved; saying the sepulchre
 Is open, and the body is not there.
 Instantly both set off with eager pace;
 But he, whom Jesus loved, first reached the place;
 And stooping low, distinctly could descry
 The linen coverings in order lie;
 Yet went not in: but Peter, when he came,
 Entered the cave, where he beheld the same,
 The napkin, likewise, which had bound his head,
 Not with the cloathes, but separately, laid.

THEN he, who first arrived, entering, explored,
 The tomb, and credit gave to Mary's word:
 For yet the scripture had not oped their eyes,
 Which says that Jesus from the dead must rise.
 Of this great truth convinced, without delay
 Both the disciples homeward bent their way.

¶ BUT Mary, who her soul to sorrow gave,
 Stood weeping at the entrance of the cave;

When

When looking in, with wonder and delight,
 She saw two angels robed in purest white,
 One standing at the feet, one at the head,
 Where Jesus lay, whilst numbered with the dead ;
 Who thus address'd her, Woman, tell us why
 Thou weepest thus. Alas! was her reply,
 Because the body of my Lord, which lay
 Within the sepulchre, is borne away ;
 Nor know I where 'tis laid. Then backward turn'd,
 Her eyes beheld that Jesus, whom she mourn'd ;
 Yet knew not it was he. With accent meek,
 He ask'd, why weepest thou? whom dost thou seek ?
 She, who mistook him for the gard'ner, said,
 O Sir! inform me where my Lord is laid,
 If thou hast borne him hence. Mary! he cried ;
 She turn'd, and seeing it was he, replied
 Rabboni! which means master!—He beheld
 Her zeal, and thus its fervency repell'd.
 Touch me not, Mary, for I have not yet
 Ascended to my Father's heavenly seat :
 But let this cheering truth my brethren know,
 I to my Father, and your father go,
 My God and yours. Mary with gladness went
 To bear the message which the Lord had sent.

¶ THAT very night, when secret and recluse
 Met the disciples, fearful of the Jews,
 Jesus amongst them his appearance made,
 (Though barr'd the gate) and Peace be with you, said ;
 Then shew'd his hands and side. Joy was restor'd,
 When certified that they beheld the Lord.
 Again accosting them, he prayed: May peace
 Dwell in your hearts, and evermore increase.
 As I was by my Father sent, I send
 You to the world, my doctrine to extend.

Then breathing on them all, pronounc'd, receive
 The Holy Ghost, which in this wise I give.
 Whose sins soever ye remit, shall know
 The consolations that from pardon flow:
 But whose soever sins ye shall retain,
 Shall in the dreadful state of guilt remain.

¶ THOMAS, (of Didymus who bore the name,)
 Was absent from the rest, when Jesus came.
 When, therefore, he was told the wonderous tale,
 Unless, said he, the print of every nail
 I see, and touch; nay, and within his side
 My hand shall thrust, my doubts will ne'er subside.

¶ Now eight days after, the disciples met,
 When Thomas with the rest within was set,
 Jesus (though firmly clos'd was every door)
 Stood in the midst, as he had done before,
 Repeating, "Peace be with you;" then commands
 Thomas to look at, and to feel his hands.
 Again, Approach me freely, Jesus cried,
 Extend thy hand and penetrate my side.
 Thy character from this reproach retrieve;
 And be no longer faithless; but believe.

THOMAS, Thou art my Lord and God, exclaimed.
 Jesus replied: Thus Thomas, am I named
 Because convinced by sight: but blest'd is he
 Who can believe, though not allowed to see.

¶ ABUNDANT signs before their eyes the Lord
 Performed more than this volume can record.
 But these are written that ye might believe
 Jesus the Christ, and as the Son receive
 The Son of God: and trusting in his name,
 To life eternal might confirm your claim.

CHAPTER XXI.

Christ appearing again to his disciples, was known of them by the great draught of fishes. He dineth with them: earnestly commandeth Peter to feed his lambs and sheep: foretelleth him of his death: rebuketh his curiosity touching John. The conclusion.

JESUS again to his disciples came,
Near to the lake that bears 'Tiberias' name;
And thus he shewed himself.—Peter and John,
With James (of Zebedee the other son)
Nathaniel and Thomas, with two more
Of the disciples, met upon the shore.

PETER, intent on his employ, declared
That he that day for fishing had prepared.
All joining him, on board his vessel went,
And the whole night in fruitless labour spent.
The morning on the strand did Jesus shew;
Though none of them that it was Jesus knew.
He ask'd them: Children, have ye had success?
Have your endeavours furnished a mess?
They answering, No; Cast out on the right side,
He added, and your wants shall be supplied.
They took his counsel; and so vast the draught,
They could not hale the net with what was caught.
Then the belov'd of Jesus, Peter told,
It is the Lord this converse that doth hold.
Peter girt on his coat, and overboard
Threw himself, joyfully, to meet the Lord:
The rest came in the smaller boat to land,
Dragging the net with labour to the strand,

About

THE GOSPEL ACCORDING TO

About two hundred cubits: where their eyes
A fire of coals discovered, with surprise:
And on the fire were various fishes spread,
Whilst on the ground lay many loaves of bread.
Jesus commanded, now produce your draught,
That I may see the number ye have caught.

PETER then drew the net upon the shore,
And reckoned carefully the scaly store:
Large were the fishes, whose exact account
Did to one hundred fifty-three amount.
Yet, though the net so vast a weight contained,
Completely whole and perfect it remained.

THEN Jesus the disciples did intreat,
With sweet benevolence, to come and eat,
Yet none durst offer an inquiring word,
Knowing assuredly it was the Lord.
With the broiled fish he furnished out the meal,
And to them all did bread in plenty deal.
Thrice thus did Jesus to his friends disclose
His person, after he from death arose.

¶ DINNER concluded, Jesus thus address'd
His speech to Peter separate from the rest:
Say, son of Jonas, does thy love to me
Exceed their love whom present here I see?
Yea, Lord, said Peter: and how great my love
Thou knowest. Jesus said, its truth to prove,
Feed thou my lambs. A second time he said,
Lovest thou me, Simon? Peter answer made,
Thou knowest, Lord, I love thee. Feed my sheep,
Said Jesus, and the fold in safety keep.
Peter the third time ask'd, with grief was moved
To have it doubted if the Lord he loved;
And answered; all things in thy sight appear:
Thou know'st I love thee with a heart sincere.
See then, said Jesus, unimpaired thou keep
Thy love, and duly feed and tend my sheep.

GIRT by thyself, thou, in thy youthful prime,
 Didst use thy pleasure, master of thy time:
 But when grown old, thou shalt distend thy hands,
 Be girt by others, ruled by their commands,
 And borne whither thou wouldst not: which implied
 How by his death God should be glorified:
 Then added, Follow me. To Peter near
 Stood the disciple held by Jesus dear,
 Respecting whom inquisitive to know,
 He ask'd him, Lord! and what shall this man do?
 If 'tis my will he should on earth remain,
 Jesus rejoined, till I return again,
 Of what importance is his case to thee?
 Regard thine own concern, and follow me.
 Hence sprung the notion, by report improved,
 That this disciple, eminently loved,
 Should ne'er know death: but Jesus in reply
 To Peter said not, he shall never die;
 But if it be my will he tarry here
 Till at my second advent I appear,
 Is it at all thy duty, or concern,
 Thy brother's station curiously to learn?

By this disciple, who the truth records,
 These facts were faithfully reduced to words:
 And many glorious acts by Jesus done
 Pass unrecorded; for if every one
 Were registered, the world would scarcely hold
 The history of what remains untold.



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